

JIGYASA

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Live-In Relationship: A Critical Study of Its Legal Status In India

Aakriti Prakash *

Marriage has a distinct meaning in different people's views around the world, but in India, its sacredness is paramount. However, India is now gradually opening its doors to western ideas and lifestyles, including the concept of live-in relationship. We can now easily witness a large number of unmarried couples living together and cohabiting, and their numbers are steadily increasing. It is no longer a crime in India, and several recommendations on maintenance, property, and the legal status of women and children have been provided by the Supreme Court in various cases. However, in India, it is still a contentious issue. There are numerous grey areas that require consideration. Hence, in this paper, the author have discussed the meaning of live-in relationship, the legislative framework and the role played by judiciary in dealing with cases of live-in relationship. Finally, the authors has tried to provide certain suggestions in this field.

Keywords: marriage, Live-in relationship, legal aspects

Introduction

Marriage has been regarded as a holy union in India since the Vedic times. In India, marriages are either performed according to the personal law of the religion to which the parties belong or according to the terms of the Special Marriage Act. According to the law, marriage is a sacred union between a man and a woman in which the parties agree to live together and support one another. It has legal significance and entails a variety of obligations and responsibilities in the areas of property inheritance, succession, and so forth. However, with steady societal advancement and far-reaching intricacies of marriage, people are opting for an alternative institution like live-in-relationship which is like marriage but not marriage to form a lasting conjugal relationship.

What is Live-In Relationship?

A live-in relationship is one in which two people, who are not married decide to live together in a house or flat and share a bedroom. A live-in relationship is a consensual arrangement in which two people agree to live together for the duration of a long-term relationship similar to marriage.[1] Live in relationships are a walk in walk out relationship

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.There are no stipulations in these relationships because the participants are not bound by any formal agreement. The traditional responsibilities of marriage are not imposed in this partnership.[2]The idea behind selecting for live-in relationships is to see whether the parties are compatible with each other before entering any sort of legal commitment. Live-in relationships are seen as a substitute of marriage. The law and the judiciary have recently recognised a live-in relationship as a living arrangement in which a man and a woman live together without marrying.

Legal Status of Live-In Relationship In India

In India, a relationship between a man and a woman other than sacrament of marriage is still considered as taboo. A marriage is the only legal union that grants a person the right to cohabit, and children born outside of a legal marriage are regarded legitimate offspring. The legally married wife is entitled to maintenance both during the marriage and even after divorce. A live-in relationship is thought to be devoid of all of these elements.

No law at present in India deal with the concept of live-in relationship and their legality. Still even in the absence of a specific legislation on the subject, it is praise-worthy that under the Protection of Women from Domestic Violence Act, 2005, all benefits are bestowed on woman living in such kind of arrangement by reason of being covered within the term "domestic relationship" under Section 2(f).

The Supreme Court set up the Justice Malimath Committee, which in its report submitted in 2003 observed that "if a man and a woman are living together as husband and wife for a reasonable long period, the man shall be deemed to have married the woman," The Malimath Committee had also suggested that the word wife under Cr.P.C. be amended to include a woman living with the man like his wife so that even a woman having a live-in relationship with a man would also be entitled to alimony.[3]

The National Commission for Women recommended to the Ministry of Women and Child Development on 30th June 2008 that the definition of wife as described in section 125 of Cr.P.C. must include women involved in a live-in relationship. The aim of the recommendation was to harmonise the provisions of law dealing with protection of women from domestic violence and also to put a live-in couple relationship at par with that of a legally married couple.

Indian Judiciary on Live-In Relationship

There is no specific legislation, social rules, or customs in India regulating the matter of live-in relationship. Therefore, the

Supreme Court has taken liberty to elaborate on the concept through its judgment at different times and has issued guidelines for the purpose of dealing with such relationships

The Supreme Court in *Badri Prasad v. Dy. Director of Consolidation*[4], recognized live in relationship as a valid marriage. If live-in relationships continue for a long period of time and the couple present themselves to the society as husband and wife, they get recognized as being legally married.

In the case of *S.P.S. Balasubramanyam v. Suruttayan*[5], the Apex Court held that if a man and women are living under the same roof and cohabiting for number of year, there will be a presumption under section 114 of the Indian Evidence Act, that they live as husband and wife and the children born to them will not be illegitimate. This is in fact in accordance with section 50 of the Indian Evidence Act.

Live-in relationship between consenting adults is not considered illegal under the Indian law. In 2006, in the case of *Lata Singh v. State of U.P.*[6] it was held that a live-in relationship between two consenting adults of opposite sex, though perceived as immoral, does not amount to any offence under the law.

In *Tulsa & Ors. v. Durghatiya & Ors.*[7], the Supreme Court observed that a man and woman who are involved in live in relationship for a long period, they will be treated as a married couple and their child would be called legitimate.

In the case of *D. Velusamy v. D. Patchaimal*[8], the Supreme Court laid down certain condition for live-in relationship-

1. The couple must hold themselves out to society as being akin to spouses.
2. They must be of legal age to marry.
3. They must be otherwise qualified to enter into a legal marriage, including being unmarried.
4. They must have voluntarily cohabited and held themselves out to the world as being akin to spouses for a significant period of time.

In *Khushboo v. Kanniammal and Anr*[9], the Supreme Court opined that a man and a woman living together without marriage cannot be construed as an offence. The Supreme Court said that there was no law prohibiting live-in relationships or pre-marital sex. "Living together is a right to live" the Supreme Court said, apparently referring to Article 21 of the Constitution of India which guarantees right to life and personal liberty as a fundamental right.

Conclusion

From above discussion, it can be concluded that Live in relationships today have become an accepted truth in our country. For some, they easily welcomed a change while others a forcefully adapted to a changing scenario. With only a few couples living together without a stamp of marriage decades ago, today we have millions of such couples living happily without caring about the world around them. The rights of live in couples should be legally recognized while ensuring that it does not impede upon the system of marriage. Thus, the Parliament has to ponder over these issues, bring in proper legislation, or make a proper amendment of the Act, so that women and the children born out of such kinds of relationships are protected, though such relationship might not be a relationship in the nature of a marriage.

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Prayascitta (Expiation) and Danda (Punishment) for Rape, Adultery and Marital Offences in DharmaShastra

*B. Ramesh Chary **

There is an immoral Tradition of Rape is going on all over the India in present days , Like – Nirbhaya and Disa (from Hyderabad, Telangana) ;and Accused Persons (encountered by the Govt. of Telangana) said , we Consumed Liquor. Because of it we don't know that what we are Doing. But, in Ancient time only given Punishment for Drinking Liquor in Dharma Shastras)etc. We are having powerful Acts and IPC etc. to protect for women. But, it is going on continuously.

Having Acts and IPC etc. also, persons have to be followed the Dharma always. If public follows the Dharma there is no need to go for Punishment.

Origin of Sin –

How Sin arises in the individual mind has been a difficult problem at all times. Men are conscious of the Sins they commit, though they may have no definite conclusions or theories about the origin of Sin.

A sage pleads with Varuna that Sin is not due to a man's own power, but it is rather due to Fate, to Sura (intoxicants), to Anger, Dice or Heedlessness and even dream state leads one to commit what is not right in **Rig Veda VII.86.6 -**

न स्वी दक्षो वरुण धृतिः सा सुरा मन्युर्षिभीदको अचित्तिः। अस्ति उयायन्कनीयस उपारे
स्वमश्रेदनुतस्य प्रयोता॥

The Lord of all makes that man perform good works whom he desires to raise to higher worlds than these and he makes that man commit bad deeds whom he wishes to drag down is stated in

Kausitaki Brahmanopanishad III.9 –

एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्यो उन्निनीषते एष उ एवासाधु कर्म
कारयति तं यमधो निनीषते॥

Gautama notices that man in this world is polluted by a dreadful action such as sacrificing for a man unworthy to offer a sacrifice, eating forbidden food, speaking what ought not to be

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spoken, neglecting what is prescribed and practising what is forbidden in **Gautama Dharma Sutra. Prasna III.1.2** –

अथ खल्वयं पुरुषो याप्येन कर्मणा लिप्यते यथैतदयाज्ययाजनमभक्ष्यणमवद्यवदनं
शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति ॥

According to Apastamba Dh.S.–

1. Seeing all beings in himself, a wise man thinks about it and is not perplexed. A Brahmin who sees himself in all beings, likewise, shines forth in the vault of heaven **Ap.Dh.S.I.23.1-**

आत्मन् पश्यन् सर्वभूतानि न मुह्येच्छिन्तयन्कविः।

आत्मानं चैव सर्वत्र य पश्यत्स वै ब्रह्मा नाकपृष्ठे विराजति ॥

2. The one who is profound, finer than a lotus strand, and stands encompassing the universe, who is wider than the earth, unchangeable, and stands containing the universe—he is different from the knowledge of this world obtained through the senses; he is not different from the objects of knowledge; he is the highest lord; from him, as he divides himself, all bodies come into being; he is the root; he is everlasting; he is eternal **Ap.Dh.S.I.23.2 –**

निपुणोऽणीयान् बिसोर्णाया यस्सर्वमावृत्य तिष्ठति। वर्षीयांश्च पृथिव्या धृवः सर्वमारम्भ
तिष्ठति। स इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात्परमेष्ठी विभाजः। तस्यमत्कायाः
प्रभवन्ति सर्वे स मूलं शाश्वतिकः स नित्यः ॥

3. In this life, however, the eradication of faults depends on Yoga. The learned man who uproots these faults that torment creatures attains bliss **Ap.Dh.S.I.23.3-**

दोषाणां तु निर्घातो योगमूल इह जीविते।

निर्हृत्य भूतदाहीयान् क्षेमं गच्छति पण्डितः ॥

4. We will now enumerate the faults that torment creatures **Ap.Dh.S.I.23.4-**

अथ भूतदाहीयान्दोषानुदहरिष्यामः ॥

5. They are: anger, excitement, rage, greed, perplexity, hypocrisy, malice, lying, overeating, calumny, envy, lust, ire, lack of self-control, and absence of Yoga. Their eradication depends on Yoga **Ap.Dh.S.I.23.5-**

क्रोधो हर्षो रोषो लभो मोहो दम्भो द्रोहो मूषोद्यमत्याशपरीवादावसूया काममन्यु
अनात्म्यमयोगस्तेषां योगमूलो निर्घातः ॥

6. Refraining from anger, excitement, rage, greed, perplexity, hypocrisy, and malice; speaking the truth; refraining from over eating, calumny, and envy; sharing, liberality, rectitude, gentleness, tranquillity, self-control, amity with all creatures, Yoga, Arya-like conduct, benevolence, and contentment—there is agreement that these apply to all orders of life. By practising them according to the rules, a man attains the All **Ap.Dh.S.I.23.6-**

अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहोः सत्यवचनमनत्याशोऽपैशुन्यमनसूया
संविभागस्त्याग आर्जवं मार्दवं शमो दमः सर्वभूतैरविरोधो योग आर्यमानुशंसं तुष्टिरिति
सर्वाश्रमाणां समयपदानि तान्यनुतिष्ठन् विधिना सार्वगामी भवति ॥

Manu said in detailed the roots(or Birthplaces or reasons or thoughts or Senses) for evil actions or Adharma in his treatise (XII 3-7) –

Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the (various) conditions of men, the highest, the middling, and the lowest-

शुभशुभफलं कर्म मनो वाग्देवहसम्भवम्।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥3॥

Know that the mind is the instigator here below, even to that (action) which is connected with the body, (and) which is of three kinds, has three locations, and falls under ten heads-

तस्येह त्रिविधस्यापि त्र्यधाष्ठानस्य देहिनः।
दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ 4॥

Three sinful mental actions:

Coveting the property of others, thinking in one's heart of what is undesirable, and adherence to false or evil (doctrines), are the three kinds of (sinful) mental action-

परद्रव्येष्वभिधानं मनसाऽनिष्ठचिन्तनम्।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ 5॥

These three types of sinful mental actions give rise to four types of evil verbal actions and three types of wicked bodily actions.

The four evil verbal actions:

Abusing (others, speaking) untruth, detracting from the merits of all men (attacking another in abusive or strong language), and talking idly (carrying tails against another person), and talking ill of others shall be the four kinds of (evil) verbal action-

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः।
असम्बद्धप्रलापश्च वाङ्मयं स्याच्छुर्विदम् ॥6॥

The three wicked bodily actions:

Taking what has not been given, injuring (creatures) without the sanction of the law, and holding criminal intercourse with another man's wife, are declared to be the three kinds of (wicked) bodily actions-

अदत्तानामुपदानं हिंसा चैवाविधानतः।
परदारोपसेवा च शरीरं त्रिविधं स्मृतम् ॥7॥

Thus, the Sin first takes root in the form of mental action and thereafter expresses itself in the form of verbal or bodily evil actions which inflict Criminal and Civil injury as the case may be on others

against whom they are directed. All the Criminal and Civil injuries which an individual may cause to others, such as appropriating the property belonging to others or denying what is due to others, or defamation, assault, theft, cheating, robbery, causing hurt, murder, rape, adultery, which are covered by the modern Criminal and Civil Laws under various system of law. Before laying down the Code of conduct for implicit obedience by the individuals and the penalty for disobedience at the hands of the King (the Government).

Manu cautions every one to have self control always (Manu XII.10 and 11) –

That man is called a (true) tradition in whose mind these three , the control over his speech (vagdanda), the control over his thoughts (manodanda), and the control over his bodily (kayadanda), are firmly fixed-

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च।
यस्यैते निहिता बुद्धौ त्रिदण्डास्ते स उच्यते॥10

And

That man who keeps this threefold control (over himself) with respect to all created beings and wholly subdues desire and wrath, thereby assuredly gains complete success-

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति॥11

By omitting to do what is ordained, by resorting to what is condemned (prohibited) and by not controlling the senses, man incurs fall (i.e. Sin) - **Yajnavalkya- III.219 -**

विहितस्यानुष्ठानान्निन्दितस्य च सेवनात्।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति॥

and

A man who omits a prescribed act, or performs a blamable act, or cleaves to sensual enjoyments , must perform penance-

अकुर्वन्विहितकर्मनिन्दितं च समाचरन्।
प्रसक्तेष्वेन्द्रियार्थेषु प्रायश्चित्तीयते नरः॥ **Manu- XI.44**

Arjuna questions Sri Krishna as impelled by whom does a man commit Sin as if constrained thereto by force, even though he does not desire to do so ? in **Bagavadgita III.36-**

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छन्नपि वार्ष्णेय बलादपि नियोजितः॥

The answer given in next verse – it is lust and anger springing from the element or guna of rajas (passion) that are the enemies of man in this world. **III.37-**

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥

Bhagavad Gita -Chapter 14. Sloka 17 and 18-

From goodness arises knowledge and from passion greed, negligence and error arise from dullness, as also ignorance. The psychological effects of the three modes are here set forth.

सत्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥17॥

Those who are established in goodness rise upwards; the passionate remain in the middle (regions); the dull steeped in the lower occurrences of the mode sink downwards (S. Radhakrishnan)-

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥18॥

And

Gita speaks this is the three fold access to Hell that is injurious to the self viz. lust, anger and greed . therefore a man must ignore these three **Bhagvad Gita XVI.21 –**

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥

“Dharma” is the **eternal solution** for Sins or problems arising out of the six inherent enemies in Person , namely Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Passion), Mada (Infatuation), and Matsarya (Enmity).

Every Criminal and Civil injury caused by an individual to other individual or society is traceable to one or more of six enemies acting alone or in combination. This inherent weakness of man has been the subject matter of an depth study by those who formulated “Dharma”.

B. Gita – chap.6.35 -

The Blessed Lord said :

Without doubt , O Mighty armed (Arjuna), the mind is difficult to curb and restless but it can be controlled, O Son of Kunti (Arjuna), by constant practice and non attachment –
श्रीभगवानुवाच-

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

Every individual should, by constant effort, regulate his mind, speech and action so that he does not inflict any physical or mental injury or any financial loss or damage on other individuals.

So , let us know the Prayascitta and Punishment for rape, adultery and marital offences in Gautama Dharma Sutra, Baudhayana Dharma Sutra, Apastambha Dharma Sutra and Vasishta Dharma Sutra.

Dharmasutras existed prior to Yaska or at least prior to the period 600-300 BC and in the second century BC they had attained a position of Supreme authority in regulating the condition of men. - History of Dharma shastra, P.V.Kane, Vol-1,Part-1,pg. 12 - 14. Kane has given some tentative upper and lower limits: Gautama 600 -400 ,Apstamba 450 -350, Baudhayana 500 -200 and Vasishta 300 – 100 B.C.

And

Gau.Dh.S, Bau.Dh.S, Apa.Dh.S, Vasi.Dh.S and ManuSmriti were compiled many centuries before of Christian Era. Yajnavalkya Smriti, parasara smriti, Narada Smritis were composed in first century and most of other smritis written between 600 A.D. – 900 A.D by P.V.Kane, Hist.of Dh.S.

The Dharmasutras like Gautama ,Baudhayana, Apastamba, and Vasishta remark the personal and public relations. These provide the minutest aspects of the social life of the personal with reference to the household, society and the National. Finally , the aim of Dharma Sutras is to regulate the human life or entire mankind.

Let us know the meaning of Expiation (Prayascitta) and Punishment (present days called **IPC**) in Dharma Shastra -

Meaning of Prayascitta –

1.अथातः प्रायश्चित्तानाम्

“ अथ”- यज्ञकल्पविधानान्तरम्। “अतः” – प्रायश्चित्तकल्पानभिधाने यतः चुद्धयभावः। अतस्तदर्थं “ प्रायश्चित्तानाम् ” अयं अयःप्राप्तिप्रकर्षेन्यायः प्रायः। विहितधर्माकरणस्य प्राप्तिरिति अर्थः। तत्प्रकारविषयं चित्तं चित्तिर् ज्ञानम्। तत्पूर्वकानुष्ठानानि प्रायश्चित्तानि। यद्वा प्रायो नाम विहिताकरणादिप्रतीकारस्वरूपं तप उच्यते तद्विषया निश्चया प्रायश्चित्तानि। (Samavidhana Brahmanam 1.5.1)

In Sayana comment on the Samavidhana Br. I.5.1 “ Praya “ means ‘happening or finding of the non-performance of what is ordained and “ citta “ means ‘ knowledge ; and so religious observances after knowing a certain happening are called Prayascitta. (P.v.kane)

प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते।

तपोनिश्चयसंयोगात्प्रायश्चित्तमिति स्मृतम्॥

Praya means “ tapas “ and citta means “decision “ joining together of these two called prayascitta. Means the making practice tapas what is lost to get good. (**com. on Gau.Dh.S. Prasna III, Chapter 3, Sutra 3**).

Praya means ‘sin’ and citta means ‘purification’ –

तदुक्तम्। प्रायः पापं विनिर्दिष्टं चित्तं तस्य विशोधनम्। चतुर्विंशतिमतेऽप्येवम्। तथा पापनिवर्तनक्षमधर्मविशेषे योमरूढोऽयं शब्द तत्त्वम्। **Balambati on Yaj. III .220**

Meaning of Danda –

There is definition of **Siksha Smriti** or **Dandaniti** or **punishment** (**IPC** in Present Days) in foremost DharmaSutra of Gautama , II.2.28 –

दण्डो दमनादित्याहुस्तेनादान्तान्दमयेत् ॥

-Gau.Dh.S.II.2.28

The word ‘punishment’ (danda), they say, is derived from ‘restraint’ (damana); therefore, he should restrain those who are unrestrained.

वर्णाश्रमाः स्वस्वधर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय ततः शेषेण

विशिष्टदेशजातिकुलरूपायुःश्रुतचित्र (वृत्त) वित्तसुखमेधसो जन्म प्रतिपद्यन्ते ॥29॥

People belonging to the different classes and orders of life who are steadfastly devoted to the Laws proper to them enjoy thefruits of their deeds after death; and then, with the residue of those fruits, take birth again in a prosperous region, a high caste, and a distinguished family, with a handsome body, long life, deep Vedic learning, and virtuous conduct, and with great wealth, happiness, and intelligence.

विष्वञ्चो विपरीता नश्यन्ति ॥30॥

Those who act to the contrary adjourn (delay) in every direction and perish.

तानाचार्योपदेशो दण्डश्च पालयेत् ॥31॥

The teacher’s advice and the king’s punishment protect them;

तस्माद्राजाचार्यावनिन्द्यावनिन्द्यौ ॥32॥

therefore, one should never degrade the king or the teacher.

Manu 8.126-130 –

Let the (King), having fully ascertained the motive, the time and placed (of the offence), and having considered the ability (of the criminal to suffer) and the (nature of the) crime, cause punishment to fall on those who deserve it -

अनुबन्धं परिज्ञाय देश -कालौ च तत्त्वतः।

सार- अपराधो च -अलोक्य दण्डं दण्ड्येषु पातयेत्॥ 126

Unjust punishment destroys reputation among men, and fame (after death), and causes even in the next world the loss of heaven; let him, therefore, beware of (inflicting) it -

अधर्मदण्डनं लोके यशोग्नं कीर्तिनाशनम्।

अस्वर्ग्यं च परत्र -अपि तस्मात् तत् परिवर्जयेत्॥ 127

A King who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell -

अदण्ड्यान् दण्डयन् रजा दण्ड्यांश्च एव अप्यदण्डयन्।

अयशो महद् आप्नोति नरकं च- एव गच्छति॥ 128

There are four kinds of Punishments -

Let him punish first by (gentle) admonition, afterwards by (harsh) reproof, thirdly by a fine, after that by corporal punishment (Kill) –

वाग्दण्डं प्रथमं कुर्याद् धिग्दण्डं तदनन्तरम्।
तृतीयं धनदण्डं तु वधदण्डम् अतः परम्॥ 129

But when he cannot restrain such (offenders) even by corporal punishment, then let him apply to them even all the four (modes conjointly) –

वधेनापि यदा त्व एतान् निग्रहीतुं न शक्नुयात्।
तदा-एषु सर्वम् अप्येतत् प्रयुञ्जीत चतुष्टयम्॥130

Yagnavalkya- Achara Adhyaya 352 – 359& 366,367-

The Lord, the ministers, the people, the fortress, the treasury, the Rod as well as the allies these are the Prakritis or constituents, hence a kingdom is said to have seven limbs. —

स्वाम्यमात्या जनो दुर्ग कोशो दण्डस्तथैव च।
मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते॥352

Therefore having obtained that (kingdom) let the king hurl the Rod on evil-doers ; because justice (dharma) in the shape of the rod (punishment) was created of yore by Brahma himself. —

तदवाप्य नृपो दण्डं दुर्वृत्तेषु निपातयेत्।
धर्मो हि दण्डरूपेण ब्रह्मणा निर्मितः पुरा॥353

To wield that (rod) equitably is not possible to one who is greedy or of unimproved mind. It is possible only for him who is true to his promise, pure, well-assisted and wise. —

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतबुद्धिना।
सत्यसन्धेन शुचिना सुसहायेन धीमता॥ 354

That (rod) gladdens the whole world of Devas, Asuras and men when employed according to scriptures. But otherwise it produces wrath (through- out) the world. —

यथा शास्त्रं प्रयुक्तः सन् सदेवसुरमानवम्।
जगदानन्दयेत्सर्वमन्यथा तत्प्रकोपयेत्॥355

The unrighteous punishment destroys the heaven, the glory and the worlds of the king. But the proper punishment procures him victory, glory and heaven. —

अधर्मदण्डनं स्वर्गकीर्तिलोकविनाशनम्।
सम्यक्त्तु दण्डनं राज्ञः स्वर्गकीर्तिजयावहम्॥356

A brother even, or a son, any one to whom arghya (respect) is due, a father-in-law or maternal uncle, as well, is not to go unpunished by the monarch if they fall away from their duty. —

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा।
नादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः स्वकात्॥357

The king who punishes the punishable properly, who slays those who deserve death, has, as if, performed many sacrifices finished with best gifts. —

यो दण्ड्यान् दण्डयेद्राजा सम्यग्वध्यांश्च घातयेत्।
इष्टं स्यात्क्रतुभिस्तेन समाप्तवरदक्षिणैः॥358

Thus pondering (over the reward of good government &c.) the king having thus duly thought over the reward of sacrificial merit, should personally investigate judicial proceedings daily in the company of his assessors, separately. —

इति सञ्चित्य नृपतिः क्रतुतुल्यफलं पृथक्।
व्यवहारान्स्वयं पश्येत्सभ्यैः परिवृतोऽन्वहम्॥359

Various kinds of punishments-

Gentle admonition, afterwards the reproof, then fine and after that corporal punishment should be employed separately or conjointly, according to the nature of the crime. —

धिग्दण्डस्त्वथ वाग्दण्डो धनदण्डो वधस्तथा।
योज्या व्यस्ताः समस्ता वा ह्यपराधवशादिमे॥ 366

Ascertaining the crime, the place and the time as well as also the ability, the age, the act and the means (of the criminal, let the king) cause punishment to fall on those who deserve it. —

ज्ञात्वापराधं देशं च कालं बलमथापि वा।
वयः कर्म च वित्तं च दण्डं दण्ड्येषु पातयेत्॥367

Of those who punish I am the rod (of punishment)-

दण्डोदमयताम् अस्मि। (B.Gita.10.38)

Now, let us know the Expiations (Prayascittas) and Punishments (Danda) for Adultery, Rape and Marital Offences according to Dharma Sutras as below—

Gau.Dh.S- Prasna III.4.28-35-

Adultery –

तल्पान्नधनलाभवधेषु पृथग्वर्षाणि ॥28॥

If someone frustrates the acquisition of a wife, food, or wealth, for each such offence he should observe a life of chastity (Brahmacharya) for one year;

द्वे परदारे ॥29॥

if he commits adultery, for two years;

त्रीणि श्रीत्रियस्य ॥30॥

and if he does so with the wife of a Vedic scholar, for three years.

द्रव्यलाभे चोत्सर्गः॥31॥

If he has received anything from her, he should throw it away

यथास्तानं वा गमयेत् ॥32॥

or return it to its owner.

प्रतिषिद्धमन्त्रयोगे सहस्रवाकश्चेत् ॥33॥

If someone employs ritual formulas on behalf of proscribed people, he should observe a life of chastity for one year if the formulas contained a thousand words;

अग्न्युत्सादिनिराकृत्युपपातकेषु चैवम् ॥34॥

as also a man who extinguishes his sacred fires, neglects Vedic recitation, or commits a secondary sin causing loss of caste,

स्त्री याऽतिचारिणी गुप्ता पिण्डं तु लभेत ॥35॥

and a woman who goes against her husband. She should be kept under watch, however, and receive food.

Drinking Liquor – (Gau.Dh.S.Prasna -III.Ch.5, Sutra1-6)

सुरापस्य ब्राह्मणस्योष्णामासिञ्चेयुः सुरापस्ये मृतः शुद्ध्येत् ॥१॥

They should pour hot liquor into the mouth of a Brahmin who has drunk liquor. He is purified after he dies.

अमत्या पाने पयो घृतमुदकं वायुं प्रतित्र्यहं तप्तानि स कृच्छ्रस्ततोऽस्य संस्कारः ॥2॥

If he has drunk it unintentionally, he should live on hot milk, hot ghee, hot water, and hot air, for a period of three days each; this is the arduous penance (B 2.2.37-8). After that he should undergo initiation.

मूत्रपुरीषरेतसां च प्राशने ॥3॥

The same penance should be performed when someone consumes urine, excrement, or semen,

श्वापदोष्ट्रखरणां चाङ्गस्य ॥4॥

as also a part of a predatory animal, a camel, or a donkey,

ग्राम्यकुक्कुटसूकरयोश्च ॥5॥

or of a village cock or pig.

गन्धाम्नाणे सुरापस्य प्राणायामा घृतप्राशनं च ॥6॥

If someone smells the breath of a man who has drunk liquor, he should control his breath and eat some ghee,

Incestuous Sex–

लप्ते लोहशयने गुरुतल्पगः शयीत ॥8॥

A man who has had sex with the wife of an elder (A 1.6.32n.) should lie on a heated iron bed;

सूर्मी वा श्लिष्येज्ज्वलन्तीम् ॥9॥

embrace a red-hot column (A 1.25.2 n.);

लिङ्गं वा सवृषण्मुत्कृत्याञ्जलावाधाय दक्षिणाप्रतीचौ व्रजेदजिह्वाशरीरनिपातात् ॥१०॥

or tear out his penis together with the testicles and, holding them in his cupped hands, walk straight toward the south-west until he collapses.

मृतः शुद्ध्येत् ॥११॥

He is purified after he dies.

सखीसयोनिसगोत्राशिष्यभार्यासु सुषायां गवि च गुरुतल्पगमः ॥12॥

Sex with one's female friend or sister, a woman belonging to one's lineage (A 2.11.15n.), the wife of one's pupil, one's daughter-in-law, and a cow is equal to sex with the wife of an elder.

अवकर इत्येके ॥13॥

According to some, it is equal to a student's breaking the vow of chastity.

Illegal Sex- (Punishment)

श्वभिरादयेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशम् ॥14॥

If a woman has sex with a low-caste man, the king should have her publicly devoured by dogs;

पुमांसं घातयेत् ॥15॥

and have the man executed,

यथोक्तं वा ॥16॥

or punish him in the manner stated above.

आर्यस्त्र्यभिगमने लिङोद्धारः स्वहरणं च ॥Gau.Dh.S.PrasnaII.Ch.III.,2॥

If he (Sudra) has sex with an Arya woman, his penis should be cut off and all his property seized;

गोप्ता चेद्वधोऽधिकः ॥3॥

If the woman had a guardian , then, in addition to the above, he shall be executed (Killed).

Bau.Dh.SBook II-

Incestuous Sex(ch. I, khanda-1, Sutra.12-14) –

गुरुतल्पगस्तप्त लोहशयने शयीत ॥12॥

A man who has had sex with the wife of an elder (A 1.6.32 n.) should lie on a heated iron bed;

सूर्मिं ज्वलन्तीं वा श्लिष्येत् ॥13॥

embrace a red-hot column (A 1.25.2 n.);

लिङ्गं वासवृषणं परिवास्याऽज्जलावाधाय दक्षिणाप्रतीच्योर्दिशोरन्तरेण गच्छेदा निपतनात् ॥14॥

or cut of his penis together with the testicles, hold them in his cupped hands, and walk in a south-westerly direction until he collapses.

Drinking Liquor –

सुरां पीत्वोष्णया कायं दहेत् ॥17॥

If a man drinks liquor, he should injure his body by drinking hot liquor.

अमत्या पाने कृच्छाब्दपादं चरेत्पुनरुपनयनं च ॥18॥

If he drinks unintentionally, he should perform the arduous penance (B 2.2.38) for three months and undergo initiation over again,

वपनव्रत नियमलोपश्च पूर्वानुष्ठितात् ॥19॥

at which the cutting of hair and nails, the observances, and the restrictive rules are omitted, because they have already been performed.

Now, they also quote:

अमत्या वारुणीं प्राश्य मूत्रपुरीषयोः।

ब्राह्मणः क्षत्रियो वैश्यः पुनस्संस्कारमर्हति ॥20॥

If a Brahmin, a Ksatriya, or a Vaisya unintentionally drinks liquor or consumes urine or excrement, he should undergo initiation over again.

सुराधाने तु यो भाण्डे अपः पर्युषिताः पिबेत् ।

शङ्खपुष्पीविपक्वेन षडहं क्षीरेण वर्तयेत् ॥21॥

If someone drinks water left overnight in a vessel for keeping liquor, on the other hand, he should live for six days on milk boiled with Sankhapuspi grass.

Adultery (Khanda III, Sutra 48-53 and khanda IV, 1-5) -

भर्तृहिते यतमानास्स्वर्गं लोकं जयेरन् ॥48॥

If women strive to do what is beneficial to their husbands, they will win the heavenly world.

व्यतिकमे तु कृच्छः ॥49॥

When she is unfaithful, she should perform an arduous penance (B 2.2.38).

शूद्रं चान्द्रायणं चरेत् ॥50॥

If it is with a Sudra man, she should perform a lunar penance (B 3.8).

वैश्यादिषु प्रतिलोमं कृच्छातिकृच्छादीश्चरेत् ॥51॥

If it is with a Vaisya and so forth in the reverse order of classes, she should perform the penance beyond the very arduous penance (B 2.2.40), and so forth.

पुंसां ब्राह्मणादीनां संवत्सरं ब्रह्मचर्यम् ॥52॥

Brahmin and other male offenders should observe chastity for one year,

शूद्रं कठारिनना दहेत् ॥53॥

whereas a guilty Sudra man should be burnt with a straw-fire (see Va 21.1-3).

अब्राह्मणस्य शरीरे दण्डस्संग्रहणे भवेत् ॥1॥

Everybody except a Brahmin is subject to corporal (burnt in fire) punishment for adultery.

सर्वेषामेव वर्णानां दारा रक्ष्यतमा धनात् ॥2॥

People of all four classes should guard their wives more closely than their wealth.

न तु चारणदारेषु न रङ्गावतारे वधः ।

संसर्जयन्ति ता ह्येतात्रिगुप्तांश्चालयन्त्यपि ॥3॥

There is no corporal punishment, however, when the adultery involves actresses or the wives of minstrels(musicians), for such women lure these men and stir even people with great self- control.(for money)

स्त्रियः पवित्रमतुलं नैता दुष्यन्ति कर्हिचित् ।
मासि मासि रजो ह्यसां दुरितान्यपकर्षति ॥4॥

Women have an unparalleled means of purification and they never become sullied(damaged, violated), for month after month their menstrual flow washes away their sins.

सोमश्शौचं ददत्तासांगन्धर्वशिक्षितां गिरम् ।
अग्निश्च सर्वभक्ष्यत्वं तस्मा त्रिष्कल्मषाः स्त्रियः ॥5॥

The Moon granted them purification; Gandharva, a sweet voice; and Fire, the capacity to eat anything. Women, therefore, are free from taint.

Women with Whom Sex Is Forbidden (Prasna-II, khanda IV.11-15)-

मातुलपितृष्वसा भगिनी भागभगिनेयी सुषा मातुलानि सखिवधूरित्यगम्याः ॥11॥

Father's sister, maternal uncle's sister, sister, sister's daughter, daughter-in-law, maternal uncle's wife, friend's wife these are women with whom sex is forbidden.

अगम्यनां गमने कृच्छातिकृच्छौ चान्द्रायणमिति प्रायश्चित्तिः ॥12॥

Penances for having sex with forbidden women are the arduous(hard, tough) penance, the very arduous penance, and the lunar penance (B 2.2.38; 3.8).

एतेन चण्डालोव्यवायो व्याख्यातः ॥13॥

The same applies to sex with a Candida woman.

Now, they also quote:

चण्डालीं ब्राह्मणो गत्वा भुक्त्वा च प्रतिगृह्य च ।
अज्ञानात् पतितो विप्रो ज्ञानात् समतां व्रजेत् ॥14॥

When a Brahmin has sex with a Candala woman, eats her food, or accepts gifts from her without knowing that she is a Candala, he falls from his caste; whereas if he does so knowingly, he sinks to the same level as she.

पितुर्गुरोर्नन्द्रस्य भार्या गत्वा प्रमादतः ।
गुरुतल्पी भवेत्तेन पूर्वाक्स्तस्य निश्चय इति ॥15॥

When someone heedlessly has sex with the wife of his father, an elder (A 1.6.32 n.), or the king, he becomes guilty of sex with an elder's wife. The atonement for such a man has been given above.

Marital Offences(Prasna IV, Khanda 1,19-23) –

त्रीणि वर्षाण्युतमतीं यो भार्या नाऽधिगच्छति ।
स तुल्यं भ्रूणहत्यायै दोषमृच्छत्यसंशयम् ॥19॥

If a man does not have sexual intercourse for three years with his wife who menstruates, he incurs a guilt equal to that of performing an abortion (A 1.19.15 n.).

ऋतुस्नातां तु यो भार्या सन्निधौ नोपगच्छति ।
पितरस्तस्य तन्मासं तस्मिन् रजसि शेरते ॥20॥

If a man does not have sexual intercourse with his wife after she has taken the bath that concludes her menstrual period when she is nearby, his ancestors will be during that month in her menstrual discharge.

ऋतौ नोपैति यो भार्यामनृतौ यश्च गच्छति ।
तुल्यमाहुस्तयोर्दोषमयोनौ यश्च सिञ्चति ॥21॥

One who does not have sex with his wife during her season (A 2.1.17 n.), and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina (B 3.7.2 n.) they all incur the same guilt.

भर्तुः प्रतिनिवेशेन या भार्या स्कन्दयेद्दृष्टुम् ।
तां ग्राममध्ये विख्याप्य भ्रूणघ्नीं निधमेद्गृहात् ॥22॥

When a wife suppresses her menstrual periods out of antipathy towards her husband, he should bring her to the middle of the village, declare her to be an abortionist, and drive her away from his house.

ऋतुस्नातां न चद्रुगच्छेत्रियतां धर्मचारिणीम् ।
नियमातिक्रमे तस्य प्राणायामशतं स्मृतम् ॥23॥

If a man does not have sexual intercourse with his virtuous and disciplined wife after she has taken the bath that concludes her menstrual period, for that transgression he should control his breath one hundred times.

Ap.Dh.S – Book II - Sexual Misconduct

Punishment for Rape(Khanda 26.18- khanda27.1) –

अबुद्धिपूर्वमलङ्कृतो युवा परदारमनुप्रविशन् कुमरीं वा वाचा बाध्यः ॥18॥

If a young man all primped up barges accidentally into the presence of another man's wife or a young woman, he should be verbally reprimanded;

बुद्धिपूर्वं तु दुष्टभावो दण्ड्यः ॥19॥

but if he does so deliberately and with a malicious intent, he should be punished.

सन्निपाते वृते शिश्रच्छेदनं सवृषणस्य ॥20॥

If intercourse took place, his penis should be cut off along with the testicles.

कुमार्या तु स्वान्यादाय नाशयः ॥21॥

If it was with a young woman, he should be banished

and his property confiscated.

अथ भृत्ये राजा ॥22॥

Thereafter, the king should support those women.

रक्ष्ये चाऽत ऊर्ध्वं मैथुनात् ॥23॥

and from then onwards guard them from sexual congress.

निर्वेषाभ्युपाये तु स्वामिभ्योऽवसृजेत् ॥24॥

If they agree to perform the expiation, however, he should hand them over to their respective guardians.

चरिते यथापुरं धर्माद्धि सम्बन्धः ॥1॥

Once the expiation has been performed, the guardians should treat them as before, for their relationship is based on the Law.

Adultery (Khanda 27.8-13) -

नाश्य आर्यश्शूद्रायाम् ॥8॥ (Punishment)

An Arya who has sex with a Sudra woman should be banished,

वध्यश्शूद्र आर्यायाम् ॥9॥ (Punishment)

while a Sudra who has sex with an Arya woman should be killed,

दारं चाऽस्य कश्चिद् ॥10॥

and that wife of his should be emaciated.

सवर्णायामन्यपूर्वायां सकृत्सन्निपाते पादः पततीत्युपदिशन्ति ॥11॥

If a man has sex once with a married woman of his own class, they say, the punishment is one-quarter of what is prescribed for one fallen from his caste.

एवमभ्यासे पादः पादः ॥12॥

Each time he repeats it, likewise, one- quarter is added,

चतुर्थे सर्वम् ॥13॥

and the fourth time he gets the full punishment.

Vasi.Dh.S -

Illegal Sex (ch.21.1-5) -

शूद्रश्चेद्ब्राह्मणीमभिगच्छेद्द्विरणैर्वैष्टयित्वा शूद्रमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वपनं कारयित्वा सर्पिषा समभ्यज्य नग्नां कृष्णखरमारोप्य महापथमनुसंब्राजयेत्पूता भवतीति विज्ञायते ॥1॥

If a Sudra has sex with a Brahmin woman, he should. be wrapped in Virana grass and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a black donkey. 'In this way,' it is stated, 'she becomes pure.'

वैश्यश्चेद्ब्राह्मणीमभिगच्छेल्लोहितदभैर्वैष्टयित्वा वैश्यमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वपनं कारयित्वा सर्पिषा समभ्यज्य नग्नां गौरखरमारोप्य महापथमनुसंब्राजयेत्पूता भवतीति विज्ञायते ॥2॥

If a Vaisya has sex with a Brahmin woman, he should be wrapped in tufts of Lohita straw and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee,

and she should be paraded on a highway naked and seated on a yellow donkey. 'In this way,' it is stated, 'she becomes pure.'

राजन्यश्चेब्राह्मणीमभिगच्छेच्छरपत्रैर्वेष्टयित्वा राजन्यमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वपनं
कारयित्वा सर्पिषा समभ्यज्य नग्नां श्वेतखरमारोप्य महापथमनुसंवाजयेत्पूता भवतीति
विज्ञायते ॥3॥

If a Ksatriya has sex with a Brahmin woman, he should be wrapped in Sara grass and thrown into a fire. The Brahmin woman's head should be shaved and her body smeared with ghee, and she should be paraded on a highway naked and seated on a white donkey. 'In this way,' it is stated, 'she becomes pure.'

एवं वैश्यो राजन्यायाम् ॥4॥

The same punishment applies to a Vaisya who has sex with a Ksatriya woman.

शूद्रश्च राजन्यावैश्ययोः ॥5॥

and to a Sudra who has sex with a Ksatriya or a Vaisya woman.

Adultery (6-17) -

मनसा भर्तुरतिचारे त्रिरात्रं यावकं क्षीरोदनं वा भुञ्जानाधः शयीतोर्ध्वं त्रिरात्रादप्सु
निमग्नायाः सावित्र्याष्टशतेन शिरोभिर्जुहुयात्पूता भवतीति विज्ञायते ॥6॥

If a wife has been unfaithful to her husband in her mind, she should spend three days eating barley or milk-rice and sleeping on the floor. At the end of the three days, the husband should make eight hundred offerings in the fire reciting the Savitri verse and the Siras formula while the wife remains immersed in water. 'In this way,' it is stated, 'she becomes pure.'

वाक्संबन्ध एतदेव मासं चरित्वोर्ध्वं मासादप्सु निमग्नायाः सावित्र्याश्चतुर्भिरष्टशतैः
शिरोभिर्जुहुयात्पूता विज्ञायते ॥7॥

If she has had an adulterous conversation with another man, she should do the same penance for one month. At the end of the month, the husband should make three thousand two hundred offerings in the fire reciting the Savitri verse and the Siras formula while the wife remains immersed in water. 'In this way,' it is stated, 'she becomes pure.'

व्यवाये तु संवत्सरं घृतपटं धारयेद्गोमयगर्ते कुशप्रस्तरे वा शयीतोर्ध्वं संवत्सरादप्सु
निमग्नायाः सावित्र्याष्टशतेन शिरोभिर्जुहुयात्पूता भवतीति विज्ञायते ॥8॥

If she actually committed adultery, however, she should wear a garment smeared with ghee and sleep in a trough of cowdung or on a spread of Kusa grass for one year. At the end of the year, the husband should make eight hundred offerings in the fire reciting the Savitri verse and the Siras formula while the wife remains immersed in water. 'In this way,' it is stated, 'she becomes pure.'

व्यवाये तीर्थगमने धर्मेभ्यस्तु निवर्तते ॥9॥

If she commits adultery with an elder (A 1.6.32 n.), however, she cannot participate in her husband's ritual activities.

चतस्रस्तु परित्याज्याः शिष्यगा गुरुगा च या ।
पतिघ्नी च विशेषेण जुङ्गितोपगता च या ॥10॥

These four are to be abandoned: a wife who has sex with one's pupil, a wife who has sex with one's elder, especially a wife who tries to kill her husband, and a wife who has sex with a degraded man.

या ब्राह्मनी च सुरापी न तां देवाः पतिलोकं नयन्तीहैव सा चरति क्षीणपुण्याप्सु लुग्भवति
शुक्तिका वा ॥11॥

When a Brahmin woman drinks liquor, gods do not lead her to the world of her husband; bereft of merits, she meanders in this very world, becoming a leech or a pearl oyster living in water.

अप्रजाता विशुध्यन्ति प्रायश्चित्तेन नेतराः ॥12॥

When wives of Brahmins, Ksatriyas, or Vaisyas have sex with Sudra men, they are purified by a penance only if they do not bear children, not otherwise.

प्रतिलोमं चरेयुस्ताः कृच्छं चान्द्रायणोत्तरम् ॥13॥

Women who have sex with men of a class lower than they should perform an arduous penance (B 2.2.38) followed by a lunar penance (B 3.8).

पतिव्रतानां गृहमेधिनीनां सत्यव्रतानां च शुचिव्रतानाम् ।

तासां तु लोकाः पतिभिः समाना गोनायुलोका व्यभिचारिणीम् ॥14॥

Wives who are devoted to their husbands, vowed to truth and purity, however, attain worlds equal to those of their husbands; those who are unfaithful are born as jackals.

पतत्यर्धं शरीरस्य यस्य भार्या सुरां पिबेत् ।

पतितार्धशरीरस्य निष्कृतिर्न विधीयते ॥15॥

Half his body becomes outcaste when a man's wife drinks liquor. No expiation is provided for someone half of whose body has become outcaste.

बाह्मणश्चेदप्रेक्षापूर्वं ब्राह्मणदारानभिगच्छेदनिवृत्तधर्मकर्मणः कृच्छो
निवृत्तधर्मकर्मणोति कृच्छः ॥16॥

If a Brahmin unintentionally has sex with the wife of another Brahmin, he should perform an arduous penance if her husband has not abandoned his ritual duties, and a very arduous penance if he has abandoned his ritual duties.

एवं राजन्यवैश्ययोः ॥17॥

The same applies to Kshatriya and Vaisya men.

In the Era of modern , we have the system of **Prime Minister – Constitution – President – Parliament (Loka Sabha + Rajya Sabha) – Independent Judiciary (Supreme Court)** in our Country.

But this system does not allow to Pursue **Prayascitta** (Prescribed by Veda) or Expiation or Atonement (one has to perform the Expiation himself only by the advice of learned one or parishad {Counsel} , those who committed Sins to free from miss deeds or Adharma) and allow Indian Penal Code (Bharatiya Shiksha Smriti).

But , the Dandaniti / Punishment in foremost Gautama Dharmasutra etc.,(and other various Smritis) is the source for modern system of Indian Penal Code.

If we destroys the Dharma then it will be terminates us. If we protects (Follows) the Dharma then it will be upholds (Sustains) us -

“ धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ” - महाभारत

The Life of Christian Slaves Under Arab Domination

*Abheepsa Vyas **

A significant part of the world has experienced slavery. While the period of slavery differed depending on the availability of (natural, man-made and human) resources, it will not be an exaggeration to say that slavery never ceased to exhaust the man and his surroundings to the hilt. One such place, which witnessed slavery for centuries, was the Barbary Coast of North Africa. This coast was an epicenter for the trade of Christian slaves for almost four centuries. The trading of the European slaves under the Arab supremacy came to be known as the Mediterranean Slave Trade.

It is crucial to write about the Mediterranean Slave Trade as it confirms how the Arabs had a stronghold over the whites for over four hundred years. It additionally requires consideration as it did not restrict servitude to the land. It witnessed the slaves covering two platforms – Land and Water. Therefore, this paper intends to shed light on both the aspects, the condition and life of slaves on land as well as on water, under the Arab domination. It will likewise also investigate the underlying forces responsible for the birth of the Mediterranean Slave Trade.

Key words : Slavery; Barbary; Christians; Galley Slaves; Mediterranean Slave Trade.

Introduction

Human beings are born with an innate desire to practice their free will. Failure to do so puts them in either of the two situations: retaliation or acceptance of the force in domination. The established institution of slavery at the Maghreb witnessed both of the above-mentioned situations for over four hundred years.

The Maghreb known as Northern Africa or Western Libya observed systematic enslavement of the Africans and the Europeans from the sixteenth to nineteenth centuries. Arab Maghreb comprises these four regions – Algeria, Tunisia, Morocco and Libya. Covered by the Mediterranean Sea on the North, the Atlantic Ocean on the West and the Sahara Desert on the South, the Barbary Coast turned out to be a lucrative abode for slave trading.

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While the Atlantic Slave Trade is believed to be the nastiest of all the slave trades that have materialized, it is essential to recognize the miserable condition of the Christian slaves and the people dwelling on the coastal areas, throughout the Arab reign. The question arises – why is it important to learn about the Mediterranean Slave Trade?

To explain its significance, the researcher would like to bring to notice the potent reasons, which led to the Mediterranean Slave Trade. The primary reason was the animosity between the Arabs and the Christians. The roots of this vengeance could be traced back to the 1600s when the Moors were expelled from Spain. Spain was under Muslim domination for over eight centuries. However, it saw a decline with the advent of Isabella and Isabel. The last city the Muslims had a hold on after centuries of domination was Granada. Isabel de Solis, an aristocrat was presented to Abu al Hasan, the King of Granada, who mesmerized by her beauty proposed to her to choose to be his wife or a slave. Jealous of Isabel de Solis, King's queen conspired against him which eventually played a major role in the demolition of the rule of Muslims in Spain. Inquisitors were sent across Spain by Queen Isabella for conversion. The Muslims were given two options to choose from, to convert or flee away. While many chose to flee away, the others decided to convert. The ones who stayed back lived a life in extreme fear, owing to their ignorance of the Christian customs. Moors were forbidden from following their old customs, leaving them with no alternative but to become completely Christian. In 1609, King Philip signed an order declaring the remaining Muslim occupants as heretics. Giving them three days to leave Spain, by 1614 Spain was free from Moors. The cycle of expulsion and domination of the Muslims in Spain went on till much later, having given religious hatred the highest position among the multiple reasons to dominate Christians. To support this historical narrative, the researcher would like to present evidence showing the hatred Arabs held towards the heretics. In the book, *White Gold: The Extraordinary Story of Thomas Pellow and Islam's One Million White Slaves*, Giles Milton (2006) has finely displayed this hostility of the Arabs through the firsthand declaration of a Cornish boy, Thomas Pellow, who was captured by the Barbary corsairs.

On entering Meknes...

"They would not hinder them from pulling our hair and giving us many severe boxes," wrote Thomas Pellow, "calling us CafferBillaOarosole [kaferbillahwa bi er-rasul] which signified in

English that we were hereticks and knew neither God nor Mahomet.” (131)

Another considerable aim was profit-making. The captured entities were brought to the Mediterranean for slavery or ransom. Either way, the Barbary traders looked forward to gaining profit from the captives. The element of material greed could be hailed as one of the driving forces behind the Barbary Slave Trade. Last but not least comes the sea route. The geographical landscape of the Barbary Coast helped the Arabs gain an edge in corsair piracy, slave raiding and kidnapping of the Christian Europeans and the Africans.

These three reasons unveil that the Barbary Slave Trade was not just a product of materialistic greed but also of the hostility towards the Christians. Hence, it becomes important to learn about the power of Arabs, the condition of the Christians and their equation as masters and slaves for over 400 years.

Prelude To Slavery

In the sixteenth and seventeenth centuries, the kidnapping of white folks was rampant across the Mediterranean Coast. Nobody residing on the shores of England, Italy, Dutch, Spain or France was safe from the corsairs out for detention. The frequency of their seizure could be estimated from the number of slaves carried to the Maghreb during the Ottoman period. More than one million people were uprooted from their land and families in the span of four hundred years.

Within the next few minutes of their capture, the hostages became aware of the three subsequent truths: The separation from their kinfolk, the loss of independence and lastly, the miseries awaiting them. Their fight for survival began with their first step on the ship as a slave. In the book, *Christian Slaves, Muslim Masters*, Robert C. Davis (2003) has openly registered the plight of captives clustered in a ship. He wrote,

“Whether put to the oar or locked below decks, it seems that many captives never survived the trip to port, dying from the shock of their capture and sudden reversal of their fortunes, perhaps, or from the beatings, insufficient food and water, and unsanitary conditions that were suddenly their lot. Just how many came to this end and what their proportion was of the total is unknown, since their bodies were “thrown into the sea without the slightest regard.” (54)

If the captives were fortunate, they were directly taken to the port. Off and on, the ships sailed to multiple places before reaching the final destination, making it difficult for the captives to hold on.

From the food to cleanliness, outer background to the treatment they received, nothing matched what they were accustomed to at their homes. The decline in the quality of basic human needs signified the drop in their status as a human. Unable to bear the reality, many captives failed to reach the port.

The ones who survived the obstacles posed by the corsairs and the sea had a tough life waiting ahead. Upon reaching the shore, a procession was carried out with dual intent. The first aim was to celebrate the victory of the Arabs over the Christians and the second was to demean the captives by exhibiting them as slaves. In the book, *Christian Slaves, Muslim Masters*, Robert C. Davis (2003) has incorporated the report of some slaves being paraded through town.

“led forth in triumph ... with infinite scoffings” in a procession that effectively proclaimed their shame and social death. Since the arrival of new slaves was a sign of prosperity and an occasion of civic pride for all the townsfolk, the resident Turks, Moors, Jews, and renegades all turned out to cheer and taunt the newcomers. Local Children especially followed the slaves as they shuffled along, loudly humiliating them and sometimes threw refuse at them.” (55)

The humiliation throughout the walk in the town was sufficient to make the captives realize their status among the Turks, Christian renegades, Moors and the Jews. It was a declaration that they were now slaves – the ones who do not have the freedom to think or express their will, opinion or sentiments. In other words, they no longer had access to basic human (psychological and physiological) needs.

This scene also strongly reflects how the Christian slaves held the lowest position among others during Arab domination in North Africa. Adding to it, lingua franca was introduced to ease the process of communication among the slaves, the renegades and the masters. The very need to establish lingua franca shows to what vast extent and period slavery flourished in the modern world.

Life As A Slave

The slaves were usually permitted a certain time to adjust to the environment and their new status before bifurcating them into servants and public slaves. While both the classifications brought the captives a status of a slave, it was certainly considered fortunate to be chosen as a servant slave over the public slave. The former enjoyed several advantages over the latter. The servants led a comfortable life compared to the public slaves. However, their life as a servant greatly

depended upon the attitude and social status of their masters. The servants with the owners holding the higher economic position would be provided with good clothes and a place to live. Unable to afford the former, the master would allow the slave to wear his European garb and in case of the latter, the servant would be sent to the Bagno to live with public slaves. "At the opposite end of the slave continuum were the "public" or bagno slaves, those unfortunates who were purchased by the local ruler or the divan and then sent to live in the dormitory/prisons that the slaves themselves called bains, banhos, baños or bagni – that is, baths." (Davis 110). On the Barbary Coast, Bagnos were built to keep the slaves, mainly the public slaves. It could be said that the equation between the Arab masters and the white slaves (servants) was subjective.

Unfortunately, the public slaves had no such privilege and particularly if they were galley slaves. The condition or the quality of their life depended on the kind of work they were selected for. The captives were forced to work as laborers, galley slaves, concubines or servant slaves. Working as a galley slave was the harshest role to fulfill among the posts designated to the public slaves. Jan Struys, a captive's first-hand account of his state within minutes of his capture, in Robert C. Davis's (2003) book, *Christian Slaves, Muslim Masters* gives a glimpse of the Arab brutality. Jan Struys wrote, "they put me in a Galley, stript off my Robes, shaved my head, and set me to an Oar, which was work enough for six of us to tug at." (53)

The testimonial by Jan Struys exposes the tragic life of the Christian slaves chosen to work at an oar. While this one testimonial is strong enough to stir emotions within the reader, it is crucial to becoming aware of the brutality, which went into the selection of the galley slaves.

Selection Of The Galley Slaves

The view in the slave markets on the coast of Barbary could be described in two words: disturbing and abhorrent. The slaves were gathered in the markets with the intent to sell them to the highest bidders. The markets observed the coming of slaves, dealers and buyers together. The scene purely spoke of wildness, harm, depravity and wickedness.

The manner in which the slaves were treated by the dealers and buyers was appalling. All the slaves were inspected to discover if they were in good physical shape. It meant, the slaves were ordered to walk, jump and leap, as the ones with physical deformities were not suitable for work as galley slaves. The strength of their arms and

legs were checked to decide if they would be able to rove the boat for any length of time. Their teeth were thoroughly verified to see if they were robust enough to chew the hard biscuits and dried beef provided at the voyages. In the book, *White Gold: The Extraordinary Story of Thomas Pellow and Islam's One Million White Slaves*, Giles Milton (2006) has reported a statement as follow:

“Their first policy is to look in their mouths,” wrote Okeley, “and a good, strong set of grinders will advance the price considerably.” There was a clear, if disturbing, logic to their interest in teeth: “they [know] that they who have not teeth cannot eat; and that they cannot eat, cannot work; and they cannot work, are not for their turn; and they that are not for their turn, are not for their money.” (126)

It was the only food the slaves received to survive at the sea after sweating their blood and jeopardizing their lives. One more agenda behind this entire procedure was to check whether the slave had good resale value for, ransoming fetched them a good amount of money.

A look at the palms would help the dealer assume the class to which the slave belonged. Rough skin meant the slave belonged to the labor class. Same way, a review of the ear lobes would reveal if the slave was from a higher class. Such criteria helped them discover the origin of the slaves, which was otherwise difficult to recognize.

Conclusion

Mediterranean Slave Trade is yet to get the sort of attention the researchers have given to the Atlantic Slave Trade. This could be said as much on the grounds that, even today the terms like invasion or oppression are majorly associated with the Whites. Due to the lack of vocalization of the Arab brutality for centuries, relatively few are aware of the bestiality that existed during the Arab dominion. Mediterranean Slave Trade is one such specimen that exposes the nature and attitude of the Arabs towards the Christians or the blasphemers. The existence and condition of Christian slaves in the Mediterranean speaks of the hatred the Arabs had towards non-believers. Startlingly, both of these religions that share an antagonistic relationship have similar roots. The two of them practice the same idea of prophetic monotheism. Thus, it would be best to conclude by saying that the Mediterranean Slave Trade was not only the result of Arabs eagerness to grow financially but also of religious hostility.

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Shelley's *Adonais* : A Confluence of Artistic Perfections

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The present article deals with Shelley's *Adonais* as a limpid confluence of artistic perfections. It is an elegy written on the death of John Keats, which was published in the year 1822, a few months before Shelley's own death. In the context of Shelley's entire poetic career, *Adonais* occupies the same sort of place in relation to *The Revolt of Islam* and *Prometheus Unbound*. In *Adonais* we come across a loving confluence of metaphysics, philosophy and mysticism. The poet kisses culmination regarding his myth making and philosophical bent of mind, high imagination and subjective note. The treatment of Nature in relation to human beings finds full expression in *Adonais* which is regarded as one of the most popular pastoral elegies of the world literature. In the words of Mrs. Campbell:

"There is enough imaginative energy in *Adonais* alone to feed the poetic fierce of a life time."¹

The present elegy is written in Spenserian stanzas, and represents Shelley's appreciation. The poet represents in the earlier stanzas of the elegy a number of mourners in a particularly Shelleyan imagery. He then makes attacks on the critics who were harsh on Keats and in the concluding part he represents pantheistic philosophy pointing out to immortality of the soul and the supreme power of the Almighty God permeating the universe:

"The one remains, the many change and pass, Heaven's light forever shines, earth's shadows fly; Life, like a dome of many-coloured glass, Stains the white radiance of Eternity, Until Death tramples it to fragments."

The poem is prophetic in tone and strikes a note of the impending death of Shelley himself in the following lines:

"The breath whose might I have invoked in song Descends on me my spirit's bark is driven Far from the shore, far from the trembling throng Whose sails were never to the tempest given, The massy earth and sphered skies are riven! I am borne darkly, fearfully, afar! Whilst, burning through the inmost veil of

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heaven, The soul of Adonais, like a star, Beacons from the abode where the Eternal are.”

There is a strain of high oratory through out *Adonais* which suggests the influence of *Child Harold* in sustained loftiness of thoughts, the richness of imaginative Pharel, and in polished style *Adonais* is the culminating point of Shelley's poetry and has its place among the select company of poems which mark the highest achievements of English verse. The concluding stanzas of *Adonais* are the most sublime expressions of Shelley's philosophy of life and death, end of the immortality of the soul. The style of the poem is studied, elaborate and rich. It is a highly wrought piece of art. The imagery of the poem is delicate and subtle. The Spenserian stanza, which Shelley had employed earlier in *The Revolt of Islam*, is used beautifully in *Adonais* and has immense potentiality for the expressions of thought in a language surcharged with emotion and grief. *Adonais* occupies a distinguished place among English elegies and is in no way inferior to Milton's *Lycida*, Arnold's *Thyris* and Tennyson's *In Memoriam*. The elegiac element is more pronounced in *Adonais* than in any other elegy. Shelley himself in one of his letters written to Horace Smith accepted that-

“There is much in this poem- metaphysics and mysticism and purely doctrinal exhortations- which may not be quite relish able to all tastes.”²

There is much in which might be called its classical backgrounds. However it is a characteristics of Shelley's myth making to accept for his ideal poem only such mythology situation as could be. By doing so, he partially concealed his source of myth. By altering and reshaping the original myth, Shelley has extended the cyclic pattern of his poem. Shelley's myth is really based on two assumptions: one Nature dies but it is also reborn, and two, the good and the great after their death outsoar the temporal limits of the universe and become one with radiance of Eternity. According to Wasserman, the poem progresses through three stages. In the first seventeen stanzas, Keats, that is Adonais, assumes the role of the season-god whom man has regarded as the power in the birth and death of nature. In the background is time through which Nature constantly passes. In the next twenty one stanzas, Adonais is identified with the mind of man, and by rejecting the premises of the first stage. Adonais is separated from the rebirth cycle of Nature. In the last seventeen stanzas, the hypothetical premises of the first two stages are finally rejected and Adonais is clearly distinguished from

what is nearly mundane and temporal. Admiring this beauty of the poem, Peck remarks that Adonais is “**perhaps, Shelley’s greatest poem.**” Clutton-Broke agrees with Peck and says that-

“*Adonais* seems to be the most perfect poem of any length that Shelley ever wrote.”³

Adonais is dead and our tears ‘Thaw not the frost which binds so dear a head’: this is the central idea which runs through out the first section of the poem. Shelley appeals for a general lamentation and calls sad Hour to rouse its ‘obscure compares’ to lament for Adonais till ‘his fate and fame shall be an echo and a light into Eternity.’ He calls on the ‘mighty mother’ Urania to rise from her ‘Paradise’ and mourn for the loss. Many of her children have earlier jumped into the gulf of death. Now one more has followed them- one who grew like ‘a pale flower by sun sad maiden cherished’ and was ‘fed with true love in stead of dew.’ King-Hele remarks in the connection of Urania:

“In the original myth Urania is Adonais’ beloved. In Shelley’s poem, she is Adonais’ mother and by exalting her status and making Adonais her son. He robs the Venus-Adonais myth of its erotic elements, which would have been out of place in an elegy.”⁴

Shelley’s philosophy of life and death begins to find full expression with this declaration as Rogers remarks:

“Here, it is that the poem passes from the realm of the temporal to realm of Eternal.”⁵

This philosophy of eternity finds full vent in stanza thirty eight, when he writes:

“Now let us weep that our delight it is fled Far from these carrion-kites that scream below, He wakes or sleeps with the enduring dead; Thou canst not soar where he is sitting now.

Dust to the dust! But the pure spirit shall flow Back to the burning fountain whence it came, A portion of the Eternal, which must glow Through time and change, unquestionably the same, Whilst thy cold embers choke the sordid hearth of shame.”

This philosophical doctrine is firmly rooted in the mythical idea of the ‘One’ of which Adonais is now a part and parcel. The One is the Heaven’s light that forever shines, where is the many its subjected and subjugated to change-death and rebirth. In this connection Shelley sings:

“The One remains, the many change and pass; Heavens light forever shines, earth’s shadows fly; Life, like a dome of many-coloured glass, Stains the white radiance of eternity, Until Death

tramples it to fragments – Die, If thou wouldst be with that thou dust seek! Follow where all is fled! – Rome's azure sky, Flowers, ruins, statues, music, words, are weak The glory they transfuse with fitting truth to speak.”

The radiance of Eternity, in the words of Perkins, is the light emanating from the sun. Although here Shelley's ideas are ambiguous, Washerman, a prominent critic, resolves the ambiguity by saying that-

“The ‘dome’ , of course, is a metaphor for the sky, the earth – surrounding atmosphere that establishes the milieu for mortal existence: it is, therefore like life. Because this atmosphere dome diffracts the rays of the sun, it stains the radiance of eternity, which is out of side the atmosphere, therefore produce colour, the quality of the world mutability, where skies are blue and fields are green.”⁶

It is clear that Shelley's ‘One’ is not quite free fro time. The ‘One’ is far beyond the world of nature, but, as Baker observes, “ Its influence is felt everywhere in Nature and in man. As a vitalizing force it impels all things in their degree to aspire towards the conditions of immortality: in Shelley's very exact phrase, it tortures the unwilling dross towards Heaven's light.”⁷ Shelley is undoubtedly justified in pronouncing that-

“He is made one with Nature: there is heard His voice in all her music, from moan of thunder to the song of night's sweet bird; He is a presence to be felt and known

In darkness and in light, from herb and stone, Spreading itself where'er that Power may move Which has withdrawn to its own; Which wields the world with never-wearied love, Sustains it from beneath, and kindles it above.”

“He is a portion of the loveliness Which once he made more lovely, he doth bear His part, while the One Spirit's plastic stress Sweeps through the dull dense world, compelling there All new successions to the forms they wear: Torturing th'unwilling dross, that checks its flight, To its own-likeness, as each mass may bear; And bursting in its beauty and its might Form trees and beasts and men into the Heaven's light.”

Here, Shelley's mysticism is something new which the poet of the Classical school had never experienced. The poet views the spirit of God (the One) pervading the entire universe both animate and inanimate. He sees the presence of Divine Light in every flower, bud, insect and the massy stones. He feels the presence of the inscrutable power of God in Nature and in human life. He links man

with Nature by some mysterious bond of connection. This philosophical doctrine propounded by P.B. Shelley can be compared with that of William Wordsworth who writes:

“I have felt A presence that disturbs me with the joy of elevated thoughts, a sense sublime of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round ocean and the living air, And the blue sky, and in the mind of man; A motion and a spirit, that impels All thinking things, all objects of all thought, And rolls through all things.”

It is clear that Shelley is trying to conceive the status of the dead poet in terms of Platonic philosophy and he has to sacrifice some clarity of meaning in finally identifying Adonais with the spirit of Nature. Nevertheless, the total structure of the poem, in spite of its clear philosophical and mystical under currents, is mythical, though not purely and completely mythological. Shelley has reshaped the original classical myth in order to suit the philosophy of his mature year, and by doing so he has been successful in giving an entirely new meaning to his myth. In this connection, Clutton-Brock says-

“Here, we had a new kind of myth, altogether free from all earthly circumstances, in which imagery convinces us that it is effect.”⁸

King-Hele also points out that:

“The mythological first section is forgotten as the poem enters the realm of the Platonic philosophy.”⁹

On all these grounds, it is clear that Shelley’s *Adonais* is a limpid and lucid confluence of metaphysics, philosophy, mysticism, rich imagery and mythmaking art.

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A Comparative Study of Physical Fitness between Hockey and Football Men Player

*Dr. Anurag Pandey & Dr. Triloki Yadav **

Purpose: The purpose of the study was to comparison of selected physical fitness between State level hockey and football men players.

Method: Only male players were selected randomly from the hockey and football, who had participated in State championship held at K.D.Singh Stadium Lucknow, Utter Pradesh. The age of players ranged between 18-24 years. Muscular Endurance and Muscular Explosive Power were selected as a variable for investigation of present study. The data for the purpose of this study was collected at the field of K.D.Singh Stadium Lucknow by administering the Muscular Endurance and Muscular Explosive Power. Hockey men players were better in relation to muscular endurance (arm shoulder) in compare to football men player. It will we known fact that hockey played with hands and on other hand football men players were better in relation to explosive power in compare to hockey men player. It is will we known fact that football played with feet. Descriptive Statistics i.e. (Mean, Standard Deviation) and. Independent t-test were used. The level of significance was set at 0.05.

Conclusion: Insignificance difference was found between Hockey and Football Men Players in relation to muscular endurance. Insignificance difference was found between Hockey and Football Men Players in relation to explosive power. The observed sequence of mean performance was found hockey men player greater than football men player in relation to muscular endurance. The observed sequence of mean performance was found football men player greater than hockey men player in relation to explosive power.

Key Words : Physical Fitness, Hockey Football Muscular Endurance and Muscular Explosive Power.

Introduction:

Muscular endurance: The ability of a muscle to maintain certain in level of tension or to repeat identical movements or pressures over the maximal period of time with one's maximal effort. It attempt to measure the capacity to perform maximal number of

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repetitions with sub maximal load or to measure the capacity to sustain lifted are resisted sub maximal load for a maximal duration (period of time). Explosive power: Ability to release maximum muscular force in an explosive manner in the shortest duration, is now as muscular power, for example, standing broad jump are vertical jump performance.

“The early men were physical educators. They had to train youth in various activities of physical skills involving running, jumping, throwing and climbing which were necessary for survival. Many of these elements of training are still considered as basic components of a broad concept of physical fitness, upon which the physical educators generally.” Today, physical fitness is more often considered relative to the degree and type of fitness required by the individual. For example, the degree and type of physical fitness required by the competitive distance runner is substantially different from that required by the typical housewife, thus the question, 'physical fitness for what', is commonly asked before making a judgment on a person's level of physical fitness. This individualized concept of physical fitness means that not all people must possess the same level and type of fitness, and that it is possible for all people, not just elite athletes, to reach an acceptable good standard of physical fitness relative to the physical performance requirements in their lives. “The concept is important as part of the basis of promoting physical fitness and sports for all groups of people regardless of whether they are old or young male or female, handicapped or able body, diseased or healthy.” Selvaraju I6 conducted a study to compare the physical fitness between Hockey and Football players. The physical fitness tests comprising of fifty meters run, eight hundred meters run and leg strength using leg dynamometer were conducted on both Hockey and Football players.

Objective of the Study:

The objective of the study was to compare of selected physical fitness Variables between Hockey and Football Men Players.

Procedure and methodology :

Selection of Subjects:

The study was conducted on 30 subjects, 15 from each hockey men and basketball men players from K.D.Singh Stadium Lucknow, Uttar Pradesh. The age of players ranged between 18-24 years

Criterion Measures:

Physical fitness Variable was measured follow:

- a) Arm Shoulder Muscular endurance. (Pull-Ups): of The Arm Shoulder muscular endurance (conducting pull-up test) was measured in the number by count.
- b) Leg explosive power (Standing Vertical Jump): The leg explosive power (conducting vertical jump test) was measured in centimeter by non stretchable tape.

Statistical Technique:

1. To characterize the selected physical fitness Variables between Hockey and Football Men Players, Descriptive Statistics i.e. (Mean, Standard Deviation) was used.
2. To compare the selected physical fitness Variables between Hockey and Football Men Players, Independent t-test was used.
3. The level of significance was set at 0.05.
4. The data was analyzed by applying SPSS16-Version

Result of The Study :

Indicating the difference between the mean of selected physical fitness Variables between Hockey and Football Men Players

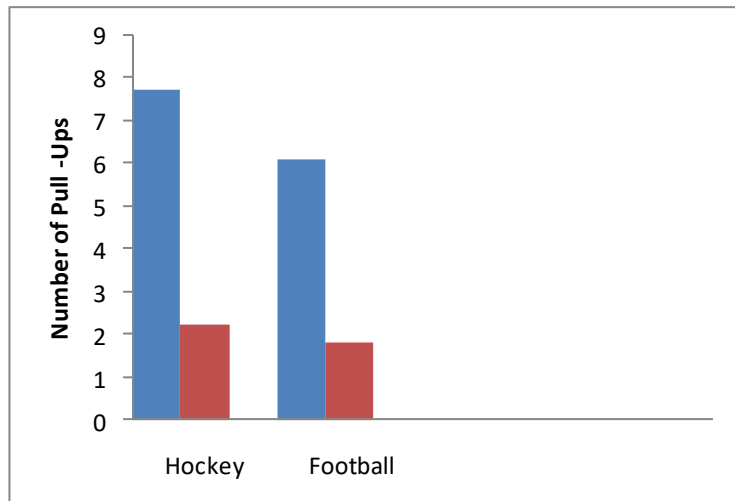
Physical Fitness Variables	Mean		Mean Difference	Standard Error Difference	T-Ratio
	Hockey	Football			
Muscular Endurance	07.73	06.13	01.60	00.44	-02.15
Explosive Power	46.80	50.80	04.00	02.24	-02.23

Significant $t_{0.05}(28) = 2.05$

It is evident from table - 1 clearly shows that mean value of Muscular Endurance for Hockey and Football players were 7.73 and 6.13 respectively. The obtained t ratio on muscular endurance is (-02.15), which is less than the required table value (2.05) with 28 df and at 0.05 level of confidence. There is no significant difference on Muscular Endurance between Hockey and Football players.

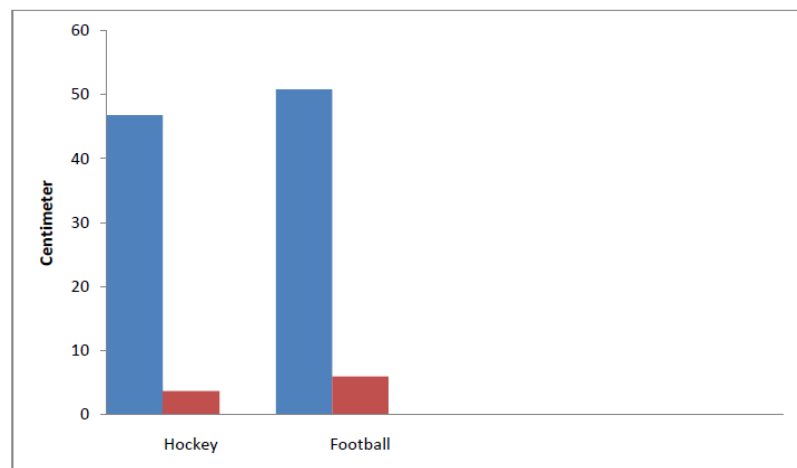
On the other hand from table - 1 clearly shows that mean value of Explosive Power for Hockey and Football players were 46.8 and 50.8 respectively. The obtained t ratio on explosive power is (-02.23), which is less than the required table value of (2.05) with 28 df. So, there is no significant difference on Explosive Power between Hockey and Football players.

Figure 1: Graphical Representation Muscular Endurance of Hockey and Football Men players



The observed sequence of mean performance was found hockey men player greater than football men player in relation to muscular endurance.

Figure 2: Graphical Representation of the Comparison of Means of Hockey and Football Men player in relation to Explosive Power



The observed sequence of mean performance was found football men player greater than hockey men player in relation to explosive power.

Discussion and Finding: on the basis of finding there were insignificance difference between Hockey and Football Men Players in relation to muscular endurance and explosive power. This finding may be attributed to the fact that both the team was highly advanced and trained players are also exposed to higher level of participation. the finding also showed that the level of muscular endurance and explosive power of Hockey and Football Men Players were moderate which is essentially required to assertive in team games like Hockey and Football. Both the games require consist speedy movement throughout the required period with sufficient amount of muscular endurance and explosive power. Hockey men players were better in relation to muscular endurance (arm shoulder) in compare to football men player. It will we known fact that hockey played with hands and on other hand football men players were better in relation to explosive power in compare to hockey men player. It is will we known fact that football played with feet. The observed sequence of mean performance was found hockey men player greater than football men player in relation to muscular endurance and the observed sequence of mean performance was found football men player greater than hockey men player in relation to explosive power.

Conclusion :

1. Insignificance difference was found between Hockey and Football Men Player in relation to muscular endurance.
2. Insignificance difference was found between Hockey and Football Men Player in relation to explosive power.
3. The observed sequence of mean performance was found hockey men player greater than football men player in relation to muscular endurance.
4. The observed sequence of mean performance was found football men player greater than hockey men player in relation to explosive power.

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Tourism and Medical Facility in India

*Alok Ojha **

Everyone knows that tourism is the largest service industry in India. The excursion done in a wide area is called tourism. The importance of the tourism industry itself increases significantly when we say that it has an important place in earning foreign exchange along with a large amount of employment. India's tourism industry reflects domestic as well as national and international importance. We know that the service sector is continuously developing in the Indian economy.

As a result, tourism has become the largest service industry in our country. Based on the data we can say that today the contribution of 6.25% to the GDP comes from the tourism industry. Along with this, as far as employment is concerned, the contribution of 8.7% in the total employment of the country is coming only from the tourism industry.

According to a figure, 5,000,000 foreign tourists visit our country per bus, along with about 55 crore domestic tourists roam around.

A statistic also shows that in our country, employment of US\$ 100 billion was created till 2008, which by 2020, both travel and tour contributed US\$ 121.9 billion. Always expecting that by 2028 or up to US\$ 512 billion. Economists are expecting this industry's direct participation in GDP to reach 10.35%. This target has been set from 2019 to 2028. All these activities are done under the supervision of the Ministry of Tourism in our country.

India is the most suitable destination for medical tourism among the various potential tourism industries of the country. Along with medical service in India, beautiful cities of the world can also be visited. Our country is attracting a large number of tourists due to exceptional medical care, equipment and facilities. It is believed that the cost of medical care in India is about 30% lower than in the western countries as well as being one of the cheapest in South East Asia.

Language plays a major role as far as medical and health tourism is concerned. Due to the large number of good English speaking doctors, guides, medical staff in India, foreigners easily

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build relationships with Indian doctors. As far as Indian hospitals are concerned, cardiology and cardiothoracic surgery, joint replacement, transplant, aesthetic treatment, dentistry, bone surgery etc. are gaining proficiency.

Medical services in our country include thorough pathology detailed physical and birth science screening audiometry, chest x-ray 2D echo color Doppler, coronary risk high capacity MRI Services etc. are very well developed.

All the medical treatments and investigations are done using the latest technologically developed diagnostic equipment. Indian doctors have expertise in performing successful cardiac surgery bone transplant liver transplant orthopedic surgery and other therapies.

The cost of infertility treatment in our country is much less as compared to developed nations. or a quarter of that of a developed nation. Modern assisted reproductive technology such as IVF facility is highly developed. That is why it has made India the first choice for infertility treatment. The Indian government said in Parliament on 18 December 2017 that the value of medical tourism in India is expected to reach US\$9 billion by 2020, up from \$3 billion in 2015. According to the 2016 report of the ministry, India is included in the 6 main tourist destination.

India also happens to have an extremely rich history of medicine going back to the Vedic times. Ayurveda, one of the oldest systems of medicine can be traced back to 8000 BCE. The Golden Age of Indian medicine can be traced back to 800 BCE and went on till 1000 CE, which witnessed the writing of Charak Samhita and Sushruta Samhita. Today, many modern methods of treatment and surgeries, such as rhinoplasty, find their roots in these literatures.

Over the years, more streams of medicine like Naturopathy, Unani, Siddha, and Homoeopathy gained importance, along with Yoga and meditation, which are now acknowledged round the world for their health benefits. Post-independence, as India has progressed exponentially in the field of modern medicine, it has created a unique ecosystem for holistic health which combines the best of modern healthcare, alternative medicine, and wellness. It is the unison of this unique holistic health and wellness ecosystem, with its myriad possibilities that makes India the ultimate destination for Medical Value Tourism (MVT).

A thriving sector globally, medical tourism is estimated to have a market size of USD 44.8 billion in 2019, with some 1.40 crore people traveling to different countries for better medical treatment,

essentially forming the medical tourism sector. The sector is expected to grow at a CAGR of 21.1% from 2020 to 2027.

India is ranked 10th out of the top 46 countries in the world in the Medical Tourism Index 2020-21 by Medical Tourism Association. While MVT for India was projected to be USD 9 billion by 2020, despite the debilitating impact of the COVID-19 pandemic on the tourism and hospitality industry, the medical tourism sector is estimated to have been worth USD 5–6 billion. MVT in India is expected to grow to USD 13 billion by 2022.

In 2015, foreign tourist arrivals (FTAs) in India on grounds of medical visa were recorded as 2, 33,918, which more than doubled to 2017. Between 2017 and 2019, India experienced over 40% growth in FTAs, with the number of tourists increasing from 495,056 in 2017 to 697,000 in 2019. According to statistics, India receives most of its medical tourists from Afghanistan, Pakistan, Oman, Bangladesh, Maldives, Nigeria, Kenya and Iraq. There is a huge potential for India to realize and aggressively advance towards attracting medical tourists from other parts of the world including Europe and the Americas.

For a country to establish its credibility as a medical tourism destination, it needs a world-class healthcare ecosystem and proven prowess to conduct superlative medical procedures. The following are some of the factors that make Indian healthcare services a medical tourist magnet.

Including Thailand, Singapore, Malaysia, Taiwan and Mexico. This area is the fastest growing area in India. According to statistics, by 2020, medical tourism had reached one billion.

The Importance of Online Education in Covid-19 Era

*Durgesh Upadhyay **
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The covid-19 has resulted in the schools to shut all across the world. Globally over 1.2 billion children are out of the classroom. As a result, entire education scenario has changed dramatically with the tremendous rise in e-learning/online education through digital platforms.

Even before covid period, the online education was anyway growing but the covid-19 cases have made it really spurt and because of this the online education is supposed to reach \$350 billion by 2025.

Some research shows that on an average, students retain 25-60% more material when learning online compared to only 8-10% in the classroom.

The intended purpose of this paper seeks to address the required essentialities of online teaching-learning in education amid the covid-19 pandemic and how existing resources of educational institutions effectively transform formal education into online education with the help of virtual/online classes and other important online tools in continually shifting educational landscape.

Covid 19, as a global pandemic has called for social distancing. It has people mandatory to sit indoor and sitting idle indoor may lead to mental stress. Pandemic often compel the learners to stay at home for long period of time and obstruct teaching learning process.

The value of this paper is to draw a holistic picture of ongoing online teaching activities during the lockdown period amid the covid -19 outbreak.

Introduction-

Most governments around the world have temporarily shut down educational institutions to control the spread of the covid-19 pandemic. With an increasing number of affected states, provinces and even whole countries closing Institutions of learning and over 91% of the world's students' populations are not attending schools/colleges (UNESCO). Online learning is the best solution

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during this covid crisis. Online learning is a learning environment that takes place over the internet. An online educator compensates the lack of physical presence in the virtual classroom by creating a supporting environment when all students feel comfortable to participate in online class.

The world bank is also actively working with the ministries of education in several countries in support of their efforts to utilise educational technologies to provide remote learning opportunity to the students while the educational institutions were closed due to covid 19 pandemic. The value of online learning is being recognized by more organisations since it is a very cost effective way to deliver education.

COVID-19 :

Corona virus disease (covid-19) is an infectious disease caused by a newly discovered Corona Virus.

Most people who fall sick with covid-19 will experience mild to moderate symptoms and recover without speed treatment.

The virus causes covid-19 is mainly transmitted through droplets generated when an infected person coughs, sneezes or exhales. These droplets are too heavy to hang in the air and quickly fall on floors or surfaces.

You can be infected by breathing in the virus if you are within close proximity if someone who has covid-19 or by touching a contaminated surface and then your eyes, nose, mouth.

The another addition in the sequence of virus is a newly detected breed of covid called omicron virus. The omicron has several mutations that may have an impact on how it behaves. The origination of this variant is from South Africa. The preliminary evidence suggests that there may be an increased risk of reinfection with omicron (that is, those who were earlier covid positive can again be easily impacted with omicron). The same widely used PCR test continued to check its presence. More information is still awaited by WHO as it is a newly found variant. The same distancing norm of 2 yards is applicable in this variant too.

Importance Of Online Education In Covid-19 Era :

Online learning is beneficial because it is instantly accessible and offers flexible scheduling. In this system, learners use internet technology to communicate virtually with their teachers and fellow learners through E-mail, Whatsapp, Videoconferencing, Instant Messaging or using other tools. However, video conferencing may be effectively used in online learning to enhance group collaboration

with the sense of community between learners which may replace face to face classroom learning to some extent. The value of online learning has become important for the rural masses, as well. Online learning is value-for-money, productive as well as time saving.

The virtual school might be a relatively new concept in India but we are experiencing a new trend of the blended learning model gaining popularity. The virtual school involves a paradigm shift in the pedagogy through an understanding of the blended learning model by the teachers, parents and the students.

During the lockdown period as well as continuance of covid following points go in favour of online education-

1. One can acquire knowledge at home, maintaining the social distancing
2. Outbreak of covid-19 can be minimised by the usage of social distancing via online education.
3. It offers highly effective learning environment.
4. The students can set up the pace of their learning as per their comforts and needs.
5. It is available at any location via internet using mobile, computer, tablet, laptop etc.
6. Deals with real time monitoring.
7. This learning is useful for women and girls as well.
8. The technology has changed everything in educational platform.
9. The democratisation of the education has taken place via the online education route.

Conclusion :

Online learning is the most common method of distance learning today. In the covid -19 regime online learning is the best platform to keep learners/educators engaged and safe by maintaining social distancing. Government of India has initiated different online learning platforms to continue educational actualities during covid period which has been recognised by UNESCO and World Bank. Online education, especially in Covid Era, is supposed to be the most future ready platform. This will give rise to the internet and telecommunication tools as well. More and more mobiles and gadgets shall be produced keeping in view the requirement of online education.

The government and the related agencies must therefore ensure that the internet becomes cheaper for the students across the nation so as to avail the maximum benefits towards the online education for the common masses at large. Also, the pricing of

the computers, laptops, mobiles, tablets, etc should be such that the common public and the students can easily afford them then only the true spirit of the online education shall be established.

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Historical Overview of Education System in Mithila

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Abstract: The texts and tradition speak of Mithilā as the centre of education and learning since ancient times. It is said that in the court of Janaka the learned philosophical discussions took place and intellectual giants like UddālakaĀruṇi, Aśvala, Jāratkāra, BhujyuLāhyāyāni, UṣastaCākrāyaṇa, KahoḍaKaṣṭakeya, VidagdhaSākalya and GārgīVācaknavī participated in the discussion and all of them were defeated by yājñavalkya. If tradition is to be relied upon, Goutama and Kapila Muṇi also belonged to Mithilā. The tradition of scholarship seems to continue even in the medieval Mithilā. Many branches of Sanskrit learning were cultivated and developed in the domain of Nyāya(logic), Dharmaśāstras and Mīmāṃsā (disputations). Books, commentaries and digests on almost all branches of literature and science were written and compiled. Attempts have been made here to emphasize the fundamental features of education system in Mithilā in historical perspective.

Introduction

Mithila is one of the regions of the Indian sub-continent which has been considered to be a reservoir of the most glorious elements of the history of this land and in the words of Makhan Jha, an ancient civilization¹. This claim is made on the basis of the fact that it was in Mithila that 'the great and unparalleled philosophical discussions' that were 'ever attempted in the history of human thought and culture were held'². Mithila, a distinctive cultural region in the Middle Ganges Valley³, is one of the few places in the Indian subcontinent where the forces of change have not obliterated the distinctive folk traditions of the area. Here, traditional folk art and songs speak for the region's geography and provides an unbroken link with the past. It is reflected in everyday family ceremonies and village festivals, even today.

Location and Extent

Geographically, Mithila (variously known as Videha, Tirabhukti, Tirhut) is located between 25 degree 28" and 26 degree 52" N latitude and between 84 degree 56" and 86 degree 46" E

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longitude⁴. It is spread in about 25,000 square miles. Right from the Puranas to modern histories, the boundaries of the region have been described in a similar way- that it is surrounded by the Himalayan range in the north, by the rivers Kosi in the east, Ganga in the south and Gandaki in the west. The Terai- foothills of the Himalayas- forms part of Mithila in the nation-state of Nepal. It is evident from the geographical location of Mithila that it is a tract of land locked by the topographical barriers of mountains and rivers, because of which it has developed as an independent entity.

General Traditions and History

Mithila has been the home land of both the Aryan and non-Aryan traditions. It is believed that four out of the six systems of Indian orthodox philosophical traditions- Navya Nyaya, Vaishesika, Mimamsa and Samkhya had its origin in Mithila. On the one hand it has been labeled as the land of the most orthodox Brahminical tradition, on the other it is also the same place, where non-Aryan philosophies like Buddhism and Jainism flourished. Both Mahavir and Buddha have lived and discoursed in Mithila. The Sanskrit grammarian Panini refers to Mithila as a kingdom of brave kings, particularly invoking the King Janaka, the father of Sita. In popular imagination, too, it is in the context of the epic Ramayana, that Mithila is most remembered. As the home of Sita, the protagonist of Ramayana, Mithila has been represented as a land of learned men- the Janakas, who belonged to the long line of the Videhan kings.

Mithila: As a centre of Education

The texts and tradition speak of Mithilā as the centre of education and learning since ancient times. It is said that in the court of Janaka the learned philosophical discussions took place and intellectual giants like UddālakaĀruṇi, Aśvala, Jāratkāra, BhujyuLāhyāyana, UṣastaCākrāyana, KahodaKauṣitakeya, VidagdhaŚākalya and GārgīVācakanvī participated in the discussion and all of them were defeated by yājñavalkya.⁵ If tradition is to be relied upon, Goutama and Kapila Muṇi also belonged to Mithilā. The tradition of scholarship seems to continue even in the medieval Mithilā. Many branches of Sanskrit learning were cultivated and developed in the domain of Nyāya(logic), Dharmaśāstras and Mīmāṃsā (disputations). Books, commentaries and digests on almost all branches of literature and science were written and compiled.

Besides these, there were private tutors also who used to teach students in their own ways. Most of the institutions were

managed by the '*Gurus*' themselves. Students studied at the feet of their teachers in humble cottages thatched with straw.⁷

Boys generally began their first academic lessons in life after attaining the age of five years by writing the word *Om* and *Hari* with chalk (*Khari*) on earth.⁸The '*Upanayana*' ceremony has had also a great importance. Hindu child specially the Brāhmaṇas started their education generally after this ceremony.

Sanskrit language and literature formed the chief subject of study in the *chatuspāthis*. The curriculum consisted of *Kāvya*(poetry) *Vyākaraṇa*(grammar); *Jyotiṣa*(astronomy or astrology), *Chhanda*(rhetoric), *Nirukta*(lexicon) and *NyāyaDarśana*(philosophy).⁹In Mithilā, Brāhmaṇa students were to receive education in all the four Vedas, history, *purāṇa*, *kośachhanda*, *vyākaraṇa*, six *vedāṅgas*, analysis of dreams, study of earthquakes, solar eclipse, lunar eclipse and language of the animals and birds. The Kṣatriya¹⁰ students were to be trained in the knowledge relating to elephants, horses, chariots, bows and arrows, military science and currency. Vidyāpati also advocates compulsory military education. The Vaiśya and Śūdra students used to learn agriculture, commerce and animal husbandry. The study of *tantras* was also pursued.¹¹Harinagara (near Madhubani) was a famous centre of tantric studies. Of all these, the study of *Mīmāṃsā* and *Navyanyāyam* made Mithilā internationally famous. Under the auspices of the University of Mithilā¹², an important school of grammar was started by Padmanābha Dutta (Śaka 1297 i.e. 1374 A.D.). His *Supadma* and its other supplements laid the foundation of new school. Thus, literature, science, logic, *Nyāya*, *Mīmāṃsā*, erotics, astronomy, etc. were studied along with a specialized study of the *Smṛtis* and the *Dharmaśāstra*. Vernacular literature was also getting proper impetus. Jyotirīśvara and Vidyāpati were two notable scholars of the vernacular literature.

In Mithilā we get reference to altogether three types of examinations during the period under review:

(i) *ŚālākāParīkṣā*, (ii) *DhautParīkṣa*, and (iii) *ṢadyantraParīkṣā*.

Mukherji¹³ suggests that a special type of examination was conducted by Mithilā University in medieval times which was known as *ŚālākāParīkṣā*. U. Thākura observes, "It is indeed interesting to note that corresponding to the system of admission at Nalanda and Vikramshila by difficult examinations by the learned pandits. Mithilā instituted a peculiar examination for graduation and completion in studies. It was known as *ŚālākāParīkṣā*."¹⁴At such an examination a

candidate was required to examine a manuscript very minutely and then a needle was passed through the whole book.¹⁵ Then the candidate had to explain that page of a manuscript which was pierced last by the needle run through it. The experts took his vivavoce. This was the test of the capacity of the candidate to explain extempore any part of the text he had studied so as to demonstrate his mastery of the subject in all its parts. Only then the diploma of Mithilā University was conferred on the successful candidate.¹⁶ S. Jha has also suggested two factors which might have necessitated the system of ŚālākāParīkṣā in Mithilā during the period concerned. Firstly, the paucity of books because of non-availability of press might have encouraged the importance of memory tests in the ŚālākāParīkṣā. Secondly, as Rājaśekhara (10th century A.D.) in his book *Kāvyamīmāṃsā* has mentioned, a form of examination used to be held at Ujjain and Pataliputra where many scholars like Kālidāsa, Amarasena, etc. had to appear at such examinations. These forms of examinations at these places might have encouraged the system of śālākāParīkṣā in Mithilā. Some important features of the system of examination mentioned above may also be seen in *DhautParīkṣā* (another form of examination) introduced by the Khandavāla rulers of Mithilā (C. 1556 A.D. onwards).¹⁷

*DhoutParīkṣā*¹⁸ which the Maharāja of Darbhanga used to hold in his court was also much in vogue till very recently.¹⁹ At the examination, the court pandits used to examine the candidates; and those who qualified themselves had to participate in literary debates and discussions in the presence of the Maharāja. As a mark of honour and distinction, a pair of *dhotī* was given to the successful pandit candidates and whenever an invitation was extended to pandits by the Maharāja or wealthy persons of Mithilā, preference was given to those who were *Dhoutparīkṣottīṇa* (passes the loincloth examination). *Duśālā* was presented to candidates topping in each subject.

Thus *Naiyāyikas* were honoured with a pair of red *dhotī* and the *Vaidikas*, the *Vaiyākarnas* and others with pairs of yellow *dhotī*. Scholars coming from outside Mithilā also took part in these examinations to qualify for the royal honour. The scholars thus honoured, were invariably invited by the Maharājas on the occasions of the *Upanayana*, marriage and *Śrāddha* (last rites) and were given handsome presents.²⁰

The third system of examination which was prevalent during the period under review was *ŚadyantraParīkṣā*. The method of test

was like this: first of all, the scholars from all over the country used to ask the most abstruse questions on all *śāstras*. All the questions must be properly answered in the assembly to the satisfaction of all present. When the scholars were thus satisfied the public used to put questions. When everyone present was satisfied with the answer then only the honour of *Śadayantree* was conferred upon him.²¹

Besides these examinations the system of conferring titles of *Upādhyāya*, *Mahōpādhyāya* and *Mahāmahōpādhyāya* on scholars was very much popular in Mithilā during the period under review.²² For the award of such titles of honours a candidate had to appear before pandits; and if found qualified, the title of *Upādhyāya* was conferred on him. He was now qualified to teach. When a student of an *Upādhyāya* succeeded in the same test and won the titles his teacher got the title of *Mahōpādhyāya*. In the same manner when a *Mahōpādhyāya*'s pupils succeeded in the said examination the *Mahōpādhyāya* became *Mahāmahōpādhyāya*. Hence, it appears that the institution of *Upādhyāya*, *Mahōpādhyāya* and *Mahāmahōpādhyāya* was established as graded degree of seniority among professors.²³

The teacher-student relationship was very cordial. Students were very particular about keeping their teachers satisfied by their conduct and personal services. The relation between the preceptor and the disciple was considered similar to that of the father and the son.²⁴ Disciples used to present small bells to their preceptors as mark of their respect at the time of taking farewell. Generally teachers took great pride in supporting students even at their own cost.

It seems that political stability and comparative peace and tranquility along with a strong cultural tradition in the kingdom of Mithilā gave spread of learning and scholarship. The social and economic condition also provided a firm ground for the emergence of scholars and authors of eminence in Mithilā during the period under review. *Vedānta*, *Nyāya*, *Mīmāṃsā*, *Dharmaśāstra*, sciences and other branches of learning had their beginnings in Mithilā. However, in the field of *Navyanyāya* and *Mīmāṃsā* Mithilā made remarkable contribution. It was a great seat of learning for centuries. Here students flocked from different parts of the country for satisfying their intellectual curiosities. It also provided shelter to scholars who were compelled by the circumstances to leave Nālandā and Vikramśilā, mainly on account of Muslim invasions.²⁵

According to D.C. Sen, the civilization of Bengal came from Mithilā when Magadh ceased to give light to the eastern world.²⁶ In

the 16th century A.D. Mithilā emerged as the acknowledged head both secular and religious of all the regions to the north of the river Saryu.²⁷ As a matter of fact the rulers of Mithilā such as Karṇātas, Oinwāras, and Khandavālas were all great lovers of education and learning and encouraged Sanskrit studies.²⁸

Different Branches of Learning

There are references to different branches of learning and learned persons in *PuruṣParīkṣā* of Vidyāpati.²⁹ These included science, astronomy, mathematics, dharmaśāstras, smṛtis, etc. The study of science was cultivated in Mithilā during the period under review. It has been suggested that Alchemy is closely associated with the religious cult of the *tantras*.³⁰ The *tāntric* cult is characterized by a curious admixture of alchemical process on the one hand grotesque, obscene and something revolting rites on the other. Since Mithilā was one of the important centres of *tāntricism* it may be said that the people here were adept in the art of alchemy associated with it.³¹ Vācaspati, Udayana, Shridhara and Raghunatha deal with the problems relating to the atom,³² and its movements. Gaṅgeśa conjectures that even gold can be evaporated or made to disappear by the application of intense heat.

The people of Mithilā also knew the measurement of time and space as we get some details about it from Udayana's *Kiraṇāvalī*.³³ To conceive position in space Vācaspati takes three axis: firstly, proceedings from the point of sunrise in the horizon that the sun sets (east and west), secondly a second bisecting this line at right angles on horizontal plane (north and south), and thirdly proceedings from the point of the section of the sunrise to the sunset to the meridian position of the sun.

The position of any point, in space, relatively to another point may now be given by measuring distances along these two directions. B.N. Seal has rightly observed, "But this gives only a geometrical analysis of the conception of three dimensioned space, though it must be admitted in all fairness that by dint of clear thinking it anticipates in a rudimentary manner of the foundation of solid (coordinate) geometry."³⁴

ŚankaraMiśra gives a detailed description of the theory of motion and the varieties of '*gamana*' (curvilinear motion). All kinds of motion are called *gamana*.³⁵ According to the same scholar the movement of iron in general towards the magnet is an important example of unexplained motion in matter.³⁶ According to Udayana the solar heat is the source of all the stores of heat required for

chemical change in the world. The *nyāya-vaiśeṣika* thinkers compare sound to wave and advocate the theory of an independent sound wave.³⁷ Gangeśa holds that the propagation is not from the molecule to molecule, but travels in ever expanding circle, as in water waves, perhaps in spherical layers by comparison of masses of air; and these air waves, the vehicles of sound, are exceedingly swift. This explains the velocity of sound.³⁸ Gangeśa accepts airwaves as vehicles of sound waves.

Vidyāpati, informs us regarding the study of botany³⁹ and veterinary science.⁴⁰ The science of medicine was not unknown either. The *VarṇaRatnākara* refers to various kinds of Vaidyas, such as *visavaidya*, *narvaidya*, *gajavaidya*, *asvavaidya*, etc.⁴¹ Various kinds of physicians and references to some common diseases are mentioned in the poems of Vidyāpati.

Astronomy and astrology were the most popular among the sciences prevalent in Mithilā during the period. It is said that *Makrand* calendar was very popular here.⁴² A king of the Darbhanga Raj namely Hemāngada Thākura wrote *Rāhu-parāgapanjī* in which he has referred to lunar eclipses of coming hundred years.⁴³ In Nepal's library there is a book named *Amala* written by one Caṇḍeśvara, who might be the famous minister and digest writer of Mithilā.⁴⁴ From this book it appears that astronomy was a popular science with the people of Mithilā. From Jyotirīśvara's *VarṇaRatnākara* we find a detailed account of prevailing astronomical calculations of Mithilā.⁴⁵

The system of *Mahaticāra* has an old tradition behind it. During the period of *Mahaticāra* marriages and any other auspicious function can not be performed. Maheśa Thākura's book *Aticāranirṇaya*⁴⁶ has a great importance in Mithilā's social life through the ages. The people of Mithilā still practice this custom in their day to day life as well as on and before auspicious occasions with nearly undiminished zeal.

The *Bhūparikramā*⁴⁷ of Vidyāpati gives us a detailed geographical account of 65 towns or villages together with their puranic importance, if any. It seems that in writing out this geographical book Vidyāpati depended mainly on the *purāṇas*.⁴⁸ In the *Bhūparikramā* there is a description of eight *deśas*, viz. Drupadadeśa, Brahmavarta, Prayag, Kashi Siddhadeśa, Balideśa, Bhojapur and Janaka Deśa. Vidyāpati, while describing route from Mithilā to Naimisha (modern Nimakhara, U.P.) forest, gives not only the topography of those tracts with their rivers, forests, etc., but also details of their historical and mythological importance. These

topographical descriptions are the important features of *Bhūparikramā*. However, Ramanath Jha observes that the real motive of Vidyāpati was not to describe the topography of Āryavarta and compile a work of geography.⁴⁹ In *kavirahasya* of Ganga Nath Jha several important places of India such as Maharashtra, Mahisaka, Vidarava, Kuntal, Suparaka, Kānchi, Keral, Singhol, Chola, Pallava, etc. have been mentioned which indicate that geographical knowledge of the regions, mentioned above, was known to the people of Mithilā. Here we also find that a poet should have knowledge of geography history etc. Thus, Mithilā which was a famous centre of poets and philosophers, during the period under review, must have attained a considerable knowledge of geography.⁵⁰

The *VarṇaRatnākara* of Jyotirīśvara also informs us about several important places, mainly of pilgrimage. The *Tirthalatā* of Vācaspati II informs us about Kashi, Prayag and other important places of pilgrimage.⁵¹ The *PuruṣaParīkṣa* of Vidyāpati also mentions Gauda, Gajjana, Devagiri, Gorakhpur, Dwaraka, Kailasha, Saryug, etc. along with important rivers.⁵² The folk literature of Mithilā is full of references of Mithilā's contact with various parts of India.⁵³ Again the fact that scholars of Mithilā went round the country both for religious and educational purposes proves that geography was nearly a common knowledge here.

Dharmaśāstra formed an important part of the curriculum in Mithilā. It was in this branch of learning that Mithilā produced several eminent scholars during the period under review. The first Maithila writer on *Dharmaśāstra*, according to P.V. Kane, was Śrikara (A.D. 800 – 1000).⁵⁴ He propounded the view of spiritual benefit as the criterion for judging superior rights of succession. ŚridattaUpādhyāya (A.D.1275-1350)⁵⁵ was another famous writer who wrote *Ācāradarśa*, *Chandogāhnika*, *Pitṛbhakti*, *Śrādhakalpa*, *Samayapradīpa*, etc. The most important among the *MaithilaNibandhakāras* was CaṇḍeśvaraThākura, (14th C. A.D.) who was not only a great scholar but a successful administrator as well. He compiled an extensive digest called *SmṛtiRatnākara* divided into seven sections – *Kṛtya*, *Dāna*, *Vyavahāra*, *Śuddhi*, *Pujā*, *Vivāda*, *Grahasṭha* and *Rājñīti*.⁵⁶ Besides these *ratnākaras* Caṇḍeśvara is credited with having written another important book *KṛtyaCintāmaṇi*. It deals with astronomical matters in relation to the performance of several religious ceremonies and *samskāras*.⁵⁷

Harinātha, the author of *Smṛtisara*, was also a great scholar of 14th century A.D.⁵⁸ The *Madanaratnapradīpa* is an extensive work

written by the ruling chief of Champaran namely Madansimhadeva (15th c. A.D.). Another important *nibandhakāra* was Rudradhāra⁵⁹ who is said to have been the composer of several works, such as *Śuddhiviveka*, *Śraddhiviveka* and *Vratapaddhati*. These works are often quoted by Vācaspati, Raghunandana and other scholars of our period. Misaru Miśra⁶⁰ is the author of the famous work *Vivādacandra*, dealing with love, recovery of debts, streedhan (right to property of women), etc. He not only quotes, but also criticizes Caṇḍeśvara.

However, after Caṇḍeśvara, the most important *nibandhakāra* of Mithilā, was Vācaspati Miśra (15th Century A.D.) who was also well versed in *Dharmaśāstra*. He wrote ten works on the *śāstras*, i.e. philosophical works; and thirty works on *smṛtis*. Some of his outstanding works are the following: *Kṛtyacintāmaṇi*, *Śuddhicintāmaṇi*, *tīrtha-cintāmaṇi*, *Gayāśraddhapa-ddhati*, *Dvaitanirṇaya*, *Mahādān-nirṇaya*, *Śrāddhavidhi*, *Tīrthanirṇaya*, *Ahanikacintāmaṇi*, *Dvaitacintāmaṇi*, *Nīticintāmaṇi*, *Vivādanirṇaya*, *Śuddhinirṇaya*, etc. These *Cintāmaṇis*⁶¹ deal with daily rites, festivals, etc. whereas his *nirṇaya*s discuss all the *tithis* (dates) and their rites.

Just as the writers of Mithilā are indebted to 'Kalpataru' (wish-fulfilling tree), similarly the writers of Bengal are indebted to the writers of Mithilā.⁶² The writings of Śrīdatta, Caṇḍeśvara, Vidyāpati, Rudradhara, Vācaspati and others have been utilized by Raghunandan, the greatest writer of the *nibandha* in Bengal. It should be noted here that the Bengal *nibandhakāra*s came into conflict with the view of Vācaspati and Vardhamāna.

The study of the *dharmaśāstra* may, therefore, stand for the study of Hindu sociology in a broad sense. In the Mithilā digests also we have the presentation of various social problems and efforts of Mithilā law givers to solve them. The writers of *dharmaśāstras* recognized *sadācāra* (right behaviour) as one of the authoritative sources of Dharma.⁶³ Traditional usage and customs were regarded as sources of Dharma.⁶⁴ The scholars of Mithilā, like the *Smṛti* writers of other places, had a great desire to solve the problems connected with their religion and day to day problems of the society. Caṇḍeśvara, Vācaspati and Vidyāpati are the best examples of this desire in the society in Mithilā.

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Economics of Goat Husbandry and its role in Economic Empowerment of Rural Indian Women

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Abstract :

The study is carried out on the economic upliftment of Rural Women ,by rearing Goats. Goats have been an integral part of Rural household as it is very low cost in maintenance.

The impact of Goat rearing on the rural women is studied in the Mathura District villages. It is observed that, as it is very low cost and has good financial benefits , is adopted by majority of women folks in this rural area. It is observed that the women is primarily involved with all aspects of goat rearing, including medications and well being of Goats. This venture has been able to economically benefit the women folk and has empowered them to involve them in various social activities, including decision making in the day to day affairs of the family and also in socializing.

This is a low cost and good profit bearing activity and has positively affected the status of the rural women , thereby empowering them for decision making at various levels.

Some suggestive measures have been recommended so as to make it more effective.

Positioning of appropriate female Frontline officers to interact and offer firsthand information to women involved in this industry or eager to join goat husbandry.

- Encouraging the formation of rural women livestock farmers' cooperative societies, which may increase female participation.
- providing educational facilities to women on priority basis in order to broaden their horizon, which will ultimately enhance their participation in decision making.

These measures shall go a long way in making the status of rural women much better in times to come and shall be able to fulfill the aspirational equality of rural women.

Introduction

Goats are first amongst the domestic ruminants maintained by the Indo- Gang etic Human race as early as 2000 BC. Goats can be profitably raised with low investment under intensive as well as the most extensive form of nomadic grazing. The vast majority of the poorer sections of rural population depends on Goat rearing for income and certain amount of meat and milk for home consumption. The Socio- Economics of Goat farming is evident by the sharp

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increase of its population during the Post Independent period. Goat rearing involves a low cost technology and, therefore, becomes handy to landless laborers and Industrial workers.

Goats while grazing on grass or bushes also help in dispersal of seeds and improvement of vegetation. There are many reports that in extreme deserts, the grazing of Sheep and Goats has increased the number of trees, bushes and Grass cover. In the modern age Goat husbandry is also an industry owned by women because Goats are the proper source of income at the homes. Goat is such an animal that can be reared at home by rural women in a low input and care. They can get more output and this money can be spent on daily need and expenditure, such as take care of children, fee of children, medicine, cosmetic goods etc. and can improve their living conditions. Goat can be kept at home with less space and can survive in such conditions in comparison to larger cattle. In the barren land also or in a land with low productivity rate, Goat can be reared easily and a good profit can be earned. Goat has many specialties like delivery of two –three kids in one breeding, milk production can start at early age, less input and good output, a good source of manure, a digestible milk, disease resistant animal and easy and good source of meat.

Several research findings have reported that 40% rural people who are living under the poverty line, Goat farming is their main source of income and the rural woman also play an important role in rearing Goats. To see the importance of this industry, Mahatma Gandhi, reared this animal and called it as “The Cow of the Poor People” and motivated the poor people to rear this animal. Economics of Goat rearing -

The Contribution of Goats vary from region to region and country to country depending on the social customs, taste preferences, policies, available land and feed resources, production constraints and many other factors. They are so vital to over a million people in rural India and Industry that their contribution to national economy cannot be overlooked.

Goats require relatively much lower investments and facilities in terms of housing, feed, and labor and health care, there is a quick pay off due to fast multiplication and early maturity. All these factors give them distinct advantages for use by the rural poor to efficiently utilize their marginal land and poor feed resources. A 350 kg cow requires 4490 M Cal of digestive energy (DE) for maintenance annually. Often the feeds available on small farms have a total nutrient value 2000 – 3000 M call of DE per year. A 25 kg mature goat on the other hand requires only 680 M Cal of DE per year or about 15 % of that of a 350 kg Cow. Thus, it is possible for 2 or more Goat higher returns from the available feed energy on small farm than even size cattle breeds.

There are growing scientific evidences to suggest that Goat keeping is more economical in drier belts which are not suitable for water spreading and dry land grains or fodder cropping. A lot of studies have been carried out since many decades on comparative economics of Sheep, Goat and cattle rearing under arid zone conditions, indicating that Goats are far more economical to Sheep and Cattle.

Goat And The Waste Land :

It is not a mere coincidence that goats are reared in India primarily on wastelands and a significant positive correlation ($r=0.78$) exists between goat population and available wastelands in different state.

All scientific observation revealed that the contribution of goats to the fragility of the unmanaged wasteland is only marginal. Goats being small ruminant require low initial investment and involve small risk of loss as compared to crop production or cattle rearing especially in degraded area. It Suits to the resources starved rural house-holds. It is significant to note that a large proportion of the rural population below the poverty line is, concentrated around the wastelands. The degraded lands have hitherto received little attention for improvement by progressive reclamation, water conservation, forage forestry and prevention of land misuse. Therefore, scarcity of feed and fodder is the major problem of livestock including goats in wastelands. An increase in waste lands productivity, in terms of feed and fodder resources is thus the key to improvement in goat production.

Table 1 Shows Population of goats in India as per 2012

Small Ruminants	Population as per 2012 census	No. of Farmers holders
Goat	135 million	33.01 million

S.K. Khadda

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Dr. ShelendraKumar, Prof. Dr. MC Sharma ICAR 2017

Availability of Women Power

In the whole world, about 50% of the total available man power is women power. In India in the year 2001 the available man power was 40.2 Cr*

It constitutes 39.1% of the total population. In our population total 51.7% man and 26.6% were women workers. In terms of proportion 68.4%. Of the workers were men and 31.6% women. In 2011-12 NSSO conducted a survey and estimated workforce showed increase. It was 47.41Cr* in 2011-12.

As per population census 2011, total number of woman workers, rural and urban was 15 Cr* No. of rural women was 12.2 Cr* and of urban was 2.8Cr*

The Economic Times.

The results of the Annual Report of Periodic Labor Force Survey (PLFS) 2019-20 Show increase in Labor Force Participation Rate (LFPR) in 2019 - 20 was 53.5%.

Female LFRR was 30% up from 24.5% in 2018-19 and 23.3% in 2017-18. Increase was driven more by rural women (33% in 2019-20 vs 24.6% in 2017-18) than by urban women (up from 20.4% to 23.3%)

Table 2- shows Population by age group showing work force in 2019-20.

Age in year's	% of population in 2019-20
0-14	25.2
15-29	26.9
30-59	37.3
60-> 60	10.5

Sources : PLFS 2019-20

Table 3 Population by Region 2019-20

% of Population	
Rural India	69.6
Urban India	30.4

Source: PLFS 2019-20

Population (> 15 years) - by education	
Educational Status	Percentage of population (>15 Years)
Not Literate	25
Literate up to primary	16.8
Middle	19.7
Secondary & above	38.6

Source : PLFS 2019-20

Share of Female Population in Rural and Urban Areas, both, is 49% in 2019-20. Highest Worker Population Ratio (WPR) (59.5) is in the 'literate & up to primary category and lowest in secondary & above (46%) 200 SUN Female WPR is highest for 'not literate category.*

Table 4 Workers Population ratio (WPR)

(Pop 15 years & above)

WPR	Years	
	2017-18	2019-20
	46.8%	50.9%
Rural Female WPR	23.7%	32.2%
Urban Female WPR	18.2%	21.3%

Sources : PLFS 2019-20

Above table Depicts a clear increase female in WPR. This increase is driven more by rural females than urban. For men too, the

increase is more in rural regions (rural 72% to 74.4% Vs urban 69.3% to 69.9%)

* Market Analytics team NSDC, Insights from Periodic “Labor Force Survey (PLFS) 2019-20

On most occasions in various livestock farms, women emerged as independent decision –makers.

Over years women act as not only good home makers, but also intellectual decision makers in livestock farming. The equal participation of women along with their husbands in animal Husbandry operations and decision making is a welcoming situation. The aim of this paper is to assess the role of goat husbandry economic empowerment of rural women.

Objectives of the study are:

1. To assess the change in social status of Rural women after joining goat husbandry.
2. To access Change in economic status of rural women and their families.
3. To analyze the role of rural women In decision making processes particularly in goat farming.
4. To study the major constraints / problems, of rural women in their economic empowerment.

For the present study three villages Namely Makhdoom, salempur, Shahpur of Farah block in Mathura district were selected. These three villages are situated nearby central Institute for Research on Goats. From these three villages, 20 from each villages (total 60) rural women (Respondents) were randomly selected. Required information’s were collected through a schedule. The respondent, which has at least one goat or had it in past, was interviewed.

To assess the role of goat husbandry in economic empowerment of rural women, some indicators of empowerment were also selected -

1. Women's ability to take decision in their family matters, like education of children, size of family, spending money on their own.
2. Women's ability to take decision in occupation.
3. Freedom of socializing.

The indicators selected to access social and economic status were-

1. Condition. Of house (Pucca/Kachcha/ Semi Pucca)
2. Amenities available to the family – i.e. toilet, electricity, kitchen, availability of tap water in the house.
3. Children of school/college going ageattaining education.
4. 4.Sources of entertainment i.e. T.V., mobile, Newspaper
5. 5.Able to attend social and religious Functions in the villages,
6. Able to invite villagers in their family functions.

Social condition of rural Women

Independent and dependent variables were chosen for the study-

Table 5 - shows classification of rural women according to their age, caste, education and family size.

Traits	Number of rural Women (Respondents)			
	Makhdoom	Salempur	Shahpur	Overall
Age:				
Up to 25 Year	3 (15.00)	6 (30.00)	6 (30.00)	15 (25.00)
26-35 year	8 (40.00)	10 (50.00)	11 (55.00)	29 (48.33)
36-45 year	7 (35.00)	3 (15.00)	1 (5.00)	11 (18.33)
>45 year	2 (10.00)	1 (5.00)	2 (10.00)	5 (8.33)
Caste :				
General	6 (30.00)	0 (0.00)	17 (85.00)	23 (38.33)
O.B.C	4 (20.00)	5 (25.00)	0 (0.00)	9 (15.00)
S.C. & S.T.	7 (35.00)	15 (75.00)	0 (0.00)	22 (36.67)
Minority	3 (15.00)	0 (0.00)	3 (15.00)	6 (10.00)
Education				
Illiterate	19 (95.00)	18 (90.00)	17 (85.00)	54 (90.00)
Primary level	1 (5.00)	2 (10.00)	3 (15.00)	6 (10.00)
>Primary level	3	6	5	
Family Size				
1-4 members	5 (25.00)	10 (50.00)	11 (55.00)	26 (43.33)
5-8 members	10 (50.00)	9 (45.00)	7 (35.00)	26 (43.33)
>8 members	5 (25.00)	1 (5.00)	2 (10.00)	8 (13.33)
Type of Family				
Single	18 (90.00)	17 (85.00)	17 (85.00)	52 (86.67)
Joint	2 (10.00)	3 (15.00)	3 (15.00)	8 (13.33)

Note : The figures in Parenthesis indicate percentages.

As table depicts that the number of women of 26 to 45 years of age, participating in goat Husbandry, is the highest in all three villages. Cost of people is not hindrance in goat husbandry. As far as educational status is concerned most of the women could not get education more than primary level. Family size of most of women is 56.66% is of >5 members even 13.3 % women have >8 members in their family.

The data related to dependent variables like number of goats reared, land holding, occupation of the family and having knowledge of goat rearing is presented in table –

Table- 6

Traits	Number of rural women (Respondents)			
	Makhdoom	Salempur	Shahpur	Overall
Flock size				
1-4 goats	3 (15.00)	7 (35.00)	7 (35.00)	17 (28.33)
5-8 goats	12 (60.00)	13 (65.00)	10 (50.00)	35 (58.33)
>8 goats	5 (25.00)	0 (0.00)	3 (15.00)	8 (13.33)
Land holdings				
Landless (0 ha)	9 (45.00)	13 (65.00)	3 (15.00)	25 (41.67)
Marginal (1 ha)	4 (20.00)	4 (20.00)	3 (15.00)	11 (18.33)
Small (1-2 ha)	2 (10.00)	2 (10.00)	9 (45.00)	13 (21.67)
Medium (2-4 ha)	5 (25.00)	1 (5.00)	5 (25.00)	11 (18.33)
Main occupation				
Agriculture	2 (10.00)	3 (15.00)	17 (85.00)	22 (36.67)
Service	13 (65.00)	11 (55.00)	0 (0.00)	24 (40.00)
Labor	4 (20.00)	6 (30.00)	3 (15.00)	13 (21.67)
Business	1 (5.00)	0 (0.00)	0 (0.00)	1 (1.67)
Other animals reared				
0 animal	5 (25.00)	7 (35.00)	3 (15.00)	15 (25.00)
1-2 animal	8 (40.00)	9 (45.00)	2 (10.00)	19 (31.67)
3-5 animal	5 (25.00)	4 (20.00)	15 (75.00)	24 (40.00)
>5 animals	2 (10.00)	0 (0.00)	0 (0.00)	2 (3.33)
Knowledge of goat farming				
Having Knowledge	17 (85.00)	18 (90.00)	18 (90.00)	53 (88.33)
Having some know.	3 (15.00)	2 (10.00)	2 (10.00)	7 (11.67)

In all three villages most of the women 58.33% have 5-8 goat. As far as land holdings are concerned status varies a lot Salempur has highest No of landless families (45%) followed by Makhdoom. Situation of Shahpur is different highest No of women have small size holdings (1-2 ha) i.e. 45% and 85% are engaged in agriculture. Number of people doing service is highest in Makhdoom (65%). Along with goats fair number of families are rearing other animals also but 88.33% rural women have no knowledge or formal training in this regard.

Table 7 Showing status of amenities, entertainment and growth in income of rural women

	Makhdoom		Salempur		Shahpur	
	2017	2020	2017	2020	2017	2020
Condition of house						
Kaccha	20%	5%	66%	40%	5%	0%
Pucca	65%	70%	10%	25%	10%	15%
Semi pucca	15%	25%	24%	35%	85%	85%
available amenities						
Toilet	80%	95%	40%	85%	95%	100%
Electricity	85%	90%	44%	65%	90%	100%
Kitchen	60%	70%	35%	50%	70%	85%
Tap water	70%	85%	35%	55%	85%	100%
Sources of Entertainment						
TV	60%	90%	35%	60%	80%	95%
Mobile	80%	95%	40%	70%	100%	100%
Newspaper	5%	5%	-	5%	10%	15%
Attending social						
religion function	65%	95%	60%	85%	85%	95%
family function	60%	80%	40%	65%	80%	100%
Increase in income in last 3 years	40%		56%		32%	

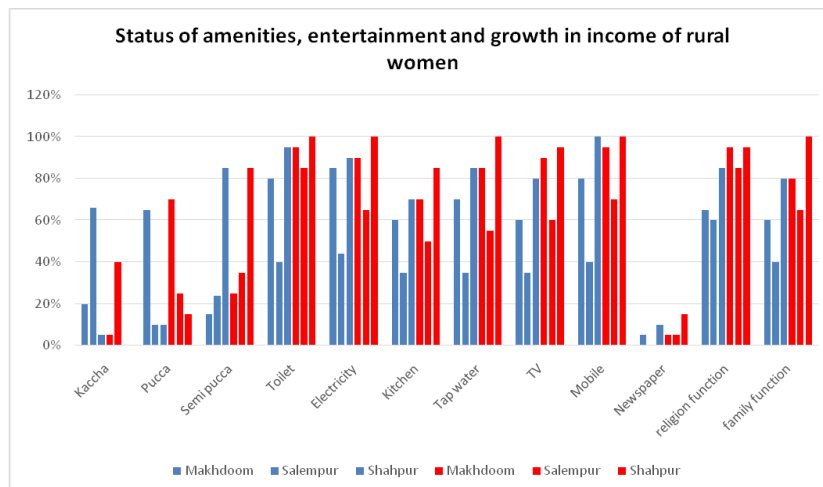


Table shows that during last three years, housing condition improved in all three villages in the families of women. There is a sharp drop in the number of Kachcha houses and noticeable increase is visible in Pucca and semi-pucca houses. Similarly, like use of TV, Mobile also increased in all three villages. Higher number of families are able to attend social and religious functions in villages and are also more capable to invite villagers in their family functions. This is all because of goat husbandry. It contributed a lot to uplift social and economic status of the families and women by making them economically independent. One important fact is that women of all three villages reported remarkable increase in their family income in last three years. All credit goes to goat husbandry. In last few years, spread of diseases like Dengue and Covid-19 made people conscious about health. As goat milk is helpful in these diseases, so sale of goat milk increased drastically and that too on high price. Same time the women could get price of goat milk 200 times more. In Covid-19 pandemic, when most of people lost their job, goat rearing proved a boom to rural women. These women could increase their family income 32% to 56% and are now feel more empowered economically and socially too.

Actually, most of the respondents (90%) spend not a single Paisa on feeding and watering as the feeding material is available in the forest area near by their villages. Only 10% spend on purchase of concentrate for the pregnant or milk-producing goat. Similarly, cost of sheds for goats in winter is also zero and most cases rural women give 'Desi' medicines to animals. In very few cases they need to go to

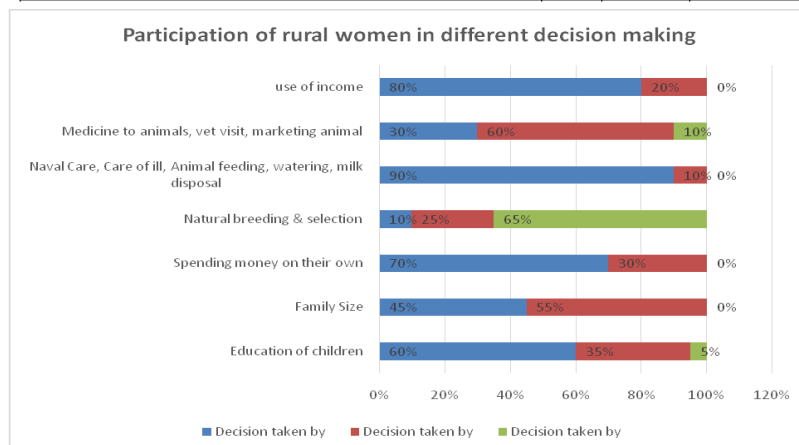
a vat. Thus cost of rearing a goat is very low and women even of economically most weak section are can rearing a goats and contributing their family income and uplifting their social and economic status. In other way empowering themselves.

Participation of rural women in different decision making processes.

Table shows that women, involved in goal rearing, are capable of taking decision regarding education of their children, in high percentage. Similarly 70%. Women are free to spend money. As far as family size is concerned, it is a combined Decision of husband and wife in most of cases.

Table 8-Participation of rural women in different decision making process in family matters

Family Matter	Decision taken by		
	Self	Jointly	Not at all
Education of children	60%	35%	5%
Family Size	45%	55%	0
Spending money on their own	70%	30%	0
Occupational Decision			
Natural breeding & selection	10%	25%	65%
Naval Care, Care of ill, Animal feeding, watering, milk disposal	90%	10%	0%
Medicine to animals, vet visit, marketing animal	30%	60%	10%
use of income	80%	20%	0%



In the occupation of goat rearing, related decision, such as natural breeding, selection of buck is not of their choice. But most of them (90%) are involved in naval care, care ill animals, feeding, watering cleaning and milk disposal. Rural women of this industry are also free in high percentage (80%) to use the money earned by goat rearing. As far as medicines, vet visit and marketing of animal is

concerned they like to take decision jointly with male members.

Author observed that the main Problems of women, involved in goat husbandry, in their economic empowerment are of lack of education, unexposed Skill, inadequate training. On financial front it is, Limited access to credit agencies and inadequate money for investment. There are some family and psychological constraints also which make women empowerment difficult, like women are not allowed to outside alone, go in fear of movement with other people, heavy work load at home and farm.

In spite all the constraints feeling of empowerment, uplifted social and economic status is sufficient enough to motivate rural Women. To make goat husbandry an effective instrument of women empowerment following areas need immediate action -

- Positioning of appropriate female Frontline officers to interact and offer firsthand information to women involved in this industry or eager to join goat husbandry.
- Encouraging the formation of rural women livestock farmers' cooperative societies, which may increase female participation.
- providing educational facilities to women on priority basis in order to broaden their horizon, which will ultimately enhance their participation in decision making.

Thus by the empowerment of women of economically weaker section, we can Improve our rural economy also.

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Impact of Covid-19 on Collegiate Students With Reference To Humanities; A Sociological Study

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ABSTRACT

The virulent triple assault of COVID-19 since January 2020 has hampered human activities, - tertiary level learning, especially, collegiate education. More often than not, students of humanities stream most vulnerable to affliction, whose emergence into the society for the social phase of life either in higher studies pursuance or career pursuits or the establishment of social status, have been the recent research challenge. An analysis on a population from a college affiliated to Delhi University scrutinizes the percentage of students with scant employment scopes and reluctance in pursuit for higher education, demeaning societal standing severely eclipsed by decline in the qualitative education due to prolonged lockdown and the subsequent online learning. The study reports interpretation on the nuances of the resultant tantalized psychology of the youth population accounting for high poverty rates culminated in greater class distinction promulgating, the wealthy get wealthier and the poor, poorer. Consequentially, its aftermath predicts increased crime rate invariably due to poverty and scopes to mitigate the same preserving peace and harmony of the society.

Key words: tertiary level learning, humanities, COVID-19, UNESCO, .

Introduction

Graduation, a transitional phase from higher education to career establishment is doldrums fueled by the COVID pandemic is atrocious. The Royal Decree 463/2020 on March 14th, 2020 declared a state of alarm in Spain due to the health crisis caused by COVID-19 that accounted for all Spanish universities to an unprecedented plunge into the suspension of all face-to-face teaching activity. Consequently, it transformed all such activities to online mode. Giannini, UNESCO Deputy Director-General for Education, pointed out that “to be frank, we must recognize that we were not prepared for such a scale-out disruption. The obstacles are multiple, low connectivity and lack of online content”. Undoubtedly this difficult and exceptional period has had a holistic emotional impact on the

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society by and large. In this regard, several studies have been carried out which observe that “the greatest impact of an epidemic on mental health is the increase in anxiety, panic, anger, disappointment, sleep problems, disturbances in circadian rhythms, as well as depressive and post-traumatic stress symptoms”. Nevertheless, although the pandemic has affected the entire world, not all work activities have suffered its consequences in the same way. [Bania and Banerjee \(2020\)](#) feel, universities across the globe have responded to COVID-19 in different ways; some have continued face-to-face teaching with social distancing (e.g., the University of Queensland, Australia), while others have deferred all academic activities (e.g., the University of Hyderabad, India), or even moved online (e.g., Harvard University and Massachusetts Institute of Technology, MIT, United States). This last measure has been adopted by the majority of universities around the world (67%). Despite this change, teaching and learning have been the worst affected as reported the impact of COVID-19 on Higher Education around the world differing the predictions of [Marioni et al., 2020](#). These results demonstrate that Higher Education Institutions (HEIs) despite the technological infrastructure to carry on their activities in virtual format as well as the commitment to maintaining the teaching activity on the part of the entire academic community, the qualitative education of pre-pandemic years is lost to the COVID-19.

Several such technical reports developed by the internal UGC affiliations and international stalwarts Ontario Confederation of University Faculty Associations, European Association for International Education (EAIE), the Erasmus Student Network (ESN), the American Council on Education (ACE), and the International Association of Universities, as well as the local governments aim to explore the impact of the COVID-19 pandemic on higher education, focusing on education's sudden shift to online teaching and learning and the accompanying opportunities and challenges ([Marioni et al., 2020](#)). Moreover, it is also worth mentioning the research developed by [Khoshaim et al. \(2020\)](#), [Sahu \(2020\)](#), and [Zurlo et al. \(2020\)](#), focuses on the adverse effects of the pandemic on the emotional impetus on students. The influence of the viral drive on the psychosocial aspects of the students has been the flair for most researchers presently. The sensational vigor characterizing the affective states of the entire undergraduate level students during the quarantine has prompted the current analysis.

The overview, thus, analyzes the extent to which the emotional state of the under graduate level students of a particular university during the quarantine could be predicted by socio-demographic variables, the impact of COVID on the subjects' environment, the psychosocial context of coexistence and perceived social support, characteristics related to the physical context, labor conditions and the work-life imbalances lured by economic crises.

The Concept of Humanities

Humanities studies not necessarily involve the learning about the rise and fall of empires, ancient and modern languages, and poetry of the Romantic era, but also, the literature, the past, culture, and human values. While learning about these topics, humanities majors also strengthen their research, writing, and critical thinking skills. Most universities break down the term into different majors and assemble them together in the said division within a College of Arts and Sciences. Some colleges combine artistic majors with the humanities, meaning visual and performing arts majors like music, painting, and dance under the "arts and humanities" umbrella. Certain humanities disciplines may even straddle the boundary between humanities and Social Sciences. For example, many universities consider history and linguistics social sciences rather than humanities subjects. But how exactly do these two fields differ?

Understanding the term at collegiate level:

While on the one hand if Humanities relate to the study of the fluctuation of empires, ancient and modern languages, literature, and its various genres, exploring the past, culture, and human values. On the other hand, these topics, also strengthen their research, writing, and critical thinking skills. Thus, Humanities at large is an umbrella of socio-economic, political, literary, historical and cultural, and geographical ethnic studies on human activities. Most universities break down the concept into different majors and group them together in a division within a College of Arts and Sciences. Here are some examples of majors that could be followed:

- Area/ethnic studies,
- Art history,
- Classics
- Comparative literature
- Drama and music
- English
- Foreign languages
- Gender studies

- History
- Linguistics
- Philosophy
- Religious studies

Role in Higher Education

Some colleges combine artistic majors with the humanities, meaning visual and performing arts majors like music, painting, and dance under the "arts and humanities" canopy. Certain disciplines may even bestride the boundary between humanities and social sciences. For instance some universities consider history and linguistics social sciences rather than humanities subjects. But how exactly do these two fields differ? The liberal arts consist of the humanities, arts, social sciences, and natural sciences. While humanities focus on critical interpretation of culture and humanity and teach valuable skills, making them a central component of most colleges' "[general educational requirements](#)", liberal arts comprise the humanities, arts, social sciences, and natural sciences.

Benefits of choosing a career in humanities

Some of the benefits of career choice in humanities subjects are:

- **Inculcation of creativity:** the knowledge on areas of literary arts, performing arts and visual arts, is expressive of creativity through various art forms such as poetry, drawing, painting, theatre and music.
- **Enhancement of foreign languages and cultures decipherence:** scopeful of pursuing different languages, which culminates in exploring various cultures.
- **Generation of a sense of responsibility:** fosters civility, charity, values and traditions, with varied academic disciplines, ranging from civics to moral science.
- **Augmentation of political awareness:** more aware on the political environment of the world in understanding the concepts like democracy, human rights, equality and social justice.
- **Empowerment of communicative abilities:** easier access to communicate with people belonging to varied communities, castes, faiths and classes.
- **Promotion of critical thinking:** Different subjects in humanities foster understanding human behavior to think not just creatively but also logically to understand others through their languages, histories and cultures further enabling to,
 - foster social justice and equality.

- reveal people's effort to make moral, spiritual and intellectual sense of the world.
- teach empathy to deal critically and logically with subjective, complex, imperfect information, so as to weigh evidence skeptically and consider the manifestation of every question.
- build skills in writing and critical reading.
- encourage thinking creatively, reason about being human and ask questions about world.
- develop informed and critical citizens and foster flourishing democracy.

Preference for humanities over professional courses

Are these courses advantageous over professional or technical itineraries?

A career in humanities can offer a wide range of rewarding jobs. The list of career options can include jobs in mass communication, international relations, academics, psychology, hospitality and marketing. Learning about various job options in humanities and salary details of different roles can help one make better career decisions. *This article, hence, explores the different career options some of the best and high-paid jobs offered and discusses how they are hit by the COVID-19 pandemic.*

Career options in humanities

Career choices in humanities include some of the most interesting and coveted jobs encompassing diverse roles:

- editor
- multimedia specialist
- digital marketing strategist
- archivist
- analyst
- psychologist
- data linguist
- lawyer
- international relations specialist
- foreign language expert
- hospitality professional
- social worker
- historian
- art director
- graphics designer
- event manager
- civil servant

- copywriter
 - travel agent
 - teacher
 - technical writer
 - human resource specialist
 - public relations manager
 - archaeologist
- The study aims at analysing the extent of psychosocial aspects characterizing the triple affective states of the undergraduate students, (i) pursuance of higher education, (ii) seeking career opportunities and (iii) establishment of economic status during the quarantine. A survey conducted online, virtual interaction with the students from the community of a college affiliated to Delhi University, New Delhi indicates socio-demographic variables, the impact of COVID on the subjects or in their personal context, the psychosocial context of coexistence and perceived social support, characteristics related to the physical context during the isolation, and labor conditions. Results are discussed the pandemic contributory hampering the future prospects of students, as well as are the ones who have suffered the most as a result of this. The study is scopeful of mitigating stress level by adopting measures that imbue learn and earn or skill-oriented assessment methodologies unearthing the expedite far reaching abilities of the youth population and the upcoming generation.

Design and Procedure

This cross-sectional research attempted recently during the smog lockdown during December 2021 and January 2022, the crucial season of placement cells vibrant across the nation. The survey has been administered over email invitation to assess student population at the collegiate level, more specifically final year students. In addition, the report generated from the survey and the responses gathered /used for statistical purposes related to this research and participants have been on the goodwill and sheer interest concerned. The response of the students has been scrutinised in line with the futuristic scope of survival contributory to the economic growth, Per Capita income, GDP, National Income. The zeal for higher education seems to have reduced to reconcile the fiscal crises. The career pursuit opens up to limited scopes further driving the youth population to dismay. Those promising courses deem extra studies do not let the ladder risen for the under graduate students. On the other hand, the socio-economic status poses controversial stance thus leaving the future of the tertiary level educators in the dark.

Analysis and Interpretation

The overall investigation carried out across the country as well as the globe shows relative recedence in the opportunities afforded. Tertiary level of learning, more specifically humanities that umbrellas various strata of pupils being the vital signs of man's career has to be well founded. Art and Sciences with their own multiplicity of sub disciplines, inter-disciplines and versatility of scopes are crippled in the present times attributing to the pandemic. An affiliation to a particular university shows as much variation as 17.6% the holistic assessment of about 368 university across the nation and the other Professinal, substreams such as Distance Learning Programmes and Open universities have their own woebegone tales of realism. but to the contrary, the scenario can change to the betterment once normalcy resumes and with minor amendments to the organizational patterns.

Results, Suggestions and Discussions

The recent statistical analysis conducted by the National Research Council on Higher Education and the combined efforts of National Health Mission illustrates the overlapping influences of economic instability and depriving job opportunities and the hurdle to travel abroad for higher courses have taken a toll on the sociopsychological patterns of such population. As a prominent community of the

national federation and citizenship it has to be borne in mind that stake holding the student community otherwise means to saving the future of the nation. It is quite evident that the total courses offered in science stream seem to count greater with promising job facilities which is less compared to the reference values of the earlier literatures. A proportion of population suffers unemployment which is noticeably an impact of COVID on the students. Those who pursue higher studies too do not seem to get scopeful opportunities. The chances of serving emergency services have been higher during the excruciating times of lockdown now the dwindling conditions seem unfavourable and inequipping the community.

Conclusion

Contemplating on the sustainable development, the niche areas of Higher Education have to be pinholed so as to enhance unequivocally equitable living for all. The study also high lights that Arts and Humanites faculties ensure unemployment problems if addressed with due care and concern. Further, it can be deciphered form the article that scopeful courses interconnected with field knowledge exposure and in-service training schemes if interspersed might enlighten the young minds to channelize learning with work knowhow thereby clinging on to the available domain, not to suffer inadequacy. The investigation, therefore nuts it in a shell that tertiary level students are the most affected sociologically, societally, physically, physiologically morally and psychologically. Governmental policies and reforms to mete out the crisis is the call for the day.

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The Role of National Health Mission in Mitigating the COVID-19 Pandemic

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Abstract

The heavy loss of lives due to COVID19 has challenged even the stalwarts of health care, WHO, NHM, its sub wings NRHM and NUHM, etc. The Ayushman Bharat (2017), the wellness scheme in collaboration with NHP (1983) has been the whistleblower to the pandemic biowar. The “brave Hearts” thanks to ICMR, Red Cross Movement, Emergency Services, Philanthropic organizations, from the topmost surgeons to the least of lab technicians have waded their ways to fight out the pandemic rescuing those known to them only by Darwinian, “supremo species” terminology and Aristotelian “social animal” sociology.

The Role of the National Health Mission in Mitigating the COVID-19 Pandemics scrutinizes the effective implementation of the health policy for a hale and hearty living. Thus, the study concludes the National Health Mission’s role in fighting out the pandemic after subjecting to statistical testings of t-test, Likert’s 5 pointers and ANOVA. The estimated 3.5 crore loss of life of the reported ratio has been reduced to one-third of its estimate evaluated in the study validating the effective functioning of NHM, hence proving India, “The World Pharmacy”.

Keywords : NHM, Anaemia, Anova.

Introduction

The lethal impact of COVID-19 in the wake of 20s.

The Covid 19 pandemic has drawn attention to public health issues such as smoking, vaping and substance abuse. In recent years the ratio of teenagers engaging in breathing and smoking has increased rapidly, an estimated 80 % rise from 2018 to 2019. There have been many public health campaigns on the dangers of smoking that have to an extent reduced the number of teenage smokers in the country. In the last decade, there has been a rise in the number of teenagers indulging in aspirating, which is seen as an alternative to smoking, even though it has been effectively banned in several countries.

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On the one hand, experts are trying to figure out the reasons for the rise in vaping amongst young teenagers and adults, it is very important to address this juncture as the Covid 19 pandemic might pose a bigger risk to individuals who smoke or vape. Covid 19 or SARS – COV -2, as the name suggests causes severe acute respiratory syndrome. The impact of the Covid 19 viral strain directly on the lungs, reduces its capacity limiting the intake of oxygen which leads to ARDS and pneumonia. It is very dangerous to individuals with underlying illnesses, respiratory complications, or both. Several research agencies across the world are still trying to figure out the various environmental, physiological, and biological causes that might aggravate the spread of Covid 19. The connection between vaping, smoking and Covid 19 had been sensed during the initial outbreak in Wuhan, China.

It is recorded that out of all deaths due to Covid 19 in China, 6.3 % of the casualties had an underlying respiratory illness as opposed to 2.3% who did not suffer any respiratory illness. All the respiratory issues, coupled with other illnesses inclusive of people on immunosuppressant medications and with overwhelmed and crumbling healthcare are vulnerable to an uphill battle. It is, therefore, pivotal to empower immunity to improve the extended chances of survival in case of contracting the virus including kicking the habit. It is vital to strengthen our resolve of battling this pandemic and adopting a healthier lifestyle could be the edge to win the fight against COVID 19. According to National Health Statistics, the daily death rate and the total death rates have been estimated.

Table 1 No. of Daily Deaths change in daily as well as total death rate due to COVID-19

Date	Daily Deaths	Change in Daily Deaths	Change in Total Deaths
Jan. 24,2020,	19	10	19
Mar. 24,2020,	2,551	566	2,551
Jul. 1,2020,	5,511	-243	5,511
Nov. 2,2020,	6,479	621	10,171
Jan. 1,2021,	10,583	-3,594	13,874
Mar. 9,2021,	9,168	2,046	10,348
Apr. 29,2021,	15,876	159	6,656
Sep. 1,2021,	11,045	1,261	7,643
Nov. 21,2021,	4,968	-1,687	4,829
Jan. 2,2022,	3,852	-977	8,510
Feb. 8,2022,	13,168	4,229	11,487

Courtesy: Secondary Data

The table reveals the implementation of NHP policies, with the altruistic tendencies of ICMR, Recross, AyushmanBharath scheme NRHM, NHM has successfully flattened the curve which seems to have been swaying due to the triple wave, Omicron impact had been much less in vigour though.

The given pie charts draw a comparison between the daily death rate and the total death rate which seems relatively the same accounting for the severity of the disease. The international, national, and federal policies have tried their hand at eliminating the enigma.

The **National Health Mission (NHM)** launched by the Government of India in 2005 subsuming the National Rural Health Mission(NRHM)and National Urban Health Mission (NUHM) got further extended in March 2018, to continue until March 2020. The principal program components include Health System Strengthening (RMNCH+A) in the rural and urban areas Reproductive Maternal Neonatal Child and Adolescent Health and Communicable and Non-Communicable Diseases.

National Health Mission

NHM visualizes achieving a “universal access to equitable, affordable and quality health care services that are accountable and responsive to the needs of the people”. Within the broad gamut of six of the National funds, national parameters and priorities, states are advised to have the flexibility to plan and implement state-specific action plans.

The State PIP is approved by the Union Secretary of Health & Family Welfare as Chairman of the EPC, based on an appraisal by the National Programme Coordination Committee (NPCC), which is chaired by the Mission Director and includes representatives of the state, technical and programme divisions of the MoHFW, national technical assistance agencies providing support to the respective states, other departments of the MoHFW and other appropriate Ministries.

Forward Linkages Scheme to NRHM in NE: To complement and supplant the initiatives of the NRHM for improving the Secondary/Tertiary level health infrastructure across the nation in general and in the northeastern region the FLS to NRHM was introduced in the 11th Plan. This scheme has also been continued to the 12th Plan. The scheme has received applause from every end is evident in the expedited funding process negotiated.

Presently the Scheme has been significantly implemented not only during the recent Financial Year i.e., 2018-19 for Ongoing projects but also the health economic upheaval in the wake of the 2020s. In this line, The Forward Linkages Scheme once a 100% Central Sector Scheme, however, has by the Governmental policies of NHP and Ayushman Bharath been recently revised to the sharing pattern of the Scheme to 90:10 ratio between the centre and State during the current year. This has severally stood in the chance at the stake hour of pandemic affording, sanitization, masks medication, foods and first aid, emergency services and vehicles with oxygen cylinders.

The endeavour meant to ensure the achievement of indicators such as:

1. Reduce MMR to 1/1000 live births
2. Reduce IMR to 25/1000 live births
3. Reduce TFR to 2.1
4. Prevent and reduce anaemia in women aged 15–49 years
5. Prevent and reduce mortality & morbidity from communicable, non-communicable injuries and emerging diseases
6. Reduce household out-of-pocket expenditure on total health care expenditure
7. Reduce annual incidence and mortality from Tuberculosis by half
8. Reduce the prevalence of Leprosy to <1/10000 population and incidence to zero in all districts
9. Annual Malaria Incidence to be <1/1000
10. Less than 1 per cent microfilaria prevalence in all districts

11. Kala-azar Elimination by 2015, <1 case per 10000 population in all blocks.

The sequel triple assaults of the sponge on human health and well-being has inspired the researchers to challenge the COVID-19 pandemic that has been strategically confronted by the renowned scheme, Ayushman Bharath (2017) under the directions of National Health Policy (1983) with the goal of access to primary care for all in India by 2000.

It has been wrought in vogue to establish India as the pharmacy of the world-with low-cost skilled manpower and a well-established manufacturing base. India is all set to play an even bigger role in worldwide drug security and continues to be one of the most favoured pharmaceutical markets in the world. The 2018-2020 policy letters of NHM draw attention to the eradication of microbial health hazards. The catastrophic impact has inspired the current article to probe the means to alleviate the viral wave.

Aims and objectives:

- To ascertain the vigour of the viral spread of the pandemic and the medical altruism
- To assess the role of the medicos, voluntary organizations, and the government in mitigating the virus.
- To brew on the studies presented by social media, mass media, etc.
- To examine the risk management mechanism in alleviating the Pandemic
- To evaluate the virulence of the struggle and the tragedy of loss
- To study the impact of COVID on the ES, ICMR employees and stakeholders.
- To limelight the success story of vaccination phases I & II. As well as the boosters
- To summarize the data and the results obtained.

The study focuses on the significance of the National Health Mission during the pang of the COVID pandemic; its initiation to curb as well as eradicate the viral spread. The holistic impetus exhibited by the Ayush Bharath movement in collaboration with National Health Policy has been spade worked to limelight the struggle in preserving life against perishing.

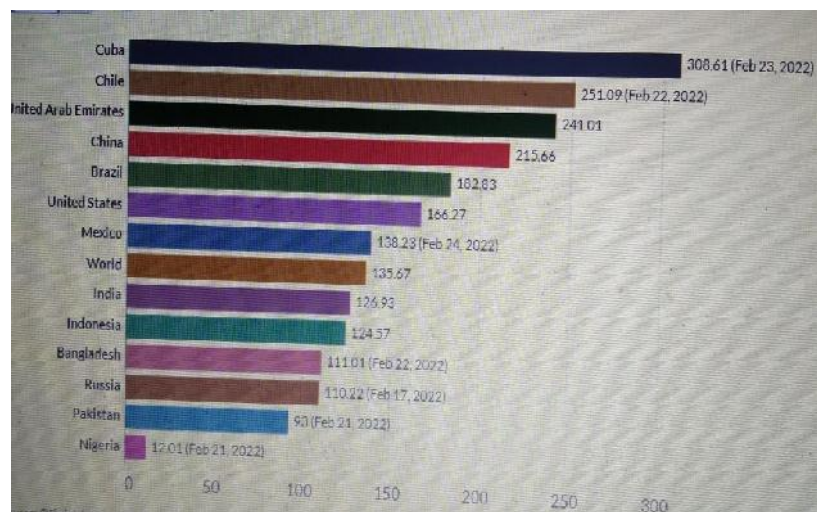
The scrutiny is a systematic study assessing the umbrella care of the NHM at the hour of crisis. The data are meticulously gathered from secondary sources as well as generated from the studied content. There is a repository of literature available to

expound on the concepts. As for the National Health Mission, its functioning is scantily recognized, dormant though yet vitally special and hence reliant on the governmental news letters, journals articles and reports.

Data Analysis and Interpretation

The performances of NHM nationwide and their sublimbs statewide evaluate the impact of COVID-19 on adults, children, youth, and adage. Those with complicated health issues have been taken to a toll. The teenagers with delinquent habits of vaping and smoking have fallen easy prey to the disastrous disease. Thus, table 2 tabulates the rate of heterogeneity of death in and around the country capital with adequate affluence though falters to diseases.

The table illustrates the skyrocketed widespread death rate due to COVID despite the introduction of COVAXIN COVISHIELD and Sputnik. The impact is attributed to the triple viral strain spreading from Wuhan – China, Omicron-Nigeria, Deltacron-India May 2021



The graph pictures the dosage completed in various parts of the world assisted by NHMS. Similar charitable work was carried out by the world nations in mitigating the pandemic. It may be inferred from the table above that from January 24, 2020, to February. 25, till date the curve has kept swaying. But to the contrary, the steep rise during early November is quite alarming.



Vaccination, the prior responsibility of the health mission records World Health Organisation's initiative to uproot the pandemic. According to the economic affordability, emergency servers, availability of dosages the health mission had to prioritise the vaccines.

Surveys

I have taken several surveys in my locality of different people.

The aim is to know what was the condition of the people in Lockdown and what problems they still face.

Case 1

- Age – 24
- Occupation – Rickshaw Driver
- Married – No
- Lives in – Delhi
- Belonging – Bihar

Reason Not earning in Native place :

He told me that he came to Delhi to earn money. His family lives in Bihar and he earns here and sends money to his family. He said, in Delhi, he can earn more as compared to Bihar by driving a rickshaw.

Lockdown Condition :

He faced a lot in a pandemic because of lockdown he cannot continue his job and he was unable to go to Bihar to his family. He said many NGOs and individuals came to help Rickshaw drivers and with their help, he managed to pass lockdown and reunite with his family.

Case 2

- Age – 33

- Occupation – Sweeper
- Married – yes
- Lives in – Delhi
- Belonging – UP
- Children – 3 Children
- His main work is construction and he is very experienced in his work.
- He works on a contract basis and gets his income daily.
- Daily Income - Rs.700/Per Day
- He lives in a labour camp with 5 workers in one big room.
- He came to Delhi for a better occupation to earn more money to look after their family.
- The Government also provided him ration card.

Reason Not earning in Native place :

He said in Delhi job opportunity is more as compared to UP and the income he gets is also more than his previous job in UP. He told me that he came to earn more money for his family and a better lifestyle so that he can educate his children and improve his way of living.

Lockdown Condition:

Pandemic time was very tough for him, he lost his relative and he said that he have spent all his savings in pandemic time. Also, he told me that he makes sure that his children will go to school and must complete their education, so he always motivates and helps them to study. He said his children will change the condition of the family when they get a job and start earning.

Case 3

- Age – 36
- Occupation – Sweeping
- Monthly Income - Rs.8000/Per Month
- Married – Yes
- Children – 2 Children
- Lives in – Sultan Pur, 128
- Belonging – Bihar
- In Noida, he lives near sultan Pur with his wife and children.
- He came to Delhi for better occupation and quality of life as well as an increase in income.
- The Government also provided him ration card.

Reason Not earning in Native place:

He told me that in Bihar, especially in his village, the maximum number of the population are indulged in farming activity,

they grow crops and sell them in the market and earn money from them. Which is not sufficient money to run his big family. So somehow he manages to come here to Delhi and started earning and he saves money from his income so that he can send some saved amount of money to his family in Bihar which they will utilize in daily life, especially for their children.

Lockdown Condition :

He also faced many problems in pandemic times and lost his job. He also lost one of his close relatives. Although he makes sure that his children attend school. NGOs helped many of them in his locality and now he gets his job back and he works hard to earn money for his family.

Case 4

- Age – 35
- Lives in – Sultan Pur, 128
- Occupation – Sweeping
- Monthly Income - Rs.8000/Per Month
- Married – Yes
- Marriage age – 21
- She is very polite by nature. Usually, do sweeping work which involves Jhaddu and Poocha.
- She came to Delhi for a better occupation with a better life and better education for their children.
- The Government also provided her ration card.

Reason Not earning in Native place:

She told me that she came here with her husband after marriage. First, his husband came here for a good job that gives him enough income to survive, helps him buy daily essential needs, and enough income to save for the future. But after some years she also started working with her husband to help him financially. Here we can say that reason for migration is MARRIAGE as well as better job opportunities.

Results And Discussions

The Likert study carried out reads a <0.05 pointer rating suggestive of people being highly stressed due to multiplicity of reasons. The comparative study executed assessing the per capita income of the previous seasons the economy seems to have been hit severely to the extent of 47.3% currently to 2.5% in the initial phase in January 2020 rising to 25.9% by mid-2020. The death toll estimated to be 3.5 crores has been minimized to a third of its accounting for the exceptional services rendered by the NHM. The

testing tools authenticate the ratio its validity that NHM has played a crucial role in revamping the nation's stability.

Conclusion

The National Health Policy pooling finance, medicines, first aid, ambulances, wards, oxygen cylinders, emergency kits, food, sanitization have all been utilized to their best reconciling the inequitable economic crisis. The bye wing National mental health mission seems to have risen to the need in addressing the crisis. The article, therefore, establishes that NHM has been the whistleblower in kicking out the pandemic.

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Population explosion in Imphal: A sociological study based in Imphal, Manipur

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Abstract

Overpopulation is a worldwide issue. It doesn't impact individual nation yet around the world. Populace ought to be related with level of financial and social improvement of each state or nation. While both have similitudes, the populace development is as of now not an issue, yet in addition become the nation's work. Further developing information about family arranging and sex particularly in unfortunate nations is the most essential work. Deficiencies of water, food, woodlands, oil and dirt are now influencing the many creating districts, with dry seasons and starvation being customary issues of today. This evening, almost 800 million individuals will hit the hay not knowing where they will get their next feast (Public Reference Bureau 2016). These variables will clearly influence the manner by which human existence advances. The number of inhabitants in people has changed since the start of mankind, and will keep on doing as such. Factors, for example, birth and passing rates, future, education, innovation and ecological assets all sway on the total populace and what will happen to it. To appropriately stop this ascent in populace critical move should be made. Indeed, even notwithstanding solid resistance, numerous pioneers have continued to make the fundamental move. There has been solid opposite leaders who accept that labour is a right and they proceed an unreasoned, difficult, traditionalist attitude, against which no measure of contention can win. The world's present populace numbers around 6 billion individuals, and the figure continues to develop by roughly 90 million individuals every year, or around 240,000 every day (United Nations 2015). To appropriately stop this enormous increment, confident advances should be taken to diminish this number rapidly and quick.

Keywords : Overpopulation, Population, Imphal, Manipur.

Introduction

Overpopulation is an undesirable condition in which the number of existing human being exceeds the actual carrying capacity of the earth. It has many causes which goes from a decrease in the

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passing rate to early relationships and then some. Overpopulation is developing at an extremely quick rate and the best way to ease back this is to create awareness with people. The problem isn't that we are running out of place to stay but the standard of living is being affected. The assets accessible on our planet Earth are extremely restricted. The total populace is set to twofold constantly 2050 which implies we will run out of assets and this implies that our everyday costs by then will be a ton and not reasonable for a many individuals. 3500 babies are born almost every minute around the world and this can increase so much in the coming 100 years. With overpopulation, individuals will carry on with extremely different lives. Due to the developing abundance hole, this implies needy individuals will have the most obviously terrible way of life in the approaching future. Overpopulation is a rising concern particularly in developing nations. Residents in emerging nations like India are now living in an exceptionally overpopulated country. More than 50% of the populace battle to observe method for endurance, they battle to get only the essential necessities that incorporate safe house and food. Overpopulation is an exceptionally enormous issue in the current worldwide circumstance today. Overpopulation require prompt and compelling arrangements as it has arrived at disturbing rates. This issue can be addressed effectively with some family arranging yet just the informed have any familiarity with this. Family arranging essentially implies attempting to make a harmony between the assets which are accessible and the populace. While family arranging, we should consider the government assistance of every person and their general bliss simultaneously we should factor in philanthropic emergency and the country as an enormous.

One of the main reasons for overpopulation is the difference between the death rate and the overall birth rate in the population. The only way to find balance in this is by equalizing the number of deaths per birth but this hasn't happened in a long time because of improved healthcare people are living longer. Technological advancements have made it easier for people to have children if it wasn't physically possible before and at the same time, the death rate is so low because of the improved health care facilities which help people live longer lives. While all this is good for mankind, it isn't good for the environment and the future. We have to create policies that help people get a better and proper understanding of the overpopulation crisis and create strict laws for birth control.

Manipur is a state in Northeast India, with the city of Imphal as its capital. It is bounded by the Indian states of Nagaland to the north, Mizoram to the south and Assam to the west. The total area of Imphal is 8,621 square miles (22,327 square km). Imphal city is governed by Municipal Corporation which comes under Imphal Metropolitan region.

As per provisional reports of census India, population of Imphal in 2011 is 268,243; of which male and female are 130,735 and 137,508 respectively. Although Imphal city has population of 268,243; its urban population is 418,739 of which 204,262 are males and 214,477 are females. The total population of Imphal in 2020 was 576,000, a 3.23% increase from 2019. The Total population of Imphal in 2019 was 558,000.

According to census 2011, Hinduism is majority religion in Imphal city with 69.66% followers. Christianity is second most popular religion in Imphal city with 10.33% following it. In Imphal city, Islam is followed by 3.59%, Jainism by 0.45%, Sikhism by 0.18% and Buddhism by 0.18%. Around 14.41% stated 'other religion', approximately 0.84% stated 'No particular religion'.

Background

Manipur is the gateway to the economies of Southeast Asia. The population in Manipur 2022 is estimated to be 3.14 Million (31.4 Lakhs), According to Unique Identification Aadhar India, updated 31 May 2020, by mid of year 2020 the projected population is 3,091,545. Manipur is the 24th populous state in India, and the total area of Manipur is 22,327 sq km and ranks 24th largest state. The hilly areas constitute about 90% of the total geographical area and the total area occupied by all lakes is 600 sq km.

The majority and the main ethnic group of Manipur is Meitei, where they settled central plain part of Manipur is the majority of the Manipur state population. Manipuri language is natively called Meitei, is the most spoken language of Manipur. Other tribals include Naga and Kuki. Manipur rich in art and tradition, "Mani" means jewels or gems, "pur" means land, which is land of gems.

Manipur may be classified into two distinct physical regions – an outer ring of rugged hills and narrow valleys, and the inner area of flat plains, with all associated land forms. These two areas are not only distinct in respect of physical features but also in terms of development and employment, wherein the valley area is much better off in both these contexts.

According to the 2011 census, Manipur has a total population of 2,721,756, with 26.18 per cent in urban areas and the remainder 73.82 per cent in rural areas. The literacy rate stands at 79.85 per cent, higher than the national average of 74.04 per cent. Of that, male literacy stands at 86.49 per cent and female literacy at 73.17 per cent. However, despite the high literacy rate, Manipur, as compared to the rest of the country, remains a socio-economically backward state.

The economy of Manipur is characterized by a high rate of unemployment and poverty, low capital formation, inadequate infrastructural facilities, geographical isolation, communication bottlenecks and practically no industrialization. Agriculture continues to be the mainstay of the economy, with more than 70 per cent of the population dependent on it for living.

Research methods

The methodology used for this research is empirical and analytical. In analytical research, only facts or information already available are to be used, and analyzed to make a critical evaluation of the material. The used data in this research are from National Population Census. The data is analyzed to evaluate the factors pertaining to population. The research is also empirical in the sense that it uses indirect observation. It is data-based research, coming up with conclusions which are capable of being verified by observation or experiment.

Consequences of population growth

Environmental and ecological consequences-

The already densely populated developing countries contribute to over 95% of the population growth and rapid population growth could lead to environmental deterioration. Developed countries are less densely populated and contribute very little to population growth; however, they cause massive ecological damage by the wasteful, unnecessary and unbalanced consumption the consequences of which could adversely affect both the developed and the developing countries.

Rapid population growth, developmental activities either to meet the growing population or the growing needs of the population as well as changing lifestyles and consumption patterns pose major challenge to preservation and promotion of ecological balance in India. Some of the major ecological adverse effects reported in India include:

- severe pressure on the forests due to both the rate of resource use and the nature of use. The per capita forest biomass in the

country is only about 6 tons as against the global average of 82 tons.

- adverse effect on species diversity.
- conversion of habitat to some other land use such as agriculture, urban development, forestry operation. Some 70-80 % of fresh water marshes and lakes in the Gangetic flood plains has been lost in the last 50 years.
- Tropical deforestation and destruction of mangroves for commercial needs and fuel wood. The country's mangrove areas have reduced from 700,000 ha to 453,000 ha in the last 50 years.
- Intense grazing by domestic livestock
- Poaching and illegal harvesting of wildlife.
- Increase in agricultural area, high use of chemical fertilizers pesticides and weedicides; water stagnation, soil erosion, soil salinity and low productivity.
- High level of biomass burning causing large-scale indoor pollution.
- Encroachment on habitat for rail and road construction thereby fragmenting the habitat. increase in commercial activities such as mining and unsustainable resource extraction.
- Degradation of coastal and other aquatic ecosystems from domestic sewage, pesticides, fertilizers and industrial effluents.
- Over fishing in water bodies and introduction of weeds and exotic species.
- Diversion of water for domestic, industrial and agricultural uses leading to increased river pollution and decrease in self-cleaning properties of rivers.
- Increasing water requirement leading to tapping deeper aquifers which have high content of arsenic or fluoride resulting health problems.
- Disturbance from increased recreational activity and tourism causing pollution of natural ecosystems with wastes left behind by people.

Urbanization-

The proportion of people in developing countries who live in cities has almost doubled since 1960 (from less than 22 per cent to more than 40 per cent), while in more developed regions the urban share has grown from 61 per cent to 76 per cent. Urbanization is projected to continue well into the next century. By 2030, it is expected that nearly 5 billion (61 per cent) of the world's 8.1 billion people will live in cities.

In the same way as other segment changes, urbanization has both positive and adverse consequences. Urban areas and towns have turned into the motors of social change and fast monetary turn of events. Urbanization is related with further developed admittance to training, business, medical care; these outcome in expansion in age at marriage, decrease in family size and improvement in wellbeing records. As individuals have moved towards and into urban communities, data has streamed outward. Better correspondence and transportation presently interface metropolitan and rustic regions both monetarily and socially making a metropolitan country continuum of networks with progress in certain parts of way of life of both. The always expanding reach of broad communications convey groundbreaking thoughts, perspectives, and accessible choices are turning out to be all the more generally perceived, appreciated and looked for. This peculiarity has impacted medical services, including regenerative wellbeing, in numerous ways. For example, radio and TV programs that examine orientation value, family size inclination and family arranging choices are currently arriving at previously secluded provincial populaces. This can provoke interest for administrations for moms and youngsters, higher preventative use, and less undesirable pregnancies, more modest better families and lead to more quick populace adjustment.

Be that as it may, the fast development of metropolitan populace likewise represents a few genuine difficulties. Metropolitan populace development has dominated the improvement of fundamental least administrations; lodging, water supply, sewerage and strong garbage removal are a long way from sufficient; expanding waste age at home, workplaces and enterprises, combined with unfortunate garbage removal offices bring about fast ecological crumbling. Expanding cars add to air contamination. Every one of these have antagonistic impact on nature and wellbeing. Destitution perseveres in metropolitan and peri-metropolitan regions; mindfulness about the glaring disparities in close metropolitan setting might prompt social distress.

Rural population and their development-

Over seventy per cent of India's population still lives in rural areas. There are substantial differences between the states in the proportion of rural and urban population (varying from almost 90 per cent in Assam and Bihar to 61 per cent in Maharashtra). Agriculture is the largest and one of the most important sector of the rural economy and contributes both to economic growth and employment.

Its contribution to the Gross Domestic Product has declined over the last five decades but agriculture still remains the source of livelihood for over 70 per cent of the country's population. A large proportion of the rural work force is small and consists of marginal farmers and landless agricultural labourers. There is substantial under employment among these people; both wages and productivity are low. These in turn result in poverty; it is estimated that 320 million people are still living below the poverty line in rural India.

However neediness has declined throughout the most recent thirty years, the quantity of country poor has truth be told expanded because of the populace development. Poor will quite often have bigger families which places colossal weight on their pitiful assets, and keep them from breaking out of the shackles of neediness.

Country poor have deficient admittance to fundamental least administrations, as a result of unfortunate network, absence of mindfulness, lacking and ineffectively utilitarian foundation. There are continuous endeavors to work on these, yet with the developing desires of the more youthful, taught populace these endeavors might end up being lacking to meet the expanding needs both as far as type and nature of administrations.

Greater education, awareness and better standard of living among the growing younger age group population would create the required consciousness among them that smaller families are desirable; if all the felt needs for health and family welfare services are fully met, it will be possible to enable them to attain their reproductive goals, achieve substantial decline in the family size and improve quality of life.

Water Supply-

In many parts of developed and developing world, water demand substantially exceeds sustainable water supply. It is estimated that currently 430 millions (8% of the global population) are living in countries affected by water stress. Excessive use of water has led to water logging and increasing salinity in some parts of the country. Eventually, both lack of water and water logging could have adverse impact on India's food production.

Food security-

Technological innovations in agriculture and increase in area under cultivation have ensured that so far, food production has kept pace with the population growth. Evolution of global and national food security systems have improved access to food. It is estimated that the global population will grow to 9 billion by 2050 and the food

production will double; improvement in purchasing power and changing dietary habits (shift to animal products) may further add to the requirement of food grains. Thus, in the next five decades, the food and nutrition security could become critical in many parts of the world especially in the developing countries and pockets of poverty in the developed countries.

In India one of the major achievements in the last fifty years has been the green revolution and self sufficiency in food production. Food grain production has increased from 50.82 in 1950-51 to 200.88 million tons in 1998-99.

Nourishment-

At the time of independence the country faced two major nutritional problems; one was the threat of famine and acute starvation due to low agricultural production and lack of appropriate food distribution system. The other was chronic energy deficiency due to poverty, low-literacy, poor access to safe-drinking water, sanitation and health care; these factors led to wide spread prevalence of infections and ill health in children and adults. Kwashiorkor, marasmus, goitre, beriberi, blindness due to Vitamin-A deficiency and anaemia were major public health problems.

During the last 50 years considerable progress has been achieved. Famines no longer stalk the country. There has been substantial reduction in moderate and severe undernutrition in children and some improvement in nutritional status of all segments of population. Kwashiorkor, marasmus, pellagra, lathyrism, beriberi and blindness due to severe Vitamin-A deficiency have become rare.

Rise in unemployment-

When a country becomes overpopulated, it gives rise to unemployment as there are fewer jobs to support a large number of people. The rise in unemployment gives rise to crime, such as theft, as people want to feed their families and provide them basic amenities of life.

High cost of living-

As the difference between demand and supply continues to expand due to overpopulation, it raises the prices of various essential commodities, including food, shelter, and healthcare. This means that people have to pay more to survive and feed their families.

Pandemics and epidemics-

Poverty is linked to many environmental and social reasons, including overcrowded and unhygienic living conditions, malnutrition and inaccessible, inadequate, or non-existent health care,

for which the poor are more likely to be exposed to infectious diseases. Further, high densities of population increase the chance of the emergence of new pandemics and epidemics.

Causes of overpopulation

Decline in death rate-

At the root of overpopulation is the difference between the overall birth rate and death rate in populations. If the number of children born each year equals the number of adults that die, then the population will stabilize. Talking about overpopulation shows that while there are many factors that can increase the death rate for short periods of time, the ones that increase the birth rate do so over a long period of time.

Better medical facilities-

Technological advancement was perhaps the biggest reason why the balance has been permanently disturbed. Science was able to produce better means of producing food, which allowed families to feed more mouths. Besides, medical science made many discoveries, thanks to which they were able to defeat a whole range of diseases. Illnesses that had claimed thousands of lives until now were cured because of the invention of vaccines. Combining the increase in food supply with fewer means of mortality tipped the balance and became the starting point of overpopulation.

Technological advancement in fertility treatment-

With the latest technological advancement and more discoveries in medical science, it has become possible for couples who are unable to conceive to undergo fertility treatment methods and have their own babies.

Today there are compelling meds that can expand the opportunity of conception and lead to a rise in the rate of birth. In addition, because of present day strategies, pregnancies today are far more secure.

Immigration

Many individuals like to move to developed places, where the best offices are accessible as far as clinical, schooling, security, and business. The outcome is that those individuals settle around there, ultimately making those spots packed.

Absence of family planning

Most agricultural countries have an enormous number of individuals who are uneducated, live beneath the destitution line, and have practically zero information about family arranging. In addition,

getting their youngsters hitched at an early age builds the possibilities delivering more children.

Those individuals can't comprehend the destructive impacts of overpopulation, and absence of value schooling prompts them to try not to family design measures.

Unfortunate use of contraceptives-

Unfortunate family anticipating the piece of accomplices can prompt startling pregnancies however contraceptives are effectively accessible in evolved nations.

Solutions to overpopulation

Better education

One of the main measures is to execute strategies reflecting social change. Instructing the majority assists them with understanding the need to have a couple of kids at the most. Similarly, schooling assumes an imperative part in understanding the most recent advancements that are causing enormous ripple effects in the realm of processing. Families that are confronting a hard life and decide to have four or five youngsters ought to be deterred.

Family planning and effective conception prevention can help in ladies settling on their own regenerative decisions. Open discourse on fetus removal and intentional sanitization ought to be seen while discussing overpopulation.

Educating girl child

Right now, more than 130 million young girls and young women all over the planet are not signed up for school. Most of these live in male-ruled social orders, especially in sub-Saharan Africa and South and West Asia, that doesn't give girls equivalent right to instruction as men.

Gender norms and child marriage further disturb their admittance to schooling. The girl who receives less education is likely to have children early and vulnerable to exploitation. Moreover, poor families are less likely to enroll their female child in school.

Family planning

As the number of inhabitants in this world is developing at a fast speed, bringing issues to light among individuals in regards to family arranging and telling them about genuine eventual outcomes of overpopulation can assist with controlling populace development.

Probably the most effective way is to tell them about different safe sex strategies and prophylactic techniques accessible to keep away from any undesirable pregnancy.

Information on sex education

Imparting sex education to youngsters at the elementary level ought to be an absolute necessity. Most guardians feel shy in examining such things with their children that outcomes in their kids going out and pay special attention to such data on the web or talk about it with their friends.

Generally, the data is inadequate, which brings about physically dynamic youngsters ignorant about contraceptives and humiliated to look for data about the equivalent. It is, in this manner, significant for guardians and educators to shed their old hindrances and make their children or understudies mindful of strong sex instruction.

Conclusion

Overpopulation is no less than a curse that poses a permanent threat to the development of any country. It is essential to stop the flood of population. In order to do that, one must indulge in proper education, family planning and creating a balance in society for a better world. Manipur is a place where we can find lots of resources, but the resources were depleting as the population increases. Large population means large demand and it involves extortion of both natural and human resources. The increasing of noise pollution, water pollution, air pollution are affecting the people living in Imphal. With overpopulation, the number of educated unemployed persons have also increased. The high rate of unemployment, particularly among the youth, is due to the lack of industrial base, the absence of private enterprises and limited employment opportunities in the government sector. It is to be kept in mind that important measures must be taken to slow down and stop overpopulation.

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Sarva Shiksha Abhiyan during COVID-19 Pandemic: A Sociological Study.

*Jerin George Jose & Dr. Rakesh Rai**

Abstract

Sarva Shiksha Abhiyan, with a view to Universalization of Elementary Education launched in 2000-2001 has been a measure to eradicate the hazards of child labour and the mortality ratio of child population thereby mitigating the drop out number and establish "education for all" the Act was passed in 2002. The Vision millennium envisaged educating 22,21, 25,246 children in India. The encroachment of COVID pandemic since January 2020 has increased the child labour rate due to the great economic crisis culminating in high dropout rate, more particularly with the migrant population and below average community in the society. The study analyses percentage ratio of fall in admissions in schools: Government schools, Aided & Affiliated schools, Private Schools, and Public & International Schools. COVID as the cause for the lopsidedness assessed from research carried out by both empirical and experimental methods selecting at random the sampling population in and around the researcher's locality; evaluating by the weighted average methods and t-test to authenticate the steep slide in the current year as against the previous years on the 5 pointer Likert scale validated by ANOVA testing. The results $p < 0.05$ reveals that the existence of the disparity; t-test estimated value ($t=12$) greater than the reported value conclude difference in the lopsidedness thus encapsulating the setback in admissions in schools especially governmental and aided schools is the influence of the triple viral wave.

Keywords : Sarva Shiksha Abhiyan, Affiliation, dropout.

Introduction

Sarva Shiksha Abhiyan, Education for All Movement, a Union Government program aims at providing a minimal Elementary education for the children between 6-14 "in a time bound manner", irrespective of caste, creed and community. The 86th Amendment to the Constitution of India has enforced free and compulsory education to the children estimated to be 206 million children in 2001.

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A fundamental right (Article- 21A) has been pioneered by former Indian Prime Minister, Atal Bihari Vajpayee to educate those children comprised in the category of children, by the year 2010. However, the time limit has been pushed forward indefinitely. As an **intervention** program, it started in 2002 and Sarva Shiksha Abhiyan has been operational since 2000-2001. However, its roots trace back to 1993-1994 during the District Primary Education Programme (DPEP) launch, with a view to achieving the objective of universal primary education. District Primary Education Programme, over several phases, covered 272 districts in 18 states of the country. The expenditure on the programme was shared by the Central Government (85%) and the State Governments (15%). Funded by many external agencies, such as The World Bank, Department for International Development (DFID) and UNICEF The Central reserve contributed its share.

Sarva Shiksha Abhiyan- A Sociological Institution

The Educational Management Information System (EMIS) an agency of Sarva Shiksha Abhiyan as a responsible sociological institution correlates school level data with community-based information from micro planning exercises and field surveys. Unfortunately, the envisaged co-operation between teachers, parents and Panchayati Raj Institutions, as well as accountability and transparency on the part of every individual and agency involved could not have been catered due to lock down migrant issues.

The programme necessitates community ownership of schools and involvements through effective delegation. Intercedence of women's groups, Village Education Committee (VEC) members and members of the Panchayati Raj institutions along with training undertaken by Local level institutions enhance effective planning, programming and monitoring tasks when community leaders and community representatives become an extended support.

Sarva Shiksha Abhiyan is a mainstreamed gender approach whose chief concern as a social institution has been Education for girls, especially those belonging to the scheduled Castes and scheduled tribes. Its institutionalized initiative is to provide for mobilization at the habitation/village/urban slum level, recruitment of female teachers, nutritional support, provision of free text books and uniforms; back to school camps for adolescent girls and organization and constitution of Women groups pigeonholed on activities that enhance participation of children from SCs/STs, religious and linguistic minorities, disadvantaged groups and disabled children.

The Tenth Plan strategy has been designed with a holistic approach as the existing policies and programmes are either for specific target groups/regions or aspects (Operation Blackboard, which targeted mainly the school Infrastructure). An all-comprehensive programme, Sarva Shiksha Abhiyan will be the main vehicle for achieving the goals of Universal Elementary Education. The programme is implemented in a mission mode with the Prime Minister heading the national mission for Sarva Shiksha Abhiyan. The major thrust of Sarva Shiksha Abhiyan is to achieve quality universal elementary education with community ownership of the school system. One of the major strategies of Sarva Shiksha Abhiyan is to prepare district elementary education plans through a process of participatory planning. By the beginning of 2001, it has indeed allocated more than \$1500 million, as a flag off strategy. Initially, the program had covered 50 million children in its ambit. The authors of Phase I DPEP assessing the impact had concluded that its net impact on minority children seemed striking. Nonetheless, the DPEP authors considered investment in District Primary Education Programme worthwhile for its launch towards a new approach to primary school in India. Some educationists and policy makers believed that with the passing of The Right to Education Act (RTE, 1 April 2010), Sarva Shiksha Abhiyan has lawful imposition for its implementation.

Salience of the scheme- Sarva Shiksha Abhiyan, a collective conscience

This programme aimed to provide an opportunity for improving human capabilities to all children through provision of community-owned quality education in a mission mode. It is a response to the demand for quality basic education all over the country. "School Chalen Hum", a poem written by Mehboob promotes the Sarva Shiksha Abhiyan program.

The sub-programme: "*Padhe Bharat Badhe Bharat*" is a nationwide slogan that reverberates the motto of *Sarva Shiksha Abhiyan*. Children failing to learn by reading in early education lag behind in the other subjects. The program is designed to improve comprehensive early reading, writing and early mathematics programme for children in Classes I and II. Under this programme, ₹762 crore INR (US\$100 million) has been approved to States. The program targets not only to provide print rich environment, timely distribution of books but also include new teacher mentoring appraisal system. Sarva Shiksha Abhiyan has been operational since 2000-2001 to provide for a variety of interventions

for universal access and retention, bridging gender and social discrimination gaps in elementary education and improving the quality of learning.

Sarva Shiksha Abhiyan interventions include opening of new schools and alternate schooling facilities, construction of schools and additional classrooms, toilets and drinking water, provisioning for teachers, regular teacher in service training and academic resource support, free textbooks & uniforms and support for improving learning achievement levels / outcome. With the passage of the Right to Education Act, changes have been incorporated into the Sarva Shiksha Abhiyan approach, strategies and norms. The changes encompass the vision and approach to elementary education, guided by the following principles: Holistic view of education, as interpreted in the National Curriculum Framework 2005, with implications for a systemic revamp of the entire content and process of education with significant implications for curriculum, teacher education, educational planning and management. Equity, to mean not only equal opportunity, but also creation of conditions in which the disadvantaged sections of the society – children of under privileged classes (SC, ST), Muslim minority, landless agricultural workers and children with special needs, etc. – can avail of the opportunity.

Equal accessibility to knowledge for all children within specified reach, not to be confined to ensuring that a school becomes accessible but implies an understanding of the educational needs and predicament of the traditionally excluded categories – the SC, ST and others sections of the most deprived groups, the Muslim minority, girls in general, and children with special needs. Gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986/92; I.e., a decisive intervention to bring about a basic change in the status of women. Centrality of teacher, to motivate them to innovate and create a culture in the classroom, and beyond the classroom, that might produce an inclusive environment for children, especially for girls from oppressed and marginalized backgrounds. Moral compulsion is imposed through Right to Education on parents, teachers, educational administrators and other stakeholders, rather than shifting emphasis on punitive processes. Convergent and integrated system of educational management is the prerequisite for the implementation of Right to Education. All the states are expected to expedite move towards this goal to the earliest feasibility. Its purport is to provide quality elementary education

including life skills with a special focus to educating girls and children with special needs as well as computer literacy.

Background of the study

Literacy Rate in India

To educate is to empowerThe **United Nations Educational, Scientific and Cultural Organization** (UNESCO) defines literacy as the "ability to identify, understand, interpret, create, communicate, compute and use printed and written materials associated with varying contexts. Literacy involves a continuum of learning enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society."

The National Literacy Mission (NLM) delineates literacy as acquiring the skills of 3Rs, reading, writing and arithmetic and the ability to apply them in one's day-to-day utility. The achievement of functional literacy implies (i) self-reliance in 3 R's, (ii) awareness of the causes of deprivation and the ability to move towards amelioration of their condition by participating in the process of development, (iii) acquiring skills to improve economic status and general well-being, and (iv) imbibing values such as national integration, conservation of the environment, women's equality, observance of small family norms.

Literacy Rate Before And After Covid

After independence in 1945, the leaders derived the policy to make education compulsory for children aged 6 – 14 to ensure development. The government decided to improve the literacy rate in India to lead a better society. From 1945 to 1990, the increase in literacy is minimal, from 16 to 28.3 per cent. After 1990 reforms from the government, there was a steady acceleration in literacy rate up to 79.5 per cent in 2019. But due to the lockdown in 2020, the literacy rate had a downfall of 2 per cent, which is 77.7 per cent. But taking in the impact of corona virus, lockdown, and online learning, there is an expected downfall of literacy rate due to online learning and many various reasons in the coming year. The line graph presents the steady yet gradual progress of literacy rate right from 1900 to Post Independent period. But after National Education Policy 1996, the progress has been quite rapid. The smooth progress towards 2020 has been hampered by the subsequent lockdowns frequented due to the viral impact. Most importantly, New Delhi is hit but to the contrary introducing new schemes, infrastructural benefits initiated by Mrs. Sisodia. The National educational Census data presented

states that till 2011 there has been a steady progress in the percentage of literacy rate in India across the states. The major zones and the state capitals have had a remarkable literacy rate thanks to the initiatives of Sarva Shiksha Abhiyan and the subsequent Right to Education. Even after 2011 to 2018 and 2019 the learner's margin with more inclination to computer literacy has been a landslide victory to National Education Policy 1986/92, 2011-13. With the resurgence of extinctive, external exorbitant policies have led to the crisis during the COVID accounting for great educational devastation along with economic and health hazards.

Covid-19 And Its Impact On Sarva Shiksha Abhiyan Scheme

In the present era of the Covid-19 pandemic, the lifestyle of people has taken a significant switch in many countries. Due to lockdown, many things have changed. Every essential activity that we do in our daily lives has turned virtual. To ensure that things go in a systematic order, people have adopted various methods and ideas. One of the most prominent issues was education. As the schools got shut down, many have taken to the idea of online learning. As of in India, many schools have started classes on online platforms like zoom and google meet. But the major problem in India was that all the sections of society were unable to access virtual learning. These may result in significant dropouts from schools, leading to an increase in the illiteracy rate in India.

The COVID-19 pandemic has caused abrupt and profound changes around the world. This is the worst shock to education systems in decades, with the longest school closures combined with looming recession. It will set back progress made on global development goals, particularly those focused on education. The economic crises within countries and globally will likely lead to fiscal austerity, increases in poverty, and fewer resources available for investments in public services from both domestic expenditure and development aid. All of this will lead to a crisis in human development that continues long after disease transmission has ended.

Disruptions to education systems over the past year have already driven substantial losses and inequalities in learning. All the efforts to provide remote instruction are laudable, but this has been a very poor substitute for in-person learning. Even more concerning, many children, particularly girls, may not return to school even when schools reopen. School closures and the resulting disruptions to school participation and learning are projected to amount to losses

valued at \$10 trillion in terms of affected children's future earnings. Schools also play a critical role around the world in ensuring the delivery of essential health services and nutritious meals, protection, and psycho-social support. Thus, school closures have also imperiled children's overall wellbeing and development, not just their learning. It is not enough for schools to simply reopen their doors after COVID-19. Students will need tailored and sustained support to help them readjust and catch-up after the pandemic. We must help schools prepare to provide that support and meet the enormous challenges of the months ahead. The time to act is now; the future of an entire generation is at stake.

Dropout rate more than 20% even in urbanized Delhi

It is noteworthy that while the dropout rate is very high in most of the states in the North-East and Eastern regions, the dropout rate in urbanized Delhi is more than 20%. Along with Punjab (lowest dropout rate of 1.5%), states/UTs with dropout rates less than 10% are Chandigarh (9.5%), Kerala (8%), Manipur (9.6%), Tamil Nadu (9.6%), and Uttarakhand (9.8%) are.

Reasons For Decrease In Literacy Rate

There are many reasons to estimate the downfall of the literacy rate in India in 2021. The increase in coronavirus cases and the influence of the second wave in India can majorly influence the education system.

Lack of Technology – Most of the students living in rural areas come from illiterate families, and the parents do not have adequate skills to access the online classes for the children. Moreover, many children do not have the necessary basic things for virtual learning like smartphones, desktops, and many more. According to a survey taken in April 2020, only 43 per cent of students had smartphones or other gadgets to attend the virtual teaching sessions. Even the lack of technical knowledge among the teachers has also been a setback for perfect electronic learning.

Disturbances In Electricity – Due to the beginning of virtual learning, the importance of electricity and internet connectivity has rapidly increased. Students living in the rural areas are well off with all the necessities like gadgets, the internet, and a fluctuating electrical connection. But the major issue has started in rural areas where there is no proper internet connection among the issues of lack of technology and high electricity fluctuations. These issues have influenced the online learning

Lack of Significance To Education – As soon as education turned virtual, most illiterate parents living in rural areas have degraded the significance of education. During the pandemic and the massive loss of jobs, many parents could not afford expensive gadgets for their children's online classes. This trend common in many rural as well as urban areas. These reasons can significantly play a role in fluctuating the literacy rate in India.

There can be many other reasons that the students and their parents are unable to access and understand. These disturbances in the education system can continue due to a massive rise in coronavirus cases and the influence of the second wave in India, along with the increasing discussions about the third wave of covid-19. At this present scenario taking all the factors into our mind, there might be chances that the literacy rate in India may have a downfall in the coming years. Preventive measures must be taken until the traditional learning methods are back in place.

Preventive Measures

The government is putting its full efforts to make all the children all over the country utilize modern teaching through e-learning, but the government should also put its efforts to ensure that all the children have the appropriate methods to learn like gadgets and various technological issues. Below are some of the measures to prevent dropouts from education:

- The government should raise funds for poor people living in rural areas to buy the necessary gadgets for good use.
- The introduction of classes in the television and channels like Door darshan is a great effort to ensure that the poor sections get a good education, but the fluctuation in power leads to a change in the scenario.
- Along with the government, the public should raise funds to help people who require these e-learning materials. As we have seen, many celebrities have helped poor people to buy a smartphone for their children.
- The rural and urban parents should be motivated and made to be understood the importance of education. Even the children should adopt this virtual learning to ensure that the education system does not subside.

Mission Return to School is of the view to enable all children to return to school with a supportive learning environment addressing their health and psychosocial well-being and other needs by the end of 2021. take all actions possible to plan, prioritize, and ensure that all

learners are back to school; that schools take all measures to reopen safely; that students receive effective remedial learning and comprehensive services to help recover learning losses and improve overall welfare; and their teachers are prepared and supported to meet their learning needs.

Three objectives:

1. All children and youth are back in school and receive the tailored services needed to meet their learning, health, psychosocial wellbeing, and other needs.
2. All children receive support to catch up on lost learning.
 - (i) support the design and implementation of large-scale remedial learning at different levels of education,
 - (ii) launch an open-access, adaptable learning assessment tool that measures learning losses and identifies learners' needs, and
 - (iii) support the design and implementation of digital transformation plans that include components on both infrastructure and ways to use digital technology to accelerate the development of foundational literacy and numeracy skills. Incorporating digital technologies to teach foundational skills could complement teachers' efforts in the classroom and better prepare children for future digital instruction.
3. All teachers are prepared and supported to address learning losses among their students and to incorporate digital technology into their teaching.

It's not enough for schools to simply reopen their doors after COVID-19. Students will need tailored and sustained support to help them readjust and catch-up after the pandemic. We must help schools prepare to provide that support and meet the enormous challenges of the months ahead. The time to act is now; the future of an entire generation is at stake.

Materials & Methods

The investigations are based on study carried out from the present perspective of secondary sources of data available. The percentage admittance in the recent decade is evaluated along the 2020-2021 /2021-2022 census.

The percentage of students enrolled in the pre-primary, primary, elementary, secondary, and senior secondary levels in the nation before 2021 seemed to have been remarkably good. It is deciphered that number of students enrolled for preprimary classes at the initial levels have seemingly receded at the tertiary level owing to child labour and economic crises during the pandemic. The number

of girl children benefitted out of Sarva Shiksha Abhiyan too has had a steep fall. Number of dropouts registered in the recent days, more specifically due to the impact of COVID-19.

Results and Discussions

Sarva Shiksha Abhiyan with a goal of achieving 100% literacy has been quite successful from its inception in 2001. Many underprivileged classes, breaking genders, inclusive of transgender have been benefitted of the scheme. The Central Ministry has appreciated the laudable services of the Tamil Nadu government in establishing more than 17800 schools in and around the hilly districts. Many migrant workers and their children seem to have benefitted from the scheme. The extended programmes like Noon Meal Scheme, Free issue of 37 items kit, scholarship facilities, employable services to the parents of the deprived children have been in vogue. The implementation of Sarva Shiksha Abhiyan at this COVID juncture has become quite impracticable owing to a sequel of lockdowns. Thus, it can be inferred that the encroachment of the pandemic on the social set up has shattered the target achievement of Sarva Shiksha Abhiyan in view of Universal Elementary Education.

Conclusion

The article thus concludes that a social institution of public interest when hit by human or natural disaster, havoc the peace and harmony of living. The governmental policies, for effective implementation must go hand in glove with the feasibility of the societal norms work hard to make virtual learning success for both the sections of society, the rural and urban areas. If all the various reasons affect the educational system, it can lead to a downfall of the literacy rate in various states of our country. To maintain and get a more remarkable outcome of literacy rate, all the sections of people should work hard towards the modern learning methods until the situation gets normal. Every literate person is an excellent asset to the country's development. To encapsulate, then revamping the scenario with immediate effect can materialize when receives extended support from the governmental policies with full cooperation from parental educators and students' side is inevitable to revamp the repair.

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Child Trafficking In Manipur

*Norrison Toijam & Dr. Rakesh Rai**

Abstract

Manipur faces a growing problem with trafficking of children to other Southern Western states and Metropolitan Cities of India besides a few southeast Asian countries for the purpose of sexual and labor exploitation of young women and children. Some young women and even under aged girls are reportedly trafficked from rural areas to cities within India itself.

The Indian Constitution prohibits forced labor, kidnapping, slavery, slave trade, trafficking in women or children, and sex trade. The Government of India (GOI) has ratified a host of United Nations Conventions but has not done much beyond that. Manipur has not passed anti-trafficking legislation, allowing traffickers to continue to operate with impunity.

In Manipur, measuring the extent of trafficking is far more difficult. However, there is ample evidence of established patterns and practices of trafficking, leading to a strong likelihood that hundreds of young women have been trafficked over the last few years.

This paper investigates the issue of human trafficking and exploitation children from one of the source points –Manipur. This paper will attempt, in three steps to identify the issue of human trafficking and how it pertains to Manipur, secondly to examine Manipur's legal obligations to address the human rights violations and human trafficking issues, and lastly, recommend implementable solutions that the State government can take to meet its international and National obligations and remedy the problem at hand.

Keywords : Trafficking, children, Manipur, anti-trafficking legislation

Introduction

Human trafficking, considering from the perspective of an organized crime has become so rampant and extensive that it has become the third largest organized crime in the world besides drugs and arms trafficking. It has become one of the most lucrative and profitable business due to the fact that the victims could be sold several times during the victims' lifetime and could fetch lot of

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money. Low risk, negligible prosecution huge money and linkage factors have led to the finding that 70% of students surveyed at a wealthy high school seek a career in organized crime, citing their reasoning as “good money and good fun”.

Human Trafficking in a simple terms is the buying and selling of human beings just like any other commodities for the purpose of profit. Profit is meant for the buyer, consumer, transporters, middlemen, pimps, relatives, parents (in cases of children being sold) all others concerned except the victim. Poor and ignorant are the most common targets of trafficking. In the initial stage of trafficking process, the ever vigilant traffickers or middlemen use a wide range of methods and means to identify and lure, procure, induce or coerce a person or persons. Traffickers and/or middlemen do not function alone. The process involves one or more well organized and large networks because it gets the support of buyers, sellers, financiers, transporters and others etc.

The International Labour Organization estimates that the total illicit profits produced in one year by trafficked forced labourers are estimated to be around \$32 billion. There is no consensus on the precise definition of human trafficking. The ideology of a particular government and I/NGO, or a country's specific trafficking problem, challenges the validity of a universal definition.

The following organizations have attempted a definition; the United Nations (UN), the Global Alliance Against Trafficking in Women (GAATW), the Coalition Against Trafficking in Women (CATW) and the European Parliament. Each of these definitions refer to human trafficking as a process or series of legal and/or illegal acts involving the recruitment, transportation and control of the trafficked person at the place of origin, transit and/or destination (Anderson & Davidson, 2002) rather than one single clearly definable act.

The most recent definition of human trafficking is the one advocated by the United Nations Convention Against Transnational Organised Crime which was adopted by United General Assembly in 2000 and came into force in 2003. The Convention is the first comprehensive and global legally binding instrument to fight transnational organized crime.

Current Situation - Manipur

“The State of Manipur and Assam are directed to ensure that no child below the age of 12 years or those at primary school level

are sent outside for pursuing education to other states until further orders”

Hon’ble Supreme Court of India (1.09.2010)

From the poor and remote villages of Manipur to the shabby, unorganized and illegal orphanages of Tamil Nadu, Karnataka and some parts of Kerala, hundreds of children are rescued and repatriated back to their parents every year. This has been prevalent over the last 4-5 years. Many of these rescued victims are as young as seven years who left home when they were 3-4 years. The figures are not inclusive of all those who were rescued in the transportation process. Exact data of such cases of rescue and repatriation are yet to be disclosed however, several activist and news report have consolidated to approximately 300 children victims during the year 2007 to 2010. “The highest number of child trafficking cases in Manipur was recorded in the year 2010 with as many as 139 children from the state found trafficked to other states in the name of free education and jobs.” The fate of the children who were rescued within the state as victims of inter-district trafficking also holds the same horrible experiences. The data, though not compiled scientifically are true due to the fact that the writer had intervened as well as participated and coordinated various rescue and repatriation processes of these victims.

There is no comprehensive statistical data available for the state on child trafficking in all its forms and purposes as such. All available data is related to women and children in prostitution. Here again, the figures vary from one source to another. Most of them are based on micro studies and to a large extent are projections and estimates.

Manipur, however, over the last few years is increasingly known as a source point and destination point for trafficking of children. Trafficking of children is a deeply entrenched and growing phenomenon in the conflict prone, rural areas especially the hill districts of Tamenglong, Ukhul, Chandel, Churachandpur and Senapati. Root causes have never been studied so far. However, based on the statement of the victims and their families, lack of faith in the government education system, poverty and depletion of economic livelihoods, creating great pressure for the young to search for options of economic sustenance are some of the reasons for the victims repatriated so far. Apprehension of undesired influence on young boys to join armed group(s), development of anti-social mindset, are also the contributing factors inducing the rural parents to

send their children with the agents or “pastors”. The apprehensions of the parents are well founded with the number of children being reportedly recruited for training camps of several armed groups. The unaccounted number of missing children which were never reported due to various reasons need not undermine the yet to be established links of trafficking of children for ‘other’ purposes.

Majority of the children of Manipur who were rescued were lured with the promise of free education in the States of Karnataka, Tamil Nadu and Kerala. The traffickers had transported the children for ulterior motives in general and in the pretext of free education in particular, while the young women and girls were trafficked with the false promises of well paid, glamorous jobs in cities and towns. Majority of the victims are from the hill districts of the State where most of the government offices are not functioning and as a result development facilities are lacking. It has been a common practice from the top to the bottom of the government officials never go to their place of posting and execute their duties from the valleys. This practice, may be considered, as one of the facets of neglect by the state government towards the growth and development of these remote hill districts thereby making the young girls, children and women more vulnerable to make-believe better opportunities elsewhere.

Children who were trafficked have been robbed of their childhood hampering their growth both physically and mentally. This has been in stark contrast to the sets of rights enshrined in the Indian Constitution as well as several articles of the Conventions on the Rights of a Child which Government of India ratified in the year 1992.

The demand for children is increasing in the cities for all forms and purposes of trafficking. Major cities like Delhi, Mumbai, Bangalore and Chennai are both consuming areas as well as transit grounds, as children are sent to Arab countries through these cities. Delhi and Mumbai, of course, are the main transit grounds for International trafficking. Tripura has emerged as a safe passage for those who are involved in child trafficking business from Bangladesh to West Asia, especially Dubai.¹ Therefore, the existing trend of large number children being trafficked towards these cities has caught the attention of the Apex Court in India in the form of a PIL. As a result, the state, besides Assam being the respondents, have been directed by

the Hon'ble Supreme Court of India vide its order dated 1.09.2010 in the matter of Exploitation of Children in Orphanages in the state of Tamil Nadu Vs. UOI and Others concerning large scale transportation of children from one state to another to *ensure that no child below the age of 12 years or those at primary school level are sent outside for pursuing education to other states until further orders.*

The magnitude of young non-Manipuri boys and girls frequently seen as child labourers in domestic, hotels, restaurants and construction sites need to be studied extensively.

Despite the blanket ban on employing children in such hazardous occupations since 10 October 2006, it is a common sight of young boys engaged in construction sites of prime importance within Imphal and Thoubal districts.

One evening, in August 2011, 13 year old Malini Phulmani (name changed) ran away from the house of her employers in Thoubal and walked into an NGO with the assistance of some volunteers where she narrated her ordeal of torture and confinement for nearly three months. Malini was brought from Assam to Manipur by the employer as a domestic servant after an understanding deal with her mother and uncle. In October 2011, Department of Social Welfare repatriated Malini to Assam Government for her further rehabilitation.

With the fact that "there are 300,000 to 500,000 children in prostitution in India", it is a grave concern as to how many number of orphans of the state are included in this figure.

Approximately, 45 children of the state were rescued in Bangalore and many more are yet to be traced. And this city is "One of the five major cities in India which together accounts for 80% of child prostitutes in the country." So, this might be the answer to one the questions as to why children of the state are transferred to Bangalore and other southern India cities as major destination points.

The movement of trafficked persons from Indian states like West Bengal, Andhra Pradesh, Karnataka and Tamil Nadu is reportedly high with the major destination points being Kolkata, Mumbai, Delhi and Goa. Recently, various reports have been received regarding trafficking of children from the North Eastern states. Recently, in addition to sexual exploitation, trafficked persons are used for forced labour, some are forced into marriages, some fall prey to organ transplanting rackets and some children end up in Middle-East countries as camel jockeys.

It is difficult to estimate the magnitude of the problem because of the clandestine nature of operations. However, intra-country trafficking is the principal mode and is estimated to account for over 90% of the total volume.

The daily chronicles of Manipur saw October 2008, as a turning point in reporting issues relating to human trafficking with the return of 5 girls, including one from Assam belonging to Zeliangrong Tribe of Tamenglong District returned to the state after being trafficked to Singapore and Malaysia for the purpose of sexual exploitation. These girls were recruited by a fake agency through its local based agents for promising jobs in Singapore. As assumed, “traffickers control their victims through a variety of coercive means. In addition to sexual abuse, the traffickers keep their passports, leaving them with few options if they do manage to escape.”

The prevailing state of distress socio-political and economic framework in the state creates a situation of vulnerability for trafficking. These factors combined with illiteracy and ignorance make most of the parents and young girls dependent on agents who show them illusions of all kinds including education, job with an end in misery and deprivation.

Due to lack of data on trafficking, there is a lack of information on the background of trafficked women and children. Many of those repatriated, by default, requires constant support and monitoring for prevention from being re-trafficked. Impoverished ethnic communities uprooted from their traditional villages due to displacement resulting from developmental project or ethnic conflicts are more vulnerable to send their daughter away to work without regard for the risks and consequences. Desire to have glamorous jobs in Metros is also one reason why girls of better families are lured and duped.

Lack of political will to address the issue before it gets out of proportion, may be quoted as one of the factors for the phenomenal increase during the last few years. There has been not much of planning and execution of programmes to combat trafficking of young women and children of the state other than the compliances made to the directions of the Hon’ble Supreme Court of India and to the recommendations of the National Commission for Protection of Child Rights. Counter Insurgency Operations being considered as the top priority over educating the young minds of the nation is evident from the school buildings being occupied by the paramilitary forces and which has been directed to report present status and/or

action taken report of all Northeastern States through the Ministry of HRD, GOI and Ministry of Home Affairs, GOI be presented before the Hon'ble Supreme Court.

The Government of Manipur, though, has initiated several efforts in the form of constituting a State Level Committee to Combat Human Trafficking which is being chaired by the Chief Secretary- Government of Manipur, Anti Human Trafficking Units in all the districts by the state Home Department (under the guidelines of the Ministry Home Affairs, Government of India), Anti-Trafficking Squads at the state and district level by the Department of Social Welfare, Government of Manipur and the grant-in-aid supports given to NGOs for prevention, rescue and rehabilitation of trafficking victims besides few negligible awareness campaigns. These efforts and services need to be extended to a larger extent from the present miniature form of effort in comparison to the well-organized, sufficiently funded and well networked crime with latest technical inputs for communication. The situation of intervention in the form of recent orders of the Hon'ble Supreme Court of India directed towards the States of Assam and Manipur would not have been there if the State (s) had already done their home work well.

Every year thousands are trafficked across India for a variety of reasons including sexual exploitation, bonded labour, organ transplantation, adoption, coerced marriage etc. Women and children are particularly vulnerable to human trafficking and in Manipur child trafficking appears to be a growing epidemic. Though the numbers of cases are rising, the state government has failed to take any measures AneeMangsatabam, the chairman of Child Welfare Committee told IFP.²

The conflict in the state has certainly increased the incidents of internal trafficking, luring the minor children and incidents of young girls forced into prostitution. According to a study, "17.4% of the 104 respondents were reportedly forced into commercial sex work by threatening or cheating. Many girls from the hill districts affected by the ethnic conflicts are deported to places like Imphal. They were brought to Imphal with promises to provide a job such as house maid, helper in office or hotels and ultimately forced into commercial sex work. Before they were forced into commercial sex work, they were made habituated in drugs. Many brothels, usually run by both men and women are flourishing in and round Imphal."

Manipur being a tiny spot on the International Human Trafficking Map, secured its place as one of the source and destination point for such a global phenomenon.

National Laws and Policies to Combat Trafficking

As regards the national scene, it must be pointed out that we have a Constitution that is applauded all over the world, but, while Article 51 A in the Constitution of India makes it a fundamental obligation on all citizens to renounce practices derogatory to the dignity of women, it does not lay down the same in the case of children. Neither has one known of any trafficking case coming up before the court of law on grounds of violation of the fundamental duty laid down in the Constitution.

As women and children are considered a weaker section of the society, the Constitution, following the principle of protective discrimination, allows for making and implementing laws specific to them, for their protection and well being. The Immoral Traffic (Prevention) Act of 1956 (ITPA) is in line with this principle. Unfortunately, this Act deals only with trafficking of girls and women for prostitution. It does not cover trafficking of boys for sexual purposes. As the laws stand, the only legal provision that can be invoked to combat trafficking of boys is Section 377 of the IPC, which deals with “unnatural offences”, and covers sodomy. The Karnataka Devadasi Prohibition Act deals with trafficking of girls for religious purposes.

However, there are enough loopholes in the implementation of the laws and the legal system that result in the crime being perpetuated without fear.

The Constitution Of India

It clearly states that the Right against Exploitation is a fundamental right. Under Article 23, traffic in human beings and ‘beggar’ (bonded labour) and other forms of forced labour are prohibited. Any contravention of this provision is a punishable offence.

The Immoral Traffic (Prevention) Act 1956

The Government of India enacted the Suppression of Immoral Traffic in Women and Girls Act 1956. The Act was amended in 1986 and re titled as the Immoral Traffic (Prevention) Act, 1956. The amended Act widened the scope of the law to cover both the sexes exploited sexually for commercial purposes and provided, inter alia, enhanced penalties for offences involving children and minors. It continued to prohibit prostitution in its

commercialized form without rendering prostitution per se an offence.

Supplemented by the Indian Penal code (IPC), this Act prohibits trafficking in human beings, including children, and lays down severe penalties. The ITPA and IPC prescribe punishments for crimes related to prostitution special feature included in the Act as amended is that the presumption of guilt is laid down on the accused in cases where children or minors are found in brothels and are proven to be sexually abused upon medical detection. The ITPA provides for enhanced punishments for offences in regards to minors.

Under section 5 of this act, inducing or taking a child or minor for the sake of prostitution is punishable with rigorous imprisonment for a term of not less than 7 years extended upto 7 years extendable upto 10 years, and a fine.

Under section 13(4) of ITPA it was recommended that the Central government appoints a number of police officers and they shall discharge such functions and exercises such powers in the entire country. One reason for the low level of prosecutions in cases of cross-border trafficking is that the women and children who could testify against the perpetrators are deported because of their irregular residential status.

The Indian Penal Code

The Indian Penal Code includes offences, among others, relating to exposure and abandonment of child under 12 years by parent or person having care of its wrongful restraint or wrongful confinement; kidnapping, abduction, slavery and forced labour; and sexual offences. Of particular significance are offences relating to kidnapping from lawful guardians (Section 361);

kidnapping, abducting or inducing woman to compel her into marriage (Section 366); procurement of minor girls (Section 366 A); importation of girl from foreign country (Section 366B); selling minor girls for purposes of prostitution (Section 372); buying minor girls for propose of prostitution (Section 373); 'rape' (Section 375); and, 'unnatural offences' (Section 377). Sexual intercourse with a woman with or without her consent when she is under 16 years of age amounts to rape and the offender is punishable upto imprisonment for life. Kidnapping and/or abduction for export (i.e. kidnapping out of India. Sec. 360 IPC), kidnapping for begging (Sec. 363-A IPC), kidnapping or abducting with intent secretly and wrongfully to confine person (Sec. 365 IPC), kidnapping to compel for marriage (Sec. 366 IPC), importation of girl from foreign country

with intent to or knowledge that she might be forced or seduced to illicit intercourse (Sec. 366 B), kidnapping/abduction for slavery or to subject a person to grievous injury (such as in camel racing) etc. (Sec. 367 IPC), buying or disposing of any person as a slave (Sec. 370 IPC), habitual dealing in slaves (Sec. 371 IPC); are all punishable under the Indian Penal Code but there is no data compilation under these separately.

The Juvenile Justice (Care and Protection of Children) Act, 2000

The Juvenile Justice (Care and Protection of Children) Act, 2000 has elaborate provisions for the care, protection, treatment, education, vocational training, development and rehabilitation of children rescued from those procuring, inducing or taking persons for the sake of prostitution and detaining persons in premises where prostitution is carried on. Such children are covered under the definition of "neglected juvenile which means, inter alia, a juvenile who lives in a brothel or with a prostitute or frequently goes to any place used for the purpose of prostitution or is found to associate with any prostitute or any other person who lives an immoral, drunken or depraved life. Besides the police, any person or organization authorized by the State Government may bring such a neglected juvenile before the Juvenile Welfare Board for a differential handling, processing and placement with a fit-person or a fit-institution, failing which, in a juvenile home. Voluntary institutions can also be recognized to function as protective homes and juvenile homes under the respective laws. These institutions have to serve on the basis of certain minimum standards of care and reformatory treatment. Despite the efforts and initiatives taken up by the Government of India to combat trafficking such as the sanction of a comprehensive scheme "Strengthening Law Enforcement Response in India against Trafficking in Persons" by the Ministry of Home Affairs, GOI focusing on training and capacity building, wherein it proposes to establish 332 Anti-Human Trafficking Units (AHTUs) throughout the country, or conducting few regional level training of trainer (TOT) workshops in association with Bureau of Police Research and Development, (BPR&D) by the same Ministry. States are in the process of imparting further training to police personnel and prosecutors at state/district level, and measures being undertaken by the Ministry of Women and Child Development, (MWCD), GOI including a legislative framework in the form of the Immoral Traffic (Prevention) Act, 1956 (ITPA, 1956) and other criminal law provisions, schemes and programmes for awareness generation,

capacity building and empowerment of vulnerable groups and formulation of few schemes such as 'Ujjawala' Scheme, under which survivors of trafficking and their children can avail safe shelter with basic provisions of food, clothing, counselling, medical care and legal aid³ are not enough to address the issue in the North east and more specifically Manipur.

There are several other areas that need to be addressed in terms of lack of coordination, lack of acknowledgement of trafficking activities, responsible entities, barriers to reporting, low prosecution rate etc.

Conclusion

The task of prevention, rescue, repatriation and rehabilitation need to involve a complex network of government (ministries at the Central Level) Departments at the State, District and Village level besides the services of the NGOs. Since there are no specific human trafficking law in place, there is uncertainty as to the entities involved.

The state government is yet to acknowledge and prioritize its attention on the existence, its root causes and reasons so as to work out a feasible solution at the right time else the human trafficking industry's network and operations will have well entrenched and established making it difficult to combat.

Civilian populations in parts of the state are under constant exposure and influence of violence inflicted by criminal gangs, insurgent groups, security and paramilitary forces. Constant fear of further abuse, making the victims justify the abuse meted out to already traumatized results in low reporting consequently affecting the prosecution of traffickers. Victims and their families need to be supported with a more victim friendly reporting system.

There are very few mechanisms to monitor and regulate employment advertisements, inter-state transportation, and the implementation of various government funded schemes which leads to the deprivation of opportunities for the "population at risks". There is also the problem of distinguishing human trafficking from other crimes, wherein the concept is confused with the crimes of migration, exploitation, abuse and prostitution when all these should have been considered as the manifestation or outcome of the trafficking process.

There is an urgent need to either amend the existing laws or formulate new ones to accommodate the process of trafficking of

children and women for the purpose of other forms of exploitation and not confined to only sexual exploitation or prostitution. Since the Union of India has ratified or is signatory to the trafficking protocol, the State will be bound by all of its stipulations and the concerned stakeholders must investigate, prosecute and punish trafficking offenders, provide protection and services to victims. Moreover, the State should sensitize and train its officials in methods to prevent occurrence and identify victims, undertake campaign to raise public awareness of trafficking.

There is a distinct lack of information or database on the scope, magnitude of the problem in the State. Information is scanty and tends to be concerned individuals' case. There has been no systematic in-depth research on internal or cross border trafficking of the young women, girls and/or children of the state. Hence, studies and researches are required for multi-faceted analysis of the trafficking trend so that effective measures/ actions could be taken up at the State, District, Block and Village Level.

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Women Trafficking in Manipur (Based on sociological study in Imphal)

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Abstract

As the name suggests, transnational crimes are an organized crime that does not confine to geographical jurisdictions or intra-border but across the international border and became transnational problems. Transnational crime such as human trafficking seldomly caught the attention of the country and many times remains unnoticed due to its complex, sophisticated pattern of carrying out the activities. But the existence of such crime needs much more attention than ever because of an upsurge in the number of cases, especially in the state of Manipur. Prey of this crime extended to both adolescent male and female. The paper aims to addresses the prevalent illicit trafficking in the state of Manipur (a part of the North-eastern region of India) that is transnational, also the methodology and the plight of the victims. The paper will further highlight the root cause of the crime, the inadequate governance to mitigate the same and recommend the mode of weakening the network. base a substantial part of the paper on the primary source such as personal interview.

Keywords: Transnational crime, human trafficking, organised crime, northeast.

Introduction

The notion of “transnational crime” which is one aspect of criminology, emanated as early as the mid-1970s when the term was coined by United Nation while identifying certain criminal activities that transcend cross border jurisdiction. Defining transnational crimes is complicated as it transcends national jurisdictions and the parameters of information systems and law enforcement agencies. In 1995, the United Nation list out various transnational crimes executed in the utmost organized manner, sometimes referred to as organized crime, and defined transnational crime as “an offence whose inception, prevention and/ or direct or indirect effects involved over one country.” The identified crimes included money laundering, terrorist activities, theft of art and cultural objects, theft of intellectual property, illicit

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arms trafficking, aircraft hijacking, sea piracy, insurance fraud, computer crime, environmental crime, trafficking in persons, trade in human body parts, drug trafficking, fraudulent bankruptcy, infiltration of legal business, corruption and bribery of public or party officials. In India with the emergence of globalization, transnational crime has spread swiftly, and despite some progress that has been made by the states in developing measures to combat this illicit trafficking one form of transnational crime still apparently prevail in the state of Manipur which is part of Northeast India.

According to **Article 3(a)** of United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons Especially in Women and Children; defined “Trafficking in persons” shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, through the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or a position of vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs; it further enshrined in the article that consent of a victim of trafficking in persons to the intended exploitation set forth is immaterial.

It is perceived that human trafficking as modern slavery that violates basic human right. It is apprehended that in a country where stringent law against this heinous crime is absent the chance of occurring is high, notably, Asia is notorious for the global hub of human trafficking.

Contributing factors

Owing to its precarious geographical location with the rest of the country, the menace is believed to be rooted in all the states of the North-Eastern Region, comprising eight states namely Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. Geographically, North-Eastern Region is a landlocked region, sharing over 98 percent of its borders with neighbouring countries such as Myanmar Bangladesh, Bhutan and China. Undoubtedly, the geopolitical location put the region vulnerable to cross border trafficking and has become a significant location as the source of illegal

trafficking. According to Hasina Kharbih, most of the borders are open and unmanned which provides an easy passage in and out of India for organized human trafficking syndicates to operate undetected.

Concerning the state of Manipur, after an intricate analysis of various cases; as personal interview and brief fieldwork carried out among some section of the youth who have been a victim of the human trafficked to some part of Southeast Asia countries such as Malaysia and Singapore, it has been unfolded that human trafficking in the state of Manipur seems to be low but a closer look reveals the menace taking its toll. The cause of human trafficking is multi- folded and certainly difficult to attribute any element as the main contributing factor. After much research; socio-economic conditions, inadequate enforcement machinery, corruption, shortage of job opportunity and social awareness concerning the activities of human trafficking emerge as the major factors that lure the youth to entangle into the trap of this heinous crime. The practice of corruption among the government official force young calibre to give up dreaming of staffing in state government job, the amount of bribe is ten times higher than the expected salary for a concerned post, the higher the designation the higher the amount of bribe which is unaffordable especially for economically weaker section of the society, this evil deeds roots in the state for several decades. Complex ethnic conflicts sprung up among various tribes coincide violently and arson of various inhabitants, that resulted in an environment of destitute not conducive for steady employment and social stability, adding the problem of trafficking further exacerbated.

The state of Manipur part of the north-eastern state of India is surrounded by the district of Assam on the west, Nagaland on the north, and Aizawl district of Mizoram on the south-west. The entire eastern border is shared with Myanmar. Geopolitically it carries strategic importance for international trade and commerce with the Southeast Asia countries. The literacy rate is 79.9% as of 2017, which remains stable. Ironically, despite the high literacy rate in the state, the above contributing factors especially poverty and lack of job opportunities pave the way for the trafficker to exploit the vulnerable condition of ambitious young people in the region, desperate for a job opportunity and do something for themselves and support their parents as well. Undeniably, trafficker advance

job opportunity as the key tactic to entice this youngster, on one side their indigent condition sway them to fall into the evil trap without realizing what future has in store for them. Every staffing is voluntarily executive at the end of the victim by entering a concerted contract for a certain bonded period not unaware of the type of job position they are intake for. Metaphorically within the stipulated duration, they cannot release themselves no matter in what condition they may bestaff.

The myth, working in the foreign country earning in terms of dollar uplift social-economic condition" predominantly instils into the people in the region. This misleads conviction notonly deter to reveal the true plight of the victim but restrain them from seeking legal redress. Regrettably, for some, especially those young educated ones, the thought of ensnaring oneself into such idiotic conviction and concerning the social stigma hurt their pride and ego that they end up portraying and staging themselves working in a respectable job, living a good life and harbour perpetrator of the menacing crime. Since they refuse to be acknowledged as victim, they remain unreported to the law enforcement body which is why they failed to be reflected in the data of human trafficking record, seemingly this resulted in a minimal case of human trafficking in the state and only closer looked reveal the dark side of the fact. Because of ignorance of the legal procedure and absence of adequate awareness, support from law enforcement officer and community member, the victim'sintrigue to solicit for legal remedy isleft helpless. Human trafficking beside closely tied to poverty and unemployment, failing to shed light on this issue has become one of the contributing factors in an upsurge of this heinouscrime.

Methodology

At the outset, it is pertinent to raise this question; why the agent of this organised crime actively and openly prevails in the state? The mode of executing this organise crime is very sophisticated, which involves inter cross border connection and multi-layers of organising agents. An agent base in the state of Manipur is entrusted to recruit people to be it male or female but preferably educated ones, this agent advances job opportunities without disclosing the actual job profile while undertaking the responsibility of incurring all the travelling mean and expenses which is a key tactic to pursue them. As a result, they will have them sign a bond or agreement for a certain bonded unpaid period

which may extend to eight months or one-year. Also, during the bonded period they are restrained from all sorts of mobility, their passports seized and were threatened with rigorous life imprisonment in case of any breach of contract. Unlike the conventional mode of human trafficking, predominantly in the instant prevailing practices; there are two modes of transporting the victim which are either by road or air, this depends on an agent to agent. When the victim is literate, air transit seems preferably subject to possession of all the requires document and consent to stage throughout the transition phase. Once they arrive at the destination, they are to receive by a connected agent who are vested with job allocation or staffing responsibility. The kind of job inter alia includes prostitution, maid, nanny, cleaner, etc. The other mode of transportation is adopted, which involves a whole level of an illegal process of crossing an international border via Myanmar. It is also revealed that some of these recruiting agents belong to the close relatives of the victims, who accrue money at the expense of their close relatives and family. This shows that trafficker resorts to all means to perpetuate their methodology, they mask human trafficking under the pretext of financial aid and opportunities. When “attractive” job offers in a foreign country with free travelling expenses and lodging come from traffickers disguised as “good Samaritans”, uneducated and destitute parents easily give in to the lure of opportunities for their wards. This makes it hard to unearth and prompted a wave of the menace beside the other contributing. In a nutshell, the mode of carrying out this crime is trafficked and re-trafficked.

Act for Human Trafficking in India

To mitigate the menace of Human trafficking, the government of India has passed various legislative since many decades, even though an upsurge in cases is a debatable subject and an ending concerned. Addressing the various legislative provisions undoubtedly trafficking of human being or person is prohibited under the constitution of India, read as “Trafficked in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with the law.” vii One of the primer legislations that addresses trafficking of human for a commercial purpose is the „Suppression of Immoral Traffic in Women and Girls Act of 1956 (SITA)” which come into force in 1958, later amended and repealed by „Immoral Traffic

(Prevention) Act of 1986 (ITPA)”, also known as PITA was in response to the ratification of the International Convention on Suppression of Immoral Traffic and Exploitation of Prostitution of Others in 1950. The main loophole of SITA was the ambiguity, gender disparity and inadequate concerning the penalty provision, where the Act defined prostitution as indicating women only and the same is invoked for the prosecution of persons other than the prostitutes only if the persons involved “knowingly” or “unwillingly” made women engage in prostitution.

To overhaul and robust legal lacuna and framework for protecting children from sexual assault and exploitation, safeguarding the interest of a child at every stage of the judicial process, A special Law was passed by the Parliament of India known as „Protection of Children Against Sexual Offences (POCSO) Act, on 22 May 2012 which come into effect from 14th November 2012. The aim of the instant Act is frame keeping in mind the interest of the children at the forefront, therefore, making it an easy recourse of the mechanism such as friendly reporting, recording of evidence, and speedy investigation and trial of the alleged offence through designated special Court. The Act also defined various forms of sexual abuse which includes penetrative and non-penetrative sexual assault, sexual harassment. Apart from this Act, there is other specific legislation enacted relating to trafficking in women and children Prohibition of Child Marriage Act, 2006, Bonded Labour System (Abolition) Act, 1976, Child Labour (Prohibition and Regulation) Act, 1986, Transplantation of Human Organs Act, 1994, apart from specific Sections in the IPC, such as dealing with selling and buying of girls for prostitution ix

Some state government also enacted specific addressing the issue in the particular state (e.g. The Punjab Prevention of Human smuggling Act, 2012). The Government of Mizoram was the first state in the North East that has taken several steps to curb the evils of human trafficking as a watershed formulating the „Victims of Crime Compensation Scheme”.

Intending to tackle the menace of human trafficking, the Ministry of Home Affairs (MHA), Government of India has undertaken several measures in administrative measure and interventions, Anti-trafficking Cell (ATC) are set up and Nodal officer of anti-human trafficking units are nominated as well in all states and Union territory with whom meeting are conducted periodical. This mechanism is a focal point for communicating

various decisions and follow up on action taken by the state Governments to combat the crime of Human trafficking. MHA also promulgate numerous comprehensive advisories to all state and Union territories for effective tackling and prompt responsiveness of the concerned crime.

India is also a signatory to various international conventions such as the Convention on Rights of the Child (1989), Convention on Elimination of all forms of Discrimination Against Women (1979), UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000) and the latest South Asian Association for Regional Cooperation (SAARC) Convention on Preventing and Combating Trafficking in Women and Children for Prostitution (2002). It also signed a bilateral mechanism with Bangladesh for dealing with cross border trafficking, victim identification and repatriation and make process speedy and friendly, in pursuant a task force was constituted.

Conclusion

Referring the definition of Human trafficking, ambiguously the mode of recruitment and transition may be voluntary from the victim ends, however, the whole activities amount to human trafficking and bonded labour as consent is immaterial in this regard. The evil menace of human trafficking has crept into most interior parts of the country, which required great attention to tackle and curb it before it spreads further. Its sophisticated methodology deters conspicuous existence of this evil menace in the society. However, the plethora and the frequency of the crime reveals the complex network. Notably, besides the other contributing factors as discuss above, the geopolitical structure of the state and the weak governance pave easy access of inter cross border to date, which enable the trafficker to recruit and transport them across the international border. This shows that India requires much more stringent law coincide with effective monitoring and enforcement on crossborder staffing, it's prime time that the cross- border staffing policy should be amended and do away with the lacuna. To combat human trafficking, India undoubtedly has adequate legislation quantitatively. But apprehending the increasing number of cases, the effective enforcement of the machinery remains questionable. To deviate this inefficiency, one effective option can be; framing the legal devices mandating political intervention and inclusion of all sections of institutions such as public, private, religious

institutions and the community in fighting human trafficking. The State Government should set up means to check the alarming issue within the sphere and effective implementation of the mechanism through all this institution. Also, the efficacy of the criminal justice system needs proper appraisal in tackling this issue.

Perceiving the ongoing situation and mentality of the people in the region, a massive awareness programme in the immediate context is of paramount importance, ignorance of the gist of the crime among the people being one of the prime factors to fall into the web of this menace. An adequate awareness programme could be carried out in collaboration or partnership with various organisations among several tribes. The role of religious institutions is also significant in fighting against this evil menace of human trafficking as they hold a great realm of influence in society, due to the pragmatic reason that a substantial population of the diverse tribal in the states belong to the Christian community. Therefore, optimum mobilisation of religious institutions as a medium to generate public awareness is the utmost requirement. It would not be wrong to ascribe the uneven development between states in the North-eastern region and states of other regions in the country that have forced people to migrate outside the state or in search of better opportunities make them more vulnerable targets for trafficking. Therefore, alleviating Poverty and elevating development can also be attributed as effective tools to combat the war of this crime, which denotes that the more the government could concentrate on the upliftment of development, it can infuse ample employment in the region, coincide exterminating the practice of bribing government official or government official accepting bribe, can ingrain a ray of hope and confident once again among the educated youth in pursuing their dream of serving as a government servant. Hence, overall improvement in every sphere of the system is requires for eradicating this menace of human trafficking.

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Mental health during covid pandemic

(A Sociological Study based on Imphal, Manipur)

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Abstract

This research is about the worries and anxiety about COVID 19 and its impact can be overwhelming. Social distancing makes it even more challenging.

Hoping mental health problems such as anxiety or depression will go away on their own can lead to worsening symptoms. This research is to answer the needs and requires for the people in today's world.

Keywords : Mental, health, Imphal, Manipur .

Introduction

The COVID-19 pandemic may have brought many changes to how you live your life, and with it, at times, uncertainty, altered daily routines, financial pressures and social isolation. You may worry about getting sick, how long the pandemic will last, whether your job will be affected and what the future will bring. Information overload, rumors and misinformation can make your life feel out of control and make it unclear what to do.

During the COVID-19 pandemic, you may experience stress, anxiety, fear, sadness and loneliness. And mental health disorders, including anxiety and depression, can worsen.

substance use disorders, notably those addicted to tobacco or opioids, are likely to have worse outcomes if they get COVID-19. That's because these addictions can harm lung function and weaken the immune system, causing chronic conditions such as heart disease and lung disease, which increase the risk of serious complications from COVID-19.

For all of these reasons, it's important to learn self-care strategies and get the care you need to help you cope.

Self care strategies

Self-care strategies are good for your mental and physical health and can help you take charge of your life. Take care of your body and your mind and connect with others to benefit your mental health.

Take care of your body

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Be mindful about your physical health:

- **Get enough sleep.** Go to bed and get up at the same times each day. Stick close to your typical sleep-wake schedule, even if you're staying at home.
- **Participate in regular physical activity.** Regular physical activity and exercise can help reduce anxiety and improve mood. Find an activity that includes movement, such as dance or exercise apps. Get outside, such as a nature trail or your own backyard.
- **Eat healthy.** Choose a well-balanced diet. Avoid loading up on junk food and refined sugar. Limit caffeine as it can aggravate stress, anxiety and sleep problems.
- **Avoid tobacco, alcohol and drugs.** If you smoke tobacco or if you vape, you're already at higher risk of lung disease. Because COVID-19 affects the lungs, your risk increases even more. Using alcohol to try to cope can make matters worse and reduce your coping skills. Avoid taking drugs to cope, unless your doctor prescribed medications for you.
- **Limit screen time.** Turn off electronic devices for some time each day, including 30 to 60 minutes before bedtime. Make a conscious effort to spend less time in front of a screen — television, tablet, computer and phone.
- **Relax and recharge.** Set aside time for yourself. Even a few minutes of quiet time can be refreshing and help to settle your mind and reduce anxiety. Many people benefit from practices such as deep breathing, tai chi, yoga, mindfulness or meditation. Soak in a bubble bath, listen to music, or read or listen to a book — whatever helps you relax. Select a technique that works for you and practice it regularly.

Take care of your mind

Reduce stress triggers:

- **Keep your regular routine.** Maintaining a regular daily schedule is important to your mental health. In addition to sticking to a regular bedtime routine, keep consistent times for meals, bathing and getting dressed, work or study schedules, and exercise. Also set aside time for activities you enjoy. This predictability can make you feel more in control.
- **Limit exposure to news media.** Constant news about COVID-19 from all types of media can heighten fears about the disease. Limit social media that may expose you to rumors and false information. Also limit reading, hearing or watching other news,

but keep up to date on national and local recommendations. Look for reliable sources, such as the U.S. Centers for Disease Control and Prevention (CDC) and the World Health Organization (WHO).

- **Stay busy.** Healthy distractions can get you away from the cycle of negative thoughts that feed anxiety and depression. Enjoy hobbies that you can do at home, such as reading a book, writing in a journal, making a craft, playing games or cooking a new meal. Or identify a new project or clean out that closet you promised you'd get to. Doing something positive to manage anxiety is a healthy coping strategy.
- **Focus on positive thoughts.** Choose to focus on the positive things in your life, instead of dwelling on how bad you feel. Consider starting each day by listing things you are thankful for. Maintain a sense of hope, work to accept changes as they occur and try to keep problems in perspective.
- **Use your moral compass or spiritual life for support.** If you draw strength from a belief system, it can bring you comfort during difficult and uncertain times.
- **Set priorities.** Don't become overwhelmed by creating a life-changing list of things to achieve while you're home. Set reasonable goals each day and outline steps you can take to reach those goals. Give yourself credit for every step in the right direction, no matter how small. And recognise that some days will be better than others.

Connect with others

Build support and strengthen relationships:

- **Make connections.** If you work remotely from home or you need to isolate yourself from others for a period of time due to COVID-19, avoid social isolation. Find time each day to make virtual connections by email, texts, phone or video chat. If you're working remotely from home, ask your co-workers how they're doing and share coping tips. Enjoy virtual socializing and talking to those in your home.

If you're not fully vaccinated, be creative and safe when connecting with others in person, such as going for walks, chatting in the driveway and other outdoor activities, or wearing a mask for indoor activities.

If you are fully vaccinated, you can more safely return to many indoor and outdoor activities you may not have been able to do because of the pandemic, such as gathering with friends and

family. However, if you are in an area with a high number of new COVID-19 cases in the last week, the CDC recommends wearing a mask indoors in public or outdoors in crowded areas or in close contact with unvaccinated people. For unvaccinated people, outdoor activities that allow plenty of space between you and others pose a lower risk of spread of the COVID-19 virus than indoor activities do.

- **Do something for others.** Find purpose in helping the people around you. Helping others is an excellent way to help ourselves. For example, email, text or call to check on your friends, family members.
- **Support a family member or friend.** If a family member or friend needs to be quarantined at home or in the hospital due to COVID-19, come up with ways to stay in contact. This could be through electronic devices or the telephone or by sending a note to brighten the day, for example.

Objectives

The COVID-19 pandemic has been a period of upheaval for college students. The objective of this study was to assess the factors associated with the increased levels of mental health burden among a sample of undergraduate college students severely impacted by the outbreak of COVID-19.

Research Methodology

The study was undertaken to understand the mental health during covid pandemic in Imphal Finding out the right method and putting the right methodology into action is essential to the research. The appropriate choice of method is largely decided by the research question. Followed by the sample size, and your research goals. Also, to see if you have time to carry out the research by that methodology.

A Quantitative study

Quantitative data is known to provide cut size and dry results, result that is in the form of numbers while qualitative research produces results that are in prose and textual form. Quantitative research method is adopted because it allows the researcher to get the facts and not abstract about the aim of dissertation.

Hypotheses:

- The COVID-19 pandemic is making a significant negative impact on mental health.
- Proactive efforts to support the mental health and well-being are needed.

Research objective:

1. To study the objects to overcome the problem and anxiety.
2. The objective of this study was to assess the factors associated with the increased levels of mental health.

Research question:

How much have the pandemic effect the mind of people in Imphal ?

Data collection method: My study is quantitative. Quantitative because it focuses on gathering numerical data and generalising it across, groups of people or to explain a particular phenomenon.

For the purpose of fulfilling my objectives of the study survey methodology have been adopted. Survey is a method of gathering primary data based on communication with a representative sample of individuals. My survey's objective is to find out to study the objects to overcome the problem and anxiety . The Survey methodology is the best way to measure attitudes and to describe behavioural patterns . A questionnaire has been prepared for the survey. Questionnaires are good tool of data collection when the large amount of data has to be gathered. Furthermore questionnaire enables hypotheses to be tested, correlations to be identified and straightforward descriptive data to be obtained. Also, it takes in time constraints and make it easy to gather some useful information in a reasonable time. Survey method has been used for quantitative study. In this study 20 questionnaire were got filled. The reason for choosing this sample size is limited time for data collection and data analysis. All respondents were selected at random with a concern to gather the representative data of the population from which generalisations can be made. The questionnaire was aimed at random people in Imphal to find out the kind of mental disturbances face during the pandemic. Questionnaire was designed to find out what kind of impact do people face mentally, . Appendix 1 shows the layout and structure of the questionnaire.

Questionnaire:

In my research I choose the close ended questionnaire
(selecting limited numbers of options , yes/ No)

Age – 15-25

Gender – Both Female and Male

1. Have you ever been Tested COVID positive ?

-Out of 20 people 16 people have already been tested positive.

2. During this pandemic have you ever been depressed just by the situation ?

-In this question 20 out of 20 people responded with YES. This shows that everyone does suffer mentally and the covid impact really hits them.

3. If yes, does it last for more than months?

-15 out of 20 respondents have face mental issues and lasted Their depression and anxiety for more than a months.

4. How difficult or easy is to maintain distance and shut the people and work everything technically

- most of the respondents like 17 people face difficulties and it could be due to lack of technology.

5. Do you ever come across suicidal thoughts when you're sick in this pandemic?

- 7 people out of 20 came across the thought of suicide and this shows how much the pandemic had mentally impact and endanger their lives .

6. How concern are you with your mental health to improve in a positive way ?

- In this Question 10 people are very co concern to improve their mental health and the other remaining 10 people are not at all concern with their mental health.

7. Does the pandemic has made Family gather together and do you think it's worth it or not ?

- In this question all the respondents agree and tick the worth it option. Even though people face many difficulties they are happy and appreciate the moments with the time they spent with their families

8. Do you talk about your mental health to anyone ?

- 15 people did not share about their mental health. This shows that majority of the people are not taking any initiatives to seek help from anyone . Remaining 5 person might have share or talk about their mental state to people for help or to refuse burden to themselves.

9. Have you ever noticed anyone around you with mental illness ?

- 20 respondents that is all my respondents are all aware and notice a depressing person or any person with metal issues they came across and this shows that everyone or almost everyone is Not mentally well during the pandemic.

10. Are you an over thinker about every situation?

- All the respondents are over-thinkers only. And according to that overthinks could impact in positive or in negative way.

Conclusions :

The COVID-19 pandemic is making a significant negative impact on mental health of college students. Proactive efforts to support the mental health and well-being of students are needed

Get help when you need it

Hoping mental health problems such as anxiety or depression will go away on their own can lead to worsening symptoms. If you have concerns or if you experience worsening of mental health symptoms, ask for help when you need it, and be upfront about how you're doing. To get help you may want to:

- Call or use social media to contact a close friend or loved one — even though it may be hard to talk about your feelings.
- Contact a minister, spiritual leader or someone in your faith community.
- Contact your employee assistance program, if your employer has one, and ask for counselling or a referral to a mental health professional.
- Call your primary care provider or mental health professional to ask about appointment options to talk about your anxiety or depression and get advice and guidance. Some may provide the option of phone, video or online appointments.
- Contact organisations such as the National Alliance on Mental Illness (NAMI), the Substance Abuse and Mental Health Services Administration (SAMHSA), or the Anxiety and Depression Association of America for help and guidance on information and treatment options.

If you're feeling suicidal or thinking of hurting yourself, seek help. Contact your primary care provider or a mental health professional. Or call a suicide hotline. In the U.S., call the National Suicide Prevention Lifeline at 1-800-273-TALK (1-800-273-8255) or use its web-chat at suicidepreventionlifeline.org/chat.

Continue your self-care strategies

You can expect your current strong feelings to fade when the pandemic is over, but stress won't disappear from your life when the health crisis of COVID-19 ends. Continue these self-care practices to take care of your mental health and increase your ability to cope with life's ongoing challenges.

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Study on Educational Awareness Among Irula Parents In Thiruvallur District, Tamilnadu

*B.Keerthana & Dr. Rakesh Rai**

Abstract

Irulas are one among the six primitive tribal groups in Tamil Nadu. In comparison with other tribal population, Irulas are still backward in Education & Employment. Only education can transform a community at large. There are several factors that influence the education of children in Irula society. This study will help in throwing light on this issue of backwardness of Irula tribes. The name Irulas are derived from the Tamil word “Irula” meaning dark which refers to their skin tone. Irula people have their own language which is again called as “Irula”. This language is a mix of Tamil and Malayalam and it has its own dialect. Educationally this tribal population is at different levels of development but overall the formal education has made very little impact on tribal groups. Earlier Government had no direct programme for their education. But in the subsequent years the reservation policy has made some changes. There are many reasons for low level of education among this tribal people one such reason is that formal education is not considered necessary to discharge their social obligations. This study broadly examines the Educational Awareness among Irula parent's in Thiruvallur District.

The specific objectives are to study the Socio-Demographic profile, to know the Educational avenues available for Irula tribes, to study the formal education and achievement among the Irula tribes, to find out the parental objective in educating their children and to know the difficulties encountered by Irula parents in educating their children. The study analyzed the data from 60 parents, who had one or more than one school going children. A questionnaire was used for collecting data along with personal interview. The respondents were required to indicate their agreement or disagreement with each of the statements about children's education, where 1 denotes strong disagreement and 5 denotes strong agreement. The findings showed that the overall attitude of the respondents was moderately favorable and positive towards schooling and education of their children. The

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respondents had clarity to provide facilities for higher studies for their children. The study suggested that, although government endeavors at universalizing education it has resulted in creating mass awareness and positive response towards schooling and education. But still there is lot of scope for improvement in their education.

Keywords : *Dialect, employment, tribes, community, reservation.*

Introduction

Different sociologists and anthropologists have given importance to different aspects or characteristics of tribal society and there is no universally accepted definition of a tribe. Tribe is a social group having many clans, nomadic bands and other sub groups living on a definite geographical area having separate language, separate and singular culture.

According to **Imperial Gazetteer of India** a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes.

According to **Ralph Linton** tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and worldview of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

T.B Naik has given the following features of tribes in Indian context:

- A tribe should have least functional interdependence within the community.
- It should be economically backward (i.e. primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage and it should have multifarious economic pursuits).

- There should be a comparative geographical isolation of its people.
- They should have a common dialect.
- Tribes should be politically organized and community panchayat should be influential.
- A tribe should have customary laws.

Naik argues that for a community to be a tribe it should possess all the above-mentioned characteristics and a very high level of acculturation with outside society debar it from being a tribe. Thus term usually denotes a social group bound together by kin and duty and associated with a particular territory.

Tribes in India are different from similar groups around the world. They are not homogenous group and within themselves they are at various stages of integration with the larger society. According to Andre Beteille, in India the encounters between tribe and civilization have taken place under historical conditions of a radically different sort. The co-existence of tribe and civilization and their mutual interaction go back to the beginnings of recorded history and earlier. Tribes have existed at the margins of Hindu civilization from time immemorial and these margins have always been vague, uncertain and fluctuating. Hindu civilization acknowledged the distinction between tribe and caste in the distinction between two kinds of communities, Jana and jati, the one confined to the isolation of hills and forests, the other settled in villages and towns with a more elaborate division of labor. The transformation of tribes into castes has been documented by a large number of anthropologists and historians. The tribe as a mode of organization has always differed from the caste based mode of organization. But considered, as individual units tribes are not always easy to distinguish from castes particularly at the margins where the two modes of organization meet.

There are over 700 scheduled tribes notified under Article 342 of the Constitution of India. According to the 2015-16 Annual Report of the Ministry of Tribal Affairs the population of the Scheduled Tribes in the country is 10.45 crore which as per 2011 census constitutes 8.6% of the total population.

Tribes of India:-

India is characterized by having second largest tribal population in the world after Africa and it is interesting to note that there are around seven hundred tribes inhabited all over India. According the 2011 census, tribals constitute 8.61% of the total

population of the country. The largest concentrations of indigenous peoples are found in the seven states of north-east India, and the so-called “central tribal belt” stretching from Rajasthan to West Bengal. More than half the Scheduled Tribes population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. There are over 700 Scheduled Tribes notified under Article 342 of the Constitution of India, spread over different States and Union Territories of the country. Many tribes are present in more than one state. The largest numbers of scheduled tribes are in the states of Orissa. Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle. There are many more such tribes in the country, who are living away from the mainstream of the country. There are, however, many more ethnic groups that would qualify for Scheduled Tribe status but which are not officially recognized.

History of Tribes in India:-

India rightly has been described as a ‘melting pot’ of races and tribes. The ancient and epic literatures, the Vedas, the Puranas, the Ramayana and the Mahabharata emphasize that India is inhabited by several types of tribes or people. The Ramayana tells us about some tribal people. Rakshasas and vanaras, both were being the aboriginal tribes of Deccan. The Rakshasas are regarded by Vyas as the earliest inhabitants of southern India and Shri Lanka. The vanaras are also regarded as the non – Aryan hill tribes of southern India. Their chiefs were Bali and Sugriva. The Nishadas chief, Guha, helped Ram to cross the Ganga. The Mahabharata also mentions a few tribes; Kirata had been used for the non- Aryan tribe mentioned in Mahabharata. Kaurava army mentions the Mundas. Those were known as aboriginal people. Eklavya, a bhil, has gone down in legends as an ideal disciple. Munda and Nagas fought on the side of the Kurus, Bhima’s son, Ghatotkacha, who performed prodigies of valour in that war was born of a tribal wife and Arjuna had married a Naga princess.

Major Issues of Tribes of India:-

As scheduled tribes are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. Therefore, they are facing many problems in their life span. They deal with number of social, religious, educational, health related problems and many more.

IRULAS:

Irulas are one among the primitive tribal groups in Tamil Nadu. The name Irulas are derived from the Tamil word “Irula” meaning dark which refers to their skin tone. Irula people have their own language which is again called as “Irula”. This language is a mix of Tamil and Malayalam and it has its own dialect. In comparison with other tribal population, Irulas are still backward in Education & Employment. Only education can transform a community at large. There are several factors that influence the education of children in Irula society. In this study the researcher tries to analyze the level of educational awareness among Irula tribes in selected villages. The tribes prefer to live on hill slopes on past time .But recently who have living in plain area nearby hill. Irula houses of these tribes are built which branches of bamboo trees and roofed with dry coconut leaf and also some grasses. Every house has a separate room to goat and cow dung. The entirely family prefer to use single room. There is no special ceremony conducted during pregnancy. Usually confinement take place in the husband’s house and the girl’s mother attends on her along with some other elderly experienced woman. The Irula tribes are very innocent. Because mostly the parents bring their children to meet their life partner in childhood then they will fall in love each other in age of marriage Irula caste has strong unity and fraternity which are found among them.

Significance of Study

The 21st centuries' growth in various sectors has led our country towards achieving the distinction of one of the growing nations in the world. Various efforts have been made by the Government as well as Non Government Organizations to educate the masses, but still the literacy rate of the disadvantaged community is very low. In spite of the various constitutional safeguards and different schemes by the state government and Central government the literacy level of the tribal is found to be much lower than that of the rest of the society. There are several hindering factors such as socio-economic condition, parental attitude, interest of the parents to educate their children, awareness regarding education and others.

Women constitute about half of the world population and play a crucial role in socio-economic context of the society. Therefore development of the nation in true sense can hardly be achieved without proper development and empowerment of women’s. Modernization and development process is affecting both men and women life differently. Gender Disparities is seen in each

and every societies and it's the social and cultural norms which validates the status of women in a Society. Culture is transferred from one generation to another, and so also the gender role. (Transferred with culture). Therefore it is most essential in present context to know and identify the various factors that determines the status of women in a society and role of these factors in empowerment of women as no society can develop ignoring its half of the population.

Objectives of The Study

The study broadly examines the Educational Awareness among Irula parent's in thiruvallur district.

The specific objectives of the study are :

1. To study the Socio-Demographic profile.
2. To know the Educational avenues available for Irula tribes.
3. To study the formal education and achievement among the Irula tribes.
4. To find out the parental objective in educating their children.
5. To know the difficulties encountered by Irula parents in educating their children.

Statement of The Problem

The present study aims to examine whether the tribal parents, today, exhibit a positive and favorable attitude towards their children's education as a result of increasing awareness of values of education through Government endeavors and initiatives.

Details of study area:

1	State	Tamilnadu
2	District	Thiruvallur
3	Panchayats	Kadambattur Minjur
4	Name of The Tribe	Irulas
5	Mostly Engaged In	Agriculture

Research Design

Research is a systematized body of knowledge. It is marketed by accurate classification of facts, discovery of new facts and logical conclusion. The reliability and validity of research findings depend upon methodological framework employed.

Descriptive Research includes surveys and fact finding enquiries of different kinds. The major purpose of Descriptive Research is description of the state of affairs as it exists at present. It is designed to gather descriptive information and provides

information for formulating more sophisticated studies. Data are collected by using one or more appropriate methods:

Observation, interviewing.

Universe of The Study

The Universe of the study is Irula parents of thiruvallur district.

Sampling Technique

The researcher used Purposive sampling method in this study. The areas specially selected for the study are kadambattur panchayat and minjur panchayat having Irula Tribes and conducted the study only with Irula parents whose children are studying. This method is a Non-probability sampling method.

Sample Size

The sample for the study consisted of residents of selected villages of THIRUVALLUR DISTRICT. The data was collected from the 60 respondents.

Tools of Data Collection

The researcher used interview schedule as the tool for the data collection. The interview schedule is prepared according to the objectives of the study which includes questions on demographic details of the respondents, parental objective in educating their children, difficulties encountered by Irula parents in educating their children.

Results And Discussion

53.3 % of the Respondents in this study are male, About 36.7 % of the respondents of this study belong to the age group of 31- 40 years, 35 % of the respondents are between the age group 20-30, so half of the respondents are in age group of 20-40, More than half of the respondents i.e. 53.3% of this study are illiterate, Majority of the respondents i.e. 71.7% Family type is Nuclear, Majority of the respondents (90 %) occupation is daily wages, Majority of the respondents (91.7 %) children are studying in schools, About 36.7 % of the respondent's income is between Rs2000-2500, 28.3 % of the respondent's income is between Rs3600-4500, Majority of the respondents (61.7 %) plan regarding the children education is that they want their children to get a degree, All the respondents (100%) agree that education will help their children to progress well in life, More than half of the respondents (51.7%) agree that education helps in bringing overall development in children, More than half of the respondents (51.7%) agree that education will certainly help in improving the standard of family, All the respondents agree that their Children are very much interested in pursuing their education.

Majority of the respondents (81.7 %) agree that they want to send their children to school every day, Majority of the respondents (61.7 %) agree that education will help their child to face challenges in a better way, Majority of the respondents is (86.7 %) agree & strongly agree to the fact that good educational qualification will help in getting good jobs, More than half of the respondents (56.7%) agree that they avail fee concession for children, Only 30% of the respondents agree that their children receive scholarship for pursuing their education, Majority of the respondents is (88.4%) strongly agree & agree to the fact that teachers understanding the backwardness of Irula children & motivating them, Majority of the respondents (66.7%) agree that they are aware of free books & uniforms, Majority of the respondents (96.7 %) disagree & strongly disagree to the fact that NGO's help in educating children, Majority of the respondents is (98.3%) strongly agree & agree to the fact that Girl children's are encouraged to pursue education, About 48.3% of the respondents agree that they have difficulty in coaching the children at home, More than half of the respondents (68.3%) agree & strongly disagree to the fact that television affects the children education, About 45% of the respondents agree that language is not the barrier for their children to cope & continue their higher studies, More than half of the respondents (68.4%) agree & strongly agree to the fact that work schedule makes hard to involve in children's education, Majority of the respondents (70%) strongly agree & agree to the fact that Inadequate of family income is the hurdle in educating the children, Majority of the respondents (70%) strongly agree & agree to the fact that the children are fairly protected from diseases and are in good health, Majority of the respondents (95%) strongly agree & agree to the fact that a lot of change happens in community by educating the children, About 46.7% of the respondents agree that there are employment opportunities available to the children after completing their higher studies, Majority of the respondents (90%) strongly agree & agree to the fact that they are aware of the government reservation available in government employment.

Suggestions

Majority of the respondents feel that their income level is inadequate to meet their basic needs. So there is a need for intervention to increase their income level. Self-employment and skill training shall be promoted among the tribal parents so that they will have sufficient income to support their children's education. Alternative sustainable source of livelihood shall be created to the

Irula tribe. Educational status of tribal children is good, but measures to improve the quality of education shall be initiated, Massive community programme could be taken with a view to change the aspiration levels of the disadvantaged children. Even though there are many government schemes to promote higher Education among the tribal students still there needs special attention of government to make higher education easily accessible to the tribal & disadvantaged people .

Conclusion

No doubt there is a change found in the literacy level as well as the perception regarding schooling and education since independence but there are some obstacles in getting such facilities by the minority communities which affects their literacy level. The attitude of the respondents was found to be moderately favorable towards education of their children. The study throws light on the fact that growing awareness regarding literacy and education; persistent campaigns through mass media around the country and attempts at mainstreaming have significantly affected all sections of the society, including the tribal population. The value attached to education of children has substantially improved compared to earlier times when lack of literacy and negative attitude towards education were the main barriers for sending children to school in a tribal community.

The livelihood securities need to improve to eradicate poverty. Alternative sustainable source of livelihood should be generated. The village forest should be revived with active participation of women. Training should be provided for agro based livelihood sources, like mushroom cultivation, rearing of bees, which will help tribal women to be self-reliant and this will directly affect their autonomy and decisive power.

Educational status of tribal women is very low with high dropout ratio. It is a matter of great concern and need to be addressed properly. It is the root cause of low autonomy among tribal women. To increase the female participation at the community level and to give more decision making power it is needed to understand the existing traditional pattern of tribal community in more details which would help in formulation of more effective developmental policies and it will also help to bring out the lacunae lying within present policies.

Previously education was considered as wastage of time and money since its outcome was perceived to be uncertain and

unimportant. Presently, the importance and the outcomes of education are highly appreciated by people through persistent efforts at compulsory education and increased awareness through information and technology revolution. Education Commission (Kothari Commission 1964-65), also observed and states, "One of the important social objectives of education is to equalize opportunities enabling the backward and under-privileged classes and individuals to use education as a level for the improvement of their conditions. Every society that values social justice and is anxious to improve the lot of talent must ensure equality of opportunity to all sections of society."

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Training of Rural Youth For Self Employment

*Shubham Sah & Dr. Rakesh Rai**

Abstract

Unemployment is just like any other problem. If most of the youths in a country are unemployed or not contributing to its economy, it will surely plummet to depths. It is believed that the youths of a nation are the ones who contribute to its success. However, this is not the case when the youth is facing the severe problem of unemployment. This problem of unemployment is even worse in the rural parts of India where education is scant and the same is the case with vocational skills. The youngsters in these areas do not have the skills needed to offer value to the organizations and are therefore left out. The truth is that much of rural areas are plentiful with labor force but also much of that force is unskilled and of no use the bigger dimension of the industrial arena. A staggering number of youngsters in rural areas face the difficulty of taking up a productive job and it is simply because they do not have the skills required for the jobs which they manage to get. Providing these youngsters with vocational skills is indispensable to build up a sound pool of effective human resources for the country.

Keywords: *Rural Youth, Vocation, Self-Employment, Skill Development, Scheme, Training.*

Introduction

The Training of Rural Youth for Self-Employment or commonly known in an abbreviated form as TRYSEM is a scheme that was launched by the government of India through the Department of Rural Development on 15th August 1979. The scheme is mainly aimed towards providing the youth of the country with facilities and opportunities, especially to those who are from rural and backward parts of the country. It has been an ambitious project which provides technical and vocational training to the rural youth so that they become capable of starting their own small-scale business. In general, the whole idea of the scheme is to provide the necessary managerial and technical training needed so that the rural youth are able to take self-employment in various fields like agriculture, construction and other similar sectors. Through this, the youth of the

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country would get wage employment based on their area of expertise like industries, business and services and all the while they would also be provided with elementary education, financial capital and technical skills to all the uneducated rural youth so that they are also able to acculturate starting their own set-up.

Evolution of Scheme

TRYSEM was started in 1979 by the Planning Commission of India to provide technical and managerial skills to the youth who were living below the poverty line. The scheme was aimed at empowering such youths through education and training so they could take self-employment in different sectors based on their interest by providing them help under Integrated Rural Development Program (IRDP). In 1987, the scheme was further improvised by including wage employment for the trained rural youth. During the 7th Five-Year Plan, roughly 10 lakh rural youth got technical and managerial training through the scheme after which 47 percent took self-employment and 12 percent took wage employment. The remaining 41 percent of the rural youth were not able to take up either of the provisions.

TRYSEM might be the biggest scheme which has been established with the aim of providing technical training to the rural youth. Training is usually given through formal channels which involves servicing and industrial units, business and commercial establishments and even master craftsmen. Concomitantly, the duration of the whole scheme did not go any further than 6 months and every rural youth acquired basic training within the same time period. They were entitled to bank loans and the project was initiated in every single district of the country in order to make it more effective and efficient.

Provisions

It is important to note that the states have to carry 50 percent of the total expenses and the rest amount is sustained by the central government. Furthermore, in the case of union territories, the central government has to uphold the total expenses of the scheme. The government also covers the recurring expenses towards the salary remunerated to the rural youth and also the salary paid to the trainers. The government also provides monetary help to all the training institutions so that they build ample infrastructures like proper building, equipment for the training and other such aspects. During the same time the rural youths are provided with free training equipment so that they procure their training without any troubles.

The training equipment are provided to the trainees so that they receive firsthand experience in their job in a perfect manner.

The scheme has now been amalgamated with another project of a similar kind which is Swarn Jayanti Gram Swarozgar Yojana (April, 1999). Although there are certain rules which must be followed if one wants to participate in the scheme. Youths who are 18-35 years old are entitled to this project but orphans who are 16 years old can also receive their training under the same scheme. Children of widows, freed convicts, laborers and leprosy patients are also entitled to the same.

Implementation

The TRYSEM was evaluated for the first instance through a quick examination which was during June to August in 1993 and this examination was conducted by independent research organizations. There were some major findings after the assessment study. Of all the total districts, area skill investigations were not conducted in 92 percent of the districts for assessing the probable skill requirements. The result of this was a divergence in job abilities in 53.4 percent of the investigated districts. Furthermore, of all the total figure of the beneficiaries or trainees, who received their training under the scheme, approximately 47.20 percent were actually unemployed after the given training and 32.55 percent took self-employment after the scheme, out of which 12.40 percent took wage employment in sectors which was different than those areas in which they actually received their training.

A majority of the trainees which was 66.53 percent mentioned lack of money as the main cause for not taking self-employment separately after the training. Moreover, a major percentage of TRYSEM beneficiaries, around 53.58 percent did not go for bank loan under the scheme.

Objectives of The Trysem

There are some broader objectives of the Training of Rural Youth for Self-Employment which include:

- Providing technical skills to the rural youth, especially to those from the below poverty line.
- Enabling rural youngsters to take up self-employment opportunities in larger fields of agriculture and other various associated activities.

In order to make the scheme more effective, implementing these objectives efficiently becomes absolutely necessary.

Training For Trysem Candidates

Those who registered as a member of the TRYSEM would have to go through formal training institutions as well as non-institutional modes such as the apprenticeship under master craftsmen.

The full length of the training can differ from anywhere between just a few days to months. Preferably, any course of training should not exceed a time period of six months.

During the time of training, trainees are given stipends. These stipends are meant to serve as an incentive or reward for them to attend the training sessions regularly. The trainees get a stipend of Rs. 250 per trainee per month. This would be the case if the training is being conducted in the village of the trainee.

The trainee would be otherwise entitled to Rs. 500 per trainee per month if the training is being conducted at a place which is other than village of the trainee's residence. That being the case, the trainees are paid anywhere from Rs. 250 to Rs. 500 per month depending upon the location that they are coming from.

When a trainee has successfully completed a certain training program or module, the trainee would then receive a combination of various kinds of subsidies and institutional credit under the Integrated Rural Development Program (IRDP).

Features of The Trysem

The scheme comes with huge advantages for those who have been on the economic sidelines for a long period of time. Here are some benefits mentioned that come along with the Training of Rural Youth for Self-Employment scheme: -

- TRYSEM upon its implementation became the "Self-Employment for Youth" component of the Integrated Rural Development Program and was consequently introduced across 5000 blocks in the country.
- Youths registered under this scheme would be put through a period of training which would be held either at the training institutions or under the expert training of master craftsmen.
- The TRYSEM scheme offers complete flexibility. The duration of the course depends upon its nature and the student has the option to choose a scheme depending upon the duration which is most preferable to the student.
- The trainees who register themselves with the course are given a basic stipend which would meet their basic needs and they

are also offered with the tool kit which would be needed to learn the course they have opted for.

- At least 50 percent of the youth who are to be trained under the scheme for self-employment would be either for the secondary or tertiary sector activity. This would ensure better employment opportunities for all and all sending workforce who have been expertly trained across various sectors of the economy.
- There would be wage employment training which would be offered under the secondary and tertiary sectors.
- The identification of the locations for training is done by the District Rural Development Agency (DRDA) through a rigorous deliberation with the district level officers of different departments.
- The DRDA puts together a scrupulous resource inventory for training facilities for example the Industrial Training Institutes (ITIs) Polytechnic, KVIs, KVKs, NYKs etc.
- The DRDA is also responsible for executing the plan of the TRYSEM at the grassroot level. There are district wise DRDA centers that can be found online.

With all these benefits in place, it becomes progressively simpler for the youths to reach out to the government with the help of Panchayat and district officials.

The provisions offered by the Training of Rural Youth for Self-Employment are crucial in extirpating the evils of unemployment and also to strengthening the quality of workforce in the country.

Socio-Economic Condition of Beneficiary

The data mentioned below is based on a study conducted involving the literacy, illiteracy, qualifications, jobs, caste and income of the beneficiaries.

Area of study :

The area of the study conducted includes the northern and central parts of Bihar and the state of Jharkhand.

Out of 60 beneficiaries, 49 (81.66%) were male and 11 (18.33%) were female. The least participation of women was common in all three sample zones which was North Bihar, Central Bihar and Jharkhand.

56 (93.33%) beneficiaries were literate while only 4 (6.66%) were illiterate. Out of 56 literate persons, 35.71% had education below matriculation level, 50% had qualification of matriculation and

above but below graduation level and 14.28% had qualification of graduation and above. Illiteracy level was comparatively higher in Jharkhand where 20% beneficiaries of the scheme were illiterate. Out of the remaining 80% literate population, 25% had only primary education, 35% had matriculation and above qualification but below the graduation level and 20% had graduation and above level.

Out of all the sixty beneficiaries, 20% were small farmers, 8.33% marginal farmers, only 6.66% were agricultural laborers, 8.33% non-agricultural casual laborers, 51.66% non-agricultural self-employed, 1.66% artisans and 3.33% were others.

Small farmers and non-agricultural self-employed had taken the maximum benefit of the scheme. Marginal farmers had taken the benefit of the scheme only in Central Bihar zone where only 5 beneficiaries (8.33% of the beneficiaries of the zone) were marginal farmers.

36.66% beneficiaries had the family size of 1-5 persons, 58.33% had 6-11 persons and only 5% had the family size of 12 or more. Therefore, only 3 beneficiaries (5%) belonged to combined family. The trend was almost the same in all the three sample zones.

34 (56.66%) beneficiaries belonged to scheduled castes and 19 (31.66%) belonged to OBCs. Only 2 (3.33%) belonged to scheduled tribes and 5 (8.33%) belonged to other caste groups including minorities. Hence, SCs had taken the maximum benefit of the Integrated Rural Development Program (IRDP) followed by OBC groups.

Precedence was given to the freed bonded laborers and assignees of surplus land. But only 1 (1.66%) beneficiary was freed bonded labor and not even a single beneficiary was an assignee of surplus land. The remaining 59 (98.33%) belonged to other categories.

No beneficiary of the scheme had income below Rs. 6401. 7 (11.66%) beneficiaries had income in between 6401-11000, another 7 (11.66%) beneficiaries had income in between 11001-16000 and 14 (23.33%) beneficiaries in between Rs. 160001-21000. 19 (31.66%) beneficiaries had income above Rs. 21000 but below Rs. 32000 and 13 (21.66%) beneficiaries had income above Rs. 32000. Hence, 32 (53.33%) beneficiaries did not come under the purview of the scheme as their income level income was higher than the poverty line but they were able to take the benefit of the scheme. Therefore, manipulation by the better-off section was apparent in the scheme.

50 (83.33%) beneficiaries had taken training under the scheme of 6 months duration while 10 (16.66%) beneficiaries of Jharkhand region had taken training in course of 3 months duration. Beneficiaries had taken training in different types of courses including typing, bidi binding, pump set repairing, electrical works, sheet metal, grill welder, radio mechanic, veterinary compounder, tractor repairing, motor driving, readymade garments and carpentry etc.

Unfortunately, only 18 (30%) beneficiaries had accepted that the course helped them in forming or improving their skill in the training area while 42 (70%) beneficiaries held the opinion that the course did not provide them with any skill formation. Only 4 (6.66%) beneficiaries had shown full satisfaction about the course. 13 (21.66%) beneficiaries had shown simple satisfaction while 3 (5%) had shown less satisfaction. 40 (66.6%) beneficiaries had described the course was completely unsatisfactory. 24 (40%) beneficiaries had alleged that the trainers were not competent. That was the reason of unsatisfactory performance. 11 (18.33%) beneficiaries had alleged that lack of seriousness amongst authorities including trainers was the reason of unsatisfactory performance. 2 (3.33%) beneficiaries had claimed that the scheme was only a work on paper. Only 3 (5%) beneficiaries had accepted that they could not take advantage of the course because of them being engaged in some other work. Hence, they did not have any idea about the course.

Only 1 (1.66%) beneficiary had claimed that he was selected for training on the basis of merit. 24 (40%) beneficiaries had been selected with the help of block authorities, 4 (6.66%) with the help of Panchayat authority and 10 (16.66%) with the help of influential persons. 21 (35%) beneficiaries reported that due to mass unawareness about the scheme, there was easy access. The actual amount of stipend was Rs. 350 per month but 7 (11.66%) beneficiaries had not received any amount. 3 (5%) beneficiaries in between Rs. 1-500, 9 (15%) in between Rs. 500-1000, 18 (30%) in between 1001-1500 and 23 (38.33%) in between Rs. 1501-2000. No beneficiary had received full stipend amount. 33 (55%) beneficiaries had alleged that the remaining stipend amounts were appropriated by Block authorities. 5 (8.33%) reported that the remaining amounts were appropriated by the middlemen while 22 (36.66%) beneficiaries had no idea.

Out of 60, only 15 (25%) beneficiaries reported that that they had been benefitted by the training. 2 (3.33%) had got benefit in

getting job on basis of training, 10 (16.66%) had enhanced their productivity level under self-employment activity, 2 (3.33%) had enhanced their quality level under self-employment activities and 1 (1.66%) had received loan under self-employment scheme due to the training but 45 (75%) beneficiaries reported that the training/scheme did not benefit them in anyway. Out of 60, only (3.33%) beneficiaries had received Integrated Rural Development Program (IRDP) loan. 24 (40%) had not applied for the IRDP loan because they did not know that the training would help them in enabling for getting a loan from IRDP. 34 (56.66%) TRYSEM beneficiaries had applied for the loan but couldn't get it due to the procedural obstacles and corruption. There was similar trend in all the three zones.

Out of 60 beneficiaries, only 15 (25%) were engaged in the training area. 13 (86.6%) amongst them had accepted that their income levels were increased because of their engagement in training area. 42 (70%) beneficiaries were working in self-employment scheme and 18 (30%) beneficiaries in wage employment scheme.

Suggestions :

The following Suggestion were given by the beneficiaries of the scheme:

- The trainers of the scheme were committed to not providing any knowledge to the beneficiaries but only to complete the formalities.
- Training centers were not managed well, and equipment were inadequate.
- The stipend amounts were not paid in full and the remaining amounts that were fairly large in proportion were seized by the authorities.
- Amount required for buying the raw materials to be used in training was also completely seized by the authorities.
- The beneficiaries did not receive any training certificate.

Conclusion

The problem of unemployment might be difficult to overcome but with the Training of Rural Youth for Self-Employment, things improve for the better. With the correct incentives, it gets much easier to provide aspiring youth with avenues, especially those who want to improve their daily lives. Much often it has been observed that rural youth because of lacking vocational skills end up lacking confidence as well and this ultimately creates a series of events which leads to a longer tenure of unemployment. However, when such vocational skills are taught to

those who need it, they clearly perform really well at whatever it is they are interested in doing. Under the right supervision and correct guidance, rural youth are more seemingly to work good at the jobs that they have qualified for. This way, they are able to manage and improve their personal financial status and also contribute to the national economy. When all is said and done, people who are happier make a happier nation and the relief and self-satisfaction flows into various walks of their life. True progress means leaving no one behind.

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Juvenile Crime in India: A Comparison of Delhi and Manipur

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Abstract:

Our country's destiny is in the hands of our children. It is everyone's obligation to ensure that they live in a safe and welcoming environment. Delinquency exists in all countries, but it is especially prevalent in highly industrialised countries with large cities. Supporting juveniles or children in illegal activities is referred to as juvenile delinquency. Various legal systems around the world have adopted clear mechanisms to deal with adolescent criminals. In India, an adolescent reprobate is a person under the age of 18 who has committed a crime that is punishable by the Indian Penal Courts. Juvenile laws are primarily intended to deal with delinquents. Delinquents tend to come from homes that are tense and have a lot of problems with relationships. As the rate of adolescent crime rises.

Key Words : Juvenile justice, Juvenile delinquency, crime., Indian, court.

Introduction :

The future of each country is built on the shoulders of its youth. They become the nation's pioneers, the creators of national wealth, who look after and secure the human network of the land in which they have settled. When these teenagers develop reprobate tendencies and become involved in legal situations, problems arise. There appears to be a very strong link between wrongdoing/abnormality and age. Hirschi and Gottfredson (1983) found that the age-wrongdoing association is all-encompassing. The prevalent consensus is that culpability/wrongdoing peaks in youth and declines as one becomes older. This type of misconduct can be found in a variety of verifiable, geological, and sociological environments. Traditional infractions are becoming increasingly extravagant in high school and among young adults.

What is Juvenile Delinquency?

Juvenile delinquency refers to the involvement of minors or children in illegal activities. Various legal frameworks around the world have embraced explicit systems to manage adolescent offenders, for example, Juvenile Justice Courts, Observation Homes,

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and so on. In India, an adolescent reprobate is a person under the age of 18 who has committed a prohibited act under the Indian Penal Code, 1860 and would have been charged with the wrongdoing if they had been grown-up. Individuals under the age of 18 may be tried as adults depending on the gravity of the wrongdoing and the adolescent's perspective when submitting the demonstration. Misbehaviour in and of itself is a socially ineffective change in the person's response to difficult circumstances.

Juvenile delinquency in india:

The legal definition of a child influences how a country's courts deal with wrongdoers. A minor or a child cannot be tried in the same way as an adult, according to global standards and the Juvenile Justice Framework in India. A child is treated as *doli incapax*, with no *mens rea* - he or she is not capable of comprehending the consequences of his or her actions. Keeping this in mind, children are managed under the Juvenile Justice framework rather than the adult criminal equity framework. They can never be imprisoned or sentenced to death. As a result, under Indian law, Art. 40 (3) (a) of the CRC requires State Gatherings to advance a foundation of least age beneath which a child is assumed not to have the ability to work.

Juvenile Justice (Care And Protection) Act, 2015

In India, an individual underneath the age of 18 years is considered as adolescent anyway it is obviously expressed in the Indian Penal Code, 1860 that a kid can't be charged for any wrongdoing until he has achieved the age of 7. In India Juvenile Justice Act manages the adolescent wrongdoing and it has been as of late revised in the year 2015. The Juvenile Justice Act came into power from fifteenth January, 2016. The demonstration was the result of the Delhi assault instance of 2012 otherwise called the 'Nirbhaya' assault case which brought about an extensiveshout among the residents and natives filled the avenues in dissent against the assault exploited people. The Juvenile justice Bill, 2015 was presented in Lok Sabha in August, 2014 and was advocated on different grounds. It was contended by the administration that the Juvenile Justice Act, 2000 was confronting execution issues and procedural deferrals concerning selection and so forth. The information of National Crime Records Bureau demonstrates a fast increment in adolescent offenses. As indicated by the information, in the year 2014, a sum of 33,526 cases (under IPC) were enlisted against youngsters underneath 18 years old, as against an absolute number of 28, 51,563 cases enrolled in the nation amid that year.

Likewise, Adolescent in the age gathering of 16 – 18 years represented around 75 percent of the all, out number of violations against minors in the year 2014. Adolescents keep on comprising 1.2 percent of the all, out cognizable wrongdoing rate in the nation, a pattern that has stayed unaltered since 2012.

The Juvenile Justice Act, 2000 accommodated the system to manage kids who are in struggle with the law just as kids those need care and insurance. The present Juvenile Justice Act, 2015 likewise has the arrangements to manage the two classes of kids. It prescribes two principle bodies to manage these youngsters, to be set up in each region: Juvenile Justice Boards (JJBs) and Child Welfare Committee (CWCs). The new demonstration likewise accommodates kids between 16-18 years to be attempted as grown-ups for revolting wrongdoing Under the 2000 Demonstration, any child in strife with law, paying little mind to the sort of offense submitted, may spend a limit of three years in institutional consideration (unique home, and so on.) The kid can't be given any punishment higher than three years, nor be attempted as a grown-up and be sent to a grown-up prison while the demonstration of 2015 treats all youngsters younger than 18 years along these lines, aside from one take-off. It expresses that any 16-18year old who submits a deplorable offense might be attempted as a grown-up. The JJB will evaluate the youngster's psychological and physical limit, capacity to comprehend results of the offense, and so on. Based on this evaluation, a Children's' Court will decide if the child is fit to be attempted as a grown-up. The new demonstration tends to kids needing care and assurance. At the point when a child is observed to be stranded, relinquished or surrendered he is brought before a Juvenile Welfare Board inside 24 hours. A social examination report is led for the kid, and the Panel chooses to either send the kid to a youngsters' home or some other office it considers fit, or to pronounce the child to be free for selection or child care. The Demonstration has additionally fused different ideas of Hague Tradition on Insurance of Youngsters and Collaboration in Regard of between Nation Selection, 1993 which were missing from the past demonstration. This demonstration was significantly condemned for presentation of the 'Judicial Waiver System' which permits adolescents, in specific situations to be attempted and rebuffed as grown-ups.

Need for amendments in juvenile justice act:

Because of this pattern, legitimate meaning of kid under Indian lawful framework went under inquiry. Malvika Tyagi (2016)

likewise feels that with pattern of contribution of adolescents in rough wrongdoings in India, state intercession is required as far as making changes and in wording getting new lawful arrangements. The new Juvenile Justice Demonstration of 2015 took into awareness the contribution of adolescents in offensive violations and drew out certain corrections. Under the new lawful arrangements, if an offspring of 16 years or above carries out a horrifying wrongdoing, a fundamental appraisal of his psychological and physical development will be made by the Juvenile Justice Board. Dimension of development will be coordinated to his ability to submit such an offense, his capacity to comprehend the results of his offense and the conditions in which he supposedly dedicated the offense. The Juvenile Justice bill was presented in the Lok Sabha in 2014, after it was felt in the post-Nirbhaya case that some move must be made against the expanding inclusion of adolescents in the age gathering of 16 to 18 in deplorable/genuine wrongdoings. The genuine wrongdoings have not been in the Indian Demonstrations as such, yet they might be interpreted as meaning the class of violations which would involve detainment for a long time or more for grown-ups. It was felt that JJ Demonstration 2000 was imperfect with usage issues, and the new bill expected to close these escape clauses. The bill presented ideas from Hague Tradition on Assurance of Youngsters and Participation in Regard of between Nation Selection 1993. It was set down under the bill of 2015 that the Juvenile Justice Board will choose whether an adolescent wrongdoer in the age gathering of 16 to 18 years ought to be treated as a grown-up. Those adolescents who carry out terrible violations such homicide and assault (which welcome discipline of 7 years or more) ought to be treated as grown-ups. Be that as it may, if the Board chooses, the adolescent can be sent for restoration.

Incidence & rate of juvenile delinquency:

The increasing trend in incidence of Juvenile Crimes (under Indian Penal Code) is a matter of grave concern, though the percentage of juvenile crimes to total crimes is around 1% during 2001 to 2011 (National Crime Record Bureau, 2011).

Reasons for juvenile crimes:

The new Juvenile Value Showing of 2015 took into mindfulness the commitment of young people in hostile infringement and drew out specific revisions. Under the new legal game plans, if a posterity of 16 years or above completes an alarming bad behavior, a key examination of his mental and physical improvement will be

made by the Juvenile Justice Board. Measurement of advancement will be facilitated to his capacity to submit such an offense, his ability to appreciate the aftereffects of his offense and the conditions in which he as far as anyone knows committed the offense. The Juvenile justice bill was introduced in the Lok Sabha in 2014, after it was felt in the post-Nirbhaya case that some move must be made against the extending consideration of young people in the age get-together of 16 to 18 in wretched/certified bad behaviors. The certified bad behaviors have not been in the Indian Exhibits accordingly, yet they may be translated as significance the class of infringement which would include confinement for quite a while or more for adults. It was felt that JJ Exhibit 2000 was flawed with utilization issues, and the new bill expected to close these departure conditions. The bill introduced thoughts from Hague Tradition on Assurance of Youngsters and Participation in Regard of Between Nation Selection 1993. It was set down under the bill of 2015 that the Youthful Value Board will pick whether a juvenile miscreant in the age social event of 16 to 18 years should be treated as an adult. Those teenagers who do horrendous infringement such murder and ambush (which welcome control of 7 years or more) should be treated as adults. Nevertheless, if the Board picks, the immature can be sent for reclamation.

1. Social Factors:

Cloward and Ohlin (1960) feel that adolescents create diverse reprobate propensities relying on what openings are accessible in their environment. The young may progress toward becoming culprits in the event that they have chances to learn illicit exercises. They may enjoy demonstrations of road fights and hooliganism if they do not have these chances, or are not ready to exceed expectations in the territory of sorted out wrongdoing. Different investigations show that social factors, for example, destitution and low training are additionally in charge of adolescent misconduct (Ombato, John Onyango et al 2013). Propensities for substance misuse likewise make the adolescent helpless against culpable. Broken families are straightforwardly identified with higher rates of wrongdoing. The negative job of family has additionally been featured in different investigations (World Youth Report, 2003). The report shows that the adolescent who get less familial supervision, or who live in useless family settings or in hindered families have more odds of getting engaged with reprobate conduct.

2) Psychological Factors:

There are mental clarifications to misconduct, which can be surely knew through Freudian ideas of id, sense of self and super-conscience. David Brandt (2006) has broadly discussed the social and mental variables in charge of wrongdoing in India. Under the social elements it has been noticed that the social condition strongly affects going amiss propensities of the adolescents. Among these area ties and social association can be critical determinant in the reprobate conduct of the adolescent. This is featured in the examination led by He Len Chung and Laurence Steinberg (2006). The investigation demonstrates that when the area ties are powerless and the social association factors are not successful, the social command over the individuals from the general public winds up frail, accordingly prompting reprobate propensities. Alongside the frail neighborhood, incapable child rearing and relationship of the young with degenerate companions prompts higher rates of culpable.

3) Biological Factors:

The natural clarifications propose that people are impacted by their organic/hereditary make-up. They are not actually the hostages of organic structuring, yet it renders these people slanted towards reprobate propensities. The hormonal changes in the body of the adolescents are in charge of their hasty and insubordinate conduct. Biological/natural and monetary parameters likewise play vital trigger focuses in lives of the adolescents. Yet, as a rule it's the blend of these components that together makes circumstance of adolescent misconduct.

Data provided by national crime records bureau:

Crime committed by juveniles (IPC+SLL) (2014-2016)

State/UT	2014	2015	2016	Percentage share (2016)	Rank based on incidence/percentage share (2016)	Mid-Year Projected Children population (In Lakhs) (2016)	Rate of cognizable crimes (IPC) (2016)	Rank based on crime rate (2016)
Delhi	1969	2336	2499	7.0	3	56.0	44.6	1
Manipur	23	17	10	0.0	33	9.6	1.0	34

IPC crimes – Juveniles in conflict with Law – 2016

State/UT	Murder	Culpable Homicide not Amounting to Murder	Causing Death by Negligence	Attempt to Commit Murder	Attempt to Commit Culpable Homicide
Delhi	56	1	10	83	32
Manipur	1	0	0	0	0

State/UT	Grievous Hurt	Causing Simple & Grievous injuries under Rash Driving	Unlawful Assembly	Rioting
Delhi	27	60	0	7
Manipur	1	0	0	1

State/UT	Assault on Women with Attempt to Outrage Modesty	Insult to Modesty of Women	Kidnapping & Abduction	Human Trafficking
Delhi	304	21	94	0
Manipur	0	0	0	0

State/UT	Juvenile Justice (Care & Protection of Children) Act, 2000	Arms Act, 1959	Excise Act, 1944	Gambling Act, 1867	Prohibition Act (State)	Narcotic Drugs & Psychotropic substances Act, 1985	Information Technology Act, 2000
Delhi	1	10	15	6	0	1	0
Manipur	0	0	0	0	0	1	0

State/UT	Rape	Attempt to Commit Rape	Unnatural Offences
Delhi	155	3	37
Manipur	0	0	0

State/UT	Theft	Criminal Trespass & Burglary	Robbery	Dacoity	Extortion
Delhi	783	178	382	10	7
Manipur	2	0	0	0	0

State/UT	Cheating	Arson	Forgery	Counterfeiting	Other IPC Crimes	Total cognizable IPC Crimes
Delhi	9	1	0	0	391	2452
Manipur	0	0	0	0	1	6

State/UT	SC/ST (Prevention of Atrocities) Act, 1989	Explosives & Explosive Substances Act, 1884 & 1908	Indian Railways Act, 1989	Unlawful Activities (Prevention) Act, 1967	Other SLL Crimes	Total Cognizable SLL Crimes	Total Crimes (IPC+SLL)
Delhi	0	0	0	0	14	47	24991
Manipur	0	0	0	1	2	4	10

State/UT	Number of Juveniles whose Cases pending disposal at the beginning of the year	Juveniles Apprehended during the year	Total Number of juveniles Apprehended	Disposal of Juveniles held Guilty	Acquitted	Percentage of Pending juveniles held Guilty	Pending Disposal
Delhi	1217	3808	5025	2893	321	99.0	1811
Manipur	4	12	16	10	0	100.0	6

State/UT	Illiterate	Primary	Above Primary but Below Matric/H.Sec.	Matric/H.Sec. & Above	Total
Delhi	1008	1510	1185	105	3808
Manipur	0	1	11	0	12

State/UT	Living with Parents	Living with Guardians	Homeless	Total
Delhi	3159	405	244	3808
Manipur	12	0	0	12

Data interpretation:

Table 1 shows that the number of cases committed by juveniles differs in both the places. From 2014 to 2016, the number has increased in Delhi from 1969 to 2499 and reduced in Manipur from 23 to 10. Based on crime rate (according to 2016 report), Delhi ranks number 1st and Manipur ranks 34th in the whole of India. And based on crime incidence, Delhi ranks 3rd and Manipur ranks 33th. Table 2 shows the number of juveniles in conflict with law (offences against the body). The capital, Delhi has a total of 182 juveniles registered with Manipur having only one juvenile registered.

Table 3 shows number of juveniles under IPC crimes (grievous hurt, causing grievous injuries under rash driving, unlawful assembly and rioting). Delhi has 94 juveniles registered in this case while Manipur has a mere 2.

Table 4 shows the number of juveniles registered under IPC crimes – assault on women with intent to outrage her modesty, insult to modesty of women, kidnapping & abduction and human trafficking; with Delhi having 419 and none in Manipur.

Table 5 shows number of juveniles registered under rape, attempt to commit rape and unnatural offences. Delhi has a total of 350 juveniles while there is none in Manipur.

Table 6 shows juveniles in conflict with law under theft, trespass & burglary, robbery, dacoity, extortion. And Delhi has a total of 1360 juveniles while Manipur has 2.

Table 7 shows number of juveniles under IPC crimes (Cheating, arson, forgery, counterfeiting), other IPC crimes and total cognizable IPC crimes. Delhi has a total of 2452 total cognizable IPC crimes while Manipur has just 6.

Table 8 shows juveniles in conflict with law (SLL crimes) - Juvenile Justice Act, 2000, Arms Act, 1959, Excise Act, 1944, Gambling Act, 1867, Prohibition Act (State), Narcotic Drugs & Psychotropic Substances Act, 1985 and Information Technology Act, 2000. Delhi has a total of 33 juveniles while Manipur has just one.

Table 9 shows the statistics of juveniles under conflict with law (SLL crimes): SC/ST (Prevention of Atrocities) Act, 1989, Explosives & Explosive Substances Act, 1884 & 1908, Indian Railways Act, 1989, Unlawful Activities (Prevention) Act, 1967, other SLL crimes, Total cognizable SLL crimes and total crimes (IPC+SLL). Delhi has a total of 47 cognizable SLL crimes while Manipur has 4. And Delhi has total of 2499 IPC+SLL crimes while Manipur has a total of 10.

Table 10 shows number of juveniles whose cases pending disposal, total juveniles apprehended, and disposal of juveniles held guilty, acquitted, percentage of juveniles held guilty and pending disposals. In Delhi, a total of 5025 juveniles were apprehended, 321 acquitted and 1811 pending disposal. In Manipur, 16 juveniles were apprehended, none were acquitted and 6 were pending disposal.

Table 11 shows the education of the juveniles arrested. Out 3808 juveniles arrested in Delhi, 1008 were illiterate, 1510 studied till primary education, 1185 studied more than primary level but were below matric/ higher secondary and 105 completed matric/ higher secondary & above. Out of 12 juveniles arrested in Manipur, none were illiterate, one studied till primary, 11 studied more than primary level but didn't complete matric/ higher secondary and none completed matric/ higher secondary level.

Table 12 shows the family background of juveniles arrested. In Delhi, out of 3808 arrested, 3159 were living with parents, 405 were living with guardians and 244 were homeless. In Manipur, out of 12 arrested, all of them were living with parents and none were living with guardians or homeless.

Data Analysis :

State/ UT	Total number of juveniles (in lakhs)	Number of juveniles arrested or committed a crime	Percentage of juveniles committing crime/ arrested
Delhi	56.0	3808	0.068
Manipur	9.6	12	0.0000125

The crime rate among juveniles in Delhi is higher than in Manipur. The preceding analyses, facts, and figures show that the majority of juveniles in India require care and protection for a variety of reasons.

Myron Weiner's investigation of the state's approach to education and child labour in India has convincingly demonstrated that it is the mindset of individuals and the state, rather than neediness that is to blame for widespread lack of education and child labour. Training is regarded as a necessary evil. It is not regarded as advantageous for poor people's children to be educated. They would be in an ideal situation if they learned about the family exchange or other professional exchange.

Conclusion:

The 2016 Juvenile Justice Demonstration can be seen as a dynamic advance by the Indian government in keeping up with

changing patterns in adolescent violations. The strong advance under the Follow-up on treating adolescent wrongdoers found blameworthy of committing heinous wrongdoing as adults, subject to the Juvenile Justice Board's perceptions. The Equity Verma Board remained steadfast in its opposition to the shortening of the time of adolescents in conflict with the law. According to the report, "any attempt to shorten the period of adolescence, or to exclude certain children from the jurisdiction of the Juvenile Justice Care and Security of Children Act 2000 based on the nature of the offence and age, will disregard guarantees made under the Constitution and international instruments."

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Relevance of Meat Consumption on Environment

*Utkarsh Shankar, Ritik Mahajan & Dr. Rakesh Rai**

Abstract

Eating meat leaves behind an environmental toll that generations to come will be forced to deal with. The meat industry is one of the primary contributors to problems such as pollution, food shortages and the emptying of our oceans. Raising animals for food also requires massive amounts of water, energy, and land. Raising animals for food is one of the biggest causes of water pollution in the industrialised world. The bacteria, pesticides and antibiotics that are concentrated in animal flesh are also found in their faeces, and these chemicals can have catastrophic effects on the ecosystems surrounding large farms. Raising animals for food is grossly inefficient because while animals eat large quantities of grain, they produce only small amounts of meat, dairy foods or eggs in return. Scientists estimate that animals must be fed up to 10 kilograms of grain to produce just 1 kilogram of meat. The world's cattle alone consume a quantity of food equal to the caloric needs of 8.7 billion people – more than the entire human population on Earth.

Key words- *Meat, environment, fodder, poultry, farm.*

Introduction

The global average per capita consumption of meat and the total amount of meat consumed are rising (see the figure), driven by increasing average individual incomes and by population growth. Growth rates vary across different regions, with consumption in high-income countries static or declining and in middle-income countries moderately to strongly increasing, whereas in low-income countries, meat consumption is on average low and stable. There has been a particularly marked increase in the global consumption of chicken and pork. The consumption of different types of meat and meat products has substantial effects on people's health, and livestock production can have major negative effects on the environment. Meat is a good source of energy and some essential nutrients—including protein and micronutrients such as iron, zinc, and vitamin B12—although it is possible to obtain a sufficient intake of these nutrients without eating meat if a wide variety of other foods is available and consumed. In high-income Western countries, large prospective

studies and meta-analyses generally show that total mortality rates are modestly higher in participants who have high intakes of red and processed meat. The strongest evidence of a specific adverse effect is the increased risk of colorectal cancer with high intakes of processed meat.

Is eating meat bad for the environment?

We take a look at whether eating meat is bad for you or the environment and how you can make your diet more sustainable. Our diets play a significant role in areas such as our culture, entertainment, and wellbeing. We have more choice than ever before about how and what we eat, yet a growing population means extra resources are needed. But does that mean that eating meat is bad for the environment?

We look at how the global meat industry impacts the planet and some of the arguments for and against eating meat. We explore whether it's bad for you and the environment and some alternatives to eating meat.

A brief history of meat-eating

When did humans start eating meat? It's an issue that anthropologists are exploring for several years now. By studying the teeth of human ancestors referred to as hominins and therefore the cut marks on the bones of huge herbivores, experts suggest that human ancestors began eating meat in their diet around 2.6 million years ago.

While these ancient ancestors were presumably scavenging for meat instead of looking for it, it's thought that the energy-rich protein source played an important part in our evolution. Our modern brains require tons of energy, and a few experts suggest that meat played a task in boosting our energy intake, helping our brains evolve to be bigger and more complex.

Eating meat also meant changes within the alimentary canal. Over many thousands of years, the gut shrunk in human ancestors, meaning more energy was available for the brain. Cooking, a practice that dates back a minimum of 800,000 years, made meat more digestible.

By the time *Homo sapiens* emerged around 300,000 years ago, hunting and gathering were common. Our ancestors continued to eat meat, plants, nuts, pulses and fruits, until the introduction of agriculture, roughly 10,000 years ago. This was once we switched to a more narrow diet of cultivated wheat, barley, oats, rice or corn, counting on location.

Meat became a luxury in many cultures, only enjoyed on special occasions. However, in modern times, it can be found in abundance around the world. In 2019 alone, an estimated 325 million metric plenty of meat was produced.

Arguments for and against eating meat

Our diets are a highly personal thing. However, it also can be something that we deem granted. Often, this results in quite large differences in opinion and controversies, particularly on the topic of meat consumption.

Should we stop eating meat altogether? Or are there benefits of eating meat? There are rarely simple answers to such questions, and there are arguments for eating meat and those against it. Below, we've briefly checked out a number of these arguments:

Arguments for eating meat

The majority of the world's population eats meat of some kind. A 2018 global survey by market research specialist Ipsos found that 73% of the world's population was omnivorous, regularly eating both animal and non-animal products. Here are a number of the arguments for eating meat:

The nutritional value. As our open tread on livestock farming and therefore the environment outlines, meat is rich in protein, amino acids and a number of other essential micronutrients. The EAT-Lancet Commission found that meat and dairy can constitute important parts of the diet but in significantly smaller proportions than whole grains, fruits, vegetables, nuts and legumes.

Culture and society. Animals are often used as crucial assets and investments in developing countries. They can be an important part of the economy, particularly in highly rural communities.

Land usage. Ruminants, grazing animals like sheep and cows, have evolved to measure on marginal lands which are otherwise useless for agriculture. They also largely consume a plant that cannot be eaten by humans— grass.

Arguments against eating meat

Although diets supported animal products are popular, there's a rising number of these who choose to not eat meat, fish, dairy and eggs. In the UK alone, data from 2018 showed that there were 600,000 vegans in the country, up from around 150,000 in 2006. There are many reasons against meat consumption:

Health risks. Diets high in red and processed meats, high-fat dairy foods, processed foods, and sugar are related to diabetes,

disorder, and cancers. Diets rich in fibre, fruit, and vegetables are related to a reduced risk of those diseases.

Animal welfare. The drive towards lower-cost meat and milk is resulting in intensive farming. To maintain low running costs, some farming practices restrict animal behaviour and compromise their health and welfare.

Sustainability. A 2020 report from IDTechEx found that the meat industry is unsustainable, since animal livestock uses a disproportionately great deal of land. Despite using 77% of agricultural land, only 17% of global caloric consumption comes from animals.

Environmental impacts. As outlined in our open tread on controversies within the food system, livestock production methods are considered one among the most drivers of environmental damage, including global climate change and biodiversity loss.

The environmental impact of eating meat

The last two points in our list of the pros and cons of eating meat have had particular attention in recent years. With problems with global climate change and sustainability becoming increasingly urgent, many experts advise us to undertake and limit our consumption of meat. So what is the environmental impact of eating meat?

In reality, several factors associated with the assembly of meat contribute to its global environmental impact. We've highlighted some of these below:

Deforestation

The production of meat is, directly and indirectly, associated with the loss of forests in South America. According to the WWF, beef and soy production are responsible for deforestation in the Amazon Rainforest and other areas of Brazil, Argentina and Paraguay.

Vast swathes of the Amazon are being cleared of habitat for cattle farming and therefore the production of soybean for animal feed. Often, deforested areas are cleared using fire. This burning releases huge amounts of CO₂ (CO₂) into the atmosphere while also removing a CO₂ sink.

Biodiversity loss

It's not just forests that are in danger from the meat industry. As land is repurposed to raise animals and grow soybean, many habitats are destroyed or impacted. Many species face extinction or are under threat thanks to the destruction of natural environments.

Estimates suggest that around half of the planet's habitable land is used for agriculture, with roughly 77% of this used by grazing cattle, sheep, goats, and other livestock. You can learn more about ecology and wildlife conservation with our free online course.

Greenhouse gas emissions

Meat consumption is responsible for releasing greenhouse gases such as methane, CO₂, and nitrous oxide. These gases contribute to global climate change, like heating. Livestock farming contributes to those greenhouse gases in several ways:

The destruction of forest ecosystems. As mentioned above, this process releases enormous amounts of CO₂ into the atmosphere. Raising livestock. Animals like cows and sheep create large amounts of methane as they digest food.

Decaying manure. The manure that ruminant animals produce also releases methane.

Fertiliser use. Many fertilisers utilized in soybean production are nitrogen-based, and these produce laughing gas emissions.

Water usage

It takes tons of water to supply meat, and beef is that the most water-intensive food. It requires twice more water to supply beef than pork and 4 times more than alternative protein sources like lentils.

The issue is further compounded because soybean farming (for animal feed) is comparatively inefficient when it involves water usage. Livestock production also contributes to pollution around the world because manure contaminates watercourses.

You can learn more about the connection between life and the Earth's various systems and gain new insights into the natural environment with our online course.

Soil Degradation

Raising animals often requires tons of pasture. However, the intensive nature of this grazing can cause bare soil, which is then often lost thanks to wind or rain. As a result, fertile lands become barren, waterways become clogged, and there's an increased risk of flooding.

Soil is additionally an outsized reservoir for carbon, absorbing it as plants and trees die. As soil is lost, it releases that carbon as CO₂ into the atmosphere. Animal agriculture, deforestation, and other land-use changes that reduce soil are the second-largest contributors to CO₂ emissions globally.

Discover the importance of soil and how our activities impact it with our free course, *Soil & the World Beneath Our Feet*.

Climate change

Ultimately, the factors that we've outlined so far contribute to climate change.

According to the UN's Food and Agricultural Organisation, the meat and dairy industry accounts for roughly 14.5% of worldwide greenhouse emission emissions. As we explored in our post on reducing your carbon footprint, the link between carbon emissions and climate change is undeniable.

Meat consumption in Indian context

In India, the term 'non-vegetarian' is used to describe those consuming either egg, fish, meat or any combination of these, and though milk is from an animal source, milk and its products are consumed by those who define themselves as 'vegetarians'.¹ As Alumina remarks, the neologism "non-vegetarian", created by vegetarian India itself speaks volumes, and makes the country possibly the only one in the world where meat is not called by its name! Consequently, the normative status of vegetarianism is reinforced by rendering meat nameless, and by reducing it to a depleted "non" of vegetables. This is indicative of the power wielded by vegetarians in India who form a minority of the population.² For instance, an authoritative study completed in 1993 by the Anthropological Survey of India found that 88% of the population comprised 'meat eaters'. However, the category 'non-vegetarian' is not a homogenous entity because it is not accessibility and availability alone, but cultural factors – caste and religion being chief among them – that determine which flesh foods are consumed by a particular social group. Among these, the taboo within the Hindu religion against the consumption of cow's flesh which, in the 19th century, was used as a rallying point during the nationalist mobilization in northern India (Sarkar and Sarkar, 2016), has now assumed centre stage in contemporary debates.

Is eating meat bad for the planet?

The evidence in particular seems fairly conclusive, and there's many science and research to back it up. The scale and intensity of meat production, combined with projected population growth estimates, shows that current practices are bad for the environment.

Should I stop eating meat then?

There is no precise answer to this question. It ultimately comes down to your personal choice. While we've covered tons of the environmental factors associated with eating meat, we haven't looked in any great detail about the moral and cultural elements.

However, several reports and studies, like the Intergovernmental Panel on global climate change |temperature change"> global climate change (IPCC) special report on climate change and land, recommend reducing meat consumption.

Although experts involved with the report don't want to tell people what to eat, they do highlight that "it would indeed be beneficial, for both climate and human health, if people in many rich countries consumed less meat, and if politics would create appropriate incentives thereto effect".

So, although individual choice plays a significant role in reducing meat consumption, it is also the responsibility of governments and organisations to make policy changes.

What quite diet is best for the environment?

As we explored in our post on the way to build a sustainable diet, there are quite few suggestions on what a sustainable diet includes. However, generally, it relates to the type of food we eat, as well as how it's grown, distributed, and packaged.

The FAO and WHO highlights that a sustainable diet has several notable features:

Includes wholegrains, legumes, nuts and an abundance and sort of fruits and vegetables

Can include moderate amounts of eggs, dairy, poultry and fish, and little amounts of meat

Minimises the use of antibiotics and hormones in food production

Minimises the use of plastics and derivatives in food packaging

Reduces food loss and waste

Other experts, such as the EAT Forum, suggest that our diets should shift towards flexitarian. This means that individuals should eat more vegetarian foods, with small amounts of fish and meat. For eating meat, a general guideline is one beef burger a week or one large steak a month.

So, at a time where we're all having to confront to a climate emergency, eating less meat could undoubtedly help. With our course on the future of food and sustainability, you can learn more about how we can all eat more sustainably.

Alternatives to meat

As we've already established, meat can provide protein, amino acids and several essential micronutrients to our diets. So if we're reducing consumption, what are some alternatives to meat? As we explore in our open step on the pros and cons of alternative proteins, there are several options:

Plant-based proteins. Foods such as quinoa, soy, seitan, walnut, and amaranth can provide a rich source of protein and other nutrients.

Algae. With algae, we get a good source of protein and polyunsaturated fatty acids and fibre. It's also rich in vitamin B12. It also has a higher yield per unit area than other high-protein crops.

Insects. Edible insects are not only a healthy source of protein and minerals, but their commercial production has a much lower impact on the environment than meat in terms of greenhouse gas emission and water consumption.

Cultured meat. Meat produced by in vitro cell culture of animal cells could be a food of the future. It uses less land and water and reduces the need for grazing livestock. The nutritional content can be tailored, food-borne diseases can be eliminated, and fewer antimicrobials are needed.

Of course, none of these alternatives come without potential downsides. Some production processes haven't been tested on a larger scale, and the cost and health implications aren't fully understood.

If you're looking to seek out more about what a healthy diet seems like, our course on nutrition and cooking provides further information.

Final thoughts

As we've seen, eating meat is bad for the environment at the size and intensity we collectively are. By damaging ecosystems and releasing greenhouse gases, the worldwide meat industry is contributing to global climate change. What's more, with the world's population predicted to continue growing, we'll got to feed more and more people. The impact of meat on the environment isn't currently sustainable.

By reducing the quantity of meat we eat and striving for a more sustainable diet, we will each help to scale back the damage to the environment. And, while there are pros and cons of eating meat, more people are choosing to chop it out entirely. As new technology

and legislation are introduced, we can all make a difference in protecting the planet with our dietary choices.

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GOOGLE SCHOLAR

Key Factors of Modi Government's Win in 2019

*Dr. Shilpa Tripathi**

Abstract : *In the 2014 general election, Modi led the BJP with a platform focused on economic growth, good governance, and job creation. This year, following tensions with Pakistan, the BJP featured national security prominently, and economic growth less so. Its campaign included divisive, anti-Muslim messaging from senior BJP leaders, including a candidate facing trial on terrorism charges who praised Mahatma Gandhi's assassin. The total indicates a massive mandate, but for what is unclear.*

Key Words : Economic Growth, Good Governance, Personality, Massive Mandate etc.

The BJP's landslide raises many questions about the party's appeal. Did citizens vote for Modi because he represents a strong response to terrorism from Pakistan? Did they vote to give the BJP five more years to deliver economically? Do they approve of Modi's "strongman" style? Do they like his reputation for being incorruptible, in contrast to that of the previous government? Maybe they voted for Modi because his many development projects—Clean India, cooking gas for women, financial inclusion, toilet building, roads and highways, and so many others—have tangibly improved people's lives. They may also identify with his stronger pivot to Hindu identity, even at the cost of the country's secular tradition. Or, not least, the vote for the BJP may in part illustrate dislike for the other options.

The BJP has won a full majority with a bigger mandate in the Lok Sabha election compared to 2014 polls. Riding on a strong Modi wave in 2014, the BJP had won 282 seats in the Lok Sabha. The party has bettered its figures in 2019 and is set to have around 300 MPs in the Lok Sabha.

PM Modi says the country, democracy and people have won. He said the BJP and its allies dedicate the victory to the public. The election results indicate that the Modi wave has not died down in the country. Here are the some reasons which contributed to keep PM Modi's popularity among the voters:

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Caste equations:

The significant factor of this election is that Modi has put an end to the caste based politics, by his stress on the poor and their empowerment, the middle class and their ease of living, etc. Thereby he attracted the attention of the people of these class who irrespective of caste they belong to voted Modi. He has been helped by the numerous welfare measures he has already undertaken. This great explosion of the caste based politics has been seen in UP where Yadav-dalit-Jaat-Muslim, in Bihar Yadav-Muslim-Dalit-Kushwaha-Mallah, in Karnataka Vokkaliga politics of JDS have been completely decimated. Identity politics has been put to rest with strong and decisive leadership of Modi and Shah.

Rajbar who felt that his exit will weaken BJP, is surprised to see BJP coming out strong. Whereas Anupriya Patel and Paswan decided to stay and are enjoying the fruits of the same. The thinking of the opposition being one directional, on social engineering or based on caste based electoral politics had its death knell in this election. This remain to stay for long.

Modi converted the pro-incumbency to his advantage making it his main plank too. Modi's strong leadership, his voice of aspirational India cutting across caste barriers, evoking interest in nationalism, made this election more interesting and more one sided towards NDA, with the opposition campaign being dull and withdrawn. These are some of the reasons for BJP posting a good show in 2019.

Hindutva

Narendra Modi wore Hinduism on his sleeves and never appeared apologetic about it. He proudly took holy dip in the confluence of three rivers in Prayagraj during Kumbh. He repeatedly took part in 'aarti' by the Ganga in Varanasi, the latest one a day ahead of filing his nomination from his constituency. Rise of Hindutva contributed to BJP's victory in 2014 but many political pundits believed it to be a one-time-phenomenon connected to the image of Narendra Modi. However, the party's victories in states like Tripura, Assam, Maharashtra, Haryana and other places indicated a far bigger constituency of the right-wing voters than estimated earlier.

The BJP has made "appeasement of Muslims by the Congress" one of its poll planks since it was founded in 1980. The controversies relating to cow vigilantism, beef row, Durga Puja-Muharram row in Bengal and similar issues helped the rise of Hindutva despite PM Modi criticizing those assaulting persons from the minority community, particularly Muslims. More than 45,000

shakhas (branches) of the RashtriyaSwayamsevakSangh (RSS) too furthered the rise of a new wave of right-wing supporters.

Divided opposition and no PM Face

Most of the opposition leaders such as Sonia Gandhi, Rahul Gandhi, Arvind Kejriwal, SitaramYechury, Tejashwi Yadav, Mamata Banerjee, Akhilesh Yadav and Mayawati joined hands and held them aloft presenting a picture of unity. However, by the time elections were announced in March, most of them parted ways and were seen fighting against each other. This is what led Narendra Modi to call the opposition unity as ‘mahamilawat’ (massive adulteration). He said they were like oil and water which do not gel even though they are mixed together.

Women

The women seem to have proved decisive in Narendra Modi’s victory. The PM’s programmes such as construction of toilets under the Swachh Bharat Mission-Gramin (SBM-G) and distribution of LPG cylinders under the UjjwalaYojana. These programmes cut across castes and religions. Besides them, Narendra Modi also wooed the Muslim women by promising to do away with the evil practice of triple talaq. Though the government introduced a bill, it could not get it passed. Subsequently, it promulgated an ordinance to ban it.

Three Dominant factors

For any incumbent government, there are three key factors that play a role in determining electoral success or failure: **performance, organization and vision**. perceptions around BJP’s performance in the last five years were hardly enough to put it on a strong wicket. Most macro-economic indicators point to high unemployment and widespread rural distress. While the Modi government seems to have achieved success in the delivery of key welfare schemes — providing everything from toilets and gas to electricity and housing to hundreds of millions of rural citizens — the prevailing perception among many voters was that the government’s overall performance could have been far better.

On the organization front, however, there was simply no match to the BJP. Party president Amit Shah displayed uncharacteristic flexibility in stitching several key alliances early on, even conceding several seats to allies like the Shiv Sena and the Janata Dal (United). Meanwhile, the Congress and other regional parties did just the opposite, spending most of the campaign squabbling over seats and issues. For just the seven seats of Delhi, for instance, the Congress went back and forth on its decision to ally with the AamAadmi Party for months, culminating in a Twitter

argument and public blame game between the respective party leaders.

Amit Shah's election 'engineering':

Amit Shah as party president has done a lot of micro management and planned the strategy very well as Chanakya. Without him it was impossible to articulate things so nicely. In 2014, Amit Shah was in charge of UP, a state he delivered to the BJP with spectacular results. In 2019, he is, as party president, in charge of the BJP across the country. There is no 'one formula fits all' model that works in Indian politics — the BJP under Shah suffered big defeats in Bihar and Delhi in 2015. But a resourceful and ruthless Shah personifies a 'saam, daam, dand, bhed', 'ends matter more than means'.

Brand Modi

Most observers trying to demystify the BJP's astounding victory are focusing exclusively on the personality impact of one man — Prime Minister Narendra Modi. The dominant narrative is that Modi's personality is the overarching factor in the BJP's performance. What these observers may be missing is that despite attempts to turn them into complete presidential-style personality contests, elections in India can never be won just on the personality of one individual, even if the person — in this case, Narendra Modi — is one of the most popular political leaders the country has ever produced. Historically, India's most popular political leaders, from Jawaharlal Nehru to Indira Gandhi, saw great electoral success in large part because they represented certain ideas and messages. Personality without a message is an empty vessel.

Since the beginning of the election campaign, the BJP raised Modi versus who questions the Congress and elusive third front. The Congress or other Opposition parties failed to project a leader as their prime ministerial candidate. On the other hand, the BJP remodeled Brand Modi from a development-oriented leader from Gujarat to a leader of international stature. The BJP leaders repeatedly stated that India's international standing has risen since PM Modi took over in 2014.

Mr Modi remains India's number one by some distance. On the campaign trail, a pugnacious Modi has demonstrated indefatigable energy, sharp communication skills and the ability to punch above his party's weight. The 'Modi hai to mumkin hai' is a tag line that has made the BJP and the government indistinguishable from the charismatic individual at the top: a constant stereophonic

sound of applause is amplified by the vast army of cheerleaders keeping the hype machine intact.

PM Modi promises inclusive growth

The euphoria of the BJP victory was capped by a somber speech by PM Narendra Modi in which he promised to devote "every moment of my life and every fiber of my body" to the welfare of the nation. He also vowed that he will never do anything with ill-intention, nor will he do anything to enrich himself. "Whenever you judge me, judge me on these three parameters. If I fall short on these, curse me. But I assure my countrymen that what I have said in public I will do my best to fulfil," he said. Striking a conciliatory political tone, he also reached out to his rivals, urging everyone to put the rancor of the bitter and often nasty campaign behind them. What's past is past, he said. "We have to move ahead. We have to take everyone with us, even our opponents. We have to work for the benefit of the country," he said. "You have filled this fakir's bag with a lot of hope. All your hopes, dreams, ambitions are dependent on it," he said.

National Security

During the election campaigning, PM Narendra Modi, BJP president Amit Shah and other party leaders boasted about the February 26 Balakot air strikes carried out to avenge Pulwana terror attack in which 40 CRPF personnel were martyred. They also reminded the voters about the September 2016 surgical strikes launched to avenge Uri terror attack. Modi "gharmeinghuskemarunga" (will enter their house and strike) and also that India will respond with cannon if it is hit by gunshots (golikajawabgola se diyajayega) were common refrains.

Scrapping of Article 370 and Successful Management during Covid 19

The Prime Minister Narendra Modi-led BJP government in August announced the scrapping of **Article 370** which gave special status to the state. In addition to scrapping to Article 370, the government also announced to split the state into two union territories— one was J&K with a legislature and second was Ladakh without a legislature.

Modi also marked the first anniversary of his second term by writing an open letter to his countrymen, asserting that India has started traversing on the path to "victory" in its long battle against COVID-19 while acknowledging "tremendous suffering" of migrant workers among others.

Impact on markets because of Modi.

Many investors are confident that another Modi government will be good for business, and his victory was seen as a vote for stability. During his first term, Mr. Modi simplified a byzantine tax system, cracked down on corruption and overhauled India's corporate bankruptcy system.

After it became clear that Mr. Modi's government was returning to power, India's stock market shot up 2 percent, to a record high.

Though small- and medium-size industries have not always kept up with the pace of change, the last thing many in the business community wanted was a fractured coalition government, run by small regional parties that struggle to get along.

Voters felt similarly about the economy. Analysts said India's electorate was clearly not upset enough about the deep-seated challenges facing India, including stagnant job growth, to vote against Mr. Modi. Many wanted to give him a second chance, seeing his first five years as not enough time to make the sweeping changes he has promised.

And many voters said they had already noticed positive changes.

Not Vikas, Modi's 2019 Election Was Built On Politics Of Vishwas

BJP's political mobilization for 2019 was not based on standard models of democratic accountability and issue-based politics, which place power in the hands of citizenry.

In 2014, Modi came to power with the slogan '*sabkasaath, sabkavikas*' — supporting everyone, everyone's development. After bettering the BJP's impressive 2014 performance in the 2019 Lok Sabha election, Modi quipped, '*sabkasaath, sabkavikas, aur ab sabkavishwas*' — supporting everyone, everyone's development, and now everyone's trust.

The explicit inclusion of *vishwas* (trust/belief) in the slogan is telling. It is an understanding of politics that is based on the personal popularity of Modi, and the trust that voters have placed in him. One can juxtapose this trust-based conception of politics against one of 'democratic accountability,' wherein voters place well-defined demands on the elected representative and support him/ her based on the fulfilment of these demands. I call this accountability-based model the politics of *vikas* (development) because it is common to claim that politicians and leaders are judged on economic delivery. In contrast to this view of accountability-based voter behaviour in India,

I wish to develop a model of *vishwas*, and how it structures politics – which I believe is helpful in understanding the current moment in Indian politics.

If modern-day elections are about money, 'machine' and media, team Modi has a huge advantage — never before in the history of Indian elections has the media narrative been so one-sided, the war chest available to the ruling party so massive and the party machine to connect with voters across platforms so finely tuned.

The document has a separate section on “**eliminating corruption**” which states that Modi has led a historic battle against graft and now honesty is honored and transparency is the norm.

Last but not the least Modi's performance on all fronts during his five-year tenure was exemplary. This much is reflected in the number of **international awards** that have been conferred on him, including the prestigious Seoul Peace Prize for international cooperation and fostering global growth, the UN Earth Award and the inaugural Philip Kotler Presidential Award. Moreover, Saudi Arabia, United Arab Emirates, Palestine and Afghanistan — notably all Muslim countries — along with Russia conferred on Modi their highest civilian honors.

Conclusion

Many voters were drawn to Mr. Modi's intense speaking style, his reputation for getting things done and his carefully crafted image of being a tough defender of India. He called himself the chowkidar — the watchman — and he has pushed a more forceful foreign policy than India has pursued in years, including standing up to China, nearly going to war with Pakistan and drawing closer to the United States.. The Opposition failed to set a counter-narrative and was often seen doing politics on the agenda dictated by the BJP in the last five years and also during the campaign for the Lok Sabha election.

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Study On Eating Disorder and Body Image Disturbance Among Female Undergraduate College Students

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Abstract

This paper reveals that eating disorders describe illnesses that are characterized by irregular eating habits and severe distress or concern about bodyweight or shape. Female college students have been reported to be more keen to have a thinner figure than their male counterparts in both Western and Asian settings. This study aims to find the prevalence of eating disorders and body shape concerns among female undergraduate college students in South Bihar. A cross-sectional study design was used to collect data from female undergraduate college students of a private college in south Bihar. Study instruments include a semi structured pro forma, Eating Disorder Examination Questionnaire (EDE-Q 6.0), and Body Shape Questionnaire (BSQ 34). Descriptive analyses of socio-demographic variables and scores in the questionnaires were carried out. One hundred and ninety nine female students participated in the study were included for analysis. The mean age of the students was 20.4 years. Mean body mass index (BMI) score was found to be 23.78. On EDE-Q, 13.6% of students scored more than 5 suggesting presence of eating disorder. 61.9% had mild-to-moderate concerns on their body shape while 9% had severe concerns. BMI and body shape concerns positively correlated with subscales of eating disorder. This study showed significant presence of eating disorder symptoms and body image dissatisfaction among female college students. Addressing this subset of population with regards to these concerns may help prevent onset of mental health and behavioral problems in future.

Keywords: *Body image disturbance, body mass index, eating disorder.*

Introduction

Eating disorders describe illnesses that are characterized by irregular eating habits and severe distress or concern about bodyweight or shape.[1] It can develop during any stage in life but

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typically appear during the teen years or young adulthood. The most common forms include anorexia nervosa, bulimia nervosa, and binge eating disorder.[2] Eating disorders have been associated with body image disturbances, disordered eating attitudes, and other psychiatric morbidities.[3,4]

Dissatisfaction with body shape has been found to be a predictor of depression in a prospective study.[5-8] Increased psychological problems and low self-esteem could be the possible connecting link between dissatisfaction with body image and abnormal eating behavior. Female college students have been reported to be more keen to have a thinner figure than their male counterparts, in both Western and Asian settings.[9,10]

There may be combination of biological, psychological, and environmental abnormalities contribute to the development of these illnesses. There is limited published literature on body shape and eating attitudes from nonwestern settings. In fact, it has been argued that eating disorders are culture-bound disorders specific to western societies.[11,12] Consequently, these conditions remain understudied in most nonwestern settings. Literature from Bihar on both anorexia nervosa and bulimia nervosa is restricted to case reports and very few original research articles.[13] With increasing western influence in our society and students pursuing professional courses adopt these changes earlier, it becomes relevant to understand about the disorders that were once considered specific to western population. Of late, there has been greater emphasize on the body weight and shape among adolescents and young adults which is one of the major reasons behind rapidly growing fitness centers across the country. Hence, this study would help to understand the magnitude of the problem locally and address the concerns early to prevent onset of associated psychopathology.

Objectives

The objective is to estimate the prevalence of eating disorder and body image disturbance among female under graduate college students in South Bihar.

Materials and Methods

The study participants were female undergraduate college students undergoing college education in a private college. It was a universal sampling and all the students were approached to be included in the study. The students who were willing to participate and gave consent were included. This study was approved by the institutional ethics committee.

The study participants were requested to be spontaneous and truthful with the choices they chose on the questionnaires. The participants were assured of confidentiality of the information provided and had the option of refusal to participate in the study.

The participant age, weight, height, and body mass index (BMI) were collected using semi- structured pro forma.

Eating disorder can be assessed using different measures such as Eating Attitude Test-26 (EAT-26), Eating Disorder Inventory (EDI-2 and EDI-3), bulimia test-revised (BULIT-R), Questionnaire for Eating Disorder Diagnoses (QEDD), and Eating Disorder Examination Questionnaire (EDE-Q). The EDE-Q was based on the definitions of EDs from the DSM like the other measures but, was developed first into a structured interview format and then converted to a questionnaire making it more detailed and self-explanatory. The eating disorder examination questionnaire (EDE-Q 6.0)[14] is a 28-item self-report version of the EDE interview (Fairburn *et al.*, 2014) that assesses disordered-eating behaviors and attitudes focused on the past 28 days. It comprises four subscales, based on 22-item responses measured on 7 point Likert scale, assessing eating-disorder psychopathology (restraint, eating concern, shape concern, and weight concern) and six items measuring the occurrence and frequencies of key ED behaviors. Students scoring higher on the scale reflect more severe eating disorder symptoms. The current analysis only employed the EDE-Q global score where a cut off of more than 5 is considered to have eating disorder. Internal consistency for the EDE-Q was good (Cronbach's $\alpha = 0.84$ for the Global scale).

The Body Shape Questionnaire (BSQ)[15] is also a self-administered questionnaire. It has 34 items used to

Table 1: Prevalence of eating disorder according to eating disorder examination questionnaire

Variables	Frequency (%)/ Mean (SD)
Category, frequency (%)	
No eating disorder	172 (86.4)
Probable eating disorder	27 (13.6)
Subscales, mean (SD)	
Restraint subscale	2.38 (1.95)
Eating concern subscale	2.43 (1.76)
Shape concern subscale	2.95 (1.85)
Weight concern subscale	2.86 (2.02)
Global	2.68 (1.82)

SD: Standard deviation

Table 2: The prevalence of body image disturbance according to Body Shape Questionnaire (n=199)

Variables	Frequency (%)/ Mean (SD)
BSQ category, frequency (%)	
No concern	58 (29.1)
Mild concern	103 (51.8)
Moderate concern	20 (10.1)
Severe concern	18 (9)
BSQ, mean (SD)	
Total score	95.40 (31.99)

BSQ : Body Shape Questionnaire, SD : Standard deviation evaluate fear of putting on weight, feelings of low self- esteem because of one's appearance, the desire to lose weight, and body dissatisfaction. The scores are classified into four categories: not worried about body shape (<81), slightly worried (81–110), moderately worried (111–140), and extremely worried (>140). Internal consistency for the BSQ 34 was good (Cronbach's alpha = 0.95).

EDE-Q 6.0 and BSQ though used previously in similar population across world and in Bihar, the measures were not validated in Bihar context.

The collected data were analyzed using descriptive statistics including frequency, percentage, mean and standard deviation. Inferential statistics was analyzed using Independent *t*-test and Spearman's correlation.

Results

Two hundred and thirty-eight female college students were available to be included in the study at the given point and all of them were approached. Two hundred and four students consented for the study and completed the questionnaires. The response rate was observed to be 84%. Five participants gave incomplete response on many variables and hence were excluded from the analysis. One hundred and ninety-nine students were included for analysis. The mean age of the students participated in the study was 20.40 years. Mean BMI of the sample 23.78. Around half of all female students have abnormal weight pattern with 11.6% having BMI of more than 30 falling under obese category. About 14.1% of students are noticed to be underweight. Of the total sample, 27 (13.6%) scored more than 5 on EDE-Q suggesting probable presence of eating disorder among

them. Eating disorder subscales showed higher mean values on shape and weight subscales compared to restraint and eating pattern subscales [Table 1].

One-third of the sample showed no concern on their body shape while half showed mild concerns. 9% of the female students had severe concerns on their body shape. The mean scores on the BSQ were found to be 95.40 [Table 2].

Comparison of female students with and without eating disorder on age and scores on BSQ showed no significant difference [Table 3]. However, the eating disorder subscales including restraint, eating pattern, shape, and weight showed significant difference between the two groups.

Variables such as age, BMI, and body shape concerns were positively correlated with eating disorder subscores indicating that higher the scores, more significant concerns on the subscales of eating disorders [Table 4].

Discussion

The mean age of the female students participated in our study was 20.63 years. Nearly 27 (13.6%) of the students had obtained the score of more than 5 in the eating disorder questionnaire indicating the abnormal eating patterns among the female students. The results are consistent with many other studies done in Bihar and Western countries. In the study done by Shashank *et al.*, [16] 29.3% of students had problem in eating attitudes and study by Ramaiah [17] showed 16.9% had eating disorder symptoms. In a Mid-Atlantic coastal beach community study [18] done in university nursing students showed a prevalence of 25%. The above studies used Eating Attitudes Test (EAT 26) and SCOFF questionnaire to screen the prevalence of eating disorder symptoms which may have contributed to higher prevalence. In a Turkish study [19] with larger sample size (951 students) showed the prevalence of 2.2% of eating disorders with none of them were noted to have anorexia nervosa.

In our study, 9% of the students had severe concerns on their body shape while 61.9% had some concerns as evident from the BSQ. Although the students with severe concerns are less compared to other studies, students having some concerns in their body shape were high when compared with studies conducted by Goswami *et al.*, [20] (13.54%), Ramaiah (24%), and Rashmi *et al.* [21] (19%). This may be explained by the recent changes in the expectations of the society itself where young women in particular, college students giving importance to physical appearance.

The prevalence of obesity in female students was found to be 11.6% in this study which is similar to the study findings of Chhabra and Chhabra[22] (11.7%) in Delhi and Fernandez *et al.*[23] (13.2%). The popularity of junk foods, abnormal food time patterns might be the reason for the students getting overweight. 14.1% of the female students were underweight which is less compared to students recruited in studies done by Shashank *et al.* and Rashmi *et al.*, from North Karnataka.

We divided the sample into two groups of students with and without eating disorders to see if there are any differences in variables such as age, body shape concerns and subscales of eating disorders such as restraint, eating pattern, shape, and

Table 3: Comparative analysis of subscales and body image of students with and without eating disorder

	Probable eating disorder (n=27)	No eating disorder (n=172)	Independent t-test	P	95% CI	
					Upper	Lower
Age	20.63 (0.79)	20.37 (1.19)	-1.49	0.14	-0.62	0.09
BSQ total	101.59 (29.93)	94.43 (32.28)	-1.14	0.26	-19.87	5.54
Restraint subscale	5.43 (0.3)	1.90 (1.64)	-11.17	0.00	-4.16	-291
Eating concern subscale	5.22 (0.49)	1.99 (1.45)	-11.42	0.00	-3.79	-2.68
Shape concern subscale	5.40 (0.31)	2.52 (1.67)	-8.72	0.00	-3.53	-2.58
Weight concern subscale	5.65 (1.87)	2.38 (1.62)	-9.28	0.00	-3.97	-2.58
Global score	5.42 (0.45)	2.21 (1.52)	10.65	0.00	-3.8	2.62

BSQ: Body Shape Questionnaire, CI: Confidence interval

Table 4: Spearman correlation coefficient between age, body mass index, body shape concern, and eating disorders among female college students

Group	Restraint		Eating		Shape		Weight		Global	
	<i>r</i>	<i>P</i>	<i>r</i>	<i>P</i>	<i>R</i>	<i>P</i>	<i>r</i>	<i>P</i>	<i>R</i>	<i>P</i>
Age	0.151	0.037	0.194	0.006	0.245	0.001	0.225	0.003	0.220	0.002
BMI	0.430	<0.001	0.477	<0.001	0.517	<0.001	0.553	<0.001	0.538	<0.001
BSQ										
total										
score	0.255	<0.001	0.305	<0.001	0.307	<0.001	0.342	<0.001	0.312	<0.001

BSQ: Body Shape Questionnaire, BMI: Body mass index weight. The analysis did not show any significant difference on age and scores on BSQ but significant difference was noted in all the eating disorder subscales including the body shape. It could be that the BSQ with 34 items was more specific while the subscales of shape and weight on EDE-Q were more sensitive. We also think the students may have become more conscious when they were answering to the questions on body shape concerns separately using the BSQ but were less inhibited when they completed responses on body shape and weight on the subscales.

The result of this study on the prevalence of eating disorder adds further data to the existing literature and being locally relevant. Culture influence the presentation of eating disorders in Bihar with relative lack of concern on body shape but with recent transition to western ideals, it is evident in this study that concur with only few studies[24,25] on the association between eating disorders and body shape concerns.

This study was done on female college students and the results cannot be generalized to the general population as the professional students have different pressures affecting their eating pattern and the importance they give to body shape. The instruments used were not validated for use in local population. Although positive correlation was noted between some variables, inherent to study design causality could not be established. No attempt to establish diagnosis and associated psychopathology by clinical interview was carried out to corroborate the findings due to time constraints and as the study was designed to screen student population for eating disorders. However, the use of EDE-Q in our study to some extent would have reduced this limitation.

Conclusion

This study reports significant concerns of body shape and eating disorder among female college undergraduate college students. Body image dissatisfaction (body shape concerns) is also noted to be higher among students with high body mass index. These findings highlight the need for advocating healthy eating habits among female college students. Validation of study instruments for use in Bihar population to address the cultural sensitivity assumes prime importance and future studies need to be planned using a two-step approach of screening followed by diagnostic clinical interview. Further longitudinal studies at community level would not only give more accurate estimate on the prevalence but more understanding on the causative factors of eating disorders.

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A Study on Measures To Improve QWL In Banking Sector

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Abstract : *Quality of Work Life (QWL) can be characterized as the gratification an individual creates for their profession, permitting them to upgrade their own lives through their endlessly workplace. There must be a balance between love and work in one's life to make it sound. Gone are the days when the need of the employees used to be for physical and material requirements. With the rising movement of the economy towards information economy, the significance and quality of work life has gone through an uncommon change. QWL normally implies the existence of labourers, physical and scholarly, in their workplace in office or industrial facility or field-working. What is generally anticipated of the staff? What are the states of the work place? What is the remuneration that the employee gets? What are the motivating forces proposed to him? What about his happiness with the workplace and the pay? These are the issues to be handled by the Researcher in any investigation of work life. QWL is alluded to as acculturating the functioning life and underscoring the human element. It for the most part alludes to favourableness or unfavourableness of a task climate for individuals engaged with it.*

Keywords : Quality of Work Life, Employee Welfare, Productivity, Organisational Growth.

Introduction:

An organisation not entirely set in stone by the nature of its HR which assumes an essential part in the use of different assets. Since organisations are overseen and staffed by individuals, the difficulties and the chances of making and overseeing them often rise out individuals themselves. QWL is for the most part characterized as far as employees' view of their physical and mental prosperity at work. QWL as a human asset technique has arisen as an extreme key for improvement among basically everything frameworks as this tends to the worries of further developing the employees' fulfilment, fortifying work place learning and better dealing with the continuous change and progress. However the QWL viewpoint advocates no

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specific elements or drivers, it is worried about the effect of work on individuals and hierarchical adequacy joined with an accentuation on interest in issue - tackling and navigation. Albeit in India, high pace of joblessness makes any work appealing, nonetheless, businesses need to perceive the monetary, social and self-completion requirements of employees with the goal that they can foster their likely characteristics and experience to have a superior QWL. Analysts report that on a typical Indians oppose change, wonder whether or not to appoint or even to acknowledge authority, are unfortunate of taking an autonomous choice, are possessive towards their inferiors and every now and again give up to their bosses.

Objectives:

The following are the objectives of the present study:

- 1) To identify the importance of QWL in Banks
- 2) To recognize the measures of QWL
- 3) To suggest measures to improve QWL in Banks

Methodology:

The present study is based on the descriptive method of research and analysis is based on the secondary data available through books, research papers, newspapers, magazine and websites.

Definitions of QWL:

As indicated by **Cunningham, J.B. Furthermore, T. Eberle, (1990)**, The components that are pertinent to a singular's quality of work life incorporate the undertaking, the actual work, climate social climate inside the association managerial framework and connection between life on and off the gig.

Gilgeous (1998) says that the Quality of life would be characterized as a singular fulfilment with their life aspects contrasting and their optimal life. Assessment of personal satisfaction relies upon people worth frameworks and on the social climate where he resides.

As indicated by **Lau, Wong, Chan and Law (2001)**, QWL is the positive workplace that helps and advance fulfilment by giving employees rewards, employer stability and profession potential learning experiences.

As indicated by **Hanna Sutela (2006)**, Quality of work life, is assessment around four classifications, in particular actual workplace, physical and social elements in the workplace, wellbeing and stress side effects, work market position, and family foundation factors.

Importance of QWL in Banks:

Presently, numerous banking organisation understand that giving significance to the issues and needs of workers can be valuable for the organization with regards to proficiency, nature of item, maintenance of employees, their fulfilment from work, and organizations believability on the lookout, which makes QWL significant of human social review.

- A profoundly energetic employee prompts high efficiency and effectiveness. QWL inspires the employees to turn out effectively for the association as association is focusing on their requirements and issues.
- Organizations which center on the QWL decidedly affect the partners as they unveil their strategies, execution on the social issues. This builds their validity among employees, providers and clients.
- It helps in expanding efficiency by making such strategies and projects which assist employees with adjusting their lives at work and off the gig.
- QWL draws in and hold employees by giving them agreeable adaptable workplace which fulfill their current work force and draw in the new employees in the premises.
- Flexible working circumstances and a family-accommodating climate shows low pace of non-attendance and less infection leave rate as the employees partake in their work with not so much pressure but rather more security measures.
- It helps in settling the contention that typically emerges between everyday personal life and work life.
- Companies which follow QWL idea have employees with serious level of occupation contribution. They put their full work to give best execution which fosters a pride and acknowledgment.
- Work time, compensation, acknowledgment, fun at work place is a few variables of QWL which increments fulfilment level of work force in the banking organisation.

Measuring QWL:

Walton's gigantic work on the construction and casing work of QWL is generally acknowledged. Walton distinguished eight elements to quantify QWL in association. These elements are:

1) **Adequate and fair pay:** Fair pay is the essential prerequisite of the employees, which empowers them at their work place. The compensation must be simply fair. The compensation construction of

the employees should be planned according to the common cost record, which will guarantee a fair norm of life for the employees.

2) **Safe and sound working circumstances:** Employers need to give better working circumstances to the businesses at their work environment. Wellbeing and security of the workers should be shielded. Production lines act 1948, additionally orders that businesses give this to the labourers. Modern wellbeing against perilous cycles is a fundamental necessity. Working climate likewise should be helpful for work.

3) **Opportunity to foster human limits:** The workers should have adequate opportunity to utilize their abilities and capacities to work on the job. The employees will be more urged to come centered with their thoughts and imaginative ways which can incredibly assist the association with turning out to be more effective and useful. This opportunity and independence will likewise further develop QWL of employees.

4) **Growth and security:** The arrangements of advancement ought to be obvious to the workers. QWL will be decidedly affected whenever workers are given chances to develop and involve higher positions.

5) **Social Integration:** The businesses ought to be mindful so as to guarantee that employees become faithful and foster a feeling of belongingness to the association. The sensations of the employees are not wounded by rank, doctrine or religion, nor are there a segregation practiced by the associations. It will come in the method of social mix and can unfavourably influence QWL of employees.

6) **Constitutionalism:** Every employee has an unmistakable personality and should be treated thusly. Subsequently, associations need to safeguard and regard his own protection, right to articulation, and right to be dealt with impartially working spot. This guarantees law and order in the association.

7) **Total life expectancy:** The organisation ought to bend over backward to keep up with balance between serious and fun activities of the workers. QWL is probably going to be affected unfavourably by late long periods of working or on the other hand assuming that they need to travel as a feature of their work, as they should stay away from their families.

8) **Social importance:** Business associations should be socially liable for the work that they do. Organisations owe to society a characterized liability towards their items, removal of modern waste, promoting practices and so forth. QWL of the employees will be for

the most part low on the off chance that the association could do without social obligation or values towards society.

Measures to improve QWL in Banks:

The accompanying measures by the associations can further develop QWL.

1) Focusing Entirely on Work-Life Issues: The association ought to genuinely consider work life issues of the employees of banks. A few senior individuals might be depended with the errands of making an appropriate and cautious investigation of all issues affecting work life. Ideas of the specialists may likewise be welcomed. This will give certainty to the employees as well as there won't be any feeling of dread toward a specific issue being disregarded.

2) Self-Assurance and Confidence in Progress: Employees and staffs in banks ought to feel certain and should have a compelling faith in them and the work that they do. This should be attempted by the gathering of seniors by planning intermittent preparation programs, staff support programs and different exercises intended to make the employees alright with the work. This will further develop their QWL beaucoup.

3. Proficient gatherings of counsellor: Issues of QWL include proficient work of knowing and understanding the work complexities of every employee along with issues associated with his own life. The gathering picked by the administration for this reason may likewise be prepared. There can likewise be administrations of prepared instructors and therapist who ought to be effectively available to the employees and in whom they can rest full trust. This will assist the association in drafting employee amicable arrangement, which with willing location every one of their issues. This will further develop QWL.

4. Improvement in correspondence channel: All correspondence channels among employees and the administration and between various different workers, ought to be free and functional. Assuming that they are choked, it will baffle the employees of banking sector, prompting unfavourable effect on QWL.

5. Adaptable working hours: Static working long stretches of numerous banking organisations go about as significant reason for pressure for the employees. This influences their proficiency and work yield. Considering this, numerous organisations permit adaptability in working hours. This empowers the labourers to draw out a harmony between their work and day to day life.

Conclusion:

A decent HR practice would urge all employees to be more useful while appreciating work. Hence, QWL is turning into a significant HR issue in all banking premises. The Quality of Work Life plans to foster improve and use human asset successfully, to work on Quality of services, products, administrations, efficiency and diminish cost of creation per unit of result and to fulfill the employees physical & mental requirements for confidence, support, acknowledgment, and so forth. Improved Quality of Work Life prompts further developed execution and brings harmony and success in the organisation. Execution implies actual result as well as the way of behaving of the employees in aiding his partners in tackling position related issues, solidarity and tolerating transitory ominous work conditions without protests. A guaranteed decent Quality of Work Life won't just draw in youthful and new ability yet additionally hold the current experience ability.

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The Importance of the Synthetic A Priori in Kant's Critique of Pure Reason

*Sandip Shit**

Abstract

Kant, the analytic/synthetic distinction and the *a priori/a posteriori* distinction are fundamental building blocks in his philosophy. In this essay I shall first provide a short explanation of the distinction between *a priori* and *a posteriori* knowledge. I will then outline the distinction Kant provides in his '*Critique of Pure Reason*' between analytic and synthetic judgements. next I will describe and evaluate Kant's idea of synthetic *a priori* statements and explain how this is indeed crucial to his philosophy as a whole. Following this I shall critically compare this concept with the ideas of logical empiricists, and finally I will argue that the idea of a synthetic *a priori* statement is indeed significant in Kant's work and thus hugely influential post-Kantian philosophy.

Key Words: a priori, synthetic, analytic, judgement, Kant, Hume, proposition.

Introduction

Kant's goal, when writing the *Critique*, was essentially to provide a bridge between the two opposing epistemological standpoints of rationalism and empiricism. In particular he wished to counteract Hume's refutation of metaphysics which was based on the division between matters of fact and relations of ideas. The first step in this task is to distinguish between *a priori* and *a posteriori* (empirical) knowledge. A statement is *a priori* when it can't be proven from experience, even though experience may be needed in order for us to know it. On the other hand a statement or principle is knowable *a posteriori* when it can be proven or disproven from experience. Kant recognises that our knowledge starts with experience but that this is not the limit of our knowledge, experience may make knowable to us claims that are not derived from experience. For example a baby needs language (something gained through experience) to develop understanding of abstract or non-empirical concepts.

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The second distinction Kant makes is between analytic and synthetic judgements. To Kant, an analytic judgement is when the predicate contains within it the concept of the subject. Kant uses the example 'all bodies are extended' (b11-b12) as the concept of extension is already contained in that of a body. Another example of this may be 'all bachelors are unmarried men' as it is impossible for the concept of a bachelor to not include within it the predicate of being an unmarried man. To Kant analytic judgements do therefore not extend our knowledge but merely explicate our concepts. A synthetic judgement, on the other hand, is a judgement whose predicate concept is not contained within its subject concept. In other words the predicate that it connects with the concept of the subject is not contained within it. The connection between subject and predicate in the analytic sense is 'thought through identity' whereas in the synthetic sense it is 'thought without identity'; the subject and predicate are connected through a synthesis, a connection of two elements that were not previously joined. Kant uses the example all bodies are heavy (B12) to exemplify a synthetic judgement as the concept of weight is not contained within that of a body, this is something we add to it through it experience. Kant argues that the principle of contradiction can therefore be used to determine the truth of analytic judgements but not synthetic ones. For synthetic judgements this principle provides knowledge that they are contradictory and thus cannot be true or non-contradictory and therefore may potentially be true.

However, how does this distinction relate to the necessary *a priori*, and contingent empirical (*a posteriori*) knowledge? To philosophers like Leibniz and Hume all necessary *a priori* judgements must be analytic whereas contingent *a posteriori* judgements must be synthetic. however Kant argues that this is not necessarily true; although all *a posteriori* judgements are indeed synthetic not all necessary *a priori* judgements are analytic. For example, the law of causation 'every event has a cause' is necessary so therefore must be *a priori*, yet it is not analytic as the concept of an event does not contain within it the concept of being an effect. To Kant, metaphysical judgements such as this are therefore *a priori* and synthetic; they cannot be derived purely from logic or experience. Has Kant, therefore, merely led us to Hume's previous conclusion that it is impossible for us to gain metaphysical knowledge? To Kant the answer would be yes if it weren't for the synthetic *a priori* judgements of mathematics and geometry;

judgements not even Hume had rejected. Leibniz had argued that mathematical judgements are true due to the principle of contradiction and they are therefore analytic, for example 'a square has four sides' is true because four sidedness is in the concept of a square, similarly ' $7+5=12$ ' is true in the same way i.e. its truth can be reached via purely logical principles. However, Kant argues 'In all theoretical sciences of reason synthetic *a priori* judgements are contained as principles' thus the concept of ' $7+5$ ' does not contain within it the concept of ' 12 ', we require intuition to show us what 7 added to 5 is equal to. Furthermore the principle of contradiction can only show us that ' $7+5\neq 12$ ' is a contradiction if we add further mathematical (not logical) premises to it. There is, therefore, a form of synthesis that is needed to connect the subject of a particular sum (e.g. ' $7+5$ ') to its predicate (' 12 ') meaning, for Kant, Leibniz's supposition that mathematics can be derived from logic is false. Therefore both Leibniz and Hume's explanations fail to provide an accurate source for our knowledge; they both fail to account for the possibility of synthetic *a priori* judgements thus opening 'the door to demonstrating, against Hume, the possibility of metaphysics'.

What we have seen so far is that the basic task of Kant's *Critique of Pure Reason* was to show how synthetic *a priori* propositions are possible; this was the foundation upon which Kant built his whole transcendental philosophy. However some have argued there are problems with Kant's reasoning. One of these criticisms is concerned with the distinction between analytic and synthetic judgements. Kant defines an analytic statement as 'belongs to the subject as something which is covertly contained, but merely breaking it up into those constituent concepts that have all along been thought in it'; they add 'nothing to the predicate through the concept of the subject'. How is the relation of one concept containing another to be determined? When Kant refers to 'breaking up' the proposition into concepts it seems there is some ambiguity. For example, stating 'the black cat is black' must be analytic as the concepts of 'black' and 'cat' are clearly contained within the 'black cat'. Yet how can the concept of '7' or '5' not be contained by the concept of 12 by this same reasoning? If something being 'covertly contained' is understood in terms of us thinking whether the predicate is either inside or outside the concept of the subject then the difference between analytic and synthetic becomes purely and individual introspective distinction. Does this mean Kant guilty of Psychologism? Does this narrow definition 'covertly contained'

mean judgements can be analytic or synthetic depending on the person? Kant would argue not. To Kant, analytic judgements provide the basis for the way we construct definitions rather than merely presupposing them. He believes there must be 'core elements in concepts' otherwise we would not be able to have knowledge of the content of our concepts. Therefore Kant's idea of concepts is not guilty of psychologism.

Furthermore, Kant has been accused of confusing two different versions of the distinction between analytic and synthetic judgements and it is for this reason that he has come up with the notion of synthetic *a priori* knowledge. According to this argument Kant's concept of the 'analytic' is advancing two different criteria for the same concept. The first is that a judgement is analytic if its truth is determined by the conceptual meanings of the terms involved i.e. 'bachelor' and 'unmarried man'. The second is that its truth is self-evident yet it does not extend our knowledge. These two conceptions of the term differ due to the fact that a judgement could be true conceptually without being self-evidently true i.e. since they require reasoning to make them true. Synthetic *a priori* judgements would thus be analytic by Kant's own reasoning. Gardner states that these may be better described as 'non-obvious analytic judgements'.

The idea of the synthetic *a priori* has also been harshly criticised by the twentieth century logical empiricists such as Herbert Feigl and A.J. Ayer. In 'Logical Empiricism' Feigl states that 'all forms of empiricism agree in repudiating the existence of synthetic *a priori* knowledge' and this is the exact thing that Oliver A. Johnson focuses on in his essay '*Denial of the Synthetic a priori*'. Johnson believes this problem to be 'one of the most important in all of philosophy' and sets to explore whether the classification the empiricist statement 'no synthetic propositions are *a priori*' is itself *a priori* or *a posteriori*. He states that the logical empiricist may argue it is *a posteriori*. This would mean it would be an empirical hypothesis that could be disproved by empirical evidence specifically a synthetic *a priori* statement itself. However would this really disconfirm the statement? He gives the example of the empirical hypothesis 'all swans are white', this hypothesis is disconfirmed as soon as a black (or any non-white) swan is discovered (echoing Hume's problem of induction). However if the statement 'no synthetic propositions are *a priori*' is known *a posteriori* it must be theoretically able to be disconfirmed by sense data, just as the with the swan example. Can we therefore lay down the criteria, as we can

with colours, that would make it possible to empirically discover that a synthetic proposition is also *a priori*? Johnson argues that we can't as the notion of *a priori* cannot be observed. However it could be argued that if there were synthetic *a prioris* they could be observed as easily as a black swan. All that would be necessary would be for someone to write a synthetic *a priori* proposition on a piece of paper and let us look at it. Thus the statement 'no synthetic propositions are *a priori*' is theoretically capable of being proven by *a posteriori* evidence, and is therefore *a posteriori*. However he does go on to say that although a proposition must be expressed empirically for it to be communicated it doesn't mean the two things are the same. The observation of the words on the paper would only disconfirm the proposition 'no synthetic statements are written on paper'. However would the person who wrote the statement on the paper tell us it is synthetic *a priori*? If so would then only hear his voice along with reading the paper. We never observe that either any synthetic proposition is *a priori* or any synthetic *a priori* proposition, we don't observe any proposition at all. He states the reason is that propositions are intrinsically unobservable thus the production of a synthetic *a priori* proposition could not disconfirm 'no synthetic propositions are *a priori*' empirically since a necessary condition of an *a posteriori* proposition is that it be theoretically capable of disconfirmation. The proposition cannot be *a posteriori* because of this reasoning and must be, in conclusion *a priori*. Johnson therefore goes through an interesting method of providing a possible counter argument to Kant's idea, yet reasons that in the end Kant's reasoning is viable enough to provide a solid grounding for the rest of the Critique.

Conclusion

Kant's idea of synthetic *a priori* is hugely significant for his philosophy as a whole. It provides the essential bridge between rationalist and empiricist epistemology and in doing so gives probably the best account for the plausibility of metaphysical knowledge that sceptics like Hume had repudiated. To quote Nietzsche 'it is high time to replace the Kantian question, 'How are synthetic judgments a priori possible?' by another question, 'Why is belief in such judgments necessary?'' Yet contrary to Nietzsche it is my belief that not only is Kant's reasoning necessary, it is one of the most important problems in philosophy, one that I believe Kant solved.

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Nutrition

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NOUN

The process of providing or obtaining the food necessary for health and growth. Human nutrition is a relatively new, biochemically-based science. Although its roots are entrenched in centuries of learning in medicine, the scientific study of food and human requirements began less than 100 years ago. The field of human nutrition is progressing constantly. From geographic epidemiologic studies, it is proceeding to inform a better understanding of individuals and their bioanalytical profiles and it has achieved integration with pharmacology [1].

The rapid progress of molecular biology determined a revolution in human nutrition as in other medical sciences so impressive that can be defined “Copernican”. This revolution led to the birth of a new discipline, i.e., molecular nutrition. Necessity of exploring nutrients’ role and mechanisms of action, interpreting the molecular and cellular basis of individual variations, understanding genotype- environmental interactions, focalizing on relationships between chronic-degenerative diseases and nutritional anamnesis, together brought human nutrition and medicine to research food production optimization for According to the government, so far only about 450 diseases have been recorded in India from tertiary care hospitals that are globally considered as rare diseases. The most commonly reported diseases include Haemophilia, Thalassemia, Sickle-cell Anaemia and Primary Immuno Deficiency in children, autoimmune diseases, Lysosomal storage disorders such as Pompe disease, Hirschsprung disease, Gaucher's disease, Cystic Fibrosis, Hemangiomas and certain forms of muscular dystrophies.

In its draft rare diseases policy 2020, the government has proposed a financial support of up to Rs 15 lakh under the umbrella scheme Rashtriya Arogya Nidhi for those that require a one-time treatment. Justifying the scrapping of earlier corpus, it has said that since resources are “limited”, the policy makers had to make a choice of prioritising certain set of interventions over others. “In resource-constrained settings, it is pertinent to balance competing interests of public health for achieving optimal outcome for the resources

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allocated. The appropriate choice is then to support those interventions that would provide more number of for given

Osteoarthritis

Osteoarthritis is a non-inflammatory degenerative joint disease occurring chiefly in older persons. It is characterized by the degeneration of the articular cartilage, hypertrophy of bone at the margins, and changes in the synovial membrane. It is accompanied by pain and stiffness, particularly after prolonged activity.

Osteoporosis

Osteoporosis is a degenerative disease involving the bones. The condition is characterized by the extremely porous bones. Thus, an individual with osteoporosis has an increased risk of fracture. It commonly affects elderly women. It causes a curved back due to the compression fractures of the backbones.

Human nutrition is a branch of medicine based on foods biochemical interactions with the human body. The phenotypic transition from health to disease status can be attributed to changes in genes and/or protein expression. For this reason, a new discipline has been developed called “-omic science”. In this review, we analyzed the role of “-omics sciences” (nutrigenetics, nutrigenomics, proteomics and metabolomics) in the health status and as possible therapeutic tool in chronic degenerative diseases. In particular, we focused on the role of nutrigenetics and the relationship between eating habits, changes in the DNA sequence and the onset of nutrition-related diseases. Moreover, we examined nutrigenomics and the effect of nutrients on gene expression. We perused the role of proteomics and metabolomics in personalized nutrition. In this scenario, we Human nutrition is a branch of medicine based on foods biochemical interactions with the human body. The phenotypic transition from health to disease status can be attributed to changes in genes and/or protein expression. For this reason, a new

Cancers

Cancers are characterized by a malignant growth of cells (from uncontrolled cell division) that can be invasive (metastasis). There are over a hundred types of cancers in humans/³) Many of them are due to poor lifestyle habits, e.g. tobacco use, poor diet, and lack of physical activities. Other risk factors are exposure to ionizing radiation and environmental pollutants. Infections caused by certain viruses (e.g. Epstein- Barr virus, HIV, hepatitis B virus, hepatitis C virus, human papillomavirus, and *Helicobacter pylori*) may also increase the risk to developing cancer. Cancers are a degenerative

disease because the cancer growth could affect the function of adjacent cells. In the lungs, for instance, a lump could take up space and consequently prevent lung cells to absorb sufficient oxygen. The presence of malignant cells in the lungs could also impair the immune response and thereby increase the risk of acquiring lung infections.

Adding that, “Finally the much awaited policy is out but as usual it has disappointed most of the rare disease community patients mainly those where cost of treatment is high. As expected, govt will only provide 15 Lacs one time financial help for group diseases which have one time cure. It appears that entire policy is drafted to justify that govt cannot provide treatment due to high cost as it is resource constraint country. It admits there is lack of awareness among primary care physicians, lack of adequate screening and diagnostic facilities in India”.

The rapid progress of molecular biology determined a revolution in human nutrition as in other medical sciences so impressive that can be defined “Copernican”. This revolution led to the birth of a new discipline, i.e., molecular nutrition. Necessity of exploring nutrients' role and mechanisms of action, interpreting the molecular and cellular basis of individual variations, understanding genotype- environmental interactions, focalizing on relationships between chronic-degenerative diseases and nutritional anamnesis, together brought human nutrition and medicine to research food production optimization for specific populations given genetical, ethnical, cultural and economical settings.

We will provide a meagre one-time financial assistance of Rs 15 lakh to patients suffering from rare diseases. The decision comes as the government comes up with a new draft policy for the treatment of rare diseases, more than a year after it withdrew the earlier policy that promised an initial corpus fund of Rs 100 crore for the treatment of patients with rare genetic diseases. As an alternate, it has proposed creating a funding mechanism through setting up a digital platform for individuals and corporate donors to contribute to the treatment cost of patients with rare diseases.

discussed and is therefore emphasized in the report. This emphasis is consistent with the trend to consider physical activity alongside the complex of diet, nutrition and health. Some relevant aspects include:

- Energy expenditure through physical activity is an important part of the energy balance equation that determines body weight. A decrease in energy expenditure through decreased physical activity

is likely to be one of the major factors contributing to the global epidemic of overweight and obesity.

- Physical activity has great influence on body composition — on the amount of fat, muscle and bone tissue.
- To a large extent, physical activity and nutrients share the same metabolic pathways and can interact in various ways that influence the risk and pathogenesis of several chronic diseases.
- Cardiovascular fitness and physical activity have been shown to reduce significantly the effects of overweight and obesity on health.
- Physical activity and food intake are both specific and mutually interacting behaviours that are and can be influenced partly by the same measures and policies.
- Lack of physical activity is already a global health hazard and is a prevalent and rapidly increasing problem in both developed and developing countries, particularly among poor people in large cities.

In order to achieve the best results in preventing chronic diseases, the strategies and policies that are applied must fully recognize the essential role of diet, nutrition and physical activity.

This report calls for a shift in the conceptual framework for developing strategies for action, placing nutrition — together with the other principal risk factors for chronic disease, namely, tobacco use and alcohol consumption — at the forefront of public health policies and It is a condition of loss of function of central nervous system and loss of muscle coordination leading to cell death. Degenerative disorders are paralysis,

Parkinson, alzheimers and dementia. Most of the degenerative diseases have not any treatment. These neurodegenerative disease causes are toxins, chemicals, genetic and viruses. Treatment like medication may improve the pain relief and improve mobility. These diseases are mainly associated with metabolic deficiencies and by infectious good health at the molecular and cellular level”. The detailed determination of the **Degenerative disease** is the result of a continuous process based on degenerative cell changes, affecting tissues or organs, which will increasingly deteriorate over time.

In **neurodegenerative diseases**, cells of the central nervous system stop working or die via neurodegeneration. An example of this is Alzheimer's disease. The other two common groups of degenerative diseases are those that affect circulatory system (e.g. coronary artery disease) and neoplastic diseases (e.g. cancers).

Many degenerative diseases exist and some are related to aging. Normal bodily wear or lifestyle choices (such as exercise or eating habits) may worsen degenerative diseases, but this depends on the disease. Sometimes the main or partial cause behind such diseases is genetic.¹³¹ Thus some are clearly hereditary like Huntington's disease.⁴¹ Sometimes the cause is viruses, poisons or other chemicals. The cause may also be unknown.

Impact of diet on health status. The concept of molecular nutritional research has been defined as "the science that studies the effects of nutrients, food and its components, on the whole physiology and on the state of good health at the molecular and cellular level". The detailed determination of the molecular mechanisms underlying the state of health and disease represents a great potential for the promotion of health itself, possibly reducing the incidence of mortality and morbidity.

Risk factors

Aging is one of the common risk factors for many degenerative diseases. It entails diverse biological changes. At the cellular level, a cell is aging when it loses its ability to divide and yet remain metabolically active. At the tissue and organ level, an aged biological structure is one that eventually *wears off*; Their structure and function are no longer as potent as they were when they were *young*. This is often attributed to the genetic changes inside the cell, particularly the shortening of the telomeres. Deterioration over time can occur as a result of telomere degeneration. Consequently, the cell loses its ability to function upon reaching a certain point. When several cells lose their capacity to divide and to function effectively, the body would, therefore, be impaired. Disease manifests as symptoms appear. Apart from natural degenerative changes caused by DNA damage accumulation from aging, the body may also be susceptible when exposed to many stressors, e.g. oxidative stress. Mitochondrial DNA mutations are also an important risk factor a biologyonline.com

Since nutrition plays a fundamental role in the prevention of certain diseases, scientific research has focused its attention on the possibility of developing a nutrition that takes into account the single individual and his/her genotype, in order to improve the impact of diet on health status. The concept of molecular nutritional research has been defined as “the science that studies the effects of nutrients, food and its components, on the whole physiology and on the state of Coronary artery disease.

Coronary artery disease is a condition characterized by the progressive narrowing or the eventual occlusion of the coronary artery. It is the underlying cause of a heart attack. Risk factors are hypertension, smoking, diabetes, lack of physical activities, poor diet, and excessive alcohol.

Macular degeneration

Macular degeneration is a medical condition caused by macular damage. The affected individual may experience blurred vision in the center of the visual field. Over time, the vision worsens and may end up in blindness. Risk factors include genetic factors, poor diet, lack of physical activities, and smoking. sum or money wnuue simuiianeousiy looking at the equity i.e. interventions that benefit poor who cannot afford healthcare are prioritised. Hence any policy on rare diseases needs to be informed by the available scarce resources and the need for their utmost judicious utilization for maximizing the overall health outcomes for the whole of society measured in terms of increase in terms of healthy life years," it said. The draft of the proposed policy has been put up for comments on the health ministry's website. A Joint WHO/FAO Expert Consultation on Diet, Nutrition and the Prevention of Chronic Diseases met in Geneva from 28 January to 1 February 2002. The meeting was opened by Dr D. Yach, Executive Director, Noncommunicable Diseases and Mental Health, WHO, on behalf of the Directors-General of the Food and Agriculture Organization of the United Nations and the World Health Organization. The Consultation followed up the work of a WHO Study Group on Diet, Nutrition and Prevention of Noncommunicable Diseases, which had met in 1989 to make recommendations regarding the prevention of chronic diseases and the reduction of their impact (/). The Consultation recognized that the growing epidemic of chronic disease afflicting both developed and developing countries was related to dietary and lifestyle changes and undertook the task of reviewing the considerable scientific progress that has been made in different areas.

For example, there is better epidemiological evidence for determining certain risk factors, and the results of a number of new controlled clinical trials are now available. The mechanisms of the chronic disease process are clearer, and interventions have been demonstrated to reduce risk.

During the past decade, rapid expansion in a number of relevant scientific fields and, in particular, in the amount of population-based epidemiological evidence has helped to clarify the role of diet in preventing and controlling morbidity and premature mortality resulting from noncommunicable diseases (NCDs). Some of the specific dietary components that increase the probability of occurrence of these diseases in individuals, and interventions to modify their impact, have also been identified. Few government hospitals like AIIMS, MAMC, Sanjay Gandhi Post Graduate Institute of Medical Sciences, Lucknow, Post Graduate Institute of Medical Education and Research, Chandigarh, Centre for DNA Fingerprinting & Diagnostics, Hyderabad and King Edward Medical Hospital, Mumbai are listed to be notified centre of excellence.

With the advancement of -omics techniques, the definition of food has changed since it no longer represents only a source of energy and macronutrient and microelements, but an important factor able to determine the quality of health. Foods, besides complying with their primary function of energy source, will be more and more selected on the basis of bioactive food components. BFC will be

Neurodegenerative diseases represent a major threat to human health. These age dependent disorders are becoming increasingly prevalent, in part because the elderly population has increased in recent

The government has proposed support for undertaking screening and diagnosis amongst high-risk pregnant women as well as amongst suspected cases of rare diseases reporting to government facilities. According to the newly proposed policy, for prenatal diagnosis, tests like Amnio centesis and/or CVS testing would be offered to those pregnant women in whom there is a history of a child born with, a rare disease. Also, for newborns, neonatal screening has been proposed amongst newborns with a family history of a rare disease (with confirmed diagnosis).

A degenerative disease is defined as a disease characterized by the worsening condition due to the deterioration of the function and structure of the affected body part, thus causing disability, mortality, and morbidity, which could be premature? Aging is a

natural phase in life. At the organism level, the body tends to undergo and accumulate changes over time and these changes are usually degenerative. The body degenerates from its former prime condition, especially in terms of speed, efficiency, and repair. Inopportunely, there are also instances when certain individuals undergo degenerative changes prematurely. Over time, these degenerative changes lead to symptoms and disease. Such disease is referred to as degenerative disease. Many of these diseases are associated with aging, genetics, and lifestyle choices. Many of these conditions, too, are incurable and can only be managed to alleviate symptoms.

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Blockades on Excellence Path for Indian Higher Education

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Abstract: There is a need for a mass higher education system for India as an emerging country to reach out to its majority of citizens and develop them as human resources. The population who are financially not capable and cannot access the profit earning private educational institutions are facing the predicament of being lopped off from the mainstream.. Therefore the government supported higher educational institutes are indispensable to serve the goal of inclusiveness. This fact highlights the importance of State Universities in the ambitious trajectory of India's advancement towards the knowledge economy and to achieve public aspiration. Indeed the quest of higher education for human development would require a focused attention on the needs of the majority of the students studying in these universities.

State universities' condition is the major blockade on the path toward striving for excellence. There is a need to understand the problems faced by state universities to grasp the challenges of the higher education sector in India. The ailment of these state universities can be diagnosed through gauging their governance which involves financial and general administration besides academic matters. Generally, state universities have a rigid management structure lacking flexibility or any scope for innovations in teaching, research and extension. This is inimical to the growth of university for achieving relevance and excellence in academic programmes. In addition to this, there is hardly any professionalism in working affairs and decisions are often loaded with political interference. The tools of economics of education through theoretical approach gives some insight to analyse the State universities functioning. This is also inevitable to introspect as under the aegis of New Education Policy 2020, state universities have to prepare and compete with the standard of 'Institute of Eminence' in order to survive.

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Introduction

India, with its newly acquired status of emerging nation, is keen to embark on the path of knowledge economy through realisation of the potential comparative advantage of her human endowments. In the knowledge economy, tertiary education can help economies gain ground on more technologically advanced societies, as graduates are likely to be more aware of and better able to use new technologies. (Canning and Chan, 2006). The concept of the knowledge economy is not new to India. In the historical past also, the country had been involved in creating, disseminating and incorporating its indigenous knowledge base for the country's advancement.

State Public Universities in Higher Education Sector

The Indian higher education sector is also in the state of transition to acquire mass expansion as well as is confronted with the need to sustain a globally competitive economy. However, the preparedness of our nation to face the upcoming challenges in this sector is questionable. The country has vast potential to harness the human resource both in terms of quality and quantity. We already have a large infrastructure base in this sector. It boasts of the third largest higher education system in the world after China and the United States. However in terms of gross enrolment ratio it is still very low at around 10 to 12 percent of its youth in the age cohort of 17-23. The concern for the higher education sector in general, and university governance in particular, is increasingly evident among the various policy making documents of the government of India as evident by the recent reports. (CABE Report, 2005, the National Knowledge Commission, 2008, Chaddha Committee Report, 2008, the 11th Plan, Yashpal Committee Report and various UGC reports). While the government policies can take care of the two stated objectives viz., 'expansion' and 'inclusion', it is the 'excellence' brought through academic administrative measures at each university level which holds significance to make the system vibrant. In fact, 'excellence' is the elusive component in our higher education system. The fault line lies in the vast spread of state universities. The Indian higher education system is mostly dominated by State universities as there are 412 State public Universities and 53 Central Universities, as per the UGC list (as on 04.08.20). About 94 per cent of all students enrolled in colleges and universities run by State governments (Kapur & Mehta, 2017). Although there are 'pockets of excellence' and dozens of good central universities, they cater to

only 6 % of students' cohort (12th Five Year Plan, 2013). Rest of the student community have to look up to these state universities for their career aspirations as they fulfil the criteria of affordability and accessibility, besides, these universities are in the vicinity of their hometowns. While all sweeping reforms and initiatives are mooted over for few central universities and newly established additional 14 central universities and an equal number of national universities, state universities have remained a neglected lot because of the sluggish attitude of their jurisdiction. Engaged with so many political priorities, most of the state governments may not adopt the 'same proactive approach' as of the central agencies and are likely to continue their apathetic attitude towards the state university system. (Hatekar 2009). In this context, Singh (2004) has rightly commented that 'the states are the weakest, though a vital link in the higher education chain'. Thus the Achilles heels of the Indian higher education system lies in the less privileged institutions that are state universities. Altbach(2005) has also conceded that the States rather than the Central Government, which exercise major responsibility for higher education, create a cumbersome structure of higher education. Longback, Altbach(1993) has underlined the vulnerability of the Indian higher education system by making the analogy of a great monolith, with a core of inadequacy, possibly incapable of change, and margined by a rim that has shown significant change and has developed. According to him, "...the better known institutions, comprising the rim, are perhaps capable of taking care of themselves. We will have to concentrate our attention on improving the infrastructure and facilities in the less privileged institutions."

Despite acknowledging the importance of state universities, there is a small amount of literature focused on the functioning and governance of the state universities under the jurisdiction of the state governments. It is easy to look at the situation of Central finances and functioning of a few Central Universities. However, the Central Government is not in the same financial crunch with its greater resource raising capacity. It is the States, with fewer resources, that are finding it difficult to support higher education expenses. Central Universities are flushed with funds to improve their standard and are equipped to meet the challenges of the information economy, whereas the State Universities are longing for funds even to meet the basic requirements. However, given the increasing importance of higher education in the emerging knowledge economy for sustainable development and prosperity it would really be a mistake to overlook

the importance of state universities. We cannot be content with creating the 'pockets of excellence'; indeed we are required to spread quality education to every pocket of the country to build quality human capital from our vast reservoir of human resources. This underlines the importance of state universities for arranging availability and accessibility of higher education to larger masses.

This requires an analysis of how and why the State Universities are languishing for want of funds and governing reforms.

What Ails State Universities?

A lot of reform measures in higher education can be carried out successfully only on the back of a robust university governing system to rejuvenate the ailing sector of human resource development. This refers to the governance of the university system in India which basically involves the financing and delivery issues within the stipulated rules and regulation. University governance cannot be simply regarded as one of the systems of administration and management of education. It involves various agents and their interactions. In a broader sense it involves the formal and informal processes by which policies are formulated, priorities are identified and accordingly resources are allocated; reforms get implemented and monitored. As Birubbaum (1988) writes 'governance refers to the structures and processes through which institutional participants interact with and influence each other and communicate with the larger environment'. Education provision gets influenced by wider governance conditions. The university system consists of students, teaching, learning and assessment as core elements of its academic work. The service delivery is an issue where the university is relatively autonomous and the problem lies with internal rigidities besides the issues related to university financing. Three units are involved in the delivery of service namely the vice-chancellor as a leader, teachers and students. The efficiency of the delivery system depends on the cooperation of these three units. Thus delivery of the services along with smooth financing are the significant issues of university governance whose efficacy is strong enough to bring a paradigm shift in the system.

Issues of Financing

University governance largely runs on the wheels of smooth financing of the needs of the institutional setup. Generous funding by the government lubricates the wheel of the system. Thus it decides a lot about efficient university governance.

Nonetheless financing of higher education has always been a major concern in the higher education sector of India especially after the adoption of structural adjustment policies since 1991. These reform measures put restraints on fiscal deficit and thus controlling the purse strings of the government to brace up the economy to compete in the global market. The purpose was to persuade the government to reduce the quantum of subsidies through cost recovery and cost sharing. In general, it greatly affected the mode of financing of the social services including education, but higher education faced the impact in particular.

The CAME Report (2005) concedes to the fact of declining expenditure and its ramification over the quality of higher education sector; as it states, "The most serious casualty of this decline in expenditure on higher education has been the quality of education, as investment in those inputs that have stronger relationship with quality, such as research is reduced. The reduction in expenditure on education first results in the falling investment in books and journals in the libraries, consumable material in the laboratories, infrastructure and other quality improvement programmes in colleges and universities."

Srivastava (2007) also observes the declining trend of government allocation over education overhead as "...the share of higher education spending came down from 12.2 percent during 1982 to 1992 to 11.4 percent for the states in total expenditure on education. While for the Centre, it fell down drastically from 36.2 to 23.3 percent for the same period."

Tilak (2004) explains the outcome, "There were steep cuts in budget allocations for libraries, scholarships, faculty improvement programmes, etc. Serious effects on the quality of higher education are also widely felt."

Chandrashekhar and Ghosh (2005) comment that low capital expenditure is casting a significant impact on the education system, which is already marred by the large physical infrastructure gaps in the country. The lack of adequate financing has been most visible in the case of state universities because of lesser devolution to state from the Central Government kitty.

Central Universities are very few in numbers and their financing is entirely met by the Central Government which is resource rich compared to the State governments. However, the stringent financial complication adversely affected the whole higher education sector in the country as the bulk of the student population

pursuing higher education go to the state universities. Large fund availability gives the greater leeway to the university administration to improve physical and academic infrastructure. This fact holds great significance since it enhances the quality and thus prestige of the institution. Probably, it may be one of the reasons for state universities lagging behind the central universities.

A majority of state universities are grappling with loads of problems, adverse circumstances like unfilled posts in both teaching and non-teaching, liabilities of bureaucratic and political interference, outdated pedagogical methods, anarchy in financing procedures for securing and utilising research funds along with other lacunae. (Hatekar 2009, Altbach 2005; Singh 2004; Kulandaiswamy 2003; Powar 1995, Pinto 1995).

The outcome is the half starved, inadequately equipped inefficient functioning of existing state universities. Since States share the major responsibility for providing higher education, their financial situation must have greater bearings on this sector. Given the tight fiscal situation of the states there has been a gradual curtailment in expenditure on higher education.

Issue of Delivery of Services:

While financing determines the input of services, the delivery of higher education services by the university relates to the final output of the university. The financing and delivery of services are interlinked. If the university is to face financial constraint, it is bound to affect the delivery mechanism adversely. If delivery of services is not efficient then the inference can be drawn that the whole university governance is at fault. Thus this issue is paramount in the university governance as satisfactory delivery of educational services to the society is the major reason for existence of the university system. Delivery of higher education services of university is largely affected by the inefficient governance, political interference and is characterised by built-in inflexibility even in the daily administrative routine. Procrastination in decision making process, lack of autonomy, cumbersome and drudgery of paperwork, time lags in approval and execution of expenditure of overheads, practice of making ad-hoc rules, sudden and prolonged agitations by staff or teachers. This also happens because there is virtually an absence of motivation and incentive factors from academia. Teachers are facing financial crisis because of delayed salary payments, ad-hoc teachers lack the drive to inspire students and add to this no scholarship system exists to encourage students to take their studies earnestly.

Some of the delivery problems plaguing the university governance are ‘loose coupling’ among various schools, departments, libraries and laboratories. This structure is prone to disorder and inefficiency. The issues at stake are autonomy versus accountability, academic freedom versus cost-centred management, contract job versus tenure jobs, quantity versus quality, input versus output, new corporatism versus economic solidarity, etc. The delivery system is a one way process which puts a premium on rote learning rather than building analytical understanding. There is more emphasis on curriculum and course structures than the enthusing pedagogical activities, The role of experience in creating knowledge gets neglected and students are goaded to give correct answers’ in the ‘teacher-centric’ and ‘text-book-centric’ system. As a result universities underperform due to lack of professionalism and too much political interference. In general, lack of incentives for constant good work or lack of fear of losing the job for poor performance has resulted in inertia, apathy and ‘politicisation of academia’. Many college teachers indulge into ‘shadow education’ conducted through ‘private coaching classes’. Some indulge into private business during free time while others indulge in trade unionism (Kulandaiswamy 2003).

This kind of delivery system stifles the curiosity and inquisitiveness of students and they become indifferent to their study and courses. Altbach (2005) throws light on the inefficiency of the system by stating that, “India's colleges and universities, with just a few exceptions, have become large, under-funded, ungovernable institutions. At many of them, politics has intruded into campus life, influencing academic appointments and decisions across levels. Under-investment in libraries, information technology, laboratories, and classrooms makes it very difficult to provide top-quality instruction or engage in cutting-edge research. The rise in the number of part-time teachers and the freeze on new full-time appointments in many places have affected morale in the academic profession. The lack of accountability means that teaching and research performance is seldom measured. The system provides few incentives to perform. Bureaucratic inertia hampers change. Student unrest and occasional faculty agitation disrupt operations. Nevertheless, with a semblance of normality, faculty administrators are able to provide teaching, coordinate examinations, and award degrees.”

Beteille (2005) and Shah (2005) have also figured out the shortcomings of the structure of the delivery system because of the affiliating system and reckless expansion of the institutions of higher

learning. Thus there are lots of aspects involving delivery of higher education services which need to be worked on to ensure efficiency in governance.

Theoretical Explanation of the Situation through Economics of Education

In recent literature of university functioning analyses, critical attention has been given to the internal processes of decision making involved in the effective governance structure of universities. Recent papers that analyzed university governance include Brennan and Tollison (1980), Brown (1997), Mc Cormick and Meiners (1998), Meiners and Staaf (1995), Tuckman and Chang (1990), James (1990), and Manne(1978), Garvin (1980). In these investigations, the basic economic principle of self-interested behaviour of individuals has been applied to explain institutional decisions as reflecting at the first level the relative influence of the members of the governing boards, administrators, faculty, students, and alumni. At a deeper level, the analyses have focused on the personal utility functions that define the motives of the individuals in each group, in conjunction with the incentives provided and constraints imposed by universities' internal institutional structures and external economic environments in which they function.

Buchanan and Devletoglou (1970) asserted that universities' behavioural tendencies could be explained through application of basic economic theory. An analysis of institutional behaviour as shaped by the responses of individuals to incentives and penalties provided by institutional structures, the distribution of exclusion rights, and competitive pressures or lack thereof) would reveal that institutional structure stagnation was the normal state of modern universities. The alleged failures of universities were in the nature of market failures of the institutional system to achieve allocative efficiency. The institutional system of university education predictably failed to provide quantity and quality, and variety of output in response to the preferences of those who consumed (or were willing to pay to consume) those outputs.

They build a conceptual model of the institutional system of modern universities that had evolved over the centuries and the behavioural characteristics of those who finance, who consume, and who produce university services. Within this framework, the model explained what will be taught, to whom, and how will reflect the preferences of those who produce- the faculties and administrators- rather than the references of those who consume (students or

potential students) or the taxpayers who finance universities' operations. The universities in this model were publicly funded institutions, with governments imposing the ultimate economic constraints. The decision makers within universities are utility-maximizers who respond to the various incentives and punishments that universities place before them.

In the prevailing anarchic academic environment of the state university when democracy, transparency and respect for the rule of law are weak, accountability and participation suffer. Public Choice Theory is apt for examining the internal conflicts among different agents of universities. 'Public Choice theory is about the different *incentives* and processes that operate when goods are sought through political means rather than through purely economic means.' Since education cannot be treated as a commodity nor it can be made available through a client-agency relationship. (Tilak 2010, Chattopadhyay 2009). Imparting education is beyond the narrow sense of the market. Teaching and learning process involve so many humane values. Nonetheless, contradictions and ambiguity are also prevalent in this noble process. Because of globalisation and increasingly competitive pressures, graduate attributes and outcomes are asked to be specified and accounted for. The Public Choice Approach provides the tools to examine the individual behaviour. Regarding rational individuals, their behaviour gets driven by the goal of utility maximisation based on their own self interest. Here the conflict arises among agents as each individual tends to seek maximising one's interest. However, it is a question to explore how a student with lesser options due to financial incapacities can make an informed and rational decision to maximise the benefits from university.

Conclusion

No denying the fact that higher education adds value to human capital to make it more productive and raise resources for development. However, it should not be at the cost of increased inequality. The expenditure on higher education should be seen with the impact of positive externalities in a country. The expenditure incurred on acquiring higher education to increase the future income of a person is termed as an investment to build the human capital. Human capital is the outcome of human resource development, which is a process of increasing the knowledge, the skills, and the capacities of all the people in a society. It involves large expenses with a long gestation period of gestation to bring forth its benefits.

However, provision of higher education leads to several positive outcomes. In the era of changing dynamics of the economic world, the quality and skills of human capital are the ultimate factors that determine the pace of development and prosperity of economies. Higher education is an agent that prepares the economy to face the challenges of the advancing world. The crucial problem is to devise the ways in which the diverse and often conflicting preferences of self-interested individuals get expressed and collated when decisions are made collectively to have an efficient governance at state universities. State universities are the accessible means to a large mass of the country which stands to the value of inclusiveness and social mobility and therefore survival of state universities is crucial to be shaped up under the New Education Policy 2020.

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Regional Imbalances in Privatisation of Higher Education in India

*Ms Sarah Mujeeb**

The present paper examines the broad contours and in-depth analysis of regional imbalances in higher education across states in India through the lens of privatisation. The dynamics of privatisation of higher education occur in varying degrees across states. Privatisation of higher education, i.e. presence of private sector in higher education / private colleges imparting higher education reflects the demand-supply gap in higher education. While there is insatiable demand for higher education, supply is constrained from the government side, may be due to fiscal stress / less priority assigned to education / higher education sector. Host of factors are intertwined in their role in explaining the trends of inequalities across states for attracting the private sector in higher education. It is possible that even with high per capita income, states' expenditure on higher education does not match with the former and there is a tendency to bring in / encourage private colleges in higher education. The question to examine is what explains varying degrees of privatisation of higher education across states. The key findings of the paper on the basis of plots, correlations and regression analysis reveal that share of private colleges in higher education is higher in states with higher demand. Greater degree of privatisation of higher education is found in states with high fiscal stress. Purchasing power of people, i.e. per capita income across states positively explains the presence of private sector in higher education. Interestingly, the paper also finds that private colleges are increasing despite the growth of government colleges. Most importantly, paper establishes a mutually reinforcing relationship between privatisation of higher education and fiscal stress, controlling for per capita income.

Keyword: Higher Education, privatisation, income, regional imbalances, states, fiscal stress, per capita income

Overview

Higher Education covers all post secondary education beyond class twelve, with three levels of qualifications: Bachelor's or undergraduate programmes, Master's programmes, and Pre doctoral

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and doctoral programmes. These are provided by the universities (which award their own degrees) and colleges (which award degrees through the university with which they are affiliated). Also, there are open universities that offer distance education programmes. On account of the constitutional responsibility for education, both the national parliament and State legislatures can authorise the establishment of universities (whether public or private) (OBHE, 2007).

Higher education in India is largest in terms of number of institutions and the third largest in terms of enrolment (after China and the United States), but the system is fragmented, as in, at one hand we have very high enrolment in some institutions and very low enrolment in others, then there is a wide gap between the institutions in terms of their quality, staff, infrastructure, etc. Moreover, many (around two-third) do not even satisfy the minimum norms of the UGC.

The evolution of higher education in India demonstrates an example of uneven development. The number of higher education institutions and that of gross enrolment ratio (GER) varies across states. This leads to uneven distribution of higher education opportunities to the population of the country. The ever growing presence of private sector in higher education, hereafter referred to as privatisation of higher education, has accentuated regional inequalities. Regional imbalances or to say state disparities in terms of GER are seen to be closely linked with the distribution of private colleges in higher education across states in India. Many states have witnessed proliferation of private unaided colleges and therefore growth in enrolment figures. States with high density of government or aided private colleges are expected to have less concentration of private unaided colleges. There is, therefore, a need for planning for establishing higher education institutions (CPRHE, Policy Brief 1, 2017).

Since education has remained the concurrent responsibility of state governments, significant growth of private higher education institutions is witnessed, especially in the southern and western parts of India that had the advantage of English language as the medium of instructions at school level. Further, the levels of fiscal stress have burdened the state governments, suffocating them of resources to be allocated for higher education. The governments have allowed the private sector to establish self-financing institutions to meet the increasing demand for higher education for specific courses.

Nature of Higher Education and Growing Privatisation of Higher Education

Data from various reports of All India Survey of Higher Education indicate that higher education has registered notable growth in terms of its institutional capacity. The number of universities has increased from 642 in 2011-12 to 933 in 2018-19, the number of colleges has also shown impressive growth. Privately managed universities accounted for 29% of the total Higher Education Institutes (HEI) in India in 2010-11 and 40% as on 2018-19. However, in terms of growth in absolute numbers of universities in private sector, there is a jump of 122% in 2018-19 as compared to 2010-11.

	Government		Private Aided		Private Unaided	
Years	% Number	% Enrolment	% Number	% Enrolment	% Number	% Enrolment
2010-11	26.9	39.2	14.2	23.8	59	37
2015-16	22.4	33	13.8	21.4	63.8	45.6
2018-19	22.2	33.6	13.5	21.2	64.6	45.2
Note: Only affiliated and constituent institutions of Central and State Public Universities have been counted as colleges, excluding Constituent units of deemed/private universities, Off-campus centers and Recognized centers.						
Source: Compiled by the author using various reports from Ministry of Education						

Professional courses have been playing an essential role in the Indian professional higher education in terms of more assured future benefits to the recipients than the general courses. Since the demand has remained high, suppliers have found a crucial area where higher fees can be charged from the consumers in lieu of expected higher returns. Private sector is expected to figure significantly in all such fields where profit incentives are high and market rules apply. It is, therefore, equally important to examine which states have seen high or low growth in professional colleges over time. Before the thesis examines this vital aspect, analysis of specialisation wise number of both universities and colleges on all India basis as per the latest period, 2018-19 suggests that professional courses have seen a greater increase in number of universities and colleges over time on an all India basis.

The proportion of allocation to higher education out of total budget has not changed much since 2007-08. The highest percentage of allocation since 2007-08 was in 2017-18 when the government spent 1.6% of the budget on higher education. The lowest proportion of allocation was 1.3% (Rs 23152.5 crore) in 2014-15. Government allocation for higher education increased by 0.4% from Rs 34,862.5 crore in 2017-18 to Rs 35,010.3 crore in 2018-19, but, the proportion of the allocation to the total budget fell in the period – from 1.6%, by 0.19 percentage points, to 1.4%. Within the higher education budget, the government reduced grants for central universities from Rs 7,261.4 crore in 2017-18 to Rs 6,445.2 crore in 2018-19. Support for IITs also fell from Rs 7,503.5 crore in 2017-18 to Rs 5,613 crore.

Balanced Regional Development Perspective in Higher Education Policies

According to Kothari Commission Report (1964-66, p. 208), “The development of educational facilities in different parts of the country has been very uneven and one of the important objectives of educational policy should be to strive to reduce the existing imbalances to the minimum....The programmes for the reduction of regional imbalances in educational development will have to be pursued side by side with the wider programmes for removing imbalances in the socio-economic development...”.

National Policy on Education (1986) translated the vision of Radhakrishnan Commission (1948-49) and Kothari Commission (1964-66) stressing on the crucial aspects of greater and equal access to higher education.

The Eleventh Five Year Plan (2007-2012) made observations on considerable inter-state variations in the level of higher education and also on the decline in the growth of government and government aided colleges, given the resource constraint of the state governments. It stated that the decline in the growth needs to be arrested to increase the access of students and that an inter-state imbalance in the number of colleges needs to be reduced to the minimum. The

Twelfth Five Year Plan (2012-17) noted the strategic shift in the manner in which state universities and colleges, which account for 40% enrolment, will be funded and supported by the Central Government. Specifically, the Plan mentioned, “In place of central funds directly or via the UGC for individual universities and colleges across different states, central funding would be done for the states higher education system as a whole. This is essential for four reasons. First, the circumstances and the level of development of higher education varies widely across the states. Second, the Indian higher education is now too big for effective planning and coordination, State higher education systems are more manageable units. Third, it is seen that mobility of students across the States is minimal except for top-tier institutions. Finally, limited central funding could be strategically used as a powerful tool for change in chosen matters and central funding could stimulate competition between states”.

In view of the imbalances and gaps in higher education – regional, gender, caste and distortions across public vs. private, professional vs. general, etc, a need for a new scheme was felt. Consequently, Rashtriya Uchchatar Shiksha Abhiyan (RUSA), a centrally sponsored scheme was launched in 2013 to provide strategic funding to eligible state Higher Educational Institutions.

The New Education Policy 2020, among the many fundamental guiding principles for education, stresses upon “full equity and inclusion as the cornerstone of all educational decisions to ensure that all students are able to thrive in the education system and also that of substantial investment in a strong, vibrant public education system as well as the encouragement and facilitation of true philanthropic private and community participation” (National Education Policy, 2020). The NEP 2020 highlights how the implementation of previous policies on education has focused largely on issues of access and equity. The unfinished agenda of the National Policy on Education 1986, modified in 1992 (NPE 1986/92), is addressed in this Policy. While the NEP 2020 acknowledges the

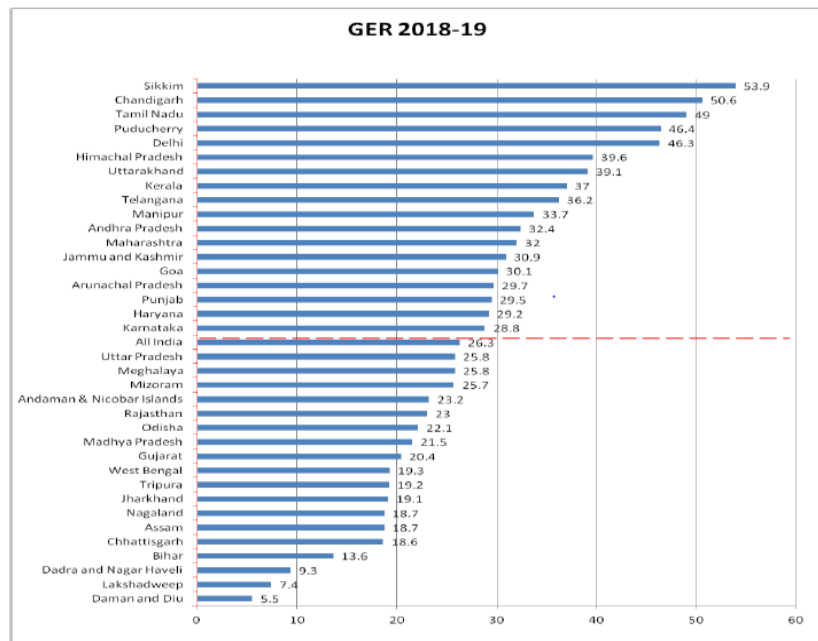
importance of equity, inclusion and quality in higher education, it has laid down seemingly contradicting actions required to achieve the above with the focus on private sector.

While it is seen that balanced regional development perspective and the issues of equitable access to higher education across social groups and gender have been given due attention in policy and plan documents, growing trends of privatisation of higher education bring up a vicious cycle of accentuation of regional imbalances in higher education.

Regional Imbalances in Expansion, Inclusion & Quality in Higher Education

The already existing regional inequalities across states in terms of variations in Gross Enrolment Ratio (GER), as seen from graph below, calls for in-depth analysis of state specific insights. As per the latest GER (2018-19) of the States, variations can easily be seen from the following:

Graph 1: Variations in GER across States

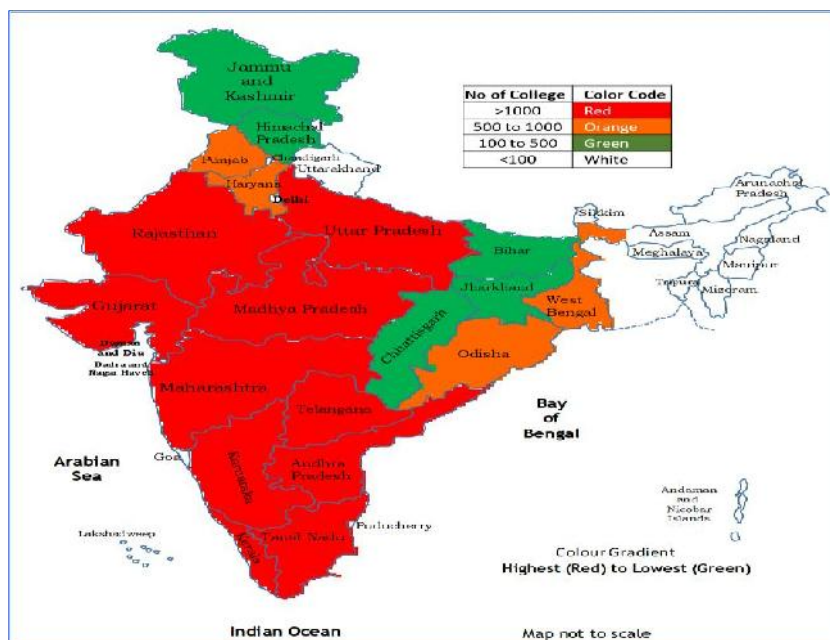


Source: AISHE Report 2018-19

States / UTs like Sikkim, Chandigarh, Tamil Nadu,, Puducherry, Delhi, Himachal Pradesh, Uttarakhand, Kerala,

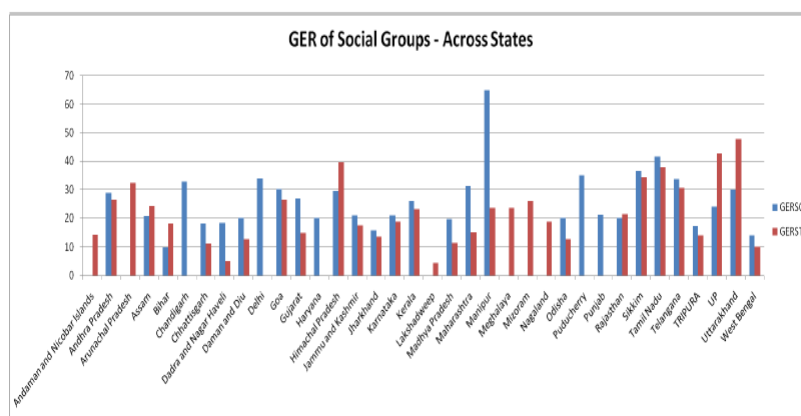
Telangana etc have GER more than all India while Uttar Pradesh, Meghalaya, Mizoram, Andaman & Nicobar Islands, Rajasthan, Bihar etc, have less than All India GER. Such wide variations call for deeper state/UT specific insight in the higher education paradigm.

Graph 2: State wise Variation in Number of Private Colleges of HE



Source: AISHE report 2018-19

Graph 3: State wise Variations in GER of Social Groups

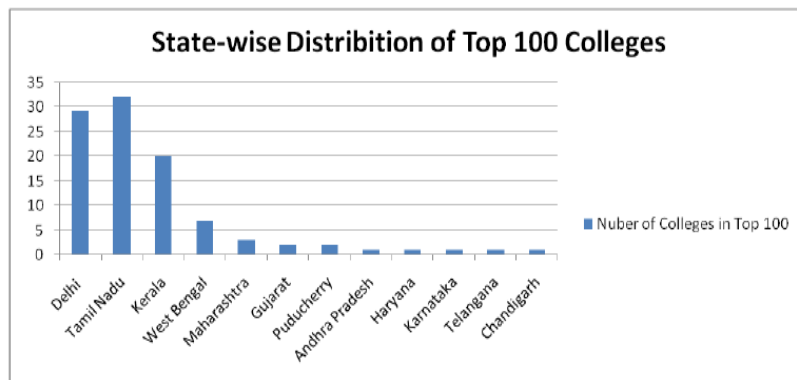


Source: AISHE report 2018-19

Across social groups, states variation in GER is evident as per the data in Graph 5 above. States like Manipur, Tamil Nadu, Sikkim, Puducherry, Delhi, Telangana, Chandigarh, Maharashtra, Goa, Uttarakhand have GER of SC higher than 30 and enrolment of SC is lower than 20 in case of Madhya Pradesh, Dadra and Nagar Haveli, Chhattisgarh, Bihar, TRIPURA, Jharkhand, West Bengal and Bihar.

For ST group, it is observed that GER of ST is more than 30 in case of states like Uttarakhand, UP, Himachal Pradesh, Tamil Nadu, Sikkim, Arunachal Pradesh and Telangana and lower in case of states like Odisha, Madhya Pradesh, Chhattisgarh and West Bengal.

Graph 4: Variations in Quality Higher Education Colleges



Source: NIRF 2020 India Rankings, Ministry of Education

Analysis and Results

In case of high income states, i.e. states with per capita income greater than rupees 150000, per capita income is positively related with demand for higher education and also revenue expenditure on higher education. Privatisation of higher education as captured by share of private colleges in total colleges is positively explained with fiscal stress. Higher the fiscal stress, greater is the share of private colleges in higher education. Surprisingly, share of private colleges is negatively explained by demand for higher education implying privatisation occurs in anticipation of cost recovery from few good quality higher education colleges.

In case of middle income states, i.e. states with per capita income between rupees 100000-150000, it is established that higher the per capita income, greater is the share of private colleges in

higher education. However, share of private colleges is found to be negatively related with fiscal stress and demand for higher education. This implies income drives privatisation and so does anticipation of cost recovery from select few. Privatisation is happening even with fall in revenue deficit. This supports the state's policy or legislation to encourage private sector in higher education.

In case of low income states, i.e. states with per capita income less than rupees 100000, greater privatisation implies that low quality higher education colleges exist in these states as cost recovery is not possible. In such a scenario, compromise on quality is expected.

Conclusion

Share of private colleges in higher education is higher in states with higher demand. Greater degree of privatisation of higher education is found in states with high fiscal stress. Purchasing power of people, i.e. per capita income across states positively explains the presence of private sector in higher education. Interestingly, the paper also finds that private colleges are increasing despite the growth of government colleges. Most importantly, paper establishes a mutually reinforcing relationship between privatisation of higher education and fiscal stress, controlling for per capita income. Lower income states exhibit greater presence of private colleges in higher education which highlights the issues of quality in higher education as cost recovery is not possible in these states.

Class Mobility in Contemporary Spoken English

*Dr. Nand Gopal **

Subaltern classes have always had to struggle to gain significance in the mainstream society. They are usually not bound by rules or etiquette and are hence seen as transgressive, which is why they are also enticing to the youth of the mainstream society. This is how cultural amalgamation gets facilitated through newer generations. Cultural amalgamation also requires upward class mobility of lower classes at least in stature, if not financially. One of the more common signifiers of class mobility is language. I shall study how contemporary spoken English has depicted a history of cultural appropriation and subsequent acceptance. I shall also try to depict how linguistic appropriation has been commensurate with social amalgamation. Many of my observations will be on the ghetto culture of urban America, which has contributed significantly to the pop culture of the 21st century. To begin with, I will look at the changing trends in contemporary spoken English and attempt to highlight some of their roots in formerly subaltern English. I shall take the examples of some words and phrases that are typical to contemporary English and trace their etymological roots.

For instance, the word, 'Thang' is a non-standard spelling of the word 'thing' to represent the pronunciation of people typically belonging to the subaltern ghettos of the United States of America. Similarly, 'Bling', a word used to denote something ostentatious and showy was popularised by the hip-hop culture of the American subaltern classes. It is now used widely and is not restricted to any English speaking community. Another word that comes to mind is 'Phat', which is also a non-conventional spelling of the word, 'fat' and is used to describe the object approvingly. This word was also popularised in the 1970s and the 1980s by the ghetto culture of America.

There are several words that represent the pronunciation of social classes. One such example is 'bruh', a word that symbolises the typical pronunciation of the socially downtrodden classes. This word is commonly used to address someone as a brother. 'Lit' was a

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slang used in the early 20th century to denote intoxication. However, its meaning changed over time from intoxication to excitement. This also shows how substance abuse, which was commonly associated with subaltern classes gained more tolerance in the mainstream society. This form of acceptance is another means of upward class mobility.

Social amalgamation leads to the rise of a new social upper class. Conservatism in newer social settings is scorned upon and sometimes forms the new subaltern class. This is mostly because of its inability to keep up with the trends of the former subaltern classes which rise in social hierarchy simply because they endorse transgression and liberalism through non conformity. This often appeals to the higher classes as transgression offers several perks too. The first and foremost being informality with regulations. Socially privileged classes have often had the propensity to appropriate comparatively underprivileged classes without much restraint. It often comes across as unethical, but it also aids social mobility tremendously. Appropriation by privileged classes requires them to embrace their superiority by adopting some features of socially downtrodden classes, without necessarily having to adopt the hardships of subaltern cultures. This 'culture vulture' instinct is highly controversial, but it is also an important step in paving the way for social amalgamation as it breaks social barriers between classes.

One can also consider the class mobility of linguistic subaltern classes in the English speaking world. Several words have been adopted by native English speakers that originally belong to other languages. Many words have been borrowed from different European languages, most notably, French. Words such as 'vis-à-vis', 'ad hoc' and 'rendezvous', which were originally French words have found a place in English. However, their adoption can also be justified as they have the similar etymological roots.

There are other languages that do not share recent etymological roots with the English language, whose words have been commonly adopted in English. For instance, words like 'Guru', 'Coolie' and 'Pyjamas' were borrowed from Hindi and Urdu during the colonial era. These communities, however have seldom been integrated with the colonisers. Social mobility requires more than appropriation by the upper classes. Appropriation that only seeks to exoticize and purposely disparage subaltern cultures doesn't serve the

purpose of social mobility. Instead, it creates a larger social barrier through indignity.

This, however hasn't been the case with the American subaltern cultures. They have definitely made their mark on the mainstream popular culture through lifestyle, language, fashion and music, among several other factors. A lot of Hip Hop and rap music originated in the ghettos and became a medium for subaltern classes to voice their opinions and grievances. This music transcended social boundaries and became a means of transgression to the privileged classes. It possessed a notable appeal to the youth by the virtue of being rebellious and also because it was a new candid form of expression.

Class difference has also dwindled through fashion. Most of the contemporary street fashion has been fashioned around that of the ghettos. What used to be comfort wear for the economically downtrodden classes is now high fashion for the Generation Z. All these factors symbolise a sizable change in lifestyle- from one bound by stringent social rules to one driven by convenience and comfort.

Language has also signified upward social mobility to a large extent. Most of the words I have highlighted are found quite ubiquitously and are not restricted to any linguistic trend of subaltern groups. I have also established how many of these words were popularised by socially and economically downtrodden groups and are now an integral part of contemporary English.

It is an obvious fact that associated with the organization of particular social groups are distinct forms of spoken language. Linguistic differences, other than dialect, occur in the normal social environment and status groups may be distinguished by their forms of speech. This difference is most marked where the gap between the socio-economic levels is very great. It has been diagnosed that the measurable inter-status differences in language facility result from entirely different modes of speech found within the various socio-economic classes. Distinct forms of language use arise because the organization of the social strata is such that different emphases are placed on language potential. The different forms of language-use progressively orient the speakers to distinct and different types of relationships to objects and persons. At the same time we also understand that when people and their cultures come into contact, they influence each other in many invisible ways. They inevitably influence each other's language, both in terms of vocabulary and grammatical structures. In cases of High Contact, one normally

observes morphological simplification or koineization (Trudgill 1989). Conversely, “complication” accompanies “low contact” or peripheralization of a dialect. (Andersen 1988) Linguistic interaction by way of loss and gain of features of the encountering dialects is something that does not need much elaboration. What is interesting, however, is the assimilation of peripheral class specific vocabulary into the language of the upper classes by the younger speakers as a mark of defiance. Words that belong to the class that is de-recognised socially, slowly become markers of “hip” fashion for the very class that rejected its original users. If language be nothing but a tool of communication it does communicate evolving matrices of identity for its users. Fashion and trends (in language) do not only move in descending order, they also see an upward ascent. Upward mobility of language has a predictable yet unique trajectory, different from the one that upwardly mobile people carve for themselves when they jump classes. It follows a more youthful and transgressive route than the sober bartering at the mature hands of its users.

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The Sentiment of Parental Love in the Financial Expert

*Dr. Kshama Gupta**

Margayya is very fond of his son; throughout the story, we see his obsessive concern with Balu. In the beginning, the parent's concern can be seen when Balu burnt his finger. Margayya made an outstanding performance when Balu was admitted to the school, and he became secretary of the school for his son's career. He left no stone unturned to see his son well settled in life, but Balu could not pass the S.S.L.C. exam. After a heated argument between father and son, Balu ran away. Somehow Margayya found his missing son in Madras. Balu is brought home and is allowed to do what he likes. In the end, when Margayya has lost everything again, his love for his son and grandson can be seen.

Keywords: Margayya, Parental Love, Balu, Sentiment.

Bharata is the earliest systematic exponent of literary criticism. The credit goes to him for describing Rasa as a theory for the first time. He undoubtedly can be said to be head of Rasa School. His description of Rasa theory is entirely free from philosophical complications. In a very simple manner, he makes it clear just as people get pleasure while relishing the taste of different dishes, in the same way, a person gets pleasure while enjoying the rasa in a work of literature.

The birth of rasa takes place out of the union of determinants (Vibhavas), the Consequents (Anubhavas), and the Transitory Feelings (Vyabhichari Bhavas or Sanchari Bhavas). Here we are discussing the Sentiment of Parental Love in R K Narayan's novel 'The Financial Expert'.

In Bharata's Natya Shastra, there is only a reference of this Rasa. It was Vishvanath who established the Vatsalya Rasa. The dominant emotion of this rasa is a natural love of parents for their children. Children are the objects or Alamban and their actions playing, laughing and jumping, their limited knowledge, their way of speaking, their bravery etc. are the excitants of the parental love or Vatsalya Rasa. Embracing or holding the children, kissing them, and thrill and tears of joy while watching them or thinking about them are

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the consequents of this emotion. Worry, joy, and pride are the transitory feelings.

In the beginning, we are told that Margayya is very fond of his son. He cannot bear to be away from him when he comes home, even for a moment. One day when he came home, he called for his son. He became irritated when the son did not answer his call. He saw the child stooping over the lamp, trying to thrust a piece of paper into the chimney. He felt interested in the child's activity and suppressed the inclination to call him away and warn him. When the piece of paper he was thrusting into the fire burned brightly, he recoiled back at the sudden spurt of fire. But when it burnt out, he drew near the lamp again. And before Margayya could stop him, he touched the metal plate on the top. He let out a shriek. Margayya was beside him in a moment. His wife came rushing to the house with cries of "What is it? What has happened" Then they began to blame one another. Their accusation was interrupted by the howling of the child, whose burnt finger remained unattended. "At this, the mother snatched him up from her husband's arms and hugged him close to her, hurting him more, whereupon he shouted in a new key." ¹

Margayya tried to tear him out of his wife's arms and asked her to bring some ointment. Here Balu is the Object of the Sentiment of Parental Love. His activities like trying to thrust a paper in the chimney and shrinking back at the spurt of fire, then again going near the lamp are the Excitants. The mother's snatching him from the father's arms and hugging him close to her, then the father's tearing him out of his wife's arms are the Consequents.

At night Margayya told his wife

"Do you know - poor boy! I could have prevented Balu from hurting himself. I just stood there and watched. I wanted to see what he would do alone by himself." His wife made a noise of deprecation: "It is as I suspected. You were at the bottom of the whole trouble. I don't know...I don't know...that boy is terribly mischievous..."

She further complained that the boy was quite unmanageable during the afternoons.

"Don't get cantankerous about such a small child," ² said Margayya who disliked all the adverse remarks about his son. He felt a pity that the small boy lying beside him should be so talked about.

Next day the boy refused to be put into a new shirt, refused food, refused to walk and insisted on being carried about by his

mother or father. All the morning, Margayya was engaged in nursing his finger and buying peppermints for him. He refused to go to his mother and wanted to be with his father. The child kept Margayya at home for over an hour beyond his usual time. It was only at mid-day that he could leave for the co-operative bank when the child's attention was engaged in some other thing. It shows Margayya and Meenakshi's concern for their single child. Balu is the Object, his hurting himself by touching the hot metal plate of the lamp is the Excitant. The child's being carried about by his parents is the Consequent. There worry and concern for the child are the Transitory Feelings.

When Balu was admitted to the town Elementary School, Margayya made an excellent performance of it: Balu was taken in a decorated motor with pipes and drums through the market road. Balu sat in a taxi with the top of his head shaved, with diamonds sparkling on his ear lobes and a rose garland round his neck. Margayya walked in front of the car with a few invited citizens.

On that very day, when he admitted Balu to the school, he realized that he should also admit himself to the school for his son's survival.

Within fifteen days of the schooling ceremony, he heard reports that Balu was being caned almost every day, was having his ears twisted by all and sundry, and that even the school peon pushed him about rudely. He loved his son and it seemed to him that the school was thoroughly in the wrong" ³

He went to the school once or twice to rectify the matters but was treated in an offhand manner which angered him. He was full of dreams of taking the future of his son. He wanted his son to go to America or Europe for higher studies. With financial prosperity, he was full of confidence in himself "He could undertake any plan with ease; he could shape his son's future as if it were just so much clay in his hand." ⁴. He imagined that if this school was not in his way, his son might become a great government official or something of the kind. Now he watched for the next election time. Though it meant a lot of expense he did not mind that. "He felt that no expense was too great for a child's future" Being a very busy businessmen, he could not afford the time for such unprofitable work, but "he felt he ought to sacrifice himself for the sake of his son's educational progress."⁵ Therefore, he became the school's secretary for his son's career. After that, asignificant improvement could be seen in Balu's career. Balu is

the Object of the Filial love of Margayya, and his being caned and having his ears twisted at the school being pushed by the school peon are the Excitants.

He engaged Mr. Murti as a home teacher for Balu and also a supervisor for him at school. Margayya was so busy that he could not spare any time for his son. Therefore he wanted another agency to protect his son's interests at school. He boasted to his friends and relatives whenever he found a chance:

"Balu is just thirteen, you know, and in two years...." He gloated over a vision of his son passing into a college. He would give him a separate study in the new house he was planning to build in New Extension. He would buy table lamps with green shades; they said that a green shade was good for the eyes. He would send him to Albert Mission College, although it was at the other end of the town, far away from New Extension. He would buy him a car. People would look at him and say, "Well, there goes Margayya's son. Lucky fellows, these sons of businessmen" ⁶

A small room in the house was converted into a study for Balu. Every morning he inspected the room to see that his son had learned civilized ways. He had secured a small framed picture of the Goddess Saraswati, the Goddess of Learning and Enlightenment, and hung it in the study. He asked his son to pray and prostrate before the Goddess regularly to become a learned man.

Balu is the Object, and Margayya's concern for his son's future is the Excitant. His pride in boasting about the future of Balu is the Transitory Feeling.

Margayya asked the home teacher of the boy to thrash him if he was getting out of hand. As a general philosophy, he added, "No boy who has not been thrashed has come to any good." ⁷Explaining his busyness, he asked the teacher not to take his eye off the boy. When the teacher left, Margayya's wife complained about why he always spoke: "thrash, thrash" of the child. Margayya replied, "'It is just a formality with teachers, that is all. It keeps them in trim. After all, the fellow takes ten rupees a month, and he must keep himself alert, but he dare not even touch our little darling. I would strike off that miserable teacher's head.'"⁸

Next to the subject of money, the greatest burden on his mind was his son. The boy had failed the matriculation exam twice. It embittered Margayya very much. Balu was appearing in the exam for

the third time. Margayya had engaged three home tutors at excellent salaries. Nutritive food was given to him during his examination. He bought a lot of fruit and compelled his wife to prepare special food saying, "The poor boy is preparing for his examination. He must have enough stamina to stand the strain." He was so obsessed with the thought of his son's examination that he forbade his wife to speak loudly at home. "Have you no consideration for the young man who is studying?"⁹

He took a lot of trouble for the sake of Balu during examination days. He accompanied the boy to the examination hall in Albert College. Before parting from him at the sounding of the bell, he always advised him: "Don't get frightened; write calmly and fearlessly....and don't come away before it is time."¹⁰ But all this was useless because the boy spent only half an hour in the examination hall scrawling fantastic designs on his answer book and then came out. His father had left with him a lot of cash because of the trying times he was going through. So he went to a nearby restaurant and ate everything available there. He bought a packet of cigarettes, went to the bank of the river behind the college, smoked the entire packet, dozed for a while, and returned home at five in the evening.

His mother put before him milk and fruit and the special edibles she had made to sustain him in his ordeal. He made a wry face and said, "Take it away; I cannot eat anything."

At this, she made many sounds of sympathy and said that he must get over the strain of feeding himself properly.¹¹

Balu is the Object, and his appearing in the exam is the Excitants, and the concern of the parents for their son is the Transitory Feeling.

Margayya was busy with money all day, but a corner of his mind was always preoccupied with the examination. "Oh god, please enlighten my son's mind so that he may answer and get good marks."¹² He prayed secretly. All his hopes were chilled when the result came out. He was furious. He felt like striking his son but restrained himself, for the son was not a small boy now. He was a few inches taller than the father. Checking himself, he only could say, "Every little idiot has passed his S.S.L.C. exam. Are you such a complete fool?"¹³

Due to excessive love, Meenakshi kept many things related to Balu, secret. She never disclosed such things to her husband because she did not like to set him up against Balu. She knew that Balu smoked as his lips were black with cigarettes, and he often

smelt of them when he came home. She understood that maintaining silence was the best way to attain some peace in life.

Balu is the Object, and his love is the Excitant of the Sentiment of Filial Love of Margayya and Meenakshi. Their worry, attachment, and patience are the Transitory Feelings.

Margayya found missing Balu in Madras in a theatre. He observed that the "boy wore a dirty dhoti, his cheeks were sunken, he was dark with wandering in the sun, and his hair was uncut"¹⁴ He ran forward with a loud cry, "Is this spectacle my fate? Is it for this I prayed for your birth as my son? What has come over you?" His face was wet with tears".¹⁵

Margayya was grateful to the inspector who helped him trace his son. With tears in his eyes, he said, "You have been like a God to me. Tell me, if there is any way in which I can repay you...."¹⁶ The love and affection of the father who has got back his missing son can be seen in these words of gratitude. Balu is the Object. His dirty dhoti, uncut hair, sunken cheek, and dark complexion are the Excitants. Margayya's running forward with a loud cry and tears is the Consequent.

On their way back home by train, Margayya asked his son many questions. He was curious to know what he had been doing with himself ever since his disappearance from home. But the boy refused to answer anything. He told Margayya that he was happy in Madras and did not want to return home.

"What are you going to do with me? Make me read for exams I suppose?" he asked next.

"You need not go near books: you can do just as you please," said Margayya indulgently. He was filled with love for his son. He felt an indescribable pity as he saw the dirty, greasy dress and the famished appearance the boy had acquired. He became absolutely blind to all the dozen persons packed into the compartment. He hugged his shoulders and whispered: "You eat, rest, and grow fat that is all you are expected to do and take as much money as you like."¹⁷

The boy seemed to accept his father's advice with a hundred percent literalness. He was treated with special consideration as one who had returned from the grave. His mother was an entirely new person now. She looked more youthful with a new flush on her shallow cheeks and with her eyes bright and sparkling. She combed her hair with great care and stuck jasmine strings in it. "She seemed

to feel that she was born anew into the world”¹⁸ She spoke light-heartedly with trembling joy in her voice.

“This was a revelation to Balu. He had never thought they attached so much importance to his person. He enjoyed it very much. His mother plied him with delicacies all the time. He had only to take a deep breath and look for his mother, and she at once asked: “What do you want, my boy?” Balu found that he had returned to a new home. Everything now was different. His father left him alone according to his promise.”¹⁹

Balu’s return to home is the Excitant of the Filial Love of Meenakshi. The Consequents are a flush on her cheek, her bright and sparkling eyes, light-heartedness and a trembling joy in her voice.

Balu got up late in the morning. At about nine o’clock, his father came up to his bedside and gently reminded him to get up before the coffee got too stale. After having his morning coffee and some tiffin, he dressed and left the house. He returned home at about one O’clock and sat down for his lunch. His mother waited for him continually. Sometimes he came home very late; even then, he found his mother waiting. He left home at five in the evening and returned only after ten. By this time, his father had already come home. Margayya “had got into the habit of feeling panicky if Balu absented himself too long from home. But when the door opened and Balu came in, he became absolutely docile and agreeable.”²⁰

Balu is the Object, and his return to home is the Excitant. Margayya’s mildness while talking to Balu and his feeling panicky in his absence are the Consequents.

At the end, when Balu demands his share in the property of Margayya, the latter is angry with the former. But after all, he is the father and offers to increase the amount he gave him for his monthly expenditure. He tried to make Balu understand that whatever he had would go to Balu because there was no one else. But of no use. Balu was adamant. He walked out of the office, pushing the boy aside. But he felt restless. On reaching home, he put away the cash, had dinner, and started for Lawley Extension. “ ‘I have perhaps been too severe,’ he told himself. ‘I must investigate what his troubles are more sympathetically. Probably he is genuinely hard up. Perhaps I might take him into business and see that he has a better income and standing.’ ”²¹

The love of his son made him walk upto Lawley Extension at that time of night. The excessive concern of Margayya for Balu is the Excitant and his worry and agitation are the Transitory Feelings.

At the end of the novel, when Margayya has lost everything, his love for his son and grandson can be seen. He is calm and quiet over his predicament, thinking he will have his son and grandson with him now. Balu is the object his coming to the home is the Excitant, and the calm and the quiet that Margayya feels having his son and grandson with him are the Transitory Feelings.

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The Criminal Justice System in India: An Analytical Study

Dr. Sandeep Kumar Verma*

The Universalist views on criminal justice system emphasize on the norms collectively recognized and accepted by all of humanity. The internationally accepted norms where under an individual's criminal act(s) is accountable are universally binding and applicable across national borders on the premise that crimes committed are not just against individual victims but also against mankind as a whole. The crime against an individual thus transcends and is taken as an assault on humanity itself. It is the concept of the humanity at large as a victim which has essentially characterized 'crimes' on universally- accepted principles. The Criminal Justice System in India is derived from the British model where control and prevention of crimes, punishment and rehabilitation of offenders, and protection of individuals and their property are some of the accepted principles. Many countries of the world have realized the need to extend assistance and services to the victims of crime thereby changing their way of dealing with them. Nevertheless, the position of victims has not yet changed in India where they are treated as mere witnesses for prosecuting and punishing the offenders. As such they are deprived of their rights. This research paper basically intends to analyze the plight of victims of crimes under the Indian Criminal Justice System. The nature of the present paper is quantitative.

Key: Crime, Justice System, Victim, Victimology.

Introduction

The criminal justice system is the set of agencies and processes established by governments to control crime and impose penalties on those who violate laws. Crime is a normal phenomenon, said Emile Durkheim, and hence, will be found in all societies. It impacts the lives of the offenders as well as the victims for life in different ways. The victims demand justice from the State for the wrong done to them. As the primary responsibility of the State is to protect its citizens and persons and maintain law and order, Criminal justice involves balancing the rights and duties of the

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criminal, the victim. Justice is the central theme of social life which has been equated with the human hunger or thirst.¹ The term has been explained in many contexts. For a common man truth and justice are synonyms and when truth fails justice also fails, but it is not very true under the Criminal Justice System in India. The Legal meaning of justice may be fairness. The quality of justice to the Court is largely guaranteed by integrity, impartiality and independence of the Judges. There is no single criminal justice system in the United States but rather many similar, individual systems. How the criminal justice system works in each area depends on the jurisdiction that is in charge: city, county, state, federal or tribal government or military installation. Different jurisdictions have different laws, agencies, and ways of managing criminal justice processes. The system of law enforcement, the bar, the judiciary, corrections, and probation that is directly involved in the apprehension, prosecution, defense, sentencing, incarceration, and supervision of those suspected of or charged with criminal offenses. The generic term for the procedure by which criminal conduct is investigated, evidence gathered, arrests made, charges brought, defenses raised, trials conducted, sentences rendered and punishment carried out.

Reviews

S.P. Singh Makar (1993)². 'Perspectives of Victimology in India'. In India, when a crime is reported to the Police search is made for the criminal, and the prosecuting agency operates to get the accused convicted. During the course of trial the accused is treated as a privileged person, and is provided with all possible help including a defence counsel, if necessary at the cost of the state. Even after conviction, emphasis is laid on reformation and the stress is laid on humanisation of prisons and more humane treatment to offenders. Thus the punishment is concealed under such 'euphemistic' terms as treatment, rehabilitation, correction and resocialisation through probation, parole after-care community service, and the emphasis has shifted from the gravity of the victim's injury toward the personality and even the future of the criminal. In effect, the criminal is himself appearing in the garb of a victim.

B.B. Pandey (2004)³, Human Rights and Criminal Justice Administration in India, From the point of view of criminal justice administration the essence of human rights is enshrined in three great principles, under each of which may fall a number of sub-principles. First in order is the principle of legality, which implies that substantive norms relating to behavior and sanctions as well as

procedural norms are fixed by predetermined laws and that limitations and restrictions applicable to substantive procedural laws, in the interest of human rights, shall be sufficiently clear and precise to exclude arbitrary executive action. The second is the principle of due respect to the person involved in the criminal process and the third is the principle of quality of quality of criminal justice.

Raj Bali Jaisal (2012)⁴ 'Human Rights of Victims under Indian Criminal Justice System'. The role of the victim of a crime in our criminal justice system, which follows the common law colonial tradition, is restricted to that of a witness in the prosecution of an offence. This stems from a negative perception of the victim of a crime as a person who has "suffered harm, including physical or mental injury, emotional suffering, economic loss or substantial impairment of their fundamental rights"

The Criminal Justice System

The criminal justice system descends from the British model. The judiciary and the bar are independent although efforts have been made by some politicians to undermine the autonomy of the judiciary. The present criminal justice system of India is the product of a continuous effort on the part of rulers who controlled the affairs of the country from time to time. In every phase of Indian history the rulers contributed to the development of the criminal justice system. However, most of them treated the criminal justice system more as an instrument to subjugate the masses rather than to protect their rights. The British rulers who made well-thought-out efforts for the establishment of a sound and well defined criminal justice system in India were also not free from this weakness. They too looked at the criminal justice system more as an instrument to uphold the colonial rule in India and less for the administration of fair criminal justice to the people.⁵ The Supreme Court in *State of Punjab v. Ajaib Singh*¹⁵ gave a new dimension to the idea of compensation of India. The Court held that the respondent police officer will deposit an amount of Rs five lakhs even though he has been acquitted by the High Court. It is evident that only marginal action is possible under Section 357 of the Code of Criminal Procedure to compensate the victims of crime. The Indian criminal justice system is governed by four major laws: (a) The Indian Penal Code, 1860, (b) The Indian Evidence Act, 1870, (c) The Constitution of India, 1950, (d) The Code of Criminal Procedure, 1973.

Criminal Justice - The criminal justice system is the set of agencies and processes established by governments to control crime

and impose penalties on those who violate laws. There is no single criminal justice system in the United States but rather many similar, individual systems. How the criminal justice system works in each area depends on the jurisdiction that is in charge: city, county, state, federal or tribal government or military installation. Different jurisdictions have different laws, agencies, and ways of managing criminal justice processes. The system of law enforcement, the bar, the judiciary, corrections, and probation that is directly involved in the apprehension, prosecution, defense, sentencing, incarceration, and supervision of those suspected of or charged with criminal offenses. The generic term for the procedure by which criminal conduct is investigated, evidence gathered, arrests made, charges brought, defenses raised, trials conducted, sentences rendered and punishment carried out.

Victim & Victimology

Victim –The term 'Victim' has been immediate family member, such as wife, children and aged parents of the dependents of the direct victim in distress or to prevent victimization. the provisions are applicable to everyone, irrespective of race, cast, religion nationality, language, age, color, political or other affiliation, cultural belief, property, birth of family status, ethnic or social origin etc. "Victim" is inconsistently applied in the various arenas of federal criminal law. While the definitions of "victim" found in the federal restitution and victims' rights statutes are functionally identical, the Federal Rules of Criminal Procedure define "victim" differently. Most remarkably of all, however, the Sentencing "Guidelines do not define the term [victim], leaving the federal courts to sketch out the contours of its meaning." In short, despite the widespread appearance of victims in federal criminal law, victimhood has yet to obtain a fixed, salient legal meaning.⁵ Within the Indian legal framework, the term victim is defined under Section 2(wa) of the CrPC[8], 1973 as a person who has suffered any loss or injury caused by reason of the act or omission for which the accused person has been charged and the expression victim includes his or her guardian or legal heir. In the case also, the appellant was the father of deceased Nasreen who was married to one of the accused. The primary question that arose for consideration in the first case was whether the appellant (Chattar Singh) could be regarded as a 'victim' for the purpose of proviso to Section 372 of the Code? The Court held that "a victim of crime is a person who suffers any loss or injury as a result of the crime. Although the expression "any loss or injury" is an expansive

expression, it appears that it has been used in the context of the person whose suffering is the direct and most proximate result of the crime"

Victimology – Victimology is a science of sufferings and resultant compensation. The doctrine of victimology has various aspects. Victimology means, the relationship, between the sufferers of the crime and the authors of the crime in which the victims have not contributed anything for the emergence of the crime. This is a case, wherein, apart from the victim whose life is cut short at a young age, a family is left behind him. Unfortunately, the doctrine of victimology has, hitherto, been a neglected segment of criminology. The parliament, therefore, in its wisdom has provided various provisions to mitigate sufferings and agonies of the victims of crimes. Under Section 357 of Cr.P.C. the parliament in its wisdom, has empowered the Court to pay compensation to the victims of crime, of course, unlike many western countries where specific laws are enacted so as to, efficiently and sufficiently, compensate the victims of offences. Bhopal gas tragedy and mishap, thousands and thousands became victims and but for the dynamic and active interpretation and approach of the Honourable Supreme Court, victims would not have been able to receive compensation for a very long spell. It is, rightly, said about the decision of the Honourable Supreme Court in Bhopal gas tragedy, the greatest and worst corporate tragedy, that the Apex Court of the country has in its active, dynamic and progressive interpretation and measures has proved to be the guardian of all constitutional mandates and obligations and the protector of rights and led the way not as a bearer of torchlight but a floodlight. Be it as it may. We are at present concerned with the aforesaid provisions of Section 357 of Cr.P.C.⁶

Justice is the central theme of social life which has been equated with the human hunger or thirst.⁷ The term has been explained in many contexts. For a common man truth and justice are synonyms and when truth fails justice also fails, but it is not very true under the Criminal Justice System in India. The Legal meaning of justice may be fairness. The quality of justice to the Court is largely guaranteed by integrity, impartiality and independence of the Judges. But it is not very true to say that all the citizens have equal rights and access to justice. Whenever a matter is brought to the Court the object of the parties is always victory not abstract truth.⁸ Victimology has been the latest innovation in the international scenario. Overview of most of the Criminal aspects is with the Criminal point of view i.e.

Criminology aspects, even though it's a portion of the overall Criminal Law.

According to *Satya Prakash vs State* on 11 October, 2013 the victim is certainly entitled to reparation, restitution and safeguard of his rights. Criminal justice would look hollow if justice is not done to the victim of the crime. The subject of victimology is gaining ground while we are also concerned with the rights of the prisoners and prison reforms. A victim of crime cannot be a —forgotten man in the criminal justice system. It is he who has suffered the most. His family is ruined particularly in case of death and other bodily injury. This is apart from the factors like loss of reputation, humiliation, etc. An honour which is lost or life which is snuffed out cannot be recompensed but then monetary compensation will at least provide some solace. Victimology as a branch of special learning has been consistently growing in European and American countries since last three decades. Because of sustained efforts in identifying newer areas for research and practice, the conceptual horizons of this discipline have broadened appreciably. The knowledge, concepts and ideas developed during the Hentig-era have been further explored and reviewed with the help of empirical exercises. While it is accepted that the researches aiming at ameliorating the plight and problems of crime victims have greatly succeeded, there were lesser efforts to develop theories and conceptual boundaries to evolve the framework and horizons of this discipline.

Section 357A was introduced in CrPC on recommendation of the 154th Law Commission Report to protect victims. The 154th Law Commission Report on the CrPC devoted an entire chapter to 'Victimology' in which the growing emphasis on victim's rights in criminal trials was discussed extensively as under: "Increasingly the attention of criminologists, penologists and reformers of criminal justice system has been directed to victimology, control of victimization and protection of victims of crimes. Crimes often entail substantive harms to people and not merely symbolic harm to the social order. Consequently the needs and rights of victims of crime should receive priority attention in the total response to crime. One recognized method of protection of victims is compensation to victims of crime. The needs of victims and their family are extensive and varied."⁹

The Universalist views on criminal justice system emphasize on the norms collectively recognized and accepted by all of humanity. The internationally accepted norms whereunder an

individual's criminal act(s) is accountable are universally binding and applicable across national borders on the premise that crimes committed are not just against individual victims but also against mankind as a whole. The crime against an individual thus transcends and is taken as an assault on humanity itself. It is the concept of the humanity at large as a victim which has essentially characterized 'crimes' on universally-accepted principles. The acceptability of this principle was the genesis of Criminal Justice System with State dominance and jurisdiction to investigate and adjudicate the 'crime'. For long, the criminal law had been viewed on a dimensional plane wherein the Courts were required to adjudicate between the accused and the State. The 'victim' - the de facto sufferer of a crime had no participation in the adjudicatory process and was made to sit outside the Court as a mute spectator. The ethos of criminal justice dispensation to prevent and punish 'crime' would surreptitiously turn its back on the 'victim' of such crime whose cries went unnoticed for centuries in the long corridors of the conventional apparatus.¹⁰

Appeal - According to the rule in Section 372, appeals must be in accordance with the Code: according to the proviso - which is itself part of the Code Victims have the right to appeal under certain circumstances. At various other places in the CrPC, appeal procedures are specified. For instance, Section 378 stipulates the procedure in case of appeals from acquittal, and Section 378(3) specifies that "no appeal under Sub-Section (1) or Sub-Section (2) shall be entertained except with leave of the High Court." The proviso to Section 372 dispenses with the requirement of leave in case it is the victim who is appealing. From the scheme of the Act, therefore, it seems clear that the proviso is better understood to be one of the many provisions governing appeals under Chapter 29 of the Cr.PC. While Section 372 enacts that no appeal shall lie except as provided for by the Code, it refers to the various provisions of Chapter 29, including the proviso, each of which prescribe the requirements and procedures for appeals under different circumstances. The proviso, therefore, is not an exception to Section 372 but a stand-alone legal provision. A Division Bench of the Bombay High Court in *Balasaheb Rangnath Khade v. State of Maharashtra* (Crl. A. No. 991 of 2011 with Crl. A. No. 992 of 2011) arrived at the same conclusion, and this Court concurs with that view.¹¹

Conclusion

Justice of Victims of Crime and abuse of power has been a moving spirit as it facilitated many drastic policy changes in the systems of criminal justice in many countries by providing a humane face to their functioning. Trends in criminal victimization in all sorts of offences, including violent, have been soaring markedly in most countries of the world and India.

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- ¹¹ Ram Phal vs State and Ors. on 28 May, 2015 Delhi High Court.
