

Śodha Pravāha

Śodha Pravāha is a multidisciplinary quarterly refereed research journal. The journal is meant to serve the interest of creative writers, researchers, scientists of the country and abroad. Hence articles, papers, reviews and comments are invited from researchers, educationist and scientists working in Arts, Linguistics, Humanities, Social and Basic Sciences. We hope that the journal will certainly cater the needs of the young researchers in their all future academic endeavors. The forthcoming issues are expected in the months of January, April, July and October every year.

The generation of knowledge is a continuous process which needs to be recorded and documented for future references. Hence, the qualitative aspect of the journal will always be a primary parameter in publishing the contents and will be solely based on the report of the experts. We thank all of you for associating and contributing your original work in this issue of the journal in making this academic endeavor a great success. We invite your contributions for the forthcoming issues. Let us come together; and join our hands in making the India a knowledge super power.



Annual Subscription	India	Foreign
Institution	₹ 2500	US \$ 200
Individual	₹ 2000	US \$ 125
Students & Teachers	₹ 1800	US \$ 100
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Śodha Pravāha

Vol. 12 Issue I January 2022

UGC Approved Journal No - 49297

ISSN 2231 - 4113

Śodha Pravāha

A Multidisciplinary Peer Reviewed Refereed Research Journal

Vol. 12 Issue I January 2022



Chief Editor
Dr. S. K. Tiwari
Editor
Dr. S. B. Poddar

(IIJIF) Impact Factor - 4.262

Regd. No. : 1687-2006-2007

ISSN 2231-4113

Śodha Pravāha

(A Multidisciplinary Peer Reviewed Refereed Research Journal)

Editor : S. B. Poddar

Vol. 12

Issue I

JANUARY 2022

Chief Editor : S. K. Tiwari

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Varanasi-221005, INDIA*

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Humanism in William Wordsworth's Poetry

*Dr. Shashikala Vishwakarma**

The history of English literature is marked with many kinds of movements which have undoubtedly influenced the poets, writers and other men of letters. Among such movements there is Renaissance in which we find new ideas very confidently bent to discover new things and newer world. Renaissance has gone very deep in the hearts of writers and we see that men of knowledge and erudition have started taking interest in the things which certainly are unimaginable.

Humanism, has been powerfully used by poets and writers of Romanticism. The poets like P.B. Shelley, John Keats, S. T. Coleridge and William Wordsworth are the poets of Romanticism who have soared high in the outer realms to describe some thing in a new way. The poetical corpus of William Wordsworth enables us to feel and establish him as a great poet of humanism.

William Wordsworth is the greatest poet of humanity in English poetry. William Wordsworth's poetry carries us away from the suffocating atmosphere of cities into the outer world. Humanism has been taken into account as an attitude of mind attaching prime importance to man and human values, often regarded as the central theme of Renaissance civilization."1

William Wordsworth is a man who has a greater knowledge of human nature and a more comprehensive soul, that are supposed to be common among mankind, a man pleases with his own passions and volitions and rejoices more than other men in the spirit of life that is in him, delights to feel possibility of great joy and passion in the goings-on of the universe, and wants to create feelings where he does not find them.

It is by a great imaginative gift that Wordsworth sees man in his surroundings; his men are spirits of the Earth, wrought upon by the elements from which they are compounded. Hence in his descriptions of humanity there is a kind of magic purity; the influences of earth and sky are every where felt in human feature and character. The affinity between Man and Nature expresses itself in a hundred incidental comparisons.

Williams Wordsworth has been influenced from many sides i.e. natural objects, characters, things in the society, political development and French Revolution. Wordsworth becomes a man and a poet of man only because of the influence of the French Revolution. It makes him the singer of simple life, of honest manners, of poverty and its sorrow and of the honour of humanity in all its ranks. It also makes him a poet of the poor, in his poem Michael, the hero is an old poor shepherd called Michael. In Resolution and Independence the lonely figure is a poor leech-gatherer. He is dwarfed in body but gigantic in spirit.

The poet learn from him the lessons of courage and independence of character. It is therefore wrong to say that Wordsworth put by the cloud of human destiny. No only isolates expressions as-

"The Still sad music of humanity
Nor harsh nor grating, though of ample power.
To chasten and subdue."2

Wordsworth has sounded the depths of the human heart, and seems to appreciate and understand nearly every phase of human woe. Yet he endeavours to show that sometimes pain

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and wrong are the conditions of a happiness and good, in suffering and even in misery there may still be such a strength as fills us with awe or with glory. Man's heart is represented as a thing so vast and swelling with vital emotion so strong that whatever its trial, it can never be crushed.

Wordsworth makes us feel that God is with simple men and women, that in their lives are profound lessons, all men are brothers in the charities which soothe and bless, in the feelings which nature awakens in their hearts, that a spirit of independence and stern liberty is the birth-right and the passion of the poorest shepherd as well as of the patriots who fill the pages of history. Man can raise himself on the moral and spiritual planes, by living a life of simplicity in the lap of Nature. Man is born to be perfect and he can attain to perfection only through the healthy influence of Nature upon his soul and body.

Wordsworth's poem Michael represents courage, adventure and strength. The valleys, streams and rocks, the fields and hills among which he lives, had laid strong hold on his affection. They are to him-

"A pleasurable feeling of blind love
The pleasure which their is in life itself." 3

The whole introductory passage serves to make of Michael a representative of man's struggle and consciousness. The mountains, hills and streams which surround him are not only an object of local interest, they are the representative of the world in which man exists and in which he struggles to realize himself and the life that is within him.

we find Michael in them poem as a heroic figure who suggest to as how best we can maintain our lives in the context of the physical universe, and how man himself gives significance and value to world he inhabits.

The Leech-Gatherer entitled "Resolution and Independence" is a great poem. In this poem Wordsworth has represented his meeting with a very old man who is a leech-gatherer by profession. Wordsworth meets him in 1800 when he is in difficult circumstance.

The old man tells Wordsworth that he earns his livelihood by roaming the moor and gathering leeches from ponds. He moves from pond to pond in search of leeches. He says to the poet.

" And said that, gathering leeches, for and wide
He travelled : stirring thus about his feet
The waters of the pools where they abide.
Once I could meet with them on every side;
But they have dwindled long by slow decay,
Yet still I persevere, and find them where I may." 4

The leech gatherer is an "admonishment"- a moral force, a source of strength. The poet is filled with shame to see such a firm mind in such an old man. He calls upon God to be his help and keep him free from anxiety.

He also decides to remember the leech-gatherer of the solitary moor, if and when the fear of future poverty ever seizes him. To him, the leech-gatherer is a symbol of courage, firm determination, habitual hard work, and steady effort.

William Wordsworth has a high opinion of childhood. He has a great love for children, Wordsworth loves children because their hearts are the seats of noble human qualities-love, innocence, courage, fearlessness, bravery, capacities to feel joys and sorrows over petty things, but only for a short while. He also loves them because they are visionaries whose "fancies" (i.e. visions) from afar are brought over and above, he loves them and has placed

them in the centre of many of his poems because they are "darling of Nature", and in them he traces "the primary laws " of Human Nature, which is his aim.

Wordsworth comes to believe in the doctrine of memories of Pre-natal Existence, he begins to glorify the child first as the visionary in communion with Nature, and then as a mighty prophet and blessed seer of God. He gives us the impression that the child's soul is in direct communion with God, when it is lost in its visions. His glorification of the child is due to his belief in the doctrine of childhood memories.

Children attracts him by virtue of their certain peculiar, admirable qualities. Children have boundless love for their fellow creatures.

Wordsworth's poetical corpus is packed with striking elements and note worthy passages which indicate the great love of the poet towards human beings and thus the poet makes them to become the central figure in the whole scheme of nature. The poet is full of experiences of human nature and he comprehensively pay his attention towards them.

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Agri-Startups In India- Promoting Innovation

*Dr. Anjani Srivastava**

Abstract : After seventy years of Independence we cannot say that India is not an agro based country. The finest Performance of Indian Agriculture during lockdown period and during the spread of pandemic, is a jewel in the crown. Present research paper discuss about the existing status and the key trends prevailing in Indian Agriculture. This paper also discuss about the conducive environment for start-ups in Agriculture sector in India. This will be explain with the help of various examples of agro- start-ups in India and their functioning, what are the basic challenges these start-up companies have to be faced? And the initiative taken by government to remove those challenges and make the working environment healthy.

Key words : Agriculture, Agri- start-up, innovation, promotion government policy etc.

Introduction:

Agriculture is the back bone of Indian Economy. Agriculture is the primary source of livelihood for 58% of the population in India. The sector generates employment for 44% of the countries workforce. Indian Agriculture sector shows a tremendous boom in various products in the last few years.

India is the largest producer of spices, pulses, milk, tea, cashew and jute and the second largest producer of wheat, rice, fruits and vegetables, sugarcane, cotton and oilseed. Currently India secures the world's fourth largest producer of agrochemicals. We have the largest livestock population of around 512 million. India has the 10th largest plowable land resources in the world. We can find 20 agri-climatic regions and all 15 major climates in the world in India. Out of 60, 46 types of soils presents in India. India is one of the largest manufacturers of farm equipment such as tractors, harvesters and tillers etc. India accounts for nearly one-third of the overall tractor production globally.¹

Discussion

Start-up's play an important role in the upliftment of society through innovation and novel ideas. Agri start-ups in India provides the solution to the various problems of farmers through their novel ideas incorporating with use of technology. Here one of the important question

¹ **Source: : Ministry of Agriculture & Farmers' Welfare, Government of India, MOSPI, GoI, and industry estimates, PwC analysis**

Arises that why start-ups put their efforts in one of the most negligible sector from decades? That is agriculture. These start-ups find huge opportunity in agriculture sector. They learned manythings by the live example of Israel, US and China. In These countries, the start-ups by tying their knot with technology not only brings the revolution in agriculture sector but also the bridge the gap between the final product and their end users. Development of new technology was not the concern here, basic challenge was the availability of these technology to the end users that is Farmers at cheap and affordable rate. With the help of start-ups these countries successfully done this task. Following are few examples of agrostart-ups in India, who gives their best in this neglected sector:

1. **Agri Rain:** AgriRain is a precision irrigation systems company that deals with hose reel irrigators, which gives a complete irrigation package. Their main focus is on providing

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complete solution for irrigation problem of the farmers. Agri Rain can be the best example of development of Rural Entrepreneurship through social engineering.

2. **SPACPT Pvt. Ltd.:** SPL& Consultancy Centre aspires to create employment opportunities to Indian farmers by creating innovations in agricultural and farm mechanisation sector. SPACPT Pvt. Ltd., & Consultancy Centre has invented machinery like Push-type High-clearance Solar Sprayer, Solar operated Hydroponic Machine & Weeder, Solar operated Flourmill cum Mixer and Solar operated Portable Cold Storage. They are providing solar solution for the farmers.
3. **Farmify:** Farmify is an agri-fintech platform that gives an opportunity to investors to sponsor the cultivation activities of small and marginal farmers. The investors would get returns after the sale of the produce. For the farmers they provide no interest non collateral sponsorship.
4. **ABY Farmers:** Agri Business Yuva (ABY) Farmers procures commodities from farmers at the village level and pays them the prevailing market price at the village. They eliminate expenses of farmers related to the marketing of their produce. ABY processes the commodities into value-added products and markets them under registered brands (Green Royals) ABY pays 50% of the profit to farmers. By ensuring better price for the farmers they increase their income.
5. **Sri Suvarna Crop Clinic:** they provide lab-based diagnostic, guidance and consultancy services for control of various pests and diseases, weeds at reasonable price.
6. **VrakshAgrotech:** VarkashAgrotech helps agriculture sector by developing an efficient and farmer centric eco system through providing the dual product based digital solution i.e. Agri Talk and Modern Kissan. AgriTalk coordinates with government, private organisations, education institutions and students to discuss and share information and knowledge about agriculture and farming practices. Modern Kissan, will bring efficiency and transparency in the entire agri-value chain including buying, selling, financing, research, education, information dissemination, and job creation. Their aim is to revolutionise the agriculture through digitalisation.

Except these, Bohecod, Agricx Lab, Gold Farm, Agrowave, FASAL. Airwood. CropIn, EM3 Agri services. Ninjacart. FarmLink etc are important agri start-ups which provide their services for the betterment of agriculture sector in India.

Challenges in front of start-ups: though these and many other start-ups working efficiently still there are many hurdles in their way of success. Few of them are as follows:

1. **Small and scattered landholding size:** In India small and marginal farmers hold around 34.5% of the total sownable land. Implementation of technology driven innovative techniques for improvement in agricultural activities are getting most costly here. Less cost effective project leads to continuous losses to the agri – start-ups and presents a big challenge to them.
2. **Inadequate supply chain management:** For the smooth functioning of agricultural activities an interruptive supply chain is a must. Timely supply of seeds, fertilizers, farm equipment and whenever required labour and finance should be easily available on time. This is not possible because of inadequate supply chain management. This may create one of the major hindrances in front of agri start-ups in India.
3. **Inappropriate irrigation facility:** Indian Agriculture is still dependent on good rainfall irrigation. Inappropriate irrigation facility still a constraint for agri start-ups to work properly in our country.

4. **Dominance of middleman and agent:** Middleman and various agricultural agent plays a dominant role in supply of agricultural inputs as well as the sale of farm produce. This effects the cost effectiveness of agri start-ups in India.
5. **Inappropriate financing facility:** Government provides many financing facilities and subsidies on farm inputs to the farmers but they hardly get to know how to utilize those facilities. This cause a major problem in front of agri start-ups in India.
6. **Low investor returns:** Rate of returns on Investment of agri start-ups is low as compared to other segments. This discourages the start-ups to continue for long run in agriculture sector.
7. **Non-localised technologies:** most of the technology solution for agriculture are non-localised. Technology driven solution for agricultural problems are still is not in the reach of general farmers especially the marginal and small farmers.
8. **Shortage of subject matter experts:** In the gigantic country like India, appropriate number of agricultural scientist and subject matter experts are not available. This cause a lack of expertise advise whenever required. There is the requirement of educational support for the upcoming generation in the field.
9. **Climate change:** The agricultural sector is susceptible to changing weather and climatic condition. Unavailability of climatic condition on time create to suffer losses to agri start-ups.

Government Initiative : Time to time various policies and schemes are drafted and implemented by government to improve the condition of Agriculture sector of our economy. Current government lays special emphasis on the development of agriculture sector which will directly assist the improvement of living standard of the farmers. Their aim is to doubling the income of farmers by 2022. Few of these initiatives are listed below:

1. **Crop Insurance Schemes:** There are four crop insurance schemes launched by Government of India to provide insurance for the crop losses of the farmers. These are:
 - a. **Pradhan-MantriFasalBimaYojana:** Pradhan-MantriFasalBimaYojana was launched in 2016. It provides Insurance protection for food crops, oilseeds and annual horticultural/commercial crops notified by state government. there is a provision of uniform maximum premium for all farmers i.e. 2% of sum insured for Kharif season and 1.5% of sum insure for Rabi season and for annual commercial horticulture crops, 5% of sum insured. The difference between actual premium and the rate of Insurance payable by farmers shall be shared equally by the Centre and State. If the sowing is not done due to adverse weather/climate, claims upto 25% of sum insured will be paid for prevented sowing/planting risk. When the crop yield is less than the guaranteed yield of notified crops, the claim payment equal to shortfall in yield is payable to all insured farmers. If 50% loss in mid season of crop then on account advance payment, upto 25% of likely claims will be paid as immediate relief. Losses caused due to inundation, hail storm and landslide would be assessed at individual farm level. Post -harvest losses assessment for damage to crops in cut and spread in the field up to 14 days on account of cyclonic rain and unseasonal rain in the entire country. remote sensing technique and drones will used to supplement Crop cutting experiments for faster settlement of claims.
 - b. **Weather based crop insurance scheme:** there are certain notified food crops, oil seeds horticulture and commercial crops get insured under this scheme. It provide the same uniform maximum premium for all farmers as given through the scheme of Pradhan Mantri Fasal Bima Yojana i.e. 2% of sum insured for Kharif season and 1.5% of sum insure for Rabi season and for annual commercial horticulture crops, 5% of sum insured.

The difference between actual premium and the rate of Insurance payable by farmers shall be shared equally by the Centre and State. When the Weather indices (rainfall/temperature/relative humidity/wind speed etc) is different (less/ higher) from the Guaranteed Weather Index of notified crops, the claim payment equal to deviation/shortfall is payable to all insured farmers of notified area. Provision for assessment of losses caused by hailstorm and cloud burst at individual farm level.

- c. **Coconut palm insurance scheme:** this scheme provides insurance protection to the farmers who grows coconut and palm. Insurance protection for Coconut Palm growers. Premium rate per palm ranges from Rs. 9.00 (in the plant age group of 4 to 15 years) to Rs. 14.00 (in the plant age group of 16-60 years).50-75% subsidy of premium is provided to all types of farmers.When the palm damaged, the claim payment equal to input cost loss damage is payable to the insured in notified areas.
 - d. **Unified Package Insurance Scheme(UPIS) as pilot in 45 districts:** this scheme has launched by the government to provide financial protection and comprehensive risk coverage of crops, assets, and life and student safety to farmers. Pilot will include 7 section Viz - Crop Insurance (PMFBY / WBCIS), Loss of life(Pradhan Mantri Jeevan JyotiBimaYojana(PMJJBY)), Accident Insurance(Pradhan Mantri Suraksha BimaYojana- PMSBY), Student safety, Household, Agriculture implements and Tractor.Crop insurance will be compulsory. However farmers can choose atleast 2 sections from remaining.Farmers may be able to get all requisite insurance products for farmers through one simple proposal/ application Form and through single window.Two flagship schemes of the Government viz PMSBY & PMJJB Y have been included apart from insurance of assets. These Pilot scheme will be implemented through single window.
2. **Pradhan Mantri Krishi Sinchayee Yojana (PMKSY) :** Pradhan Mantri Krishi Sinchai Yojana has been launched with a good investment of Rs. 50,000 Crores. There motive is to assist irrigation, expanding cultivable area, improve efficiency of on-farm water to reduce wastage, enhance adoption of precision irrigation, etc.This is not only a scheme but a national mission to improve the farm efficiency and to utilise the water resources of the country to the optimum. PMKSY consists of three major components implemented by various ministries. They are as follows.
 - a. **Department of Water Resources, River Development and Ganga Rejuvenation,** Ministry of Jal Shakti: following functioning have been performed by this ministry
 - i. Accelerated Irrigation Benefits Programme (AIBP)
 - ii. HarKhetKoPani (HKKP)
 - iii. Command Area Development (CAD)
 - iv. Surface Minor Irrigation (SMI)
 - v. Repair, Renovation and Restoration (RRR) of Water Bodies
 - vi. Ground Water Development
 - b. **Department of Land Resources,** Ministry of Rural Development: Ministry of Rural Department takes care of watershed development.
 - c. **Department of Agriculture and Farmers Welfare, Ministry of Agriculture & Farmers Welfare:** their main concentration on ‘Per Drop More Crop’.
 3. **Rashtriya Krishi Vikas Yojana – Remunerative Approaches for Agricultural and Allied Sector Rejuvenation (RKVY-RAFTAAR):**in the year 2018 Ministry of Agriculture and Farmers welfare comes with a scheme namely Rashtriya Krishi Vikas

Yojana – Remunerative Approaches for Agricultural and Allied Sector Rejuvenation (RKVY-RAFTAAR), under the component called "Innovation and Agri-Entrepreneurship Development". The scheme was launched for providing financial support and nurturing the incubation ecosystem. Their motive is to assist and encourage Agri- start- ups and to contribute directly and indirectly income of the farmers.

4. **Atal Innovation Mission (AIM):** Atal Innovation Mission is a flagship plan of Government of India which not only create a culture of innovation and entrepreneurship but also promote it at National level. It is very good initiative of NitiAyog with an objective of developing new programme and policies for fostering innovation in all the segments of the Indian economy and also provide platform for collaboration opportunities for different stakeholders. It can act as a buffer for innovation and entrepreneurship ecosystem of the country.
5. **Pradhan Mantri Mudra Yojana (PMMY):** Prime Minister of India launched Pradhan Mantri Mudra Yojana, wherein Micro Units Development and Refinance Agency Bank or MUDRA Banks provide loans at low rates to micro-finance institutions and non-banking financial institutions, who in turn provide low-interest loans to start-ups and MSMEs. Loans up to Rs 10 lakh can be availed under the MUDRA scheme. There are three categories of businesses, which can avail loans under MUDRA loan for startups.
 - Shishu - For new businesses. Loans up to Rs. 50,000 can be availed
 - Kishor - For mid-aged business. Loans up to Rs. 5 lakh can be availed
 - Tarun - For an existing, experienced business. Loans up to Rs. 10 lakh can be availed.
 This facility is available for the entrepreneur of all the segments including Agriculture of the society.
6. **Ministry of Micro, Small & Medium Enterprises- ASPIRE:** A Scheme for Promotion of Innovation, Rural Industry & Entrepreneurship (ASPIRE) has started by Ministry of Micro Small and Medium Enterprise, Government of India. Their aim is to set up a network of technology centres and to set up incubation centres to accelerate entrepreneurship and also to promote start-ups for innovation in agro-industry. The Start-up can get funding up to Rs 4 lakh at initial stage and up to Rs 20 lakhs at scale-up stage.
7. **MANAGE Centre for Innovation and Agripreneurship (MANAGE-CIA):** Centre for Innovation and Agripreneurship (CIA) is hosted at National Institute of Agricultural Extension Management (MANAGE). Center for Innovation and Agripreneurship (CIA)-MANAGE runs a regular Incubation Programme to facilitate early stage AgriStartups to scale up their business. They provide free of cost membership for aspiring entrepreneurship. There are many flagship programmes run under the mentorship of CIA like, KrishiVikas- Search for Agri Innovations, Impulse- An Agribusiness Mentoring Platform, Aqua Clinics and Aquapreneurship Development Programme (AC&ADP), Aqua One Centres (AOC) etc.

Conclusion: Several interventions are being taken up by Central and State governments, Private Sector and NGOs towards strengthening of the agri-startup ecosystem. Top most companies in India like Tech Mahindra, Infosys, Cognizant and TCS are now playing vital role in Indian Agriculture. TCS has mobile delivery based advisory platform mKrishi. It provides information system for farmers which help them access localized information and advice on agricultural issues. Tech Mahindra enables companies to transport produce and meat grown at farm and deliver it as fresh, real time alerts/ notifications on violations,

monitor storage temperature and humidity levels ensuring food quality. Cognizant helped AQUATEK, a brand of Monsanto Corporation to improve their product.

These start-ups are making significant impact on the livelihood of farmers. It generates employment opportunity as well as remarkable increase in farmer's income. Full support of government for these entrepreneurs plays a mind changing role for youth. Now agri-entrepreneurship attracts more attention of the young blood to initiate the start-ups in agriculture also. In future such changes can change the face of the entire agriculture sector of Indian economy.

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A Comparative Study of Job Satisfaction between Physical Education and Non Physical Education Teachers of Schools of Purvanchal

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Introduction

Job satisfaction plays an important role in determining the quality of one's life. If one is satisfied with one's job, it will boost one's morale and one will always aspire to rise further in life. Job satisfaction not only improves quality of life but it also makes a person more confident & secure future. Job satisfaction is a very vital aspect for a healthy and clam work place when a person who is not satisfied with her work suffer from some difficulties and abnormality in her family, work and private life. Hoppock (1935) defined job satisfaction as any combination of psychological, physiological and environmental circumstances that cause a person truthfully to say I am satisfied with my job. Vroom in his definition on job satisfaction focuses on the role of the employee in the workplace. Thus he defines job satisfaction as affective orientations on the part of individuals toward work roles which they are presently occupying (Vroom, 1964). Job satisfaction is the key ingredient that leads to recognition, income, promotion, and the achievement of other goals that lead to a feeling of fulfillment (Kaliski, 2007). Basically, job satisfaction is about liking your job and finding fulfillment in what you do. Today, teaching in Physical Education has become a demanding profession which requires exceptional skills. Physical education teachers have to play a very vital role and their work involves a number of duties such as planning, teaching, evaluative, administrative and various unclassified ones. A physical education teacher requires a greater variety of talents than any other teaching area. His responsibilities are diverse and the society looks up to him as a leader who can create and maintain general fitness of the sedentary people on one hand and help produce sports persons at grass root level, on the other. As a result, physical education teachers working in schools feel their workload heavier, strenuous and difficult too. Some of them feel that in proportion to the expectations of the society they are not given due place, recognition, autonomy, pay, working conditions, opportunities for growth and advancement and so on (Dinham and Scott, 1998; Scott et al, 2001, Van Den Berg, 2002).

Objective of the Study

To compare the degree of job Satisfaction of Physical Education Teachers (Government and Private) Schools and Non Physical Education Teachers (Government and Private) Schools of Purvanchal.

Methodology

Selection of Subjects

For the purpose of present study 40 Physical Education Teachers and 40 Non Physical Education Teachers (Government and Private) TGT Schools from Purvanchal (Varanasi, Ghazipur, Jaunpur and Chandauli) were selected randomly as the subjects for the study. The age of the subjects were ranging from 30 – 40 years.

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Tool Used

The criterion measure chosen to test the hypothesis was the scores obtain in job-satisfaction scale (JSS) Inventory by Amar Singh and T.R. Sharma (1999).

Administration of Test

The job-satisfaction questionnaire was distributed to teachers. To ensure maximum cooperation from the subjects the research scholar had a meeting with selected subjects. Subjects were oriented and explained regarding the purpose and the procedure of the questionnaire. Job-satisfaction scale has 30 items. Each items has five suitable options from which a respondent has to choose any one. The scale has both positive and negative items in which 06 items were negative and 24 were positive. The positive items carry weightage of 4,3,2,1 & 0 and the negative items carry weightage of 0,1,2,3 & 4. The total score gives a quick measure of satisfaction/dissatisfaction of respondents towards the job. The following interpretation of scores denotes the degree of satisfaction:-

S.N.	Score	Degree of Satisfaction
1.	74 or above	Extremely Satisfied
2.	63-73	Very Satisfied
3.	56-62	Moderately Satisfied
4.	48-55	Not Satisfied
5.	47 or below	Extremely Dissatisfied

Statistical Method

Descriptive statistics were used to measure the level of job satisfaction. To compare the degree of job-satisfaction of Physical Education teachers and Non Physical Education Teachers. Independent sample t-test was used. The level of significance was set at 0.05.

Result and Findings of the Study

Table- 2 shows the descriptive statistics job-satisfaction of Physical Education Teachers and Non Physical Education Teachers.

Content	Physical Education Teachers	Non Physical Education Teachers
N	40	40
Mean	79.2750	72.6500
Std. Error of Mean	1.36485	1.29820
Median	79.6667a	72.8000a
Mode	79.00	83.00
Std. Deviation	8.63204	8.21053
Variance	74.512	67.413
Skewness	-.140	-.479
Std. Error of Skewness	.374	.374
Kurtosis	-.362	.228
St. Error of Kurtosis	.733	.733
Range	34.00	38.00
Minimum	61.00	49.00
Maximum	95.00	87.00
Sum	3171.00	2906.00

Table- 2 shows the descriptive statistics job-satisfaction of Physical Education Teachers and Non Physical Education Teachers.

Table: 3 Comparative analyses of Physical Education Teachers and Non Physical Education Teachers in relation to job-satisfaction.

School	N	Mean	Std. deviation	Std. Error Mean	t- Value	p- Value
Physical Education Teachers	40	79.275	8.63204	1.36485	3.517*	0.001
Non Physical Education Teachers	40	72.650	8.21053	1.29820		

*significant at 0.05 level, $t_{0.05}(78) = 1.99$

Table-3 reveals that there was significant difference found between Physical Education Teachers and Non Physical Education Teachers in relation to job satisfaction as the calculated t-value (3.517) is found higher than the tabulated t-value (1.99) so the null hypothesis is rejected at 0.05 level of significance and p-value (0.001) was found less than criterion value of 0.05.

Fig.1 graphical representation of mean scores of Physical Education Teachers and Non Physical Education Teachers in relation to job-satisfaction

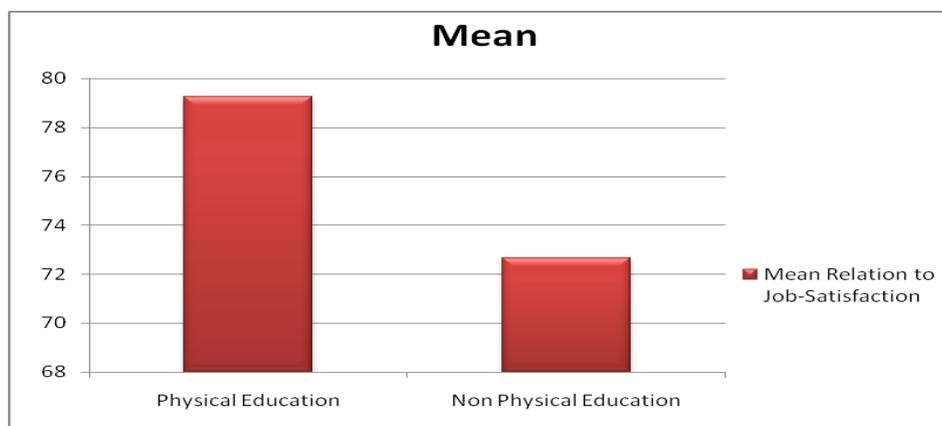


Fig. 1 shows that the mean score of job satisfaction of Physical Education Teachers (79.275) and Non Physical Education Teachers (72.65).

Discussion of Findings

Result of the study revealed that the significant difference was found between Physical Education Teachers and Non Physical Education Schools Teachers in relation to job satisfaction. The result shows that, Physical Education Teachers of job satisfaction had more than the Non Physical Education Teachers. On the basis of norms of job satisfaction scale we can say that the Physical Education Teachers were fall in Extremely satisfied category because their mean value (79.275) is above the 74 and Non Physical Education Teachers were fall in Very satisfied category because their mean value (72.65) is between the 63-73.on the basis of norms and result we can say that the Physical Education Teachers were more satisfied than Non Physical Education Teachers with their jobs.

Conclusions

- On the basis of the findings it was found that the Physical Education Teachers have significantly better satisfaction with their job than Non Physical Education Teachers.
- On the basis of mean value of job satisfaction it was found that the Physical Education Teachers were fall in the extremely satisfied category and Non Physical Education Teachers were fall in Very satisfied category.

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Anti Defection Law in India: Issues and Challenges

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The evil of political defections has been a matter of national concern. If it is not combated, it is likely to undermine the very foundations of our democracy and the principles which sustain it. It disregards the electoral mandates by legislators who get elected on the ticket of one party but then find it convenient to shift to another, due to the inducement of ministerial berths or financial gains. It leads to instability in the government and affects the functioning of administration. It also promotes horse-trading of legislators which is clearly against the mandate of a democratic setup. By one estimate, almost 50 per cent of the 4,000 legislators elected to central and federal parliaments in the 1967 and 1971 general elections subsequently defected, leading to political turmoil in the country.¹ Due to defection Central Government of Morarji Desai was collapsed in 1979 and Government of Choudhary Charan Singh was collapsed in 1980. To ensure the stability of Governments due to defection 10th Schedule was inserted in the Constitution of India in 1985 but the mischief of defection did not stop. Central Government of Vishwanath Pratap Singh was collapsed in 1990, Chandra Shekhar Government in 1991, H.D. Deve Gowda in 1997, and Inder Kumar Gujral in 1998. Recently State Governments of Arunachal Pradesh was toppled down in 2016, Karnataka in 2019 and Madhya Pradesh in 2020 due to defection. Largest majority party could not form Government in Goa and Manipur in 2017.

To curb this evil 10th Schedule was inserted in the Constitution of India through 52nd Constitution Amendment 1985. This Schedule provides for disqualification of Members of Parliament or State Legislatures on the ground of defection. **Objective** of this research paper is to make a critical analysis of the provisions of 10th Schedule to the Constitution of India and relevant judicial decisions in this regard in order to find out the causes of the problem. Study of relevant legal provisions of certain other countries have also been made in this regard. It also aims to find out the loopholes in this law and finally to give suggestions for the success of this law.

Hypothesis:

1. Provisions of 10th Schedule has caused a restraining effect on the right to freedom of speech and expression of the legislators.
2. Para 6 is against the principles of natural justice (*nemo iudex in causa sua*).
3. Para 4(2) promotes mass defection.
4. Art. 164(1)(B) is an obstacle in the way of achieving the objects of 10th Schedule.
5. Absence of any provision regarding limitation period for disposal of disputes by the Speaker promotes defection.

International Scenario on Anti Defection Law:

Anti- defection law is not only practiced in India but it is prevalent in various other countries like Bangladesh, Kenya, South Africa, etc.

- Article 70 of the Bangladesh Constitution says a member shall vacate his seat if he resigns from or votes against the directions given by his party. The dispute is referred by the Speaker to the Election Commission.

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- Section 40 of the Kenyan Constitution states that a member who resigns from his party has to vacate his seat. The decision is by the Speaker, and the member may appeal to the High Court.
- Article 46 of the Singapore Constitution says a member must vacate his seat if he resigns, or is expelled from his party. Article 48 states that Parliament decides on any question relating to the disqualification of a member.
- Section 47 of the South African Constitution provides that a member loses membership of the Parliament if he ceases to be a member of the party that nominated him.

Position in India:

Disqualification on Ground of Defection----- 10th Schedules provides that,

- An elected member of a political party shall be disqualified-----
 - (a) If he/she voluntarily gives up his membership of such political party²; or
 - (b) If he/she votes or abstains from voting in such House contrary to any direction issued by the political party to which he belongs.³
- An elected member of a House who has been elected as independent candidate and does not belong to any political party shall be disqualified if he/ she joins any political party after such election⁴.
- A nominated member of a House shall be disqualified if he joins any political party after the expiry of six months from the date on which he takes his seat⁵.

Merger of Political Parties is not Defection-----Tenth Schedule also provides that a member of a House shall not be disqualified where his/her original political party merges with another political party and he/she claims that he and any other members of his original political party—

- (a) have become members of such other political party or, as the case may be, of a new political party formed by such merger; or
- (b) have not accepted the merger and opted to function as a separate group⁶.

*A merger shall be considered as valid merger only if not less than two-thirds of the members of the legislature party concerned have agreed to such merger⁷.

Adjudicating Authority—Tenth Schedule provides that if any question arises as to whether a member of a House has become subject to disqualification under this Schedule, the question shall be referred for the decision of the Chairman or, as the case may be, the Speaker of such House and his decision shall be final.⁸

Bar of Jurisdiction of Courts—Tenth Schedule provides that no court shall have any jurisdiction in respect of any matter connected with the disqualification of a member of a House under this Schedule⁹.

Judicial Views:

Constitutional Validity of the 52nd Constitutional Amendment

The constitutional validity of the Constitution (Fifty-Second Amendment) Act, 1985 was challenged before the apex court in the case of *Shri Kihota Hollohon v Mr. Zachilhu And Others*¹⁰ in so far as it aimed at introducing the Tenth Schedule is destructive of the basic structure of the Constitution as violative of the fundamental principles of Parliamentary democracy, a basic feature of the Indian constitutionalism and is destructive of the freedom of speech, right to dissent and freedom of conscience.

The court clearly held that Freedom to speech and expression is not an absolute right but is subjected to reasonable restrictions.¹¹ A political party functions on the strength of shared beliefs. Its own political stability and social utility depends on such shared beliefs and

concerted action of its Members in furtherance of those commonly held principles. Any freedom of its Members to vote as they please independently of the political party's declared policies will not only embarrass its public image and popularity but also undermine public confidence in it which is source of its very survival.¹² The restriction thereby are reasonable.

Further, the court relied upon the decision given in *Jyoti Basu and Ors. v. Debi Ghosal and Ors*¹³ and held that the right to elect is neither a fundamental right nor a Common Law Right. It is pure and simple, a statutory right. So is the right to be elected. So is the right to dispute an election. Outside of statute, there is no right to elect, no right to be elected and no right to dispute an election. Statutory creations they are, and therefore, subject to statutory limitation. Moreover, the court held that the amendment is non-violative of Art. 105 and 194. The court held that the provisions of the Tenth Schedule do not purport to make a Member of a House liable in any Court for anything said or any vote given by him in Parliament.

It is difficult to conceive how Article 105(2) is a source of immunity from the consequences of unprincipled floor-crossing. Further, it was held that Art. 105(2) cannot be elevated to the status of Fundamental Rights and therefore even if there is a violation of the same, the schedule cannot be struck down.

In *Kihota Hollohon Case*¹⁴, the issue was whether paragraph 7 of the Schedule barring the jurisdiction of courts in cases of disqualification is constitutional. The Court said: The paragraph seeks to change the operation and effect of Articles 136, 226 and 227 of the Constitution which give the High Courts and Supreme Court jurisdiction in such cases. Any such provision is required to be ratified by state legislatures as per Article 368(2).

The paragraph was therefore held invalid as it had not been ratified. The thrust of the point is that paragraph 7 brings about a change in the provisions of Chapter IV of Part V and Chapter V of Part VI of the Constitution and that, therefore, the amending Bill falls within proviso to article 368(2).¹⁵

In the present cases, though the amendment does not bring in any change directly in the language of articles 136, 226 and 227 of the Constitution, however, in effect paragraph 7 curtails the operation of those articles respecting matters falling under the Tenth Schedule. There is a change in the effect in articles 136, 226 and 227 within the meaning of clause (b) of the proviso to article 368(2). Paragraph 7, therefore, attracts the proviso and ratification was necessary. For aforementioned reasons, the Supreme Court held:

That having regard to the background and evolution of the principles underlying the Constitution (52nd Amendment) Act, 1985, insofar as it seeks to introduce the Tenth Schedule in the Constitution of India, the provisions of Paragraph 7 of the Tenth Schedule of the Constitution in terms and in effect bring about a change in the operation and effect of articles 136, 226 and 227 of the Constitution of India and, therefore, the amendment would require to be ratified in accordance with the proviso to sub-article (2) of article 368 of the Constitution of India¹⁶.

The court reinstated the judgement in *Kesvananda Bharati v. Union of India*¹⁷ and regarded Judicial review as an integral part of the Basic structure of the constitution. Judiciary has the role to keep a check if miscarriage of justice has taken place and remove the arbitrariness.

In the case of *Raja Ram Pal v The Hon'ble speaker, Lok Sabha*¹⁸ the facts arose over nationally televised events. A T.V channel had conducted a sting operation on 12th December 2005 allegedly showing certain members of Parliament accepting bribes in order to the asking of questions in Parliament, an event that was quickly dubbed the 'cash for queries' scam. In response Parliament then expelled the said members on the ground that the conduct of the

members was unethical and unbecoming of a Member of Parliament. The expelled MP's challenged the constitutional validity of the expulsion before the Supreme Court.¹⁹

The circumstances that led to the decision in the Sub Committee on Judicial Accountability arose earlier, in 1991. In February of that year, 108 members of the Lok Sabha petitioned the speaker for an address to the President for the removal of Justice Ramaswamy, pursuant to which the Speaker constituted a Committee under the section 3 of the Judges Inquiry Act 1991 to investigate grounds on which the removal was prayed for. The Ninth Lok Sabha was subsequently dissolved and it was contended that the motion had on that account lapsed.

The courts therefore had to decide as to whether they could pronounce on whether the motion had lapsed or not, and as a corollary whether they had the authority to inquire into matters occurring within the four walls of Parliament.

Power of the Court to Review the order of Speaker/Chairman:

The Speaker is looked upon as the true guardian of the traditions of parliamentary democracy. His unique position is illustrated by the fact that he is placed very high in the Warrant of Precedence in our country, standing next only to the President, the Vice-President and the Prime Minister.

Speaker decides the question of disqualification as a tribunal. The power conferred on the Speaker or Chairman to decide whether a member of either House of Parliament has incurred any disqualification does not make him a competent authority to remove such a member. The power exercised by the Speaker is of a judicial nature. Therefore, it is not appropriate for him to claim that the determinative jurisdiction under tenth Schedule is not a judicial power and comes within the non-justiciable legislative area. In the light of Art. 102 and 191 of the Constitution and the tenth Schedule, the Speaker acts in the tenth Schedule only when there is a claim of disqualification made before him under para 2.

It is held by the Supreme Court that the decision of the Speaker impugned is liable to be set aside in exercise of the power of judicial review. Notwithstanding the finality clause in para 6(1) or the non obstante clause in para 7, the decision of the Speaker under para 6 of tenth Schedule is subject to judicial review by the Supreme Court under article 136, but this is only on ground of jurisdictional errors.²⁰

With respect to the duty of the court in such delicate situations, the Supreme Court has stated that it is most true, that this Court will not take jurisdiction if it should not: but it is equally true that it must take jurisdiction if it should.²¹ The field of judicial review in respect of the orders passed by the Speaker under paragraph 6(1) is confined to breaches of the constitutional mandates, mala fides, non-compliance with rules of natural justice, colorable exercise of power based on extraneous and irrelevant considerations and no evidence.

Impartiality of Speaker/Chairman:

Recently, many questions have been raised regarding partiality and impartiality of the speaker while implementing anti-defection due to the fact that he/she belongs to a particular party. The same was brought up in the Karnataka crisis earlier in 2019 where it was suggested that the anti-defection law should be implemented by an authority like Election Commission.²²

The majority in *Kihoto Holohan* case²³ rejected this argument on the high office principle i.e. it is expected that persons holding such high office, being vested with the power of adjudication, would act fairly and judiciously. The impartiality of the speaker while deciding the matters has to be presumed. In some cases, like *Rajendra Singh Rana*²⁴, *Balachandra Jharkoli*²⁵ indicates that, they have largely been swayed by their party considerations while adjudicating upon the questions of disqualification of members in their respective Houses. However, it is essential to note that the finality to the orders that rests with the speaker is

subjected to Judicial Review by the High Court and Supreme Court. Further, the argument that the Election Commission would be impartial is another assumption, probably a reasonable one. Nonetheless, looking for another institution to decide on this process is to look for a bureaucratic solution to what is essentially a political problem.

Loop Holes:

- After the omission of paragraph 3 (which protected defectors where one-third of the members of a political party formed a separate group) paragraph 4 allowed for the protection of defecting members provided two-thirds of the members of the legislative party merged with another political party. This provision has invariably been misused. The seeming political bias of the speakers acting as tribunals is apparent from how disqualification petitions are dealt with.
- Article 164(1B) allows a member who is disqualified under Para 2 of the 10th Schedule to become a minister if he re-elected for the legislative assembly before the expiry of the term of the assembly. It is clearly a provision that surpasses all canons of morality.

Views of some Committees/Commissions:

Dinesh Goswami Committee on Electoral Reforms (1990)

- Disqualification should be limited to cases where (a) a member voluntarily gives up the membership of his political party, (b) a member abstains from voting, or votes contrary to the party whip in a motion of vote of confidence or motion of no-confidence.
- The issue of disqualification should be decided by the President/ Governor on the advice of the Election Commission.

Law Commission (170th Report, 1999)

- Provisions which exempt splits and mergers from disqualification to be deleted.
- Pre-poll electoral fronts should be treated as political parties under anti-defection law.
- Political parties should limit issuance of whips to instances only when the government is in danger.

Election Commission

- Decisions under the Tenth Schedule should be made by the President/ Governor on the binding advice of the Election Commission.

Constitution Review Commission (2002)

- Defectors should be barred from holding public office or any remunerative political post for the duration of the remaining term.
- The vote cast by a defector to topple a government should be treated as invalid.

Conclusion:

On the basis of above study it can be concluded that provisions of 10th Schedule do not violate the right to freedom of speech and expression of the legislators. Para 6 is against the principles of natural justice (*nemo iudex in causa sua*). Para 4(2) promotes mass defection. Art. 164(1)(B) is an obstacle in the way of achieving the objects of 10th Schedule. Absence of any provision regarding limitation period for disposal of disputes by the Speaker promotes defection.

Suggestions:

- Speakers, when elected must resign from the party to which they belong. At the end of their term, there should be a cooling-off period before they can become members of any political party.
- Paragraph 4 of the Tenth Schedule should be omitted by moving a Constitutional Amendment.

- Article 164(1B) should be omitted by moving a constitutional amendment.
- All petitions for disqualification of members under paragraph 2 of the Tenth Schedule should be decided, by adopting a summary procedure, within a period of three months counted from the date of filing of petitions for disqualification. An appeal should be provided for under the Tenth Schedule only to the Supreme Court.
- The issue of disqualification should be decided by the President/ Governor on the advice of the Election Commission.
- Defectors should be barred from holding public office or any remunerative political post for the duration of the remaining term.
- Members who resigns from membership and topples the Government should be barred from contesting election for a period of 6 years.

¹ Venkatesh Kumar (May 2003). "Anti-defection Law: Welcome Reforms". *Economic and Political Weekly*. 38 (19): 1837–1838. JSTOR 4413541.

² Para 2(1)(a)

³ Para 2(1)(b)

⁴ Para 2(2)

⁵ Para 2(3)

⁶ Para 4(1)

⁷ Para 4(2)

⁸ Para 6

⁹ Paragraph 7. This para has been declared invalid as per majority opinion in *Kihoto Hollohon Vs. Zachilhu* and others (1992) 1 S.C.C. 309

¹⁰ *Shri Kihota Hollohon v Mr. Zachilhu And Others*, AIR 1993 SC 412.

¹¹ *Bennett Coleman & Co. & Ors v Union of India*, 1973 AIR 106.

¹² Griffith and Ryle on Parliament, Functions, Practice & Procedure (1989 Edn. page 119).

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¹⁴ Supra

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¹⁶ Relied upon: *Sankari Prasad Singh Deo v. Union of India*, (1952) I SCR 89 and *Sajjan Singh v. State of Rajasthan*, (1965) SCR 933.

¹⁷ *Kesvananda Bharati v. Union of India*, AIR 1973 SC 146.

¹⁸ *Raja Ram Pal v The Hon'ble speaker, Lok Sabha*, (2007) 3 SCC 184

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²² Supra 7.

²³ (2007) 4 SCC 270.

²⁴ 2011 (6) SCALE 172.

²⁵ 2012 (1) SCALE 704

Trend and Pattern of Indian Industries during 1961-2020

Dr. Ram Bhadra Tripathi*

Abstract:

This paper is concentrate to analyses the performance of India industries during the period 1961-2020. The unit root test results indicates that the Indian industry data series are non-stationary at level but it is stationary at first difference during the period 1961-2020. Further, the average annual growth for the period 1961-2020, 1961-2080, 1981-2000 and 2001-2020 have been shown 5.7944%, 4.4097%, 6.0684, and 6.8476% respectively. Further, it is clear that the industry performance is better during 2001-2020 then 1981-2000 and lowest for the period 1961-1980. And finally, the period 1961-2020 and two periods (i.e. 1961-1980 and 1981-2000) have been found acceleration in growth while for the period 2001-2020 is decelerating in Indian industrial growth.

Key Words: Industry, Growth Rate and Unit Root Test.

1. Introduction

Industrial development is a most significant aspect of any economy performance. Because it is provide employment opportunities, encourages research and development and also makes the economy self-sufficient to the international market. Further, industrial development provide the base of other sectors of the economy like the agricultural sector as well as service sector. So in this context the objective of this paper to examine the performance of Indian Industries for the period 1961-2020.

Table 1: Performance of Indian Industries (1961-2020)

(Amount ₹ in Crores)

Year	Industry	Year	Industry
1961	105984.63	1991	482071.68
1962	114660.49	1992	497120.18
1963	124734.67	1993	533085.95
1964	132456.82	1994	588589.84
1965	136339.68	1995	664902.89
1966	138285.48	1996	716311.20
1967	140185.94	1997	732098.96
1968	147942.95	1998	757756.91
1969	162314.96	1999	797235.91
1970	164285.16	2000	845033.35
1971	170031.87	2001	863337.05
1972	177239.67	2002	922570.37
1973	184074.35	2003	974494.77
1974	190147.11	2004	1047742.67
1975	198371.39	2005	1137283.97
1976	214643.86	2006	1283940.18
1977	226824.24	2007	1402678.82
1978	251662.72	2008	1460053.53
1979	245795.71	2009	1608388.18
1980	251251.25	2010	1741151.43
1981	274049.79	2011	1857689.00
1982	287366.96	2012	1941117.00
1983	312569.84	2013	2023417.00
1984	325982.91	2014	2186670.00
1985	338822.34	2015	2445981.00
1986	362356.66	2016	2650508.00
1987	382339.39	2017	2811690.00
1988	419811.57	2018	2951076.00
1989	456422.45	2019	2892072.00
1990	483267.75	2020	2707966.00

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Source: Reserve Bank of India (2013-14, 2014-15, 2019-20 & 2020-21), *Handbook of Statistics of Indian Economy*, Mumbai, India.

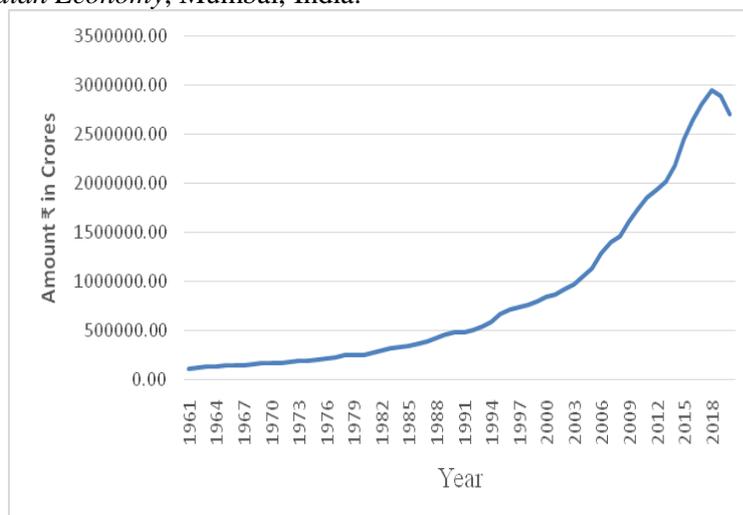


Figure 1: Performance of Indian Industries (1960-2020)

The above table 1 and figure 1 present the performance of Indian industry for the period 1961-2020. The Indian Industry performance for years 1961, 1971, 1981, 1991, 2001, 2011 and 2020 were stood at ₹ 409105984.63crores, ₹ 170031.87crores, ₹ 274049.79crores, ₹ 482071.68crores, ₹ 863337.05crores, ₹ 1857689.00crores and ₹ 2707966.00crores respectively. Further, the industrial data indicates that for the period 1961-2020 it shows the increasing trend except 2020 shows the decreasing trend.

2. Review of Literature

There are some significant literature such as Mukherjee, 2009, (Kaur, 2007, Nayyar, 2006, Hatakhar & Dongre, 2005, Balakrishnan, 2005, Pangariya, 2004, Ahluwalia, 2002 and Nagaraj, 1990). These literature provide the better base for understanding the methodology as well as performance of industry since independence.

3. Data Sources and Methodology

This paper is focused on the performance of Indian Industries during 1961-2020 and three break periods (i.e. 1961-1980, 1981-2000 and 2001-2020). The significant data series have been collected from Handbook of Statistics of Indian Economy in different years. And all the industry data are converted at base 2011-12.

The Unit Root Test (Augmented Dickey-Fuller Test) has been applied to find the data series are stationary/non-stationary. Further, semi log linear regression model for calculating the average annual growth and semi log nonlinear regression model determine the growth is accelerate or decelerate during the period 1961-2020. The detail methodology are:

Unit root test

The Dickey-Fuller and Augmented Dickey-Fuller Tests

Dickey-Fuller test examines whether the value of parameter $\alpha = 1$ in the first equation than the model has a unit root. In other words, the first order autoregressive has a unit root.

$$\Delta Industry_t = \mu + \delta Industry_{t-1} + \epsilon_t \dots \dots \dots (1)$$

Where: $\Delta Industry_t = Industry_t - Industry_{t-1}$ and $\delta = \alpha - 1$.

The null hypothesis is that there is a unit root, i.e.

$$H_0: \delta = \alpha - 1 = 0$$

The alternative hypothesis is that there is no unit root, i.e.

$$H_1: \delta < 0 \text{ or Negative}$$

More generally, if the time series follows a autoregressive process of order p or even moving average process, an extended Dickey-fuller test called augmented Dickey-fuller (ADF) test.

The main problem of Dickey and Fuller test is that the error term are serially correlated. Then, in order to remove the problem of serial correlation, ADF test is used. The augmented Dickey-fuller (ADF) test uses the following regression:

$$\Delta \text{Industry}_t = \mu + \delta \text{Industry}_{t-1} + \sum_{i=1}^n \gamma_i \Delta \text{Industry}_{t-i} + \varepsilon_t \dots \dots \dots (2)$$

In equation (2), the residual sequence is now white noise and free from problem of autocorrelation. So ADF is the better measure to find out whether the time series are stationary or not. There are different form of DF and ADF tests used for unit root test i.e. model 1 (Without drift and without time trend), model 2 (With drift and without time trend) and model 3 (With drift and with time trend).

Average Annual Growth (Semi-Log Model)

The semi-logarithmic linear model is:

$$\ln(\text{Industry}_t) = a + bt + u_t \dots \dots \dots (1)$$

In the above equation, $\ln(\text{Industry}_t)$ is in natural log and a, and b are the parameter. The slope of t is represent the Average Annual Growth.

Acceleration/Deceleration (Semi-Log Non-linear Model)

The semi-logarithmic non-linear model is:

$$\ln(\text{Industry}_t) = a + bt + ct^2 + u_t \dots \dots \dots (2)$$

In the above equation, $\ln(\text{Industry}_t)$ is in natural log and a, and b are the parameter. The sign of slope t^2 coefficient provide the information about the growth are accelerating or decelerating trend.

4.Result and Discussion

i) Unit Root Test Results

**Table 2: Indian Industries during 1961-2020
Unit Root Test**

Model	Without Drift	With Drift	With Drift Plus Trend	Stationary/Non-Stationary
At Level	3.39 (1.00)	-0.12 (0.94)	-2.64 (0.27)	All the Model is Non-Stationary at Level
At First Difference	-2.36** (0.02)	-4.27*** (0.001)	-4.18*** (0.01)	All the Model is Stationary at First Difference

***Significant at the 1% level, **significant at the 5% level, *significant at the 10% level, () probability value.

#Author Calculation.

Table 2 presents the unit root test result of Indian industries during 1961-2020. The ADF test result indicates that the Indian Industry data series are non-stationary in all the three models and it is become stationary at first differences in all the three models.

ii) Average Annual Growth

The semi log linear regression model has been discussed in the present section. The regression results are:-

**Table 3: Indian Industries during 1961-2020
Regression Results**

Time Period	Intercept (a)	Slope (t)	Durbin Watson
1961-2020	11.39*** (489.78)	0.057944*** (87.39)	0.16
1961-1980	11.57*** (814.31)	0.044097*** (37.18)	1.12
1981-2000	12.45*** (834.06)	0.060684*** (48.70)	0.86
2001-2020	13.63*** (480.60)	0.068476*** (28.92)	0.52

***Significant at the 1% level, **significant at the 5% level, *significant at the 10% level. () t-statistics.

#Author Calculation

Table 3 depicts the regression result of Indian industry for the period 1961-2020. The test results are statistically significant at 1 percent level of significance during the period for the Indian industry during 1961-2020.

**Table 4: Indian Industries during 1961-2020
Regression Results**

Time Period	Average Annual Growth (%)
1961-2020	5.7944
1961-1980	4.4097
1981-2000	6.0684
2001-2020	6.8476

Note: Average annual growth in the Indian Industries is obtained through slope of Time coefficient $\beta \times 100$.

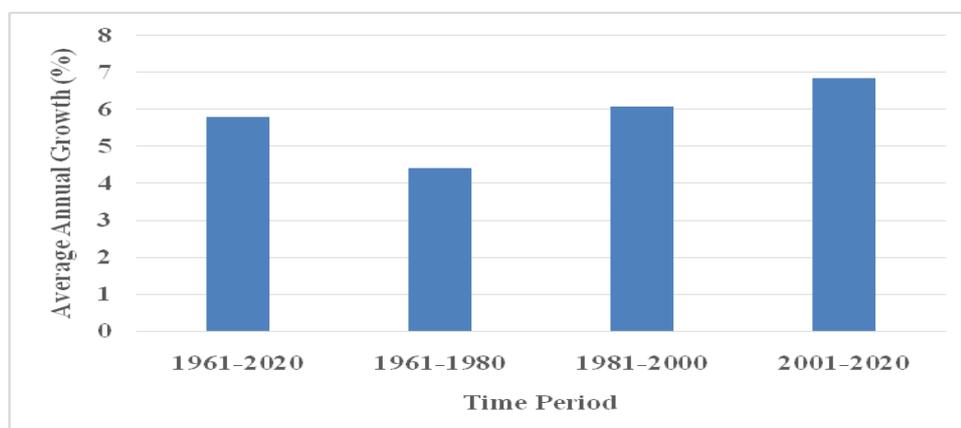


Figure 2: Performance of Indian Industries

The table 4 and figure 2 indicates the performance of Indian industry in terms of average annual growth (%) for 1961-2020 and three time periods. The average annual growth for the period 1961-2020, 1961-2080, 1981-2000 and 2001-2020 have been shown 5.7944%, 4.4097%, 6.0684, and 6.8476% respectively. Further, it is clear that the industry performance is better during 2001-2020 then 1981-2000 and lowest for the period 1961-1980.

iii) Acceleration/Deceleration

The semi log non-linear regression model has been discussed in the present section. The regression results are:-

**Table 5: Indian Industries during 1960-2020: Acceleration/ Deceleration
Regression Results**

Time Period	Intercept	Slope of t	Slope of t ²	Durbin Watson	Acceleration/Deceleration
1961-2020	11.56 ^{***} (607.53)	0.04 ^{***} (28.52)	0.0002 ^{***} (12.09)	0.60	Acceleration
1961-1980	11.58 ^{***} (497.23)	0.04 ^{***} (8.21)	0.000103 (0.44)	1.15	Acceleration
1981-2000	12.46 (508.59)	0.06 ^{***} (10.92)	0.0000953 (0.38)	0.87	Acceleration
2001-2020	13.53 ^{***} (409.68)	0.10 ^{***} (13.47)	-0.001384 ^{***} (-4.13)	0.81	Deceleration

***Significant at the 1% level, **significant at the 5% level, *significant at the 10% level. () t-statistics.

#Author Calculation

Table 5 indicates the regression results relating to acceleration/deceleration Indian industry for the period 1961-2020 and three time periods. Acceleration/Deceleration in the variable is governed by the sign of slope coefficient of t² in the regression results. The sign of the t² coefficients for the period 1961-2020 and two periods (i.e. 1961-1980 and 1981-200) have been found acceleration in growth while for the period 2001-2020 is decelerating in Indian industrial growth.

5. Conclusion

This paper is concentrate to analyses the performance of India industries during the period 1961-2020. The unit root test results indicates that the Indian industry data series are non-stationary at level but it is stationary at first difference during the period 1961-2020. Further, the average annual growth for the period 1961-2020, 1961-2080, 1981-2000 and 2001-2020 have been shown 5.7944%, 4.4097%, 6.0684, and 6.8476% respectively. Further, it is clear that the industry performance is better during 2001-2020 then 1981-2000 and lowest for the period 1961-1980. And finally, the period 1961-2020 and two periods (i.e. 1961-1980 and 1981-200) have been found acceleration in growth while for the period 2001-2020 is decelerating in Indian industrial growth.

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Analysis of The Text *Eine frau in Berlin* as a Traumatic Memory

*Giyani Chand**

The history of scientific thought about memory has long implicitly assumed that memory was understood as monolithic or one-dimensional memory. Occasionally there have been doubts about the validity of this assumption in philosophical speculation about different *types* or *forms* of memory that differ phenomenologically and sometimes functionally.ⁱ

“During the past two decades, challenges to the assumption of unitary memory have become more numerous, forceful, and concentrated. A growing number of cognitive and behavioural neuroscientists have advanced increasingly detailed hypotheses concerning the nature of and relations among different memory systems. A crucial difference between the older ideas and these more recent proposals is that the current re-evaluation of the assumption of unitary memory is based on a rapidly expanding base of experimental and other empirical evidence, as opposed to enlightened intuition or metaphysical analysis”.ⁱⁱ

The term memory is closely linked to the Holocaust:

“When we talk about collective Holocaust memory or collective memories of colonialism and decolonisation, we are talking primarily about shared memory, the memory that individuals may have initiated but that has been mediated through networks of communication, institutions of the state, and the social groupings of civil society”.ⁱⁱⁱ

The term “Holocaust” has been derived from Greek and means “completely burned”. It is mainly connected with the persecution of the Jews. Six million European Jews were brutally murdered during the Nazi era. It was a big shock/trauma for the Jews, and the traces of this trauma became part of their creative resistance. In addition to the Holocaust, the central concept is memory, which plays a significant role in Holocaust literature.

The monumentalization of memory happens in favour of politics, namely to construct different identities like national, nationalistic and universal identities. The memory of the Holocaust serves today to construct the universal victim of an incomparable human catastrophe.^{iv}

Michael Rothberg describes how Holocaust memory plays its role in developing or understanding the various memories:

“far from blocking other historical memories from view in a competitive struggle for recognition, the emergence of Holocaust memory on a global scale has contributed to the articulation of other histories—some of them predating the Nazi genocide, such as slavery, and others taking place later, such as the Algerian War of Independence (1954–62) or the genocide in Bosnia during the 1990s”.^v

There is no doubt that the memory is reduced by the particular way the traumatic effect of the disturbing “episode” or the encounter with the hegemonic moment. The Jews are a very set example of such memory. Through creative and resisting memory, they established their own country (Israel). They have deconstructed the metaphysics of western thought. The Other, which does not belong to the white race, is positively accepted. They deconstructed racial ideology. The epoch of postmodernism was also influenced by Jews, from which the diversity/multiple interpretations of the world literature arose. Every frontier culture asserts its ethical justice.

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Although memory plays its role in different border cultures to build identity, some question of definiteness of woman memory, especially the trauma of gang rape, seems untouchable. In other words, mainly stereotypes of the patriarchal discourse, that is, the suffering of the men, are repeated in the Second World War and the phenomenon of sexual violence is talked about less. How deep does the trauma of mass humiliation go and what are the psychological effects of it. This question should be addressed more. Specifically, seeing their positive aftermath as resistance/creative memory and negatives as shock. It is also my theme of this paper that I try to elaborate. The Holocaust memory is primarily concerned with the suffering, pain and trauma of male marginality (patriarchal nature) or the woman's trauma is understood/reduced under the border culture's trauma (the sufferings of men):

“the black holocaust was 100 times worse than the so-called Jew Holocaust. You say you lost six million. We question that, but . . . we lost 600 million”^{vi}

That means women are more than the black holocaust. Women are half of the world's population. There is no doubt that they have suffered some cruel atrocities in history. Especially, they were the most haunted victims of World War II or shortly thereafter. But there is no independent discourse about women's trauma. So women have traumatic memories that are always reflected or resisted by their creativity in history. But their reflective memory is always reduced under the patriarchal memory. Anonyma describes the atrocities of women in the work "A Woman in Berlin". The text is about the story of a German woman fighting for her survival when Berlin surrendered to the Soviets in 1945. But *Eine Frau in Berlin* is not meant to be read as a diary, although it retains some characteristics. Anonyma through her memory reflects again on history, traces of which are always present. The text seems more as a diary. It seems like a historical document, sometimes fictionalizing the painful story of an event. Anonyma does not portray the hideous discourse of stereotypical German men, but rather the trauma of mass rape. The trauma of mass rape is not addressed. So in the text, a woman in Berlin, the trauma of mass administration is the focus. Due to the pictorial or scenic representation of the language of the text, the traumatic memories of the tragic event always appear. The events are told in the present tense from the victim's perspective. A woman's perspective on a terrifying attack on a civilian population. It also shows how she describes her performance through courage, intellectual honesty and unusually keen powers of observation and perception. In this work, reports are written about the effects of war and defeat, the traces of which still touch the next generation. The impact on the next generation is how they remember it. What impact does a woman in Berlin share in Postmemory:

“*Postmemory* describes the relationship that the “generation after” bears to the personal, collective, and cultural trauma of those who came before to experiences they “remember” only by means of stories, images, and behaviours among which they grew up. But these experiences were transmitted to them so deeply and affectively as to seem to constitute memories in their own right . . . It is to be shaped, however indirectly, by traumatic fragments of events that still defy narrative reconstruction and exceed comprehension. These events happened in the past, but their effects continue into the present”^{vii}

The text *Eine Frau in Berlin* offers us a variety of reading where the boundaries of genre are always mixed/crossed. It is not intended to be quite definitely formulated as a diary. In this essay, I will analyze the trauma of women's memory, which is examined in the context of sexual violence.

Cultural Memory: a philosophical view

The first half of the 20th century is understood as the unfair treatment of the border culture (small culture). But through the resisting and creative reaction, the small culture has

led to a vital development. This development has activated cultural memory as a new and vivid way of remembering. Each culture, according to its historical, geographical and existential situation, has considered its encounter very carefully, especially when the encounter aroused fear and marginalization. The border culture remembered the encounters from different perspectives and combined different realities:

“cultural memory was therefore accepted as a new way of remembering and of unique organizing knowledge. It has its own 'Thesaurus'. The distinctness of each culture has become an epic breakthrough, a new way of looking at the world. Through metaphor, narrative and myth, every cult establishes its knowledge and instruments. The metaphor and narrative of the frontier culture remain distinct and inimitable.”^{viii}

Every culture deals with the trauma of the past in its own way. For this, every culture has its own myth, narrative and metaphor. Through this specific way of remembering, the traumatic effect of the disturbing "episode" or the encounters with the hegemonic moment is reduced. Cultural memory plays a big role here. In Endel Tulving's words, cultural memory can be defined as the “neuro-cognitive capability” of a collective that its members share to bring back to their minds/narrative/context, the past experience, for re-determination. The members of a collective acquire this shared and common capability, through certain volatile experiences both positive and traumatic.^{ix} Positive here means the repeated exposure of their neurologies to certain high-voltage texts, daily experiences, rituals, etc., and traumatic means the tortuous, negative experiences that threaten life, like the Holocaust. Cultural memory plays a motivating role in redefining the past. Gabriel Motzkin, in a paper on memory, says that:

“A culture in a moment of confrontation with the Other, to exercise its (redetermining) energy, confer identity The conferral of identity on the subject would give interpretation to encounter with the Other”.^x

Cultural memory is not historical consciousness as it is devoid of linearity. In the historical consciousness, the face of the other and structures of events are frozen. Cultural memory is unstable and burdened by the ‘hysteresis effect’^{xi}.

This means that the memory commemorates the past with a shared awareness of the appropriateness to seize the missed opportunity. The search for opportunity strives to regulate and appropriate the order of the world of things. It makes a lot of sense, here and now, for the future also holds opportunities for success or failure. Because here and now are different because they are contextual, meaning that no cultural memory can replace another memory. Thus, the memory of the Holocaust cannot reproduce the memory of the rape. Edward Said describes:

“A living and dynamic culture remember while remaining constantly challenged. It will not be an exaggeration to say that cultural memory rises against the oppression of history, its freezing and objectifying way of reducing enertia. It obliterates the distinction between the “classical” and “new”... In contradistinction with historiographic or linear narration, the cultural memory with flashes and Eisensteinian montage has risen as an essential and vital structure. There is a real possibility to re-invent humanistic disciplines in new forms, emancipated from the repression of linearity and historicity”.^{xii}

Although cultural memory is provoked by the surrounding geography and given history, it is nonetheless determined by none. It constantly reinvents itself given the other or the other, not only in the form of negating forces but also in appealing and flourishing ones. Ordinary individual memory is predominantly immediate or non-reflective, but cultural memory is immediately reflective:

“Individual memory has behind it the presence of cultural Memory. A cultural reflex is different from a mere physiological- psychic reflex formed by a repeated stimulus and characterised by its “fixity” or “uniformity”. While retaining its difference, the cultural reflex also remains in flux in the dynamic praxis of interacting with the rising historical situations in which contradiction and confrontations are imperative.”^{xiii}

Therefore the cultural reflex is an unproductive creative collective form and prevails through the fractional differential drive. It's a hyper-energized signifier that immediately braces itself with enough stimulus to knock down the threatening network. It is important to emphasise that cultural memory is only long-term memory (LTM) because it functions in the here and now, mediated by the past, present and future. Edith Wyschogrod describes that.

“The vitality to knock down that the reflex conceals and releases in its manifestation comes from what Freud and Lyotard term as “vain intensities” the desires in exodus. What they mean by “vain intensities” are the stimulated energies/drives that refuses to die. They keep finding alleys to articulate or manifest, even though condensations, metaphors, synecdoches, metonymies or dreams. This flame-like ignition/an electrified flash bulb-like energy is in vain because it refuses to be assimilated into any imperial structure; even if suppressed/repressed for some time, it explodes after a while with its inherent maximum fire to free itself”^{xiv}.

The signifier of the protagonist's urge to live in "Eine Frau Berlin," who is fighting for survival, should be read/understood in this context. Anonyma describes the multidimensional signifiers of the urge to live and signifiers of rape, exploitation, and atrocities through semantic memory. As they denoted with the manners signifier of the wolf: „Ganz klar: Hier muß ein Wolf her, der mir die Wölfe vom Leib hält“p.41. Signifier of the empathy with major: „Tue ich es für Speck, Butter, Zucker, Kerzen, Büchsenfleisch? Ein wenig bestimmtp.70“.

The conflicting dimension of the collective In the elaboration of the past work, memory is closely complicated, especially in the aesthetic and literary planning of space. It has to work as a double-edged sword. On the one hand, it reinforces the sign of hegemonic culture; on the other hand, it deals with contemporary semiotics, on which the subordinate and examining cultural memory comes into conflict with its opponents. The analysis of the diary “A Woman in Berlin” considers the hegemonic structure of patriarchy in practice. Therefore, the collective memory will remember the text while simultaneously engaging in this rape/hunger/war. Unless active individual memory is one-dimensional, it must elude the operations of these two battlefields. In our contemporary philosophical language, one can say that the collective memory has a centre. It has limited capacity because it is also under the pressure of context or story:

“This control is not like the absolute change; the nature of *control* also alters. The emergence of new paradigms that activate the memory also leads it to remember differently.”^{xv}

The effectiveness and decentering that can affect/change the reflex are caused by the experience of the trauma, like the experiences of the Holocaust and the history of the partition of India. Trauma is an essential component of memory. Trauma is a “morbid condition of body, (produced by) wound or external violence, emotional shock”^{xvi}.

During the political/economic crisis or because of the collapse of a single culture, the relationship of hegemony changes. The wounds of this mortal battle are engraved on the marginalities. The hegemonised culture and marginalised culture have been deconstructed/decentered:

“If the lesser one is morbidly decentred, the victorious one absorbs certain features of the subordinated to keep hegemony efficient and workable. But the wound and shock that the lesser one goes through altering its paradigm. Even when it goes back to its original/battling essence, it has already mutated during the hegemonic encounter”.^{xvii}

The traumatic change in the culture of victims and the necessary historical change in perpetrators’ culture also change their memory. If they remember the events, the person may even become an amnesiac. The deadly force can distort the person to forget the moment. But there are also cases in which the radical character of the hegemonised culture of traumatic encounters remained intact. According to Endel Tulving:

“The traumatic encounter generally results in three kinds of behaviour or memory-setting. One is to be amnesic about it, to forget it. The amnesic behaviour may drive the vanquished or wounded culture for incorporation into the Other’s memory system and paradigm”.^{xviii}

If we try to understand trauma as universal pain or does trauma represent all victims, then the wounds/trauma of different cultures are not addressed. Such a process is called “adaptive” or “evolutionary”; when it happens, amnesia can lead to existential forgetting and later cause severe problems like collective cultural neurosis. Memory to be understood. It can lead to severe problems. The first-person narrator in the text “Eine Frau in Berlin” deconstructs the myth of socialism as a philosophy of equality or a classless and genderless society. It was reminiscent of a sort of Apollonian system (metaphysics of hegemonic ideology) responsible for the fascist annihilation of Différence/Other. The brutal rape and exploitation of women by the Red Army show the patriarchal nature and totalitarianism of the social state. A unique characteristic of memory is that it tends towards liberation from the past. The woman as a human has a very dynamic and interactive memory that deals with traumatic events, locating them in a broad semiosis. It is not only a survival mechanism but also a way to a better future. The woman as a folk has a very dynamic and interactive memory. This memory deals with the traumatic events in which it is located in semiosis, that is, the world of meaning:

“Semiosis is always a means of interpreting the world. Life is essentially about three things:(1) it is about manufacturing objects, (2) it is about organising objects into functioning systems, and (3) it is about interpreting the world. The idea that all semiotic processes tell us that on semiosis in Nature, they gave very different contributions to the origin and evolution of life”.^{xix}

Despite the Holocaust/rape/exploitation history, women could not raise their voices to form a sovereign state. The sovereign state means the matriarchal institution of ethical justice. And how the Jews founded their own country. The Jews are fewer than women, yet they have a sovereign state (Israel). Women are half of the world's population. After decolonisation, the social institution emerged where the small cultures asserted their ethical judiciary. The distinctness of female memory would make sense if the traumatic events were being mastered and set up for further growth and accelerated practice. The invasion of the Red Army caused the atrocities and the convulsion of the German women. It gave them several shocks. The arrival of the Red Army as an empirical and hegemonic power was the most traumatic event after the end of the war. The Red Army caused German women to be culturally dislocated and deprived of dignity. They humiliated not only the German women but also the others. The raped women are German. Their husbands were killed in wars or never returned home. The specific character of “Eine Frau in Berlin” has laid the foundation of female memory that is not merely “episodic” but also “semantic”. Endel Tulving elaborates on two kinds of memory:

“Episodic memory is concerned with unique, concrete personal experiences dated in the remember’s past; semantic memory refers to a person’ abstract, timeless knowledge of the world that he shares with others. “episodic” that is about a specific event that occurred at a particular place and “semantic” memory that is ‘mental thesaurus, organised knowledge’”^{xx}. It seems that rape and violence stand together and occupy the same semantic space. The extraordinary ambiguities attached to the term Rape require multiple approaches and interpretations. Anonyma not only remembers the events as episodic but also semantic. She also turns her memory into meaning or contextualisation. She unravels the politics and lack of ethics responsible for this tragedy. She describes that the war was between Russians and Germans, then kidnapped women. The Red Army exploited the women and reduced them to dust.

The desperate search for food forms a leitmotif in the diary, essential to understanding the broad spectrum of sexual violence against the wives of the vanquished. The diary offers us multiple interpretations of the trauma through semantic memory, for example, the trauma of the starving woman, the trauma of physical violence and the trauma of the woman's rootlessness as a woman.

ⁱSutton, John. 2007. *Philosophy and Memory Traces. Descartes to Connectionism*. Cambridge: University Press.

ⁱⁱSchacter, L., Daniel and Tulving, Endel. 1994. *Memory System*. Cambridge: MIT Press, Preface.

ⁱⁱⁱRothberg, Michael. 2009. *Multidirectional Memory. Remembering the Holocaust in the Age of Decolonization*. Stanford: University Press, p.15.

^{iv}Dakshi, Arijit. 2006. *Lesen des Erinnerns. Literatur, Politik und der Holocaust*, p.7.

^vRothberg, 2009, S.6

^{vi}Rothberg, 2009, S.1

^{vii}Hirsch, Marianne. 2012. *The Generation of Postmemory. Writing And Visual Culture After The Holocaust*. New York: Columbia University Press, p.5

^{viii}Wyschogrod, Edith. 2006. *Memory, History, Revelation: Writing the Dead Other*, in: *Crossover Queries*, p 252 (248-263).

^{ix}Tulving, Endel. 1983. *Elements of Episodic Memory*. New York: Oxford University Press.

^xMotzkin, Gabriel: *Memory and Cultural Translation*. In: *The Translateability of Cultures Figurations Space Between*. (Editors) Budick, Sanford and Iser, Wolfgang. Stanford, California: University Press, 1996 p. 266.

^{xi}<https://encyclopedia2.thefreedictionary.com/Hysteresis+effect> 22/01/2022.

^{xii}Said, Edward. *Invention, Memory and Place*, in: *Critical Inquiry*, Winter 2000, P175-76.

^{xiii}<https://plato.stanford.edu/entries/dewey/#ReflArcDeweRecoPsyc> 22/02/2022.

^{xiv}Wyschogrod, Edith: *Memory, History, Revelation: Writing the Dead Other*, in: *Crossover Queries*. 2006, p.252.

^{xv}Tulving, Endel. 1983. *Elements of Episodic Memory*. New York: Oxford University Press, p. 4.

^{xvi}Ebd., p. 5.

^{xvii}Ebd., p.13.

^{xviii}Ebd., 18.

^{xix}<https://link.springer.com/article/10.1007/s12304-008-9038-9> 14-12-19

^{xx}Tulving, Endel. 1983. *Elements of Episodic Memory*. New York: Oxford University Press, p. 2.

Hierarchical Model of Emotional Intelligence

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Abstract

Emotion is the most important part of human life, without it life is incomplete or, life is not being real. Each person has several emotions like as love, happiness, fear, affection, hate, shame, disgust, surprise, sadness, elation and anger commonly in their life. Some questions are repeatedly arising in mind! Why and how are person differ from one another in spite of having these emotions commonly? Why is it observed that some people are smarter than others, but they are not as wealthy as others? Why some people too much sympathetic and caring, but others are are not? Why do some people with less academic achievements and lower IQ lead a successful and fulfilling life, whereas many people with high IQ make their life miserable sometimes, and also of people around them? Researcher developed a hierarchical model to gave the answer of the above questions. Due to emotional intelligence every person is differ from another. Development of Emotional intelligence relies on such factors: Early life experience, Parenting style, Rearing process etc.

Key Words: Early life Experiences, Parenting Style, Rearing Process.

Emotional intelligence is the capacity of an individual to define his/her own emotions, and to become sensitive to those that they perceive from the environment and the circle of people they are interacting with. It may also be said that emotional intelligence is the use of knowledge of these emotions to control situations and create plans and decision based on the perceived emotions.

Goleman (1998) defines EI as "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well, in ourselves and in our relationships." Martinez (1997) "refers to emotional intelligence as being: an array of non-cognitive skills, capabilities and competencies that influence a person's ability to cope with environmental demands and pressures" (Dulewicz & Higgs, 2000).

Goleman has given an emotional competence framework model. Where emotional competence is a learned capability based on emotional intelligence that results in outstanding performance at work. It leads to and based on emotional intelligence a certain level of emotional intelligence is necessary to learn emotional competencies.

Now the question arises, why emotional intelligence differs from person to person and how it develops. The possible interpretation for the question may be that early life experiences, parenting style, rearing process, socio-economic status, family environment, role of peer group, may have facilitative effect in the development to emotional intelligence. These factors have been discussed in detail earlier.

Positive Early Life Experiences

Emotional development starts early in life, and is closely related to child development. Healthy emotional development of children is vital to both their ability to learn, when young, and to their success and happiness as adults (Singh, 2006). Childhood is a unique window on time, when a child's mental frame can actually be sculpted by parental

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example. Emotional intelligence offers parent's guidance in recognizing and nurturing emotional intelligence in their children, both within the home and outside.

Volatile behavior, is typical of 2-years old, and is not aimed personally at anyone. What your toddler's actions reflect, first and foremost, is the struggle that accompanies his desire to decipher emotions. Academic intelligence is certainly an asset and hailed as paramount, particularly in today's information age. Hence, a child's emotional education has to begin much earlier, and be more intense than ever. For instance, babies are even read to in the womb, and infant toys are designed for cerebral stimulation. On the other hand, the children, who cannot establish a secure attachment, risk factors start to appear in early childhood, which lead to undesirable behaviour, such as complaining or fighting (DeMulder, Denham, Schmidt & Mitchell, 2000; Denham, 2007). So, it may be said that early life experience has a major role in development of emotional intelligence.

Democratic Parenting Style and Affectionate/Caring Rearing Process

Psychologists believed that the way of parenting determines the success of an individual in childhood, in adulthood and in old age. Finally, it may be said that parenting is boon for the success, and failures, in whole life. Parenting style should be as an emotional coach for the child. If it is dismissing or disapproving, the effects would be wrong. Findings suggest that the children treated by dismissing and disapproving parenting, learn that their feelings are wrong, inappropriate and invalid. They may learn that there is something inherently wrong with them, because of the way they feel. They may have difficulty regulating their own emotions. But the children treated by the emotional coach parenting, learn to trust their feelings, regulate their own emotions, and solve problems. They have high self-esteem, learn well, and get along well with others.

An emotional coach parent appears to accept their children's feelings unconditionally. Neither they try to ignore or deny their kids' feelings. Nor do they belittle or ridicule their children for emotional expression. These parents have also empathy for the emotional expressions of their children. The findings of many studies reveal that parenting involves skills that require fighting against dangers that children might encounter, and providing effective guidance for them. Children's commitment to their parents in a secure way eases the process of recognizing basic feelings, such as happiness, sadness and fear as well as other more sophisticated feelings, such as anxiety and pride (Melmed, 1998; Denham, Workman, Cole, Weissbrod, Kendrziara & Waxler, 2000; Suess, Grossmann and Sroufe, 1992). So it may be concluded that unconditionally accepting, and empathizing parenting helps the children to recognize their feelings, to be aware about their emotions and also to explain the events neutrally. To adopt the new situations, to manage stressful conditions, to handle interpersonal relationship and so forth. The above factors help a child to grow up as an emotionally intelligent man.

Better Socio Economic Status

Socio-Economic Status is also a leading factor in determining academic success, earning status and so forth. These are many studies, which suggest that the students who are not adequately prepared the economic and social costs can be extremely high. Early withdrawal from secondary school, for example, has been linked with higher levels of unemployment, lower earnings, and increased health problems (Jimerson, Egeland, Sroufe & Carlson, 2000; Reyes, Gillock & Sanchez, 2000; Rumberger, 1995). It has also been observed in earlier findings that much of the work on predicting academic success, from elementary school to college, has focused on the impact of various cognitive abilities, socio-demographic factors and economic variables (Parker, Summerfeldt, Hogan & Majeski, 2004).

Healthy Family Environment

Family is such an institution, which nurtures the child globally. The role of parents, grand parents, cousin, cousin parents has an influencing factor to develop self-awareness, interactions, to recognize emotions, problem solving abilities, decision making and cope up with new stressful situations. These factors developed by family environment make an individual successful in various fields of life. A study done by Warhol, 1998, reveal that it is the family environment, whereas children first feels, observes and learn about emotional relations. Therefore, a secure commitment between parents and children is expected especially in their early years. It has been observed that the stronger that emotional attachment between children and their family, the fewer emotional problems in later life these children are also able to solve their problems more easily.

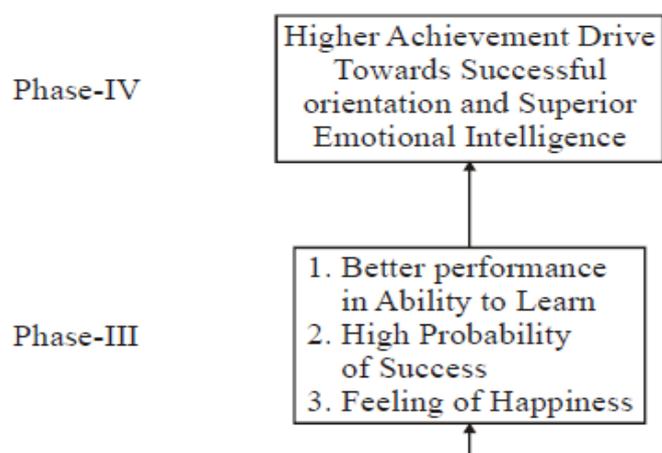
Peer Group and Other Social Factors

The role of peer group is also an influencing factor for the development of emotional intelligence. Where they reveals completely without any inhibition or any hesitation. The child learns there to express himself/herself in various ways and moods. Many factors like competitiveness, awareness, communicational skills, helping attitudes, take place in peer group of that child. These factors further make him less or more emotional intelligent.

Now, it may be said that these leading factors make an individual emotionally capable to recognize other's emotions and to interpret his/her own emotions. These factors also contribute in their abilities to learn, academic success, balance the emotions and reason, ability to manage mood, motivation, empathy and social skills like cooperation and leadership.

Except all these factors emotional intelligence tends to increase in normal course of a lifetime, and an individual learns to be more aware of his/her moods, learns to listen and empathize, and to cope effectively with distressing emotions. In short, when one becomes mature, he/she can acquire more emotional competencies.

Finally, this interpreted model of healthy emotional development may be depicted as figure 5.1.



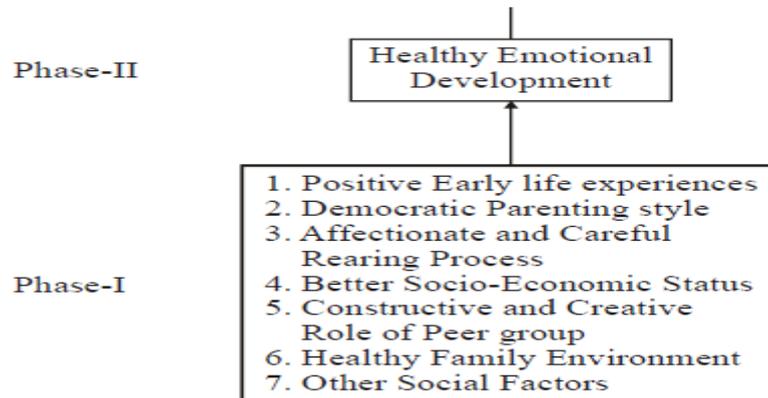


Figure-5.1: Hierarchy of Emotional Intelligence Development

Finally, after developing all these abilities and emotional competencies, an individual may lead to outstanding performance at work. This successful performance makes their successful emotional management leader. Because emotional intelligence is a lifelong process, so a healthy emotionally developed person will learn new competencies and abilities according to their job requirement and other life challenges.

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Wheat Cultivars Screening against Foliar Blight Disease Caused by *Drechslera sorokiniana* (Ito & Kurib.) Drechsler ex Dastur.

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Abstracts

Foliar blight disease caused by *Drechslera* (Ito & Kurib.) Drechsler ex Dastur is most important disease of wheat in North Eastern plain zones (NEPZ) representing warm and humid climate in India. It is also increasing in North Western plains zones (NWPZ), due to climate changes and causes considerable losses in susceptible varieties. A field study was conducted during Rabi, 2018-19 and 2019- 2020 to test the resistance of 50 Cultivars against *Drechslera sarokini ana* under artificial epiphytotics conditions. Each cultivar was sown in last week of November in single row of one meter length. Pure culture of *Drechslera sorokiniana* was inoculated on cultivars by using cleaned sprayer, at evening. Disease data was recorded using double digit scale based on per cent blighted area on flag leaf and one leaf just below. Out of 50 Cultivars, no any cultivars found immune, 11 cultivars were found resistant, 19 were moderately resistant, 13 were moderately susceptible and 7 were found susceptible against spot blotch disease of wheat.

Keywords: Susceptible, Humid, Blighted, Moderately and Artificial

Introduction:

Wheat (*Triticum* spp.) have 16 species under the genus *Triticum*. In India, three species of wheat are cultivated; *T. aestivum* L. (Bread wheat) which is hexaploid with $2n=42$, *T. durum* Desf. (Macroni or Durum wheat) and *T. dicoccum* Schrank. (Emmer wheat) which are tetraploids with $2n=28$ (Gupta, 2004). In India, nearly 88 per cent of wheat area is under bread wheat, 11 per cent under macaroni wheat and less than 1 per cent under emmer wheat. It provides edible grain which forms staple food for a large number of people across the world. Wheat is believed to have originated in South-Western part of Asia. Some of the earliest remains of the crop were found in Syria, Jordan and Turkey (Feldman, 2001). Wheat is also described as “The shuffle of life” or “King of cereals”. Even today, it occupies primary position among all the cereal crops for being the staple food and for providing subsistence to mankind. It supplies essential nutrients, particularly amino acids as compared to any other cereal crop. It has attained a premier position in the world for its unique consumable protein i.e., gluten, which is vital for bread making properties of wheat flour, along with the straw which is a major source of nutritious feed for large population of cattle.

Cereals play a pivotal role to satisfy the global food demand of growing population, particularly in developing nations where cereal-based production system is the only predominant source of nutrition and calorie intake. The nutrient-rich cereal is grown in diversified environments; and globally wheat occupies around 216.95 million hectares (mha) holding the position of highest acreage among all crops with an annual production covering around 764.11 metric tonnes (mt) last year (Feldman, 2001). Moreover, it provides almost half of all calories in the region of North Africa and West and Central Asia. Being next to

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rice, wheat constitutes one of the key sources of protein in least developed countries and middle income nations and in terms of calories and dietary intake. The crop is cultivated mostly in winter and spring seasons around the world; it being grown in winter in cold countries like Europe, USA, Australia, Russian Federation, etc., while in spring in countries of Asia and in some parts of the USA. In India, production of Wheat during 2019-20 is estimated at record 107.18 million tonnes. It is higher by 3.58 million tonnes as compared to wheat production during 2018-19 and is higher by 11.02 million tonnes than the average wheat production of 96.16 million tones as per the recent 3rd Advance Estimates from Directorate of Economics and Statistics (DES), Ministry of Agriculture and Farmers Welfare (MoA&FW), India (2020).

Materials & Methods:

The present experiments were conducted during Rabi season 2018-2019 and 2019-20. The study material comprised 50 (Fifty) cultivars which have diverse genetic background and origin. Mostly wheat genotypes exotic to South Asia/CIMMYT and India were included in this study, because these genotypes were specially used as parents for improving spot blotch resistance. All genotype were evaluated during Rabi season (December to April) 2018-19 and 2019-20 under field condition are identified as a hot spot for the spot blotch disease.

Result and Discussion:

Varietal screening:

Fifty varieties of wheat were evaluated against *Drechslera sorokiniana* under artificial epiphytic condition. Data on account of foliar disease score at flowering stage, soft dough stage and hard dough stage and AUDPC of different varieties have been presented in Table 1. An examination of summary of data given in clearly indicates that at flowering stage disease score ranged between 0 to 57 during 2018-19 and 1 to 56 during year 2019-20. At soft dough stage it ranged between 2 to 78 and 2 to 67 during first and second year respectively. While at hard dough stage the disease score ranged between 13 to 89 during 2018-19 and the range was same during 2019-20.

Area under disease progressive curve (AUDPC)

The AUDPC calculated for 50 wheat cultivar on the basis of plant disease intensity varied from 52.5 to 1057.0 first year and 101.5 to 976.5 second year showing the fast progress of disease in all cultivar. It was observed that different wheat cultivar expressed varied types of disease response against *Drechslera sorokiniana* under artificial epiphytic conditions in field.

Table-1 Response of wheat cultivar against foliar blight disease caused by *Drechslera sorokiniana* under artificial disease pressure during 2018-19 & 2019-20

Entry No	Genotypes	Foliar blight score (0-9 dgd)							
		2018-19			2019-20			AUDP C	
		Flowering Stage	Soft dough stage	Hard dough stage	Flowering stage	Soft dough stage	Hard dough stage	2018-19	2019-20
1	HD3043	1	2	24	2	12	24	101.5	175
2	PBW644	12	24	46	13	14	45	371	301
3	HD2329	13	24	46	12	24	46	374.5	371
4	VL-832	24	35	57	35	47	58	528.5	654.5
5	VL-804	14	25	36	23	34	45	350	476
6	HS-365	13	24	46	12	13	46	374.5	294
7	HD-2967	13	24	46	23	25	36	374.5	381.5
8	HD3249	12	24	35	12	13	24	332.5	217
9	HD2733	1	12	24	1	12	24	171.5	171.5
10	PBW781	2	13	24	1	3	24	182	108.5
11	DBW257	13	24	35	23	35	36	336	451.5
12	DBW39	2	14	24	1	12	24	189	171.5
13	HD3277	12	24	47	24	25	46	374.5	420
14	PBW-343	13	15	36	12	35	36	276.5	413
15	DBW187	14	25	36	23	26	36	350	388.5
16	HW-741	12	24	35	23	25	36	332.5	381.5
17	HW-2044	12	24	35	12	24	34	332.5	329
18	UP-2338	0	12	24	1	2	24	168	101.5
19	K1317	2	14	25	12	13	24	192.5	217
20	HI1612	0	1	13	1	12	13	52.5	133
21	HD3293	1	2	13	1	12	24	63	171.5
22	HD3171	12	14	26	1	12	35	231	210
23	HD2888	13	24	36	12	13	36	339.5	259
24	DBW252	4	25	36	12	24	36	315	336
25	WH-542	14	46	67	13	24	68	605.5	451.5

26	K8027	13	24	35	12	24	45	336	367.5
27	DBW273	24	35	46	12	14	37	490	269.5
28	HI8713	57	68	89	35	67	89	987	903
29	NDW11 58	56	78	89	46	67	79	1053. 5	906.5
30	HI8811	56	68	89	56	67	89	983.5	976.5
31	UAS300 2	1	35	48	12	25	46	416.5	378
32	HD3343	34	45	78	24	45	78	707	672
33	NIDW11 49	12	36	64	13	41	65	457	645
34	GW322	12	24	78	24	35	78	483	602
35	HI8627	25	46	68	13	34	67	647.5	518
36	HI1544	24	36	78	24	36	78	609	609
37	DBW110	2	14	46	12	24	46	266	371
38	HI8737	36	47	68	13	34	67	693	518
39	UAS466	14	25	57	13	25	58	423.5	423.5
40	HI8812	25	36	68	13	14	68	577.5	381.5
41	HPW468	14	25	57	13	25	58	423.5	423.5
42	GW1348	25	36	68	12	24	68	577.5	448
43	DBW277	0	3	14	1	12	14	70	136.5
44	DDW49	14	25	58	1	24	57	427	371
45	PBW823	1	12	58	1	12	57	290.5	287
46	PBW822	12	24	46	12	13	45	371	290.5
47	MP4010	15	26	78	23	36	79	507.5	609
48	HD3345	14	25	46	13	24	46	385	374.5
49	HI1634	26	37	68	12	13	68	588	371
50	HPW34 9	13	2 4	47	23	25	46	378 .0	416. 5

Evaluation of cultivar for foliar blight resistance:

On the basis of data on disease score given in Table-1 List of all category varieties is presented in Table 2. Out of 50 cultivars screened, no any cultivar was found Immune and highly susceptible during both the crop season. Eleven cultivars namely HD-3043, HD3249, HD-2733, PBW-781, DBW-257, DBW-39, UP-2338, K-1317, HI1612, HD-3293, DBW-277 out of 50 were found resistant, nineteen cultivars(PBW-644, HD-2329, BL-804,HS-365, HD-2967, HD-3277, PBW-343, DBW-187, HW-741, HW-2044, HD-3171, HD2888, DBW-252, K-8027, DBW-273, DBW-110, PBW-822, PBW-3345, HPW-349)were moderately resistant. Thirteen cultivars viz BL-832, WH-542, UAS-3002, NIDW- 1149, HI-8627, HI-8737, UAS-466, HI-8812, HPW-468, GW-1348, DDW-49, PBW-823,HI1634 were noted as moderately susceptible while seven cultivars ie HI-18713, NDW- 1158, HI-8811, HD-3343, GW-322, HI-1544, MP-4010 were found to be susceptible to foliar blight disease.

Table-2: List of category wise cultivar on the basis of disease reaction

S.N	Disease reaction	Double digit scale	Cultivars	N of cultivars
1	Immune (I)	00-01	00	00
2	Resistant (R)	12-24	HD-3043, HD-3249, HD-2733, PBW-781, DBW-257, DBW-39, UP-2338, K-1317, HI1612, HD-3293, DBW-277	11
3	Moderately resistant (M.R.)	34-46	PBW-644, HD-2329, BL-804, HS-365, HD-2967, HD-3277, PBW-343, DBW-187, HW741, HW-2044, HD-3171, HD2888, DBW-252, K-8027, DBW-273, DBW-110, PBW-822, PBW-3345, HPW-349	19
4	Moderate susceptible	56-68	BL-832, WH-542, UAS-3002, NIDW-1149, HI-8627, HI8737, UAS-466, HI-8812, HPW-468, GW-1348, DDW49, PBW-823, HI-1634	13
5	Susceptible	78-89	HI-18713, NDW-1158, HI8811, HD-3343, GW-322, HI1544, MP-4010,	07
6	Highly susceptible	99		0

Conclusion:

On the basis of results presented and discussed concludes that Disease data was recorded using double digit scale based on per cent blighted area on flag leaf and one leaf just below. Out of 50 Cultivars, no any cultivars found immune, 11 cultivars were found resistant, 19 were moderately resistant, 13 were moderately susceptible and 7 were found susceptible against spot blotch disease of wheat.

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Perception of Secondary School Teachers Towards Digital Platforms Education During The Covid-19 Pandemic In Bihar

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Abstract

Due to the Corona virus epidemic, traditional face-to-face classrooms have been supplanted by digital platform learning. In light of this, the current study sought the perception of secondary school teachers towards digital platforms education during the covid-19 pandemic in Bihar. 330 secondary school teachers from different secondary schools were included in the study. The researchers created a questionnaire and the data was collected using Google Forms. The data was analyzed using mean, SD, and t-test. The findings revealed that secondary school teachers found digital platforms relevant for their students. Digital learning was useful as it allowed them to continue with their studies even during the lockdown and gave them enough free time to pursue their hobbies. On the other hand, their students reported feeling restless and having unpleasant experiences. Due to extensive screen time, students suffered from headaches, eye strains, and other ailments; another major difficulty they faced was internet connectivity troubles, which made it difficult for them to concentrate in class. Lack of fully equipped gadgets was a challenge for their students coming from lower socio-economic backgrounds.

Keywords : *COVID-19, Traditional Classrooms, Online Education, Online Learning*

Introduction

Many institutional and structural changes have come from the COVID-19 epidemic. One of the most significant shifts is in the educational sector. Traditional classrooms have existed in various formats around the world for many decades. Despite technological advancements in educational institutions such as the introduction of smart boards and audio visual classrooms, the idea of remote learning remained inconceivable and a distant utopian future. With the recent epidemic, however, schools and institutions all over the world were compelled to move to the online/virtual sphere. As a result, students and teachers devised new methods of learning and adapted to the new educational environment. Some of the most widely utilized platforms for digitalized education in schools and colleges are Zoom, Google Meet, and Microsoft Teams. Although, these platforms are excellent for conducting live lectures, webinars, screen sharing and video conferencing, it is stated that they lack proper control mechanisms and require stronger digital infrastructure. Previously, online classes and asynchronous content (recorded lectures, videos, etc.) were seen as supplements to traditional classes, but they have now become an integral component of the teaching and learning process. As a result, it's critical to investigate how college-aged youngsters view digital learning.

Objectives of The Study

1. To find the significant difference between mean scores of male and female secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

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2. To find the significant difference between mean scores of rural and urban secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar
3. To find the significant difference between mean scores of below post graduate and above post graduate secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Null Hypothesis

1. There is no significant difference between mean scores of male and female secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar
2. There is no significant difference between mean scores of rural and urban secondary school teachers and in their perception towards digital platforms education during the covid-19 pandemic in Bihar
3. There is no significant difference between mean scores of below post graduate and post graduate & above qualification of secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar

Methodology

The researchers used survey method for the present study. The researchers developed the questionnaire, which was then administered on a sample of 330 secondary school teachers in Bihar. Data was collected online using Google Forms, and the link was disseminated via WhatsApp. The basic goal of the study was explained to the participants, and their informed consent was obtained. Precautions were made to protect the participant's privacy and to guarantee that the data obtained was accurate. The 32-item questionnaire includes 5 multiple-choice questions, 14 Yes or No questions, 11 items measured on a two point scale, and two open-ended questions. The replies on the two-point Scale ranged from 0 to 1.

Data analysis

Null hypothesis-01

There is no significant difference between mean scores of male and female secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar

Table No. -01

Gender	N	Mean	SD	Calculated Value	Table Value	Level of Significance 5%
Male	135	22.9	3.9	5.67	1.97	S
Female	195	20.7	2.7			

The t ratio summary table is shown in table 01. At the 0.05 level, the calculated value of t 5.67 is more than table value (1.97). Hence, the null hypothesis is rejected. It reveals that there is a significant difference between mean scores of male and female secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Null Hypothesis-02

There is no significant difference between mean scores of rural and urban secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Table No. -02

Gender	N	Mean	SD	Calculated Value	Table Value	Level of Significance 5%
Rural	209	20.5	2.6	6.03	1.97	NS
Urban	121	22.9	3.9			

The t ratio summary table is shown in table 01. At the 0.05 level, the calculated value of t 6.03 is more than table value (1.97). Hence, the null hypothesis is rejected. It reveals that there is a significant difference between mean scores of rural and urban secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Null Hypothesis-03

There is no significant difference between mean scores of below post graduate and post graduate and above qualification of secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Table No. -03

Qualification	N	Mean	SD	Calculated Value	Table Value	Level of Significance 5%
Below MA	267	19.60	2.1	6.33	1.97	NS
MA and above	63	22.95	4.07			

The t ratio summary table is shown in table 01. At the 0.05 level, the calculated value of t 6.33 is more than table value (1.97). Hence, the null hypothesis is rejected. It reveals that there is a significant difference between mean scores of under graduate and post graduate secondary school teachers in their perception towards digital platforms education during the covid-19 pandemic in Bihar.

Interpretation

The current study's findings demonstrated how online education has beneficial consequences for pupils. The majority of students thought that online education was advantageous in some way or the other. Overall, the students stated that online education could not completely replace traditional in-person education. Students said that teaching aids including virtual whiteboards, PowerPoint presentations, and practical demonstrations, as well as asynchronous content like recorded lectures, were helpful.

On the plus side, students said that the online educational format resulted in increased attendance, more free time for students to pursue their hobbies/interests, and more family time. On the negative side, there were technical and internet limitations that broke their concentration, as well as physical stresses from excessive screen time, a lack of interaction activities, and distractions from outside influences at home. It was discovered that a tiny percentage of students from low-income families lacked the necessary devices to participate in online classes.

Students also claimed to have gotten more assignments and homework during the epidemic and were also able to understand the perceived ethical dangers in the online style of evaluation, such as instances of cheating, copying, bias, and so on. Furthermore, while the majority of students requested that their videos are turned off during class; several students suggested that more interactive sessions, activities, games, and quizzes be included to encourage active involvement from all students.

In light of the benefits and drawbacks of online education, educational institutions, particularly teachers, should make efforts to design classes that are short and efficient, reducing screen time. In other words, enough intervals between classes must be provided. In addition, teachers should include interactive sessions, games, group exercises, quizzes, and movies to help pupils improve their academic abilities. It should also be verified that the online technique of evaluation is carried out efficiently and without any ethical risks. This would encourage and motivate pupils to achieve their best potential in their studies and work.

Implications

The current study emphasizes the necessity for and importance of developing more effective distant learning resources and teaching technologies that enable students to engage in social interaction and active involvement. The report also emphasizes the importance of enhancing digital infrastructure aimed at generating a classroom setting. This could include developing better control mechanisms and scope for monitoring students, providing immediate technical assistance, creating a more structured and comfortable space for one-on-one student-teacher interactions, establishing a forum for peers to interact and collaborate on group projects, and ensuring easy access to learning materials. Educational institutions, in particular, must take into account the issues faced by children from low-income families and provide some type of aid to them. It's also critical to consider students from all walks of life, including those with impairments, and to ensure that their needs and requirements are addressed so that they don't fall behind in their studies.

Conclusion

During the COVID-19 epidemic, the total switch from face-to-face learning to online learning raised issues about quality, efficacy, learning outcomes, student involvement, and accessibility. There are several hurdles to this way of learning in a country like India, such as the availability of internet at a lower cost, easy accessibility, the expense of online education, social participation, and so on. Despite these drawbacks, it's also crucial to evaluate the advantages of digital platform learning. More spare time for hobbies, geographic flexibility, cheap operational costs, higher attendance, more family time, and so on are some of these benefits. While online classes cannot replace regular classes, they can help students stay connected to their studies during the lockdown period. Efforts are currently being undertaken to reach kids from low socioeconomic backgrounds in order to ensure their inclusion. This can improve learning opportunities by making them more convenient and easy to access for everyone's benefit.

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Path of Humanitarianism in the Current Global Context Through Cognition and Mindfulness

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Abstract:

We cannot consider the human mind to be idiotic—that it thinks erratically, with none meaning. It's a system of its own. Its acting may be a sign of a superb mystery and perfection existing beyond itself. Unfortunately, human is still suffering from the serious consequences of separating religion from nature, while religion itself is an integral part of it, originating from nature itself. Consciousness is primarily governing the inner side of human life while its physical side is governed by nature.

Keywords: Religious Consciousness, Globalization, Diversity and Democracy

The mental operations are indications and, therefore, they have a system of their own. The mind is holistic in its operation. It's a Gestalt. Thoughts aren't a chaotic, slipshod action of the mind. The mind could also be an excellent organization; it's a whole by itself. In the argument, this philosophical whole suggests the existence of a metaphysical cosmic absolute whole¹, there are many other arguments brought forward by Indian Nyāya philosophers like Baudhāyana Ācārya. The thought behind it's that the consciousness of a Beyond is that the rationale for the event of the religious consciousness.

Generally, in conditions of life which we usually call primitive, a wonder behind the operations of nature became the impulse for the adoration of that thing which is that the reason for wonder. Why are the celebs occupation this manner? Why is there rainfall? Why is there summer? Why is there winter? Why is there wind? How is it that the Sun rises during this manner? As every effect is taken into account to possess a cause behind it, the mind cannot free itself from the need to think in terms of causes. Every event features a cause behind it. Because the events are beautifully organized, the causes behind these beautiful organizations should be intelligent existences. These are the primary concepts of the gods behind nature.²

The information revolution, the biological liberalization research, and the economic liberalization created by their pressures have not only affected the market, but it has reversed the basic consciousness of the person from the deep and fundamental religious concepts that have taken root for centuries. The most live proof of this fact is - 'The speech given by Pope Francis, the supreme leader of the Christian world, in November at the Academy of Science held at the Vatican Catholic Religious Center. It is better that we call it a discourse rather than a speech. In his sermon, Pope Francis tried to reconcile his theological Bible concepts with the theory of the Big Bang established by scientists concerning the creation of the universe and evolutionary theories concerning the origin of the creature in the world promoted by Charles Darwin. He clearly stated that although God has created the world and both these principles are part of the cowardice of God. This can be considered a statement against biblical concepts, provided that we do not interpret its concepts as a metaphor, symbol, mythical or indirect style of statement. It is known that about 485 years before this statement of the present Pope Francis, the religious court of Rome sentenced Galileo to life for his mere establishment that the sun is fixed and the earth revolves around him. Galileo was forced to

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kneel before the Synod, saying that 'the Earth does not rotate and therefore lies in the middle of the Solar System'.

It is another matter that *Prithvi* refused to obey the order of this supreme religious court. She is still wandering till today. Better late than never. The current religious concept of Pope Francis should neither be taken as a defeated mindset nor as an atonement, but it should be strongly welcomed by accepting it in line with Darwin's theory of evolution. This is because, for millennia, religious consciousness is primarily governing the inner side of human life while its physical side is governed by nature. If there is reconciliation in nature and religion again, it will be the most revolutionary step ever for this earth, which has probably started. Three big clear, but different forms of currents appear to be flowing on the world table in this regard. Among them is a stream of Christianity. A few days ago, concerns were expressed by the British religious leaders about the dwindling number of devotees coming to the church. It is shocking to see the fact that the same church had spoken of denying the doctrine of the Great Explosion in 2006, only nine years ago, not to teach it in schools. So, is it once again called the arrival of the religious renaissance of Europe? At the other end of it, a stream of Islam, which originally conveyed the message of peace and dedication, is visible.

Unfortunately, this stream has come under the control of the fundamentalists in such a way that people are failing to accept the medieval slavery and barbaric values of ISIS, Taliban, Bokoharam, and Al Qaeda as the basic message of Islam. Against these regressive views of Islam, there seems to be no emergence of strong progressive ideas. The British Pakistani director's film "Khuda Kay Liye" about this is amazing. It seems as if the prediction of Huntington's 'struggle for civilization' has begun to come true. A procession taken out in London by proponents of Islam a few days ago indicates a move towards this direction. The third stream is the stream between these two which has not only started flowing in India, but it has started flowing in countries like Canada, America, and Australia where there is a considerable number of Indians. It is in a way a stream of revision and reinterpretation of 'Hinduism'. The crisis here is not a lack of devotees like Christianity, but a 'channel explosion' that has come about as a result of the information revolution of the last two decades. These mediums have increased the number of devotees by providing a new and bizarre variety of so-called religious gurus through the path of birth and rapid growth. The political disappointment in India originally so far has helped to polarize the people of this religion in particular, to a great extent, not only true but the politics of a democratic and secular commitment, radicalism, and parochialism. Riding on a chariot cannot travel long distances. As a result, a new and logical interpretation of the ancient wisdom of India is visible. Although some monks raise questions about the growing importance of a particular sect and its increasing prosperity due to it, neither is there any reason at the center of these questions nor in the answers given to them.

This brief period of new political leadership has lightened the voice of those pseudo-progressive intellectuals and politicians who used to rise to criticize all the ancient heritage of India or to understand their well-being in silence. The changed notes of some of these are now starting. These thinkers, who consider Tulsidas as casteist and extremely hindu, are now calling them relevant. Overall, sea-churning is going on at the level of religious views at the moment. What will come out of the churn is not uncertain. The regressive thoughts may be dominated at a particular time, but they cannot be classical. This ability is only in those thoughts, which are scientific. That is, those who form the basis of our beliefs in their logical script.

The rise of religious nationalism is a major threat to citizens and if countries want to avoid a violent future, they should eliminate this threat through education. Current technology-centric education and social media are not so deeply rooted in daily life as to overcome the tendency to portray castes as the devil and the fear created through it. Courses should be refined in such a way that they include humanitarian subjects so that they can eliminate the effects of growing parochialism, endemic ignorance, intolerance, and the violence that arises due to them. Our ancestors have made many sacrifices for freedom and development and have even given up their lives so that they can give a more peaceful world for this generation. We should not hand over the future of violence to our children. What is the solution for this? Secularists should learn to place religion in public life, while religious leaders must assist in the task of balancing the public role of religion with the aid of spirituality. At the same time, all religious leaders should condemn acts of violence committed by members of their community. Protecting the rights of all citizens, rather than selfish groups, should be made a national priority.

Globalization requires that diversity, democracy be respected and that the basic needs of every human being be ensured. These new religious nationalism-based wars are a dangerous sign that we are entering the post-secular world. It does not originate from religion but the influence of the secular world on religious people. European religious wars in ancient times led to the rise of secularism, development, and fundamentalism. The era of secularists and religious fundamentalists has now passed. Now the globalized world needs to forge a new humanism that is not just a commercial enterprise or a reactive defense measure against terrorism, which is going to build an inclusive civilization that promotes freedom, compassion, justice, and conscience. This new virus of ideology first appeared within the 1920s as Christian fundamentalism, which was later adopted by Muslim parties and monarchies of the center east as a way of defense against Arab socialists. The Khalistan movement in India accelerated fundamentalist thinking and gave it political success in the form of Islamist governments of Iran and Pakistan. Now, religious fundamentalism has changed its shape once again - as religious nationalism based on hatred towards foreigners appearing in Malaysia, Sri Lanka, India, Myanmar, Nigeria, Pakistan, France, Germany, the US, and many other countries. These new religious-nationalist struggles are different from the crusades of Christian-dominated Europe in the era of 1524-1648 after the protestant reforms. Those wars ended in 1648 with the Peace Treaty of Westphalia and the ideology of secularism that separated religion from politics and spread through colonialism as a global model for nations.

Whereas the current religious conflicts have arisen from the ground of ideology based on religious hatred and mythological superiority towards foreigners. This new disease did not exist in pre-colonial times when coexistence, tolerance, and trade were given more importance - as can be seen from the example of the ancient silk route extending from Japan to the Mediterranean. After 1945, a wave of nation-building emerged in history that gave rise to nationalist conflicts in Kashmir, Palestine, Northern Ireland, Kurdistan, Southern Thailand, and the Southern Philippines that have yet to be resolved. It is not that in every case, rebel groups have ambitions to establish a state based on religion. Rather, these conflicts are unresolved political remains of the modern era of nationalism and hence there is a need to find political solutions to them. These new-age religious conflicts have arisen due to the prohibition of religions in areas of public life by secularism. It was expected that religions would end in the secularist system, but on the contrary, they were used to serve the secret political goals of the ethnic majority classes. Thus the commonly accepted theory that religion

is the cause of all wars is a historical fallacy, while in the past, thousands of examples of peaceful cooperation between religions are seen. Yet, in modern times, religions have been used to portray minority citizens as the devil by spreading the imaginary fear that their relatively small population will quickly subdue the majority. Scientifically, these types of fears are false and demographically unreliable. Religious nationalisms following the Cold War have caused unexpected headaches for policymakers for whom no ready-made solutions are available. They are led by nationalists with communal religious programs who have entered the corridors of power in Israel, Pakistan, India, Malaysia, Indonesia, and the United States. The cloak of mainstream secular nationalism has now changed to religion. If we are to stop this alphabetical "new normal" from destroying the concept, pattern, and respect for world citizenship - which is the basis of modern inclusive and pluralistic state - then we have to analyze it and understand it.

The future of Asia, which beliefs in cosmopolitanism, is at stake because the effects of the religious-nationalist movement and excessive commercial materialism are hollowing it out. Neither sociologists nor religious leaders can address this challenge. The need is that an interdisciplinary approach should be adopted for this. There is a geopolitical competition between the superpowers of South-East Asia and the racialized Christian, Muslim, and Buddhist populations that are being infected by violent religious nationalist movements, causing civilians to fight against each other. This threatens the future of the region, which is an important center of global economic activity due to well-trained human resources and good infrastructure. The countries of the ASEAN group had escaped from the Cold War era; they can no longer afford to destroy themselves because of internal religious-nationalist movements. The current policy seeks to resolve rising religious nationalism and the resulting violence as a security-related matter. This method is inadequate and ignores the Buddhist teaching that grief can be resolved by finding out its cause.

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Distinctive Study of Teaching of English Language in Schools and Colleges of Bihar

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The state of Bihar at a Glance With a land area of 94,163 km square and a population of 104 million people, Bihar is the third most populous state in India, and it borders Nepal to the north. Bihar is located in the North East of the country and the 13th biggest by land area.

The state is home to almost a fifth of India's poorest districts which number over one hundred. None the less, economic development has happened in Bihar, which is to be expected in a fast expanding national economy of this magnitude. After all, growth rates between 2005-2006 and 2009-2010 averaged 13 percent, which was greater than the national rate of 8.2 percent (World Bank, 2015), despite the fact that the period began with a low base. The fastest growth has been seen in service sectors where English proficiency may be considered an advantage such as banking and insurance (19.2% growth over the last five years), trade, hotels and restaurants (17.3% growth), and communication (which has seen 6.2% growth over the last 5 years 16.3% growth). It also has a modest but growing tourism sector, which is centered on the rich legacy of Buddhist place like Bodh Gaya and Nalanda, which draws visitors from Nepal and Japan, as well as a lesser number of visitors from the west and others. It remains to be seen whether or not these areas will help to increase the use of English in the future, but for the time being, industries that have historically used English are constrained in their use. In addition, as previously said, the tourism industry is still in its early stages, and the largest employer in the service sector continues to be government agency, where "there is a widespread belief that no English is necessary to full fill task in this sector (at least at lower levels)" (British council 2016 b,p. 24.)

For the teaching of English as a subject in the school of Bihar, there are several obstacles to overcome in this general educational environment. According to research done under the auspices of the BLISS project, a necessary condition for effective language education is the presence of instructors who are fluent in the language being taught. Unfortunately, this is not the case. Baseline surveys of secondary School English teachers' language levels, conducted in 2014 and 2015 with samples of 330 and 388 teachers, respectively, revealed that more than half had language level below B1 on the Common European Framework of References (CEFR), i. e., they were at "basic user" levels on the common European Framework of References (CEFR) Baseline studies of teaching skills were also conducted through standardised observations of 156 teachers in 13 districts, which revealed that the vast majority of untrained teacher adopt a highly traditional approach in which the use of regional language as opposed to English is the norm rather than the exception. There are very few activities and games, as well as the usage of pair and group work. Instead, rows of inert pupils are presented with questions to which they respond with brief utterances".

According to the British council (British Council 2016 b,p. 58), teachers who were chosen for training as teacher were also subjected to English language assessments. As might be expected, these teachers had higher baseline levels at the start of the project. However, what is more significant is the improvement that they made after receiving project training,

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with 57 percent of a random sample moving up on CEFR band and one percent moving up more than one band after receiving project training. Teacher classroom abilities were also examined at the halfway point of the study, and the result a significant influence on area such as increasing possibilities for interaction, possibilities for interaction, prioritizing teaching skills, and the capacity to reflect constructively on one's own practice. This shows that instructors who get high-quality, focused training and who are provided with enough assistance while they learn their new language and teaching ability will be able to increase their students' language competency while also developing their own skills. Whether or not these benefits can be expanded to broader teacher populations throughout the state will be a concern for BLISS and their state government.

When India gained independence from the United Kingdom in 1947, it was given the gift of English education as a legacy from the British. Thus English has solidified its place in both secondary and tertiary educational institutions worldwide. A powerful argument was made by Krishnawamy and Shriman (1994) in their article "Problem English in India", in which they stated that "post-independent India", in which they stated that "post-independent India witnessed a continuation of colonial policies with regard to English, as a result of which it has become even more deeply entrenched in Indian society.

As a language of wider communication (both national and international), English continues to serve as a reference language or library language, which is a language that allows us to access current work in the field of science and technology, business and commerce, aviation, and satellites, a language of upward socio-economic mobility and development; language of all India's services, workshops, seminars, and conferences; and the language of legal and banking systems, as well as the officially recognised language of the United Nations.

In general agreement, English fosters intellectual and cultural awareness of the present world in which we live, as well as the information content essential for the modernisation of our nation and, by extension, the modernization of our languages.

English language in school education and print media (2002) written by professor Ravindra Gargesh of the department of linguistics at the University of Delhi, illustrated that "the beginning of English language education (ELE), in India is largely associated with Lord Macaulay's Minutes of 1835, which result in the English education act of 1837. This effectively supplanted the previous educational system and established English as the official language of the government, education, and socio-economic progress. The next step was marked by Wood's dispatch of 1854, which not only acknowledged the predominance of English but also recognised the importance of Indian languages in the education of the general public. The following is a statement from Wood's dispatch (1854): "It is essential that masters should possess knowledge of English in order to gain, as well as knowledge of the vernaculars, so that they may more easily impart, relevant information to their learners."

When it came to the English language teaching (ELT) scene in India, 'the grammar-translation technique was historically used to teach English'. When structurally graded syllabi were first introduced into state systems for teaching English in the late 1950s, they were considered a significant advance (Prabhu 1987: 10). The concept was that the teaching of language could be systematized by arranging its inputs in the same way that the teaching of a topic such as mathematics or physics could be systematized by planning its outputs, (the structure approach was sometimes implemented as the direct method, with an insistence on monolingual English classrooms). But by the late 1970s, the behavioral-psychological and

philosophical roots of the structural approach had given way Chomsky's cognitive arguments about language being a mental organ.

According to the history of language teaching in the Western world during the 17th, 18th and 19th century, foreign language learning was associated with the learning of Latin and Greek, both of which were thought to promote the intellectuality of their speakers. In the 20th century, foreign language learning has become increasingly popular. This strategy was referred to as the "classical method". When I was growing up, it was critical to concentrate on grammatical rules and syntactic structure, in addition to rote memorization of vocabulary and the translation of literary literature. There was no provision made for the spoken communication of the languages under study in the curriculum. After all, Latin and Greek were not being taught for the sake of oral communication, but rather for the purpose of preparing their speakers to become academics.

There are many issues to effective teaching and learning in Bihar including significant shortage of teachers and need for at least 14000 new schools according to 2015 report.

Aspects of English in Bihar have been very under researched such as an analysis of typical class size in Bihar, identification of teacher language proficiency, current teaching practice and the impact of training on this practice and the access to and availability and use of information technology at secondary level in the state.

English language has played a vital role in all the stages of India's freedom movement, formation and evolution into a nation of unique identity. English has been the language of diplomacy, administration, education, and judiciary and information technology. Its role is further widening day by day in the global and digital era. But still there are many stages of development of English language teaching practices are very slow. The problems of teaching English in India (Bihar) are due to policy makers, policies, poverty and population. The identified problems like clear cut policy deficiency, exposure, non availability of suitable material, lack of qualified teachers, improper methodology, lack of motivation, teacher student ratio and faulty examination system need attention to rectify the problems in teaching and learning of English in Bihar.

Teaching English language in a multilingual context is an enormous challenge for the English teachers due to linguistic diversity in the classrooms. The students in the multilingual classrooms lack confidence to use English language because they hesitate to commit mistakes. The curriculum maybe inappropriate for the students to improve their English learning. Often code switching is used by the teachers to instruct students. So the teachers should be trained to cope with the challenges they face in a multilingual classrooms as well as rural area classrooms.

This paper focuses on the use of English language and teaching in schools and colleges of Bihar. It investigates the ways in which English language teaching can be incorporated into the lesson plans, and the range of criteria for their appropriate selection and the positive effects they have on the individual learners and the classroom community.

Learning to speak a language is a different task for second or foreign language learners, as it requires the ability to use the language properly in social interactions. The learning to speak a foreign language requires more than knowing its grammatical and semantic rules. The learner must also acquire knowledge of how the native speakers use the language in the context of structured, interpersonal exchange, where several factors interact. Factors that affect oral communication, components underlying speaking proficiency and other specific skills and strategies in the language learning are-

*Learning inhibition

- *Lack of motivation
- *Lack of subject matter
- *Lack of proper vocabulary
- *Lack of confidence
- *Improper listening skills
- *Poor non verbal communication
- *Family background
- *Rural background
- *Excessive use of mother tongue

There is a depending and subordinating relationship between teaching and learning. The teacher play the role of a facilitator who guides and encourages the learner and sets the condition for learning. Having a good understanding of the psychology of the learner would assist the teacher to determine his philosophy, education, teaching approach and methods. There is no point in providing interesting, well prepared language lessons, if the students do not learn from them.

The teacher encounters various challenges in the process of his teaching the English language class. They are-Determining the goal of language teaching, several methods in language teaching: the dominance of various methods in language classrooms are a good challenging factor for the teacher. Classroom gosls are focused maximum on communicative competence and not restricted to grammatical or linguistic competence. Language technique are designed to engage learners in the pragmatic authentic and functional use of language for meaningful purpose.

Requirement of student centre collaborative approach: the student centre collaborative approach requires the teacher and the learner to play the role quite different from the traditional approaches. The teachers are required to develop enough classroom language of the students. So that they can understand the teachers instructions, choose group techniques appropriate for students, plan group work monitor, tasks and help debrief the students to start their activity.

Use of teaching materials- teaching materials play an important role in promoting communicative language teaching. The use of teaching materials has a major impact on the activity of English language teaching. The teachers need to make exclusive use of audio visual AIDS to make the language class interesting and useful. Majority of teachers rarely used visual materials like cards,

Charts, real objects and other audio visual aids. Even though it is proven fact that visual materials help students learn language effectively and improve their English language skills.

Less interesting teaching style-the class environment are not very interesting. Not many activities are designed to arouse the students interest. The teachers lecture style is also observed to be monotonous. Sitting at the Teachers desk, holding the book and talking. Even if the teachers are moving around the class but that hardly makes the class exciting. The teachers hardly do any activity to make the students excited and eager to learn.

Insufficient time for communicative activities-the teachers have hardly anytime for the communicative activities. It is nearly restricted to answering the questions in the textbooks. Really any opportunities are provided to the students to communicate their own ideas. The teachers hardly set adequate communicative institutions that require the students to speak to obtain information from each other or to solve the problems together.

Large class size-it is known that the classes in Indian schools are overcrowded which affect the quality of English teaching and learning. A small language class would help the teacher to pay individual attention to the students.

Poor lesson preparation-English language teachers hardly spend time in preparing the relation before hand. This is the reason that the class lack innovative ideas and activities .

Recommendation

There is a need to increase the time available for English teaching that would surface to develop student skill in listening speaking reading and writing

Urgent need to reduce the class size of the English language class. The students can be made to sit in small sections to facilitate the effective use of communicative activities.

Regular revision of the testing and assessment content that covers the four skills that is listening, speaking, reading and writing.

Various teaching methods should be adopted depending on the demand and requirement of the class. The communicative approach should get the priority because language teaching needs immense improvement in the students communicative competence.

Need to develop effective teachers professional development program.

Remedies

These problems can be resolved to a great extent by following remedies mentioned below:

1. Provide certified and qualified teachers
2. Building rapport
3. Building confidence
4. Using different methods of teaching, etc.

The teacher should adopt different methods of teaching English language. The methods should suite the diverse needs of the learners,

Like the audio lingual method, translation method, direct method etc. It is required to tailor the teaching method according to the diverse needs and styles of the learners. What ever the method it should keep the learner involved and motivated so that it is useful in their real life situations.

Conclusion:

Focus on teaching was made because teachers are closely in all respects related to students. They are watching their behaviour in their day to day life., And the quality of teaching can only be enriched by quality education. But in context of Bihar it is very sad to say that much importance is not paid to meet requirements of the problem behaviour of students in the classroom while learning and teaching of English language.

The process of teaching English language can be made effective when both the learner and teacher are involved in the process and derive fun out of it. This is an important way to keep the motivation and interest level high. This would further facilitate the learning outcome.

Finally we believe that there is a still great deal of research to be done regarding English language teaching and learning in schools and colleges of Bihar. In future a large number of respondents would provide more accurate picture of the use of English language teaching and learning and teacher questionnaire as supported with classroom observation and students interviews would offer valid overview of the current state of the use of English language teaching and learning in colleges and schools of Bihar.

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The Feminine Echoes in Mahesh Dattani's Tara

Aishwarya chauhan*

Abstract

The origin of drama is deeply rooted with religion. Earlier, the Bible was written in Latin. It was difficult for common people to understand the language. Hence, mystery plays and morality plays were performed which were based on the lives of saints and morals given in the Bible. When something written is performed on the stage, it has a direct influence on the audience. In India, Drama originated since the Vedic period. The earliest example is Bharatmuni's "Natyashastra". It is believed that Aristotle talked about drama several years later. After independence, Indian English dramas were heavily inspired from London and Paris playwrights, but it did not lose its cultural identity and notions.

This paper purely deals with one of the famous modern Indian English dramas "Tara" written by Mahesh Dattani. Dattani is not only well versed writer but also a feminist. Through his plays, he has tried to bring out the actual scenario of our society, where men are given more privilege than women. The twenty-first century women are well educated and self dependent, but society discriminates against the genders on the basis of their body. Indian society believes that women will always be less than men. The writer has not opposed anyone but he has attempted to present the female perspective. He has boldly portrayed the unconvention and radical themes in his plays.

Introduction Mahesh Dattani is rather famous as one of the Indian playwrights who are writing in English. He was born in 1958 in Bangalore. He was educated at Baldwin Boys High School and St. Joseph's college, Bangalore. He has also worked as content writer during his post graduation at an advertisement office. Around 1986, his first play "Where there's a will" surfaced and that brought him international acclaim. He then went on writing plays like "Dance like a man", "Bravely fought the queen", "Tara", "On a muggy night in Mumbai", "Seven steps around the fire", "Final Solutions" and so forth and so on. He started writing after reading Edward Albee's "Who's afraid of Virginia Woolf". Later, he was influenced by Gujarati playwright Madhu Rye's "KumarniAgashi" and developed interest in play writing.

Major themes Dattani explores in his plays

Gender decimation: The dominant theme which generally comes out of Dattani's plays is gender discrimination. Early in his career, Dattani realized that there is lot of gender discrimination prevalent in society. The mindset of people is profane. Discrimination was mostly received by women. The play depicts the emotional, financial and sexual complexities of Indian urban family. For example, in "Bravely fought the queen", the women of the play are exploited in multiple ways. But they are not passive sufferers. When it goes beyond endurance; they fight back. Alka is the fine example of this. She is the queen who bravely fought against the patriarchal system just as Queen Lakshmibai fought with valor against the colonizers of the country i.e. British.

Baa: *You hit me! I only speak the truth and you hit me? Go on. Hit me again. The children should see what a demon you are. Aah! Jitu! Nitin! Are you watching? See your father! (278)*

In the same sequence, Dolly dramatizes the moments of violence and brutality inflicted on her body even during the time of pregnancy.

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Dolly: *And you hit me! Jitu, You beat me up! I was carrying Daksha and you beat me up!* (311) In spite of her own suffering, Baa is hostile to Dolly. She calls Dolly a ‘Whore’. Jitin accuses his mother for motivating him to take undesirable actions. However, Dolly who earlier remains a passive entity, assumes her strength to make Jitin realize her oppressions. She desperately cries out:

Dolly: *No! Oh no! I will not let you get away easily! They were your hands hitting me! Your feet kicking me! It's in your blood! It's in your blood to be bad!*

The other plays which looked into gender discrimination is of course “Tara”, in which the girl child, one of the conjoined twins is amputated so that his brother could have two legs. Preference was given to the male child of the family. The family shows preference for Chandan during surgery which shows the complex nature of patriarchy in the social system:

Tara is enthralling in that it makes use of a rather unlikely ‘freak’ case to lay bare the injustices in the conventional Indian family meted out to the girl child, a play that comments on a society that treats the children who share the womb differently. And as always, the stereotype comes in a friendly garb, covering the ugly truths. The Patels, on the face of it look like the ideal parents that special children like Tara and Chandan need to survive-indeed they have survived because of their dedicated parents. But there are more things that need to be revealed (Chaudhuri 38)

In “Dance Like a Man”, Mahesh Dattani looks at masculinity and says that it is not only women who are constricted by societal norms but men too are prohibited from society for showing the feminine qualities in themselves. *Jairaj*, the male protagonist of the play is forbidden to pursue his career in dance because his father considers dancing effeminate.

Sexual marginalization The second major theme which usually shows up in Dattani’s play is of course sexual marginalisation. Dattani was one of those playwrights who openly write about sexually marginalised entities. For example, in “Seven steps around the fire”, Kamla is a eunuch who falls in love with a political figure named Subbu, and subsequently got murdered. Dattani depicted society’s harsh treatment of eunuchs.

Familial Discord Instead of showing a warm and caring environment in a family, Dattani shows conflicts. The idea of family for him is not the usual one. For instance, in *Tara*, it was the family members, especially Tara’s mother and maternal grandfather who decided Tara’s brother to have two legs out of the three that the conjoined twins shared. Secondly, in *Dance Like a Man*’, the patriarch of the family manipulates his daughter Ratna to choose dancer as her career to thwart his son’s ambition in this career because he considered dancing with women and not with men.

Now, let's have a broader view on *Tara*.

Tara talks about the life of conjoined twins, Tara and Chandan. Dattani talks about these two siblings, how they were physically conjoined and spiritually entwined. They were separated forcefully. Chandan got both legs whereas Tara is now a handicap. Unfortunately, the limb was getting blood circulation from Tara’s body and not Chandan. Hence, both lose the leg. The discrimination happened to Tara just only after birth. Her own mother decided her ugly destiny, as she wanted a perfect male offspring in her house. Her mother snatched away Tara’s potential life. Things could have been different and better if Tara had both the legs. Forget about society, it all starts with family. The discrimination against woman starts from mother’s womb. The incidents of female foeticide and female infanticide are common in our society. A girl is considered burden on parents financially, emotionally and socially which leads to murder of girl child. The play brings forth this point through Roopa’s remarks, ‘*since you insist, I will tell you. It may not be true. But this is what I have heard. The Patels*

in the old days were unhappy with getting girl babies -you know dowry and things like that - so they used to drown them in milk."

Another major concern in the play is **mother daughter relationship**. What Bharati did to Tara was no less than a heinous crime. She tried to cover up her sense of guilt by being kind towards her daughter. She even bribed her neighbor Roopa to become friends with Tara.

Roopa says: *And to think I pitied you! Oh! I think you are disgusting! I only come here because your mother asked me to. No, she didn't ask me, she bribed me to be your best friend. Yes, your loony mother used to give me things....Now that she's finally gone crazy; I guess she won't be giving me much. So goodbye. (Collected Plays 369)*

Unfortunately Roopa did not like Tara due to her poor body. Chandan and Tara were considered 'freaks' by Roopa and her cronies, not only because they were conjoined since birth and later amputated but both the siblings did not follow the societal norms. Chandan and Tara were not fulfilling the societal expectations. Their ideologies of a man and woman were quite different from the societal definitions, that's why they were 'freaks'.

We also see the parallel between Tara and Chandan&Rahel and Estha in "God of Small Things". In Roy's novel, Ammu faces problems in her marriage because, "... her father did not have enough money to raise a suitable dowry, no proposals came Ammu's way" (Roy 38). In the play *Tara*, these twins also don't have a happy life as they have one body and two souls and they are inseparable:

Tara: *And me. Maybe we still are. Like we've always been. Inseparable. The way we started life. Two lives and one body, in one comfortable womb. Till we were forced out...*

Tara is intellectually superior to Chandan. She wins over him in the game of chess. This is unacceptable for Chandan. Through this act, Dattani has represented the reality. Men cannot accept defeat, especially from a woman. It directly hurts their ego. Chandan considers Tara shrewd and not intelligent after the loss. In this play, it is shown how social conditioning has made our minds rigid. Neither we can accept the change nor we want any change. Through this play, Mahesh Dattani has tried to bring awareness about the social evils, which are hindering female growth. He has addressed those invisible issues which had never surfaced so far.

Conclusion Mahesh Dattani's *Tara* exposes the bizarre realities of Indian society. The day a girl is born, it becomes a sad day. People start thinking about dowry and mostly choose her death instead of money. Since parents can not secure their daughter's future, it becomes easier to give them no future. Girls are brought into this world from sheer darkness and then sent again in the darkness of death. Also, boys are considered the prodigy in the family. It is no less than any festival when a boy is born. Since the very first day, boys are given extra love and care especially by the mothers. On the other hand, girls are taught to work in fire from an early age. The same mother gives her training to cut wood, cook food, rinse plates and all the household chores so that she can become a perfect servant to her husband.

Not only in "Tara" but in several plays, the writer has portrayed the real colors of Indian society. Male have always been given special preference. The most pathetic fact is that women are promoting discrimination between the two genders. Men are taught to rule over women and women are taught to obey their husbands. Mothers are giving such teachings. Then comes society. Once we grow into adults, these ideologies are deeply rooted into our minds. We also start encouraging such discriminations. If it goes on, women will never be independent. Even today, after being educated, men want their wives to be less intellectual. They want their women to worship them. But it is high time to cross the boundary and prove the society that women are too capable of studying and earning money. We both need each

other to grow mentally as well as spiritually. In some studies it has been proved that women are better decision makers. Unfortunately men have seized their power to make any decisions. But time is changing. Not everyone is the same. People are nowadays supporting women in every field. Male too are feminists, who want women to prosper more and more. Surely, one day the world will become a better place to live in.

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Land Reforms In Kenya Since 2010

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Abstract

In today's society land represents the main form of wealth and source of economic and political power. This translates to the fact that if any changes need to be done in order to facilitate the development of any country, such reforms should begin at the land level, making land acquisition and tenure systems consistent with the overall requirements of economic development. This idea of land reform has been modified in recent years in response to the growing interest in guiding and planning national economic development, and a recognition of the strategic role land and agriculture can play in economic development. The redistribution of property rights in land can break down certain rigidities within a society and set the stage for development proper, but not by its own, for land tenure reform may make it possible for the agricultural sector to contribute in an effective way to overall development goals. While land reform may not be an enough measure by itself and needs to be complimented by many other programs, it is vital for providing a strong base for a country's economic, social and political development.

The paper argues the process of land reform and its impact on Kenya's economy and development. This paper also analyzes the role of land reform in achieving the national economic development of Kenya.

Keywords : Kenya, Land reform, Development, Economic development

Introduction

Land reform can be described in Layman's language as the amendment of defects in existing land policies and patterns of distribution, acquisition and use. Kanyiga (2001), defines land reform as a purposive change in the way in which land is held or owned, how it is put into use, and the relation of land to the rest of the economy. Land reform has mostly been associated with agrarian reform since one can't do without the other so to speak. In light of this inseparability, the aim of land reform has mainly been to redistribute land ownership, mostly in favor of the agrarian population in a particular country, regulate and rationalize rent, increase the size of farms and provide security of tenure in order to spur maximization of agricultural output and the economy as a result. Land reform has also played a great role in helping landless agricultural tenants.

It can therefore be said that in the Kenyan context, Land reforms generally has had two main objectives.

- i. To replace old defective land systems with new ones, devoid of the exploitative features which characterized the former systems.
- ii. To change the agrarian structure in a manner not to hinder, but to promote the growth of agriculture.

These two objectives can be surmised to project social justice and growth as the key objectives of land reforms in the Kenyan context, with the social justice aspect largely overshadowing growth in most parts of the country. Land reform comes with a raft of impacts, ranging from social-economic to political, implications which will be subject of a different study.

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Kenya, a former British colony in the East African region and lately said to have the most diversified economy in the region, is primarily an agricultural country. Agriculture has since inception been the primary livelihood of its people. "Agriculture has been the backbone of Kenya's economy and central to its development strategy." The importance of agriculture in the Kenyan context can be seen by the fact that 80 per cent of Kenyan citizens make some part of their living in agriculture, and more pertinently the agricultural sector accounts for more than a fourth of Kenya's gross domestic product (GDP)-*Feed the Future*.

In the foregoing, agricultural activities heavily rely on land as the primary factor of production and as such the importance and subsequent sensitivity of land affairs in Kenya is very lucid. The importance of land in this country has brought forth a plethora of issues, issues which at some points have threatened to tear the country into pieces, both economically, politically and socially. Remarkably, the country has been able to pull through these challenges.

Despite the complex and protracted processes Kenya has had to endure in the quest for meaningful land reforms and subsequent economic empowerment for her people, the country has thus far achieved considerable milestones towards addressing the biased, discriminative and ineffective land distribution patterns which had been inherited from the colonial British Government and ran through the post-colonial and independent Kenya. Suffice to say, the 2010 constitution was a game changer which went far to upset the status quo and the intricate land question in the East African region power house.

The central argument of this paper is that despite earlier attempts at reforms in the land sector in Kenya, the only visible and tangible reforms so to speak, have been achieved during the period after the 2010 constitution. The 2010 constitution heralded in a new chapter with more pragmatic answers to the Kenyan land question. Even though the process of implementation of the constitution and categorically the chapter on land has taken longer than envisaged, there have been notable milestones towards achieving the same. In this respect, this paper outlines what can be considered as the major achievements in the land reform process as pegged on the 2010 constitution.

Kenya has been chosen because of the position it holds in the East African community in terms of economic, social and political parameters. Kenya has been regarded as the East African Community powerhouse, as it boasts of a relatively fast growing and robust economy which is largely fueled by agriculture as compared to the other member countries. The country has also been and continues to be a strategic partner in the East African region of a number of leading world powers in economic matters and also more importantly in the fight against terrorism. It thus is a country full of potent and easily noticeable in the worlds' economic, political and social theater.

Both primary and secondary sources of data have been drawn upon in this study, with primary sources mainly being various Law Acts and reports from relevant authorities. More importantly, the 2010 constitution of Kenya is a critical point of reference for this study. Books, articles and journals form part of the secondary sources.

A historical perspective of land reforms in Kenya.

In Kenya, land has been a hotly contested resource from the colonial period to the present. Land access and ownership patterns have remained skewed for a long period of time, and this has led to various forms of agitation from the citizens and even some instances of violence in the country. Appropriation of customary land by the colonial administration led to massive disorientation and dispossession of lands from their customary owners. Consequently, various attempts at making reforms in the land sector were made right from the colonial period itself.

The very first attempt at land reform was embodied in the Swynnerton Plan of 1954, which recommended reforms to agricultural policy for the consolidation of landholdings to promote access to land by Africans for enhanced agricultural productivity (3). Customary land inheritance laws were seen as an impediment to agricultural production and productivity due to their propagation of land division. This and subsequent land reforms in Kenya during the colonial period failed in increasing or even restoring African's access to land as well as increasing agricultural productivity.

Subsequently, in post-colonial Kenya, land reforms have been an attempt at correcting previous failures. When Kenya attained independence in 1963, she inherited a highly unequal pattern of access to land that disadvantaged the indigenous population in terms of ownership over productive agricultural land (4). Such inequality in access to land can be better understood in the context of land availability. In Kenya, productive agricultural land constitutes about 20% of the entire land mass, from which 80% of Kenyans depend on as a source of livelihood.

Since independence, the state has tried to address the challenges of unequal distribution and access to land by implementing land reform programs aimed at redistributing land among Kenyans based on market principles. All the land reforms undertaken thus far encourage individual land rights as opposed to communal customary ownership which is still recognized by the Kenyan legal systems. A number of land reform programs coupled with supporting legislations have been undertaken in independent Kenya, but the most significant and seemingly successful reforms have been witnessed at the inception of a new constitutional dispensation in Kenya in the year 2010.

Significant milestones:

National Land Policy

In the year 2004, a policy proposal paper advocating for a National Land Policy was launched, and it identified several critical needs in the land sector, and six core issues as listed;

- Insecure land tenure, in particular, for the urban and rural poor, for women, for HIV/AIDS-affected households, for pastoralists, and other vulnerable groups in both urban and rural areas.
- Poor land administration characterized by limited access to land information due to poor quality records, extended technical processes, lack of transparency, and user friendliness.
- Weak and/or ineffective mechanisms for fair, timely, affordable, transparent, and accessible resolution of land disputes.
- Continued land fragmentation (80 percent of small farms have less than 2 ha).
- Poor governance in land administration, management, and dispute resolution.
- Different land tenure regimes with limited harmonization.

- National Land Policy Concept Paper, 2004

A Secretariat for National Land Policy was set up in the Ministry of Lands, and started the task of developing the National Land Policy. The process was well structured and there was extensive participation from government agencies, NGOs and community-based organizations. Reportedly, participation by the private sector wasn't as would have been expected. In May 2007 a final draft was produced, and formed the basis of a Cabinet Paper, seeking approval from the cabinet. Ensuing events, including dissolving of parliament for the 2007 general elections and the failure of the then Minister for lands in the elections saw a

significant delay in getting parliamentary approval on the policy since a new submission had to be done by the new minister. Onset sections of the policy set the stage by pointing at the limited amount of good quality agricultural land in Kenya, the rapidly increasing population and subsequent pressure on the land resource. A picture is brought into focus, that of land allocations and transactions since independence which had created a substantial class of large and medium land owners, with distribution still unequal. This greatly informs the recommendations on land redistribution which run throughout the policy.

First principles of the policy reflect a reaction to the insistence on individual land ownership over the last 50 years. The policy emphasizes that land is not just a commodity, and that excessive emphasis had been placed on economic productivity at the expense of other values, like those of traditional culture and conservation systems. According to the policy, individual ownership and customary tenure should co-exist and have equal guarantees of tenure security. In its reflection, the policy presents a conviction for the need for land reform, stressing that the then current distribution of land was inequitable and that the constitution should not protect the rights of land acquired through irregular means. Paragraph 44 of the policy, asserted, “The radical title shall be vested in the people of Kenya collectively as a nation, as communities, and as individuals. Kenyans both as communities and individuals can draw tenure rights from that radical title under specific laws.”

The policy goes ahead to touch on land tenure issues, recommending to stop the existing process of individual land ownership introduced in the country during the colonial period as the tenure for white settlers. According to the policy, fundamental property categories would change, with the existing categories of government, trust, and private land being replaced by state, community, and private land. For public land, as stipulated in paragraphs 59-62 of the policy, there will be an established inventory and the allocation and administration of public land is to be entrusted to a National Land Commission. The proposals closely follow after those of the Ndung’u Report, with a call for recovery of irregularly acquired public land and the establishment of a Land Title Tribunal through a Land Act, to determine the bonafide ownership of land which was previously public or trust land.

In a nutshell, the policy addresses a wide range of land related issues. It intensively looks into the existing colonial leasehold policy, and calls for its repealing. Land Use and Management Issues (DNLP 3.4), Land Administration Issues (DNLP 3.5), Land Issues Requiring Special Intervention (DNLP 3.6), Institutional Framework (DNLP 3.7) among other important areas are clearly spelt out in the draft policy. Conflict management, national resource management and biodiversity conservation are among other key areas featured in the policy.

In 2009, the National Land Policy was finally adopted by the Kenyan parliament. As reported in the *Standard Newspaper* of 4th December, 2009, “Members of parliament hailed the document as the key to resolving problems linked to Kenya’s volatile land issues. The adoption made a way for the government to implement far reaching proposals contained in the earlier quoted sessional paper No. 3, which was the draft policy. Implementation of the said recommendations was mainly depended on the government’s enacting of legislations to ensure the provisions aimed at addressing the land question became a reality. The ongoing land reform in Kenya is based on the 2009 National Land Policy.

Delivery of Kenya’s National Land Policy and the anchoring of its salient features in the chapter on land in the Constitution of Kenya, 2010 comes out as the first key achievement towards addressing the land question which has hung on the country since the colonial times.

New Land Laws

The National Land Policy, which was adopted in 2009 set the stage for other significant events in the country, events which have greatly contributed in the ongoing reform efforts. However, without effective implementation of the above the citizens would not enjoy any of the intended benefits. This therefore necessitated the development of enabling land laws which would resonate with the policy and the new constitution. As a result, in April 2012 Kenya joined the list of East African countries which have to approved and adopted new land laws. The laws included; the Environment Land Act of 2011, the Land Act of 2012, the Land Registration Act of 2012 and the National Land Commission Act of 2012. When these Acts received presidential assent in April 2012, a new chapter in the quest for reforms in the land sector of Kenya was opened.

Environmental Land Act 2011

This is an act of parliament to establish a superior court to hear and determine disputes relating to the environment and the use and occupation of, and title to, land pursuant to article 162(2)(b) of the constitution and to provide for its jurisdiction and functions and for connected purposes.

It was generally agreed that the new environment and land court as established as per article 162 of the constitution of Kenya by the Environment and Land Court Act no.19 of 2011 was not operational. According to the constitution of Kenya article 162(2)(b) the court has power to hear and determine disputes relating to environment and land, including disputes relating to environmental planning and protection, trade climate issues, land use, planning, title, rates, rents, valuation, mining, minerals and other natural resources or disputes relating to compulsory acquisition of land- COK.

The Act also states that the court has jurisdiction to hear any other disputes relating to land and the environment. The jurisdiction of the court has no limitation states as follows with regard to clean environment, section 13(3). "Nothing in this Act shall preclude the court from hearing and determining applications for redress of denial, violation or infringement of, or threat to, rights or fundamental freedom relating to the environment and land under articles 42, 69 and 70 of the constitution."

The National Land Commission Act, 2012

The National Land Commission Act was enacted in 2012, and has facilitated the setting up of a National Land Commission in Kenya by providing for its structure, administration, powers, operations, responsibilities and accompanying functions. According to Article 67(2) of the Constitution of Kenya, the functions of the commission entail management of public land on behalf of the national and county governments, recommendation of a national land policy to the national government, promoting the application of alternative dispute resolution mechanisms in land conflicts and advising the national government on land registration.

Objectives of this Act include:

- i. Management of land and administration as per the principles of land policy set out in Article 60 of the Constitution of Kenya and the national land policy.
- ii. Setting up of a legal framework for identifying and the appointment of chairperson of the commission, members and its secretary.
- iii. Create linkage between the Commission, county governments and other institutions dealing with land and land related resources.

With the Land commission being fully operational, management and administration of land in Kenya has greatly improved. This is due to a sense of organization, independence and accountability inspired by the structure of the National Land Commission. Given that the

Commission is based on principles of constitutionalism, there has been less political interference with its functions resulting to improved aspects of land administration, registration and even adjudication of land related issues.

The Land Act 2012

This is an act providing for a wide range of matters to do with public land, private land and community land as defined in the Kenyan constitution. The Act provides for sustainability in the administration and management of land and land based resources.

This Act as set out in the Kenya Gazette applies to all land declared under the constitution as:

- i. Public land
- ii. Private land
- iii. Community land

The set out values and principles of management and administration of land in this section are binding to all State organs, State officers, public officers and all persons who enacts, applies or interprets any provisions of this act, makes or implements public policy decisions.

The Land Registration Act 2012

The Land Registration Act of 2012 is an Act of Parliament with the aim of revising, consolidating and rationalizing the registration of land titles. It seeks to effect the principles and objects of devolved government in land registration connected purposes. The National Land Commission is empowered by the act. In consultation with the national and county governments, the commission is meant to come up with land registration units. These units are to be established at the county level, according to The Land Registration Act. The aim here is to ensure reasonable access to land administration and registration services.

This Act goes further into stating the procedures for appointments in to the office of the registrar. Under the new disposition, there came into existence; Chief Registrar of Land, County Lands Registrar and Land Registrars who are appointed under sections 12 and 13 of the Land Registration Act. The process of land acquisition and registration is outlined in detail in this act, setting out clear frameworks which have eliminated overlap of duties and has ensured eradication of conflicts arising from the same.

The Kenya Land Laws (Amendment) Act 2016

The Kenya Land Laws of 2012 have undergone some amendments in continued efforts towards achieving meaningful reforms in the land sector. This clearly indicates that a lot is happening on the land reforms front in Kenya. The Land Laws (Amendment) Act 2016 received Presidential assent on 3rd August 2016 and came into force in September of the same year.

This Act oversaw amendments to the Land Act of 2012, Land Registration Act of 2012 and the National Land Commission Act of 2012. These amendments were crucial towards correcting inconsistencies in the statutes and to make some definitions clear. The amendments further introduced some important changes to land law and conveyancing in Kenya. Some of the most prominent amendments include; a clear differentiation between the powers of the cabinet secretary for lands and the National Land Commission. The concept of ‘controlled land’ was also introduced by the amendment, this being land which is within 25 kilometers from the inland national boundary of Kenya, within the first and second row beach plots in the coast region and any other land that may be declared controlled land by statute.

Rate of Implementation and Challenges

Much has been seen to have been done pertaining the attainment of Land reforms in Kenya. This has been witnessed through various legislations and consequent implementation. Even so, it has not been easy to put into effect the constitutional provisions of land under the

new dispensation. It has taken the country close to two years of protracted deliberations and drafting to come up with the first three laws i.e., the National Land Commission Act 2012, the Land Act 2012 and the Land Registration Act 2012.

Despite the above achievements in terms of enactment and implementation of laws aiming at ensuring the fair administration and distribution of land in Kenya, a lot remains to be done. Laws on matrimonial property, the resolution of historical injustices among many others are yet to be enacted.

The journey towards attaining meaningful land reforms in Kenya has had and continues to face numerous challenges. Most prominent of these challenges is push-back from powerful interests at all levels of the political set up. The new land laws are premised on a poorly drafted legal framework which has led to overlap of powers and duties in matters relating to land administration. This has always posed the risk of conflict between various stakeholders and an eventual derailment and delay of the implementation process.

Another great challenge is that implementation of the laws at both national and county levels depends crucially on the active support of many of the very individuals and government agencies the reforms had targeted as facilitators of previous abuses. Numerous allegations of corrupt practices have also bedeviled the implementation of the new laws. With this has come lack of political good will and trust from the citizens and other stakeholders. Land politics and government initiatives in the land sector remain deeply rooted in electoral politics, factional struggles and the ongoing privatization of land by politically connected individuals.

Conclusion

The attempt towards attaining meaningful land reforms through creating a politically-neutral entity, the National Land Commission, to control land and take it out of political patronage seems to be far from being successful. It is evident that a lot has happened towards this end, especially through ensuring the necessary supporting laws are enacted, but the situation is seemingly different on the ground.

The new laws have been challenged from various quarters as unconstitutional, thus marking a new phase of political struggle over land control in Kenya.

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Screening, Identification & Assessment, Techniques, Trends In The Field of Intellectual Disability

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Intellectual disability (developmental disorders)

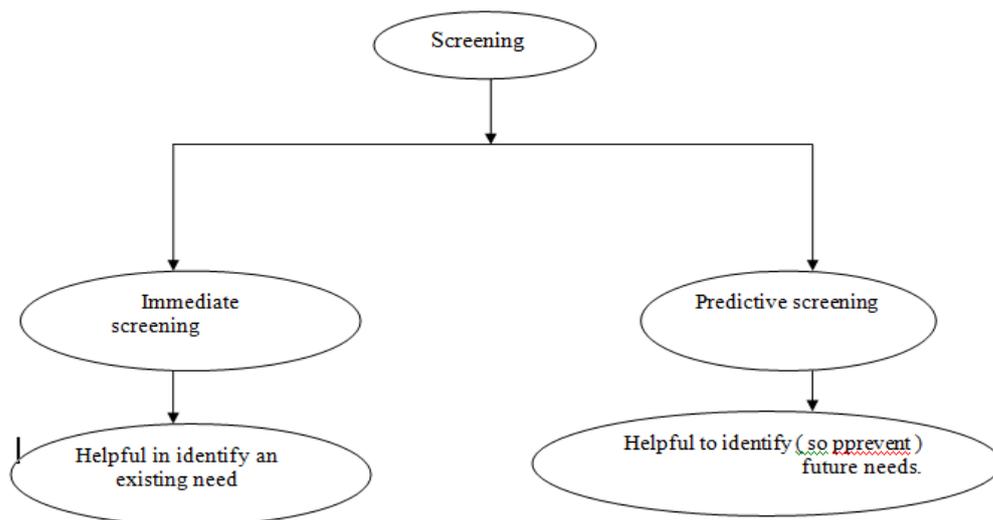
Introduction

Parents are the most important part of the child's Social Network. The birth of a healthy normal child brings much joy where as the birth of a handicapped child seems to shatter the dreams and cherished desires of the parents.

Intellectual Disability is perceived differently by different people ranging from burdens to the family to productive members of the society. Though Intellectual Disability is a condition such as visual, hearing, or orthopedic disabilities it is less understood or misunderstood because of its inconspicuous nature, while the other disabilities are obvious when we look at the affected person. A mentally retarded person most often looks normal without physical deformities and therefore people have difficulty in understanding while he acts differently from others.

WHAT IS SCREENING?

- A procedure that identifies a person who need further assessment for diagnosis of a disability.
- Assessing whole population in order to identify their individuals from whom some intervention in development would be beneficial.



WHAT IS SCREENING?

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A procedure that identifies a person who need further assessment for diagnosis of a disability. Assessing whole population in order to identify their individuals from whom some intervention in development would be beneficial

METHODS OF SCREENING

- ❖ Parent's report
- ❖ Observation method
- ❖ Screening test

PRE-SCREENING

- ❖ Frequency of the condition
- ❖ Seriousness of the condition
- ❖ Availability of effective treatment
- ❖ Timing of screening
- ❖ Detestability of the condition
- ❖ Value of early detection
- ❖ Cost effectiveness.

SCREENING – PROCEEDURES MEDICAL SCREENING

Pre-natal procedures:

- ❖ **Blood tests in mothers**
 - Hemoglobin level - anemia
 - Blood glucose level – diabetics
 - Blood DRL – syphilis
 - Blood group & RH – incompatibility
 - Blood antibody – specific infection
 - Alpha foeto proteins – neural tube defect
- ❖ **Ultrasonography**
- ❖ **Hydrocephaly**
- ❖ **Microcephaly**
- ❖ **Hydramencephaly**
- ❖ **Holopurencephally**
- ❖ **Porencephaly**
- ❖ **Cerebral lesions.**

Intra-uterine growth Crownrump length & tranverse abdominal diameter

Aminocentesis: Foetoscopy:

- ❖ POST SCREENING
- ❖ SCREENING
- ❖ IDENTIFICATION
- ❖ REFERAL FOR ASSESSMENT
- ❖ DIAGNOSIS
- ❖ CONFIRMATION
- ❖ REFERAL FOR SERVICES
- ❖ PROGRAMMING
- ❖ IMPLEMENTATION
- ❖ EVALUATION

SCREENING: ADVANTAGES

- ❖ Identify suspicious problem
- ❖ Reduce tedious task of door to door survey
- ❖ Cost effective
- ❖ Large in number in less time

SCREENING: LIMITATIONS

- ❖ Not too reliable
- ❖ False assumptions
- ❖ Include wrong persons

IDENTIFICATION

- ❖ An outcome of screening
- ❖ Process by which children with disabilities are identified for further assessment
- ❖ Finding out children's special needs

ASSESSMENT

“Assessment refers to the process of gathering and analyzing information in order to make instructional administrative and or guidance decisions about or for an individual”.

(Wallace, Larsen and Elkinson, 1992)

“ Assessment involves the systematic collection, organization and interpretation of information about an individual to enable decision to be made about him”.

(Sundberg and Taylor, 1962)

TYPES OF ASSESSMENT

➤ CLINICAL ASSESSMENT

It is a part of assessment in the process of diagnosing a person with Intellectual Disability.

It is carried to identify the cause of Intellectual Disability.

It refers to further investigation to confirm the cause and other anomalies and to plan and evaluate treatment

Individual's current health, vision and hearing status are generally assessed by medical members of the assessment team.

➤ PSYCHOLOGICAL ASSESSMENT

“It refers to a process of systematic collection, organization and interpretation of information about a person and situations and the prediction of the person's behavioral in a new situation”

“Psychological assessment encompasses assessment of the three major aspects of mind namely cognition, conation and affection. Psychological assessment help to understanding problem and the cause of problems”.

(Maloney and Ward, 1976)

TYPE OF INTELLIGENT TESTS

- ❖ Individually administered tests
- ❖ Binet Kamath Test (B.K.T- 1967 by Dr. V.V Kamath)
- ❖ Malian's Intelligence Scale for Indian Children (MISIC – by A.J. Malin in 1973)
- ❖ Bhatia's Performance Test of Intelligence
- ❖ Wechsler's Adult Performance and Intelligence Scale (WAPIS)
- ❖ Group Administered Test
- ❖ By class room teacher
- ❖ Raven's Progressive Matrices Test
- ❖ Columbia Mental Maturity Scale (MMS)
- ❖ Verbal Test
- ❖ Non-verbal test
- ❖ Paper and pencil Test (culture free test)

Developmental schedules

- ❖ Developmental screening test
- ❖ Geselt Developmental Schedule

- ❖ Bayley Scales of Infant Development Adaptive Behavior Tests
- ❖ Assessment of adaptive behavior
- ❖ Adaptive Behavior Scales (ABS)
- ❖ Vineland Social Maturity Scale (VSMS)
- ❖ BASIC-MR – Behavioral Assessment Scale for Indian Children with M.R. – Peshwaria (1992)

EDUCATIONAL ASSESSMENT

NRT & CRT

ERROR ANALYSIS

Although CRT is helpful in determining specific curriculum, they do have certain limitations. CRT will tell what to teach but gives little information on how to teach that skill. The method that is used to determine the process or strategies, a student uses while doing the academic tasks is called error analysis.

CURRICULUM BASED ASSESSMENT

It is defined as the practice of obtaining direct and frequent measures of a student's performance on a series of sequentially arranged objectives derived from the curriculum used in the classroom. It helps in finding out the current level of student in terms of the expected curricular outcomes of the school.

OBSERVATIONAL ASSESSMENT

Observation is a widely used method of assessment. systematic observation of student's behaviour in the classroom yields a tremendous information help in

Determining & evaluating teaching programme

Developing & monitoring IEP in academic & non academic activities

BEHAVIOURAL ASSESSMENT

It refers to data collection in applied behavioral research. It consist of systematic and repeated recording of predefined behavioral parameters of individuals.

1. to collect information
2. to evaluate their effectiveness
3. ABC model

COMPONENT OF ASSESSMENT

The four component of assessment (Sattler 1992)

- ✓ Formal assessment (Norm referenced tests)
- ✓ Interviews
- ✓ Observations
- ✓ Informal assessment (Criterion Referenced Test)

COGNITIVE/DEVELOPMENTAL ASSESSMENT TOOLS

- ❖ Bayley Scales of Infant Development-Second edition (Bayley,1993): The Bayley Scales is an individually administrated instrument for assessing the development of infants & very young children. It is appropriate for children from 2 months to 3½ yrs. It is comprised of 3 scales i.e.
- ❖ Mental Scale
- ❖ Motor Scale
- ❖ Behaviour Rating Scale

MENTAL SCALE ASSESSES THE FOLLOWING AREAS:-

- ❖ Recognition memory
- ❖ Objects permanence
- ❖ Shape discrimination

- ❖ Sustained attention
- ❖ Purposeful manipulation of objects
- ❖ Imitation (Vocal/verbal & Gestural)
- ❖ Verbal comprehension
- ❖ Vocalization
- ❖ Early language skills
- ❖ Short term memory
- ❖ Problem solving
- ❖ Number
- ❖ Counting & expressive vocabulary

MOTOR SCALE ADDRESSES AREAS:-

- ❖ Gross motor
- ❖ Fine motor
- ❖ Behaviour Rating Scale:-
- ❖ Child behaviour
- ❖ Emotional status

DIFFERENT SCALES:-

- ❖ The Differential Ability Scales (DAS) (Elliott, 1990)
- ❖ Wechsler Preschool & Primary scale of Intelligence –Revised (WPPSI-R,1989)
- ❖ Wechsler Intelligence Scale for Children (WISC-III,1991)
- ❖ Wechsler Adult Intelligence Scale-Revised (WAIS-R,1981)
- ❖ Vineland Adaptive Behaviour Scale (VABS) (Sparrow et al.,1984)
- ❖ American Association of Intellectual Disability-Adaptive Behaviour Scale (AAMR-ABS) (Nihira et al.,1993)

TECHNIQUES TRENDS IN THE FIELD OF MR ASSESSMENT TOOLS

PSYCHOLOGICAL ASSESSMENT TOOLS

- ❖ Seguin Form Board Test (Ramachandra-1967)
- ❖ Binet Kamath Test (Dr. V.V. Kamath- 1967)
- ❖ Malins Intelligent Scale for Indian Children (MISIC)
- ❖ Progressive Matrices Test (J.C. Raven)
- ❖ Colored
- ❖ Advanced
- ❖ standard
- ❖ Draw a man test (Prof. Promila Pathak- 1962)
- ❖ Developmental Schedules
- ❖ Indian Adaptation of Nancy Bayley Scale
- ❖ Indian Adaptation of Gesell development Schedule (By NCERT muralidharan 1975)
- ❖ Gesell Drawing Test (Verma 1972)
- ❖ Bhatia's Battery of performance Test
- ❖ Developmental Screening Test (DST – Dr.Bharatraj 1983)
- ❖ Upanayana Test (Madhuram Narayan, Chennai)

MDPS {MADRAS DEVELOPMENTAL PROGRAMMING SYSTEM}

Criterion referenced scale

360 items under 18 domains

Each domain 20 items – developmentally sequenced

- ❖ Motor skills
- ❖ Self-help skills

- ❖ Communication skills
- ❖ Social interaction skills
- ❖ Functional academic skills
- ❖ Reading, writing, number, time money
- ❖ Domestic behaviour
- ❖ Community interaction
- ❖ Recreation & leisure time activities
- ❖ Vocational activities.

FORMAT

For recording student's performance

- ❖ Quarter
- ❖ Quarter
- ❖ Quarter

If performed A – marked in blue If not B – marked in red

BASIC-MR {BEHAVIOURAL ASSESSMENT SCALE FOR INDIAN CHILDREN WITH M.R.}

Assessing current level of behaviour & for programme planning

Divided into two parts

Part A- 280 items 7 domains Each domain 40 items

- ❖ Motor
- ❖ Language
- ❖ Reading & writing
- ❖ Number, time
- ❖ Domestic
- ❖ Social
- ❖ Prevocational – money

Levels of performance

- ❖ Level one – independent (score 5)
- ❖ Level two – clueing (score 4)
- ❖ Level three – VP (score 3)
- ❖ Level four - PP (score 2)
- ❖ Level five – Totally dependent (score 1)
- ❖ Level six – Not applicable (score 0)

Part B 75 items 10 domains

- ❖ Violent & destructive behaviors
- ❖ Temper tantrum
- ❖ Misbehaves with others
- ❖ Self injurious
- ❖ Repetitive
- ❖ Odd
- ❖ Hyperactive
- ❖ Rebellious
- ❖ Anti-social
- ❖ Fears

Rating scale as never, occasionally, frequently are given point as 0, 1,2, respectively.

UPANAYANAN A PROGRAMME OF DEVELOPMENTAL TRAINING FOR CHILDREN WITH M.R.

Assessment tool for young children 0-6 yrs (0-2 years, 2-6 years)

Checklist User manual

Set of activity card material for assessment & training

CONTENTS

Five areas of development -

Motor, self-help, language, cognitive, socialization

Each domain has 50 items = 250 items

What is Intellectual Disability?

Intellectual Disability (MR) is a developmental problem manifested during a child's years of development (i.e. 0-18 years old). It is a condition whereby a child's intelligence and adaptability are significantly below the average level of his peers.

What causes Intellectual Disability?

Genetic factors

- ❖ Hereditary factors or chromosomal abnormalities
- ❖ Pregnancy and birth factors e.g. misuse of drugs or excessive alcohol intake during pregnancy, complication of birth, prematurity
- Infancy and childhood Infections and brain injuries, e.g. meningitis, brain trauma, etc.

❖ **Unknown factors**

The cause in most cases is unknown

How does Intellectual Disability affect the child?

Developmental aspects affected by MR:

- ❖ Attention
- ❖ Memory
- ❖ Language ability
- ❖ Gross and fine motor coordination
- ❖ Learning and problem-solving abilities
- ❖ Social and self-care skills
- ❖ Ability to control emotion and behavior
- ❖ As the child's abilities in the above aspects are significantly lower than children of comparable age, his/her adaptability in daily life would be affected.
- ❖ Ability to communicate
- ❖ Self-care
- ❖ Housework
- ❖ Social skills
- ❖ Working and learning
- ❖ Community life

Characteristics of Persons with Intellectual Disability

The characteristics vary depending on the level and degree of retardation knowledge of this characteristic provides a general frame work for understanding. The group of people classified at each level on Intellectual Disability is heterogeneous at the characteristics within each group of variable. Each individual has unique attribute that will contribute to his or her educational potential and ultimate level of performance. There for identification placement and intervention decision must be made by careful evolution of each individual's unique quality.

- ❖ Slow reaction
- ❖ Absence of clarity
- ❖ Inability to learn fast

- ❖ Inability to understand quickly
- ❖ Lack of concentration
- ❖ Short temper
- ❖ Inability to remember
- ❖ Lack of coordination
- ❖ Delay in development

There are also those retarded persons who are lethargic, do not get motivated to do any task or continue to do the same task or have difficulty in changing from one activity to another.

Their memory is poor and therefore need to be trained repeatedly in a task. Responding when communicated to though they may not have hearing problem. Irrelevant laughing and talking is also found with some retarded persons

IV. How is Intellectual Disability diagnosed?

The diagnosis of MR should be made through professional assessment by psychologists or pediatricians'.

What are the different grades of Intellectual Disability?

According to the prevailing international classification system, MR can be classified into the following grades according to its severity:

severity	Pre-school phase (0-5 years old)	School age phase (6-15 years old)	Adolescence and adulthood(16 years old or above)
MILD MR	Over all development is slower than peers. Developmental problems may not be easily identified until The child starts primary school.	1-Can master basic learning skills (e.g writing, reading and numeracy skills) 2-Can acquire proper pre-vocational skills Can acquire proper pre-vocational skills	Can integrate into community with assistance With assistance, can be employed in simple work, and lead a social life in community

MODERATE MR	Overall development is obviously slower than peers communication skills and simple self-care abilities	Can learn some practical skills for daily living Can live independently familiar environment and with proper support	Can learn to perform simple tasks in specially designed working environment
SEVERE/ PROFOUND MR	Significant discrepancy in overall development when compared with peers Some children may also have physical disabilities	Delayed development in motor abilities Can learn limited communication skills and simple self-care tasks	Possess simple communication skills Can master limited basic self-care skills with special support

Four degrees of severity can be specified reflecting the level of intellectual Disability.

- Mild Intellectual Disability – IQ level 50-55 to approximately 70.
- Moderate Intellectual Disability – IQ level 35-40 to 50-55.
- Severe Intellectual Disability – IQ level 20-25 to 35-40.
- Profound Intellectual Disability – IQ level below 20-25.

The survey of the National Sample Survey Organization (NSSO) in the 58th Round has shown that the number of persons with disability in India was 1.85 crore and they formed 1.81 percent of the total estimated population. Prevalence of Intellectual Disability is considered to be 94 per 1, 00,000 incidence of Intellectual Disability cut across the socio-cultural gender differences though the prevalence rate is seen higher for males in both rural and urban areas (NSSO,2002).

VII. How can parents help their child with Intellectual Disability?

Arrange early assessment for the child so as to understand and accept his/her developmental problems. Involve in the child's training so as to master the training methods and communicate with the instructors. Join parent self-help groups and make good use of community resources. Share feelings with others to relieve negative emotion and stress.

VIII. Where can parents seek help if their child is suspected to have Intellectual Disability?

During school age: Preliminary Screening

Maternal and Child Health Centres / Paediatric departments of hospitals / Private practitioners

Further Assessment	
Child Assessment Centre's	Education Bureau
Education, Treatment, Training and Follow-up	
Medical service	Education Bureau
● Occupational therapy	● Special schools
● Physiotherapy	● Services for children in
● Speech therapy	mainstream schools:

Support services in schools

Outreach support of Special
Education Services**During adolescence and adulthood:****Employment services for persons with relatively mild retardation**

Occupational performance assessment and training of the Vocational Training Council Selective Placement Division of the Labor Department Employment service of the Hong Kong Council of Social Service Sheltered workshops of the Social Welfare Department or voluntary organizations Training services for persons with relatively severe retardation:

- Day activity centers of the Social Welfare Department or voluntary organizations

Conclusion

Children with Intellectual Disability poses practical, emotional, financial and social problems and this may adversely affect the well-being of the family. Families with children with Intellectual Disability experience greater stress than the others. They also have great difficulty in trying to understand the many causes for retardation. Some parents become so involved in the children with Intellectual Disability that the needs other family members may be neglected. The interactional patterns between the parents and retarded child very much influenced by the type of attitude.

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Right to Information: A Critical Study in Indian Scenario

Dr. Suresh Nagar*

The Right to Information is an expansion of one of the fundamental rights of Freedom of Speech and Expression which has always been accentuated as an essential basis for the democratic functioning of a society. The right to get information from any public authority, is the core of our Indian democracy and this is ensured by the Preamble of the Indian constitution and Right to Information Act 2005. No democracy is literally complete until people are given the participating power and imparted knowledge of the day to day governance. India took one step in this direction on 15th July 2005 when Right to Information Act was passed by the parliament which came into full force on 12th October 2005. Hitherto, Information disclosure in India was restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act now relaxes.

Keywords: Parliament of India, RTI, Fundamental Rights, Freedom of Speech, Democracy

Introduction

The Right to Information Act, 2005 (RTI) is a law enacted by the Parliament of India "to provide for setting out the practical regime of right to information for citizens." The Act applies to all States and Union Territories of India, except the State of Jammu and Kashmir - which is covered under a State-level law. Under the provisions of the Act, any citizen (excluding the citizens within J&K) may request information from a "public authority" (a body of Government or "instrumentality of State") which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerise their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally.

This is by far, the only act that has been passed in a period of 3 working days. It was chaired and passed by Lok Sabha on 12th July 2005, Rajya Sabha passed this act on 13th July 2005. It was approved by the President of India on 15th July 2005. This act is a very powerful tool for people's governance; proved by the tacit understanding that bureaucrats do not very much support this act as it brings their *erratic modus operandi* to light and thus exposing all their malpractices.

As the citizens of this country, it is right to know the nitty gritty stuff pertaining to this all powerful act. Also it's our imminent duty and responsibility to make use of this act and help bring in good governance to realize the true democracy.

The Act applies both to Central and State Governments and all public authorities. A public authority (sec. 2(h)) which is bound to furnish information means any authority or body or institution of self-government established or constituted (a) by or under the Constitution, (b) by any other law made by Parliament, (c) by any other law made by State Legislature, (d) by a notification issued or order made by the appropriate Government and includes any (i) body owned, controlled or substantially financed, (ii) non-government organization substantially financed - which, in clauses (a) to (d) are all, directly or indirectly funded by the appropriate Government.

Definition

The right to information is defined in sec. 2(j) as a right to information accessible under the Act which is held by or under the control of any public authority and includes a

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right to (i) inspection of work, documents, records, (ii) taking notes, extracts or certified copies of documents or records, (iii) taking separate samples of material, (iv) obtaining information in the form of diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts where such information is stored in a computer or in any other device.

Right to Information and Constitutional Framework

As there is no explicit right to information in the Indian Constitution, this right has been read into the guaranteed right, which is a part of the Fundamental Rights i.e. Freedom of Speech and Expression. The Indian Constitution has a notable range of basic and absolute rights enclosed in its 3rd Part. This Part includes, the Right to Equal Protection of the laws and the Right to Equality Before the Law (Article 14), the Right to Freedom of Speech and Expression (Article 19 (1) (a)) and the Right to Life and Personal Liberty (Article 21). The Right to Constitutional Remedies in Article 32 supports strongly these rights...i.e. the Right to approach the Supreme Court in case of infringement of any of these fundamental rights.

These fundamental rights get a vibrant interpretation by the Apex Court over the years and can firmly be said to be the foundation for the advanced fulfillment of the Rule of Law in India. As stated by H.M. Seervai, "Corruption, nepotism and favoritism have led to the gross abuse of power by the Executive, which abuse has increasingly come to light partly as a result of investigative journalism and partly as a result of litigation in the Courts."

The legal posture with respect to the right to information has expanded out of numerous Apex Court judgment pronounced in the perspective of all the above mentioned rights ,but more distinctively in the context of *Article 19(1) (a)*. The right to Freedom of Speech and Expression, which is said to be the unpleasant side of the right to know, and one cannot be exercised without the other.

The advancement of the right to information as a fragment of the Indian Constitutional Law is stated with the petitions of the press to the Supreme Court for the enforcement of certain logistical implications of the right to freedom of speech and expression such as challenging governmental orders for control of newsprint bans on distribution of papers, etc. It was through these cases that the concepts of the public's right to know developed.

There have been a numerous cases favouring disclosure of governmental information and transparency, but this was easily one of the strongest formulations of the right in all its manifestations. However, legislative action was not quick or willing enough to give teeth to these important fundamental principles for governance. As a result of clear legislation on this, people continue to knock at the doors of the courts every time they want to enforce this right. While the courts have always responded positively, this is obviously not the ideal way for securing such a right to the common man. This course at best restricts enforcement to the aware and the literate for their own limited concerns.

The common citizen neither has the means nor the time and inclination to get into convoluted legal processes and even public interest litigation is a tool which can reach only a few. Advocacy on this issue using the legal process has become more focused with citizens' petition for directly enforcing the right to information being filed more and more frequently. Environmental groups have sought the right to know from government crucial facts concerning the environmental details of development projects. Recently, one of the central ministers sought to enforce this right in his ministry, but the cabinet secretary refused to process the files containing the order. The possibility of facing embarrassing disclosures by

one of their own colleagues forced the government otherwise quick to offer homilies on transparency, to maintain a stony silence. The National Campaign for the Right to Information was quick to take this opportunity, and have filed a petition seeking enforcement of the minister's directions. While the disposal of the petition will take some time, it has helped to get media attention to the issue and bring it in the public notice.

These developments have won half the battle for the right has been so firmly entrenched that the like hood of its complete subversion by government is today practically nil. Advocates for the right in India, have therefore concentrated their energies towards the practical operationalizing of the right, the main thrust of which has been to mobilise people to use this right and to get a legislation giving it a workable shape. The legal development also indicates how the right to information can be merged with other issues to get accountability and transparency for a variety of governmental actions.

JUDICIAL FRAMEWORK FOR THE RIGHT INFORMATIONCASE ANALYSIS

State of U.P. v. Raj Narain AIR 1975 SC 865

The Court ruled that a court may order government documents to be disclosed in court proceeding, even if official permission has not been obtained as required by the Evidence Act, if the public interest served by disclosure clearly outweighs that of secrecy. This was the first time the Supreme Court established that the citizen's right to know arises from the fundamental right of freedom of expression guaranteed by the Constitution.

In ruling that the government had to disclose documents regarding security arrangements for the Prime Minister's travels within the country, so long as disclosure did not endanger his or her security or public order, the Court reasoned that people have the right to know everything that is done by public officials in their official capacity. This right is derived from the concept of freedom of speech, but it is not absolute and may be subject to restrictions for reasons of public security.

Bennett Coleman & Co. & Ors v. Union of India AIR 1973 SC103

A landmark pronouncement of Supreme Court in this case giving more emphasize to the freedom of speech and expression in the context of freedom of press together with right to know.

SP Gupta v. President of India AIR 1982 SC 149

The Court recognized that a democratic society cannot keep the activities of the government hidden from the public in order to avoid accountability and criticism. Recognizing a "right to know which seems implicit in the right of free speech and expression," para.66, the Court reasoned that: "Where a society has chosen to accept democracy as its creedal faith, it is elementary that the citizens ought to know what their government is doing.

The citizens have a right to decide by whom and by what rules they shall be governed and they are entitled to call on those who govern on their behalf to account for their conduct. No democratic government can survive without accountability and the basic postulate of accountability is that the people should have information about the functioning of the government. It is only if people know how government is functioning that they can fulfill the role which democracy assigns to them and make democracy a really effective participatory democracy" (para. 63).

The Court also defined open government deriving from the right to know implicit in free speech and expression rights guaranteed under Article 19(1)(a) of the Constitution (para. 66).

The Court identified a presumption of disclosure: "disclosure of information in

regard to the functioning of Government must be the rule and secrecy an exception justified only where the strictest requirement of public interest so demands. The approach of the court must be to attenuate the area of secrecy as much as possible consistent with the requirement of public interest, bearing in mind all the time that disclosure also serves an important aspect of public interest" (para. 66).

Indian Express Newspapers (Bombay) Pvt. Ltd. v. India 1985:

Freedom of the press is comprehended within the right to freedom of speech and expression guaranteed under Art. 19(1)(a). The freedom of thought and expression, and the freedom of the press are not only valuable freedoms in themselves but are basic to a democratic form of Government which proceeds on the theory that problems of the Government can be solved by the free exchange of thought and by public discussion of the various issues facing the nation.

It is necessary to emphasize and one must not forget that the vital importance of freedom of speech and expression involves the freedom to dissent to a free democracy Like ours democracy relies on the freedom of the press. It is the inalienable right of everyone to comment freely upon any matter of public importance. This right is one of the pillars of individual Liberty-freedom of speech, which Supreme Court has always unfailingly guarded. Howsoever precious and cherished the freedom of speech is under Art. 19(1)(a), this freedom is not absolute and unlimited at all times and under all circumstances but is subject to the restrictions contained in Art.19(2).

Union of India (UOI) v. Respondent: association for democratic reforms and another; with people's union for civil liberties (PUCL) and another v. Union of India (UOI) and another 2002 AIR 2112; 2002 (3) SCR 294

The Court confirmed that Article 324 "operates in areas unoccupied by legislation" and that "[t]he silence of a statute has no exclusionary effect except where it flows from necessary implication" (pg. 10-11). In other words, the Court's power to issue directions pursuant to Article 324 is plenary (pg. 19). By extension, the Election Commission, as ordered by the Court, can issue suitable directions to maintain the purity and transparency of the "entire process of election" (pg. 13, 19).

With regard to the second ruling, the Court characterized the right to know as a right derived from the right to freedom of speech and expression. The public has a right to know about candidates contesting elections because such rights include the right to hold opinions and acquire information so as to be sufficiently informed in forming and disseminating those opinions throughout the election process (pg. 14-15). The Court advanced this point by observing that a successful democracy strives toward an "aware citizenry" and misinformation or non-information of any kind will create a "uniformed citizenry which makes democracy a farce" (pg. 16).

With the above decided, the Court directed the Election Commission to issue necessary orders to obtain from each candidate for election to Parliament or a State Legislature information on the following aspects of their background: any criminal charges and convictions in the candidate's past, any pending cases in which the candidate is an accused, all assets of a candidate including those of his/her spouse, all liabilities of a candidate, and all educational qualifications of a candidate (pg. 20-21).

Union for Civil Liberties (PUCL) and another v. Union of India and another AIR [2003] SC 2363:

The Court reiterated the main findings in *Union of India v. Association for Democratic Reforms and Another*. It observed that the judgment in that case was a final

decision that had precedential effect and that, accordingly, Article 19(1) of the Constitution (freedom of speech and expression) should be interpreted to include a “fundamental right [of the voters] to know relevant antecedents of the candidate contesting the elections” (p. 9). In other words, “information to a voter [...] is one facet of the fundamental right [of freedom of speech and expression] [...]” (p. 20). The Court ruled that Parliament cannot exercise its powers in violation of fundamental rights and has no power to declare a court’s decision as void or of no effect (p. 24).

Therefore, once the Supreme Court held that a voter has a fundamental right to know candidates’ qualifications, this right may be limited only in cases provided by Article 19(2) of the Constitution (p. 24). The fundamental right of the voters to know relevant qualifications of the candidate is independent of any statutory rights under the election law (p. 41); when a statutory provision violates a fundamental right, such provision must be struck down (p. 35).

With respect to the relationship between the right to access asset declarations of the candidates and the right to privacy, the Court emphasized that the right to privacy is not absolute and “a person having assets or income is normally required to disclose the same under the Income Tax Act or such similar fiscal legislation” (pp. 29-30). This is especially true for candidates for public offices. Disclosure of asset declarations is “the necessity of the day because of statutory provisions of controlling wide spread corrupt practices” (p. 30).

People's Union of Civil Liberties ... v. Union Of India & Anr. on 13 March, 2003:

- Securing information on the basic details concerning the candidates contesting for elections to the Parliament or State Legislature promotes freedom of expression and therefore the right to information forms an integral part of Article 19(1) (a). This right to information is, however, qualitatively different from the right to get information about public affairs or the right to receive information through the Press and electronic media, though, to a certain extent, there may be overlapping.
- The right to vote at the elections to the House of people or Legislative Assembly is a constitutional right but not merely a statutory right; freedom of voting as distinct from right to vote is a facet of the fundamental right enshrined in Article 19(1)(a). The casting of vote in favour of one or the other candidate marks the accomplishment of freedom of expression of the voter.
- The directives given by this Court in *Union of India v. Association for Democratic Reforms* [(2002) 5 SCC 294] were intended to operate only till the law was made by the Legislature and in that sense 'pro tempore' in nature. Once legislation is made, the Court has to make an independent assessment in order to evaluate whether the items of information statutorily ordained are reasonably adequate to secure the right of information available to the voter/citizen. In embarking on this exercise, the points of disclosure indicated by this Court, even if they be tentative or ad hoc in nature, should be given due weight and substantial departure there from cannot be countenanced.
- The Court has to take a holistic view and adopt a balanced approach in examining the legislation providing for right to information and laying down the parameters of that right.
- Section 33B inserted by the Representation of People (3rd Amendment) Act, 2002 does not pass the test of constitutionality firstly for the reason that it imposes blanket ban on dissemination of information other than that spelt out in the enactment irrespective of the need of the hour and the future exigencies and expedients and secondly for the reason that the ban operates despite the fact that the disclosure of information now provided for is deficient and inadequate.

- The right to information provided for by the Parliament under Section 33A in regard to the pending criminal cases and past involvement in such cases is reasonably adequate to safeguard the right to information vested in the voter/citizen. However, there is no good reason for excluding the pending cases in which cognizance has been taken by Court from the ambit of disclosure.
- The provision made in Section 75A regarding declaration of assets and liabilities of the elected candidates to the Speaker or the Chairman of the House has failed to effectuate the right to information and the freedom of expression of the voters/citizens. Having accepted the need to insist on disclosure of assets and liabilities of the elected candidate together with those of spouse or dependent children, the Parliament ought to have made a provision for furnishing this information at the time of filing the nomination. Failure to do so has resulted in the violation of guarantee under Article 19(1)(a).
- The failure to provide for disclosure of educational qualification does not, in practical terms, infringe the freedom of expression.
- The Election Commission has to issue revised instructions to ensure implementation of Section 33A subject to what is laid down in this judgment regarding the cases in which cognizance has been taken. The Election Commission's orders related to disclosure of assets and liabilities will still hold good and continue to be operative. However, direction No.4 of para 14 insofar as verification of assets and liabilities by means of summary enquiry and rejection of nomination paper on the ground of furnishing wrong information or suppressing material information should not be enforced.

Promotion Council v. Central Information Commission & Navneet Kaur : Case Number: LPA No.1802/2006 & CM 11865/2006; appeal challenging order dated 19 July 2006 (No. 11434/2006) Decision:

The Court ruled that a “trade facilitation organization” is a public authority that must abide by the RTI Act because it (a) receives financial support from the government, and (b) is subject to some administrative control, including that it is audited by a government department, reports to the central government through a department, and receives department assignments.

Case Details:

Facts : The applicant alleged sexual harassment against two officials of the Electronic and Computer Software Export Promotion Council (ESC). When she requested information about the committee that was established to investigate the allegation, ESC argued it did not need to release the information because it was not a “public authority” for purposes of the RTI Act because it had autonomy to make its own rules and its employees were not government employees.

Decision: First the Central Information Commission, then the High Court, disagreed. An organization is a “public authority” if it discharges public functions and meets financial and administrative criteria. The High Court relied on the fact that ESC receives over half of its budget from the central government.

Significant administrative factors included the fact that ESC is audited by a government department, reported to the central government through a department, and received department assignments. This “public authority” nature was not negated by the ESC’s autonomy in framing its rules governing the service conditions of its employees or by the fact that ESC employees are not considered government servants. The Court held that a “trade facilitation organization” is a “public authority” because of (a) financial support and (b) administrative control, and therefore must abide by the RTI Act.

CPIO, Supreme Court of India v. Subhash Chandra Agarwal & Anr : W.P. (C) 288/2009

Facts : In November 2007, the applicant requested the Central Public Information Officer of the Supreme Court of India (the CPIO) to provide (i) a copy of the 1997 Full Court Resolution which required every judge to declare his/her assets to the Chief Justice of the Supreme Court (CJI); and (ii) information relating to the declaration of the Chief Justices' assets. While the first part of the applicant's request was satisfied, access to information regarding asset declarations was denied on the grounds that it "was not held by or under the control of the Registry of the Supreme Court" (para. 2).

Decision: The Court found that the Chief Justice's office is a "public authority" within the meaning of the Right to Information Act (the Act) as it performs numerous administrative functions in addition to its adjudicatory role. Access to information it held was therefore regulated by the Act. The Court emphasized that information pertaining to submitted declarations and their contents constitutes "information" within the meaning of Section 2 (f) of the Act (para. 53).

The CPIO argued that assuming that asset declarations constituted "information" under the Act, disclosure would breach a fiduciary duty owed to the judges. The rule of confidentiality of asset declarations was also found in the 1997 Resolution (para. 54). The Court dismissed this argument pointing out that the CJI could not be a fiduciary vis-à-vis Judges of the Supreme Court as Judges held independent office and their affairs or conduct was not controlled by the CJI. As to the confidentiality of information, the Court highlighted that "mere marking of a document, as „confidential“, in this case, did not undermine the overbearing nature of [...] the Act" (para. 58).

The CPIO also submitted that access to asset information would result in unwarranted intrusion of judges' privacy (para. 60). The Court found that Section 8(1)(j) of the Act indeed stipulated the exemption from disclosure of personal information of a third party on the ground of privacy (para. 61). The exemption applied irrespective of whether a third party was a private individual or a public official (para. 63). The Court noted that if the information concerns a third party, public interest in disclosure is required." (para. 63). In case of public servants, the degree of their privacy protection was lower and thus a larger public interest in disclosure was more likely to override the interest in privacy (para. 67). Once the information requester demonstrated "the larger public interest", the next step for a relevant authority was to consult a third party (the public servant) (para. 70) and eventually to balance the interest in disclosure against the privacy concerns (para. 66).

The Court ordered the CPIO to release information about asset declarations made by the judges of the Supreme Court, but not their content as the requester did not seek for it (para. 85)

Thalappalam Ser. Coop. Bank Ltd. And others v. State of Kerala and Others: Civil Appeal NO.9017 of 2013

DECISION

In order to answer questions presented before it, court began examining the status of co-operative societies under the constitution. Namely, whether they might fall under the definition of "state" as enshrined in article 12 of the constitution. The court referring to its previous case law concluded that the level of direct or indirect control with respect of societies does not meet the required threshold, that is, is not "deep and all pervasive", thus they cannot be considered as "states,"(p.17) however still capable of satisfying the definition of public authority.(p.19)

The court continued than turned to scrutiny of Right to Information Act, which provides for citizens right to access information “under the control of public authorities.” (p.23) The definition of “public authority” is provided under Section 2(h) of RTI Act. The court established that essential part of the provision applicable in the case before it referred to control or “substantial funding” of an institution or non-governmental organization. (p.27). in this respect the court first outlined the test required for the establishment of “control.” The analysis of case-law lead to conclusion that “mere supervision or regulation as such by a statute or otherwise of a body would not make that body a public authority within the meaning of Section 2(h)(d) (i) of RTI Act.”(p.33)

Subsequently, the court engaged into defining words “substantially financed.” At the outset, the court established that financing might be direct or indirect. Additionally, refers to the *Plaser v Grimling*.

Case court established that term cannot be interpreted under de minimize approach, implying that the financing must be “actual, existing, positive and real to a substantial extent, not moderate, ordinary, tolerable.” (p.35) the court also noted that state may provide schemes for welfare projects, however unless the funding is so substantial that the body “would struggle to exist” the relevant provision could not be engaged. Thus “merely providing subsidiaries, grants, exemptions and privileges” does not satisfy the requirement. (p.37) As an example of substantial funding the court noted schools getting 95 per cent grant in aid from government.

As to the NGOs, the court noted that even in the absence of statutory control, it still can be established that NGO has been substantially financed directly or indirectly by the governmental funds. The latter would bring those organizations within the definition of “public authority”. (p.39)

Furthermore, the court also declared that the burden of proof is on the applicant who seeks information “or the appropriate government “and can be examined by “state public information officer, state chief information officer, State chief information Commissioner, central Public information officer.”(p.39)

Lastly, the court engaged into balancing disclosure of information and privacy rights. It concluded that if information is personal and does not relate to any public activity or interest, the public authority or officer is not obliged to comply with request (p52).

Applying the criteria to the circumstances of the case, the court concluded that The Cooperative Societies registered under Co-Operative Societies Act would not be considered as “public authority”, since it cannot be shown that they are “owned, controlled or substantially financed “by the government.

CONCLUSION AND SUGGESTIONS

Each person has the right to access to all information held by public authorities, need to defined extensively to embrace all levels and branches of government, bodies which are established by the constitution or by enacted laws, bodies which are owned or controlled by other public authorities, and bodies which are substantially funded by other public authorities or which perform a public function, to the extent of that funding or function and also the non public bodies which are performing public function and which are not funded by the government.

- This right should have application to all recorded information, without any consideration of the form in which it is held by the public authorities.
- Public authorities shall give outcome to this right both by publishing information of broad public interest on a proactive basis and by putting in place valuable machinery for

acting in response to requests for information which are swift and inflict minimal costs on supplicant.

- The restrictions on right to access information may only be constrained as necessary to avert harm to the following interests:
 - a. security of the nation;
 - b. friendly relations with other Countries, States or inter governmental bodies;
 - c. public safety and health;
 - d. for the enforcement of law and the administration of justice;
 - e. privacy but subject to national and public interest;
 - f. commercial and other economic interests at public at large;
 - g. the government ability to manage the economy and financial matters;
 - h. environment conservation; or
 - i. welfare policy making and functions of public authorities but this applies only where the likely harm from disclosure of the information prevail over the general public interest in exposure.
- The Information Commission Office shall be established by law as an independent administrative body having responsibility for protecting and promoting the right to access the information, and for entertaining appeals from an individual's claiming that the concerned public authorities have violated their right to access information.
- The laws which are giving stimulation to the right to information and the machinery and procedures takes out in this segment shall be approved and come into force within six months [or such other timeframe outlet as may be deemed reasonable] of the effective date of this Constitution implementation.

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The Philosophical and the Problem of Homeless People

*Dr. NotnargornThongputtamon & Dr. PhramahaPhaithunNiwat**

Principles of humanity the idea of attaining basic rights serves as its foundation. In particular, the idea of humanism, which is already considering one's own potential, a person's potential is what they possess. In particular, the initial expense charged varies from person to person. Since the dawn of history, the items carried have varied according to national origin. Some intellectual expenses incurred by parents are transferred to the next generation via physical features. Training in cultivation takes into account social and economic standing as well as various fundamental cultures depending on the setting of the kitchen and society. As a consequence, when individuals differ from one another for a variety of reasons, how they are treated will also vary. Whether it is criticizing someone based on how they look or how much money they have, as a result, there is a difference between how humanity is defined and how people see human values. According to both Western and Eastern thinkers, it was different. When the world was different in the past or in the present,

At present, efforts are being made to encourage all human beings to enjoy basic natural rights or to be treated equally as human beings, but in reality, the real-life practice of that is difficult to find. Due to the personal attitudes and prejudices of each person, that means a person with a positive attitude. It is to think of others that all human beings are equal and should be treated equally. People with negative attitudes may think that people can treat each other based on personal preferences, and they may think that no one is higher or equal to themselves if they have the power themselves if they have the power to set boundaries or are able to order others to follow their own orders.

Therefore, the disparities between individuals in society are complex. And these complexities are subject to economic and economic structural complexity. Politics and culture. Even the school system itself may have an impact on human behavior.

The challenges that result from the aforementioned circumstances allow disadvantaged or homeless populations to fall into disenfranchisement and social noise for a variety of reasons. One thing these groups have in common, however, is that they are neglected and deemed useless by society. The fact is that people have collectively diminished their dignity and ideals. How people judge each other's values or how they see themselves makes it hard for people to get along.

Every nation faces the issue of homelessness as a social concern. Numerous nations, like the United States, Germany, Thailand, etc., are attempting to resolve this issue. This is due to the fact that homelessness is not an individual problem in every culture. However, it is a reflection of the failure of each society's economic and social institutions. Efforts to provide these individuals with access to life rights and chances in society are crucial for re-engaging leaders and academics in the movement review process and bringing about a mental shift and exposing the globe to fresh viewpoints. To improve social justice and give the homeless a sense of humanity, it is important to divide and manage both ideas and the law.

2. The Definition of homelessness

According to Cooper, 1999, as cited in the United Nations Center for Human Settlement, 2000 stated that "Home is a very rich concept." It embodies ideas of comfort, belonging, identity, security, etc. "Home may be defined as a place where a person is able to

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establish meaningful social relations with others through entertaining them in his/her own space, or where the person is able to choose not to relate to others if that choice is made.”“Home could be a place where a person is able to define the space as their own, where they are able to control its form and shape. This may be through control of activities and defining their privacy in terms of access to their space. When the person defines their space, they give it a sense of their identity and the space becomes associated with that person. The person has made a home.”¹

Caplow and others suggest the following definition of homelessness: “Homeless is a condition of detachment from society characterized by the absence or attenuation of the affiliative bonds that link settled people to a network of interconnected social structures.”²

2.1 The Classification as Homelessness

The United Nations Center for Human Settlement has classified the homeless into five groups: 1) Rough sleepers, 2) Pavement dwellers, 3) Shelter occupants, 4) Institution occupants, and 5) Street children, 6) Unserviced housing occupants, 7) Poor occupants, 8) Sharers, 9) Unsuitable housing occupants, 10) Mobile home occupants, 11) Refugee and other emergency camp occupants, and 12) Itinerant groups

Daly (1996) suggests the following classification into 5 points, which is based on the potential of the people who are, or are potentially, homeless:

- People who are at risk or whose sole need is housing. Most of the time, they are working people who are temporarily or sometimes without homes and need money or other help, but don't have other serious problems.
- People who can become quasi-independent but need helps with life skills so that they can manage on their own.
- People who can become quasi-independent but need help with life skills so that they can manage on their own.
- People with substantial and/or multiple difficulties but who, with help, could live in group-or sheltered-housing. These include those who have been institutionalized or abused and who need time before setting up independently.
- People who need permanent institutional care or who may graduate on to some supportive or sheltered housing.

2.2 Definitions from countries with economies in transition

I would like to provide some instances of nations, such as Hungary, which is detailed in the following section.

Homelessness is defined differently in Hungary. In law, a person is homeless if he or she has no registered abode or if his or her house is a homeless shelter. When categorizing those reliant on different providers, everyone who spends the night on public grounds or in shelters that cannot qualify as dwellings is considered homeless.³

2.3 Selected definition from developing countries

India is one example. Planners responsible for allocating housing land to worthy instances describe a person as eligible if they have neither a roof nor land. So, ‘*Juggi* and *Jomphri*’ inhabitants. If their housing is cleared, they are entitled to a regularized plot. A family with a regularized plot and a shanty is not considered homeless because of the land. Pavement dwellers are seldom on the voters’ list and likely do not have ration cards; therefore they do not get plots.⁴

3. Humanism: Maslow’s Theory and Homelessness Problem

Abraham Maslow's hierarchy of needs has been mentioned for 50 years. Maslow's theory is commonly portrayed as a pyramid with physiological requirements at the bottom and safety, belonging, and esteem-related needs ascending. Self-actualization, or the desire to become all one is capable of being, tops Maslow's pyramid. This is comparable to the mental health recovery paradigm, which encourages individuals to strive to attain their full potential. Maslow's initial premise said that fundamental needs must be addressed for a meaningful existence. Maslow said unfulfilled requirements affect a person's capacity and desire to progress. Unmet needs inspire individuals to act. In his early work, Maslow argues that one must satisfy lower-level wants and climb up the hierarchy before higher-level demands develop. Self-actualization is a need separate from deficiency needs at the base of the pyramid. Once a deficit need is met, a person may pursue objectives and higher-level wants. Attempts to meet human needs produce an ongoing process of motivation and self-discovery. This fits the definition of recovery as development incorporating hope and resilience.

Self-actualization makes sense at the top of Maslow's hierarchy, but the ranking of demands between them is subjective or arbitrary. It is unknown if and how to rank the principal goods or requirements essential for self-actualization. Maslow's linear method contradicts mental health rehabilitation, which is recursive and iterative. Maslow's later work argues that self-actualization may result from unmet needs rather than pleasure. Adversity and failure may lead to self-actualization. It's unclear if this means abandoning a linear hierarchical paradigm or just an exception.⁵

Maslow's theory can reflect the choice of social structures and responses to social phenomena that encourage the development of one's own potential according to the five hierarchy of human needs, ultimately making one a complete human being. So, people are subject to different social and environmental systems that have become the main standard for making decisions about things like material norms, material consumption, and entertainment.

Capitalism explains homelessness. Homeless people lack social, economic, and human capital. Many homeless people already have little resources. McNaughton says many individuals become homeless because they had minimal capital resources before edgework decreased them further. "Anyone may become homeless, but it is more probable when they have few resources". This raises the chance of becoming and being homeless. Homelessness explains why the U.S. is becoming a capitalist country. In recent decades, capitalism has caused unemployment and homelessness. Karl Marx, who defined capitalism, socialism, and communism, argued there were capitalists and non-capitalists. In this form of society, capital ownership determines a person's financial and personal value.

4. Sociological Theory and Homelessness Problem

Conflict theory explains how capitalism causes homelessness. Karl Marx's conflict theory divides society between owners and laborers. The notion says owners exploit employees by denying them food and shelter. Workers feel they are well-cared for and depend on the proprietors. The owners do not care about the employees since they desire riches by whatever means. Under the conflict theory, many capitalists consider money as gained by education, hard labor, and devotion. They think impoverished people are unmotivated, lazy, and uninformed. They demand welfare and care from others. Marx considered this a false awareness. His conflict theory claims homelessness and other social crises are caused by individual defects, not societal flaws. The conflict hypothesis may be used to explain capitalism and homelessness because the 'haves' detest the 'have not's'. Our capitalistic civilization creates power inequalities between social classes, and rich groups rule the nation via rivalry and power.⁶

5. Ethical theory of human values

The issue of judging people's worth is a sensitive issue. The author sees that if the use of emotion and thought as a judging criterion, mistakes lead to mistakes, and subtleties become superficial. Many philosophers have given different views on ethical judgment, which is about good, bad, right, and wrong. Practices and expressions with different attitudes. It comes from different perspectives and meanings of the same thing.

Values govern our progress and define what's acceptable. Characters' identities, values, and beliefs determine human conduct. Human values include morality, integrity, peaceful existence, respecting others, honesty, compassion, kindness, courage, sharing, time management, adjustment (co-operation), self-confidence, commitment, spirituality and Involvement-learning blends community service with academic education to promote critical thinking and civic responsibility.⁷

5.1 Definition of values

Radhakamal Mukherjee describes values as socially-approved goals and desires. Allport adds, "Value is a belief based on preferences." Hill says values are personal beliefs people live by. Value improves or prevents harm. Humans develop identities, values, and beliefs. Each influences behavior. Values shape our conduct. Not equal First, prioritize. Maslow's hierarchy of needs shows this. Survival overcomes security and social acceptability. Self-esteem requires social approval. Self-actualization requires self-worth.⁸

5.2 Private relationships are typically provided (life partner, friends) or inherited (parents) and are more forgiving of flaws. Ethics in private relationships refers to the core rules and values that govern interactions with family, friends, etc. They're informal since they're founded on emotional relationships rather than formal procedures. This can be seen in the life of Karna from the Mahabharata. His friendship with Duryodhan made him fight against his own brothers, the Pandavas, in order to keep his promise to his friend.

Emotional care and devotion are limitless. This tie is motivated by emotions, not the law or quid pro quo. In the Mahabharata, King Dhritrashtra constantly sided with his sons despite their transgressions. Fidelity is a fundamental part of a marriage's ethics. It is staying faithful to one's relationship and avoiding sensual distractions or adultery. Maintaining private interactions requires secrecy and seclusion. We refrain from sharing friends', coworkers', life partners', etc. secrets without their consent to avoid strife. Private connections need honesty. It improves trust and emotional ties in partnerships. Being honest helps minimize unwanted disputes that may emerge from questionable behavior. In private connections, one is responsible for their kids, spouse, parents, etc. This means being responsible to them and accountable if you don't. Tolerance and acceptance of small defects: humans can never be flawless, thus conflicts are inevitable in private interactions without norms and regulations. To maintain peace and harmony, one must accept others' flaws. As a government worker, you don't like how shy your wife is in public, but you have to put up with it for the sake of your marriage.⁹

5.3 Ethics in Public Relationships

Public ties occur by virtue of vocation (e.g., civil services) or professional position (e.g., Prime Minister or President). Public ethics governs behavior, action, and decision-making. Professional integrity is crucial. Ethical behavior, such as government officials abiding by the rule of law, protects the integrity of the civil services, while encounter killing, preferential treatment, etc., degrades public faith in administrative machinery.

Ethical Principles

The rule of law is a constitutional requirement for government officials. This ensures government workers' consistency and predictability. Civil officials must follow due process in criminal investigations, inquiries, and arrests. Torture and committing murder should stop. Our constitution demands fairness and justice. This instructs politicians and government workers to create policies based on the principle of equity. Various laws include affirmative actions (reservations) for weaker sections. Transparency and accountability enhance justice in public affairs and boost public trust. A social audit ensures openness in public spending and holds public workers responsible for mismanagement. Honesty, integrity, and probity guide a government servant's moral behavior towards the public. Government officials must expose and combat corruption (whistleblowing) until the end (probity). Impartiality and non-partisanship—this value comes from Art 14 of the Indian Constitution. This helps government officials avoid prejudice, nepotism, and conflicts of interest. In JantaDarbars (public hearings) organized by Chief Ministers, any person may air complaints without special treatment. Courtesy is a must for Indian public officials. This boosts group belongingness. Prashanth Nair's public engagement earned him the nickname 'Collector Bro'. Service spirit: This is essential for service. The public expects civil officials to go above and beyond. This gives the guy pleasure and inspires his coworkers to meet service objectives.¹⁰

6. Conclusion

There is a difference between how humanity is defined and how people see human values. Training in cultivation takes into account social and economic standing as well as various fundamental cultures depending on the setting of the kitchen and society. The disparities between individuals in society are complex and subject to economic and structural complexity. Homelessness is a reflection of the failure of each society's economic and social institutions. It is very important to try to give these people rights and opportunities in society. It is important to allocate and manage both ideas and the law in order to improve social justice and give human values to the homeless. There is a classification into 5 points, which is based on the potential of the people who are, or are potentially, homeless. A person is considered homeless by law if he or she has no registered abode or if his or her home serves as a homeless shelter. Self-actualization, or the desire to become all one is capable of being, tops Maslow's pyramid. Once a deficit need is met, a person may pursue objectives and higher-level wants. Attempts to meet human needs produce an ongoing process of motivation and self-discovery. McNaughton says many individuals become homeless because they had minimal capital resources before edgework decreased them further. McNaughton: Capitalistic civilization creates power inequalities between social classes, and rich groups rule the nation via rivalry and power. Conflict theory claims homelessness and other social crises are caused by individual defects, not societal flaws. Ethics in private relationships refers to the core rules and values that govern interactions with family, friends, etc. Maslow's needs hierarchy shows that survival overcomes security and social acceptability. Maintaining private interactions requires secrecy and seclusion. To maintain peace and harmony, one must accept others' flaws. The rule of law is a constitutional requirement for government workers' consistency and predictability. Civil officials must follow due process in criminal investigations, inquiries, and arrests.

Transparency and accountability enhance justice in public affairs and boost public trust. Honesty, integrity, and probity guide a government servant's moral behavior towards the public. Homeless, homeless or people who take a beggar's career are not only caused by poverty but also sick, elderly or handicapped people. These people often receive no public service at all due to a lack of identity documents. Considering the fundamental rights that

people depend on to be taken care of in distress without the need for request and assistance from the state there are more or less homeless people experiencing life's hardships. To foster a positive attitude in society and to provide opportunities for those who want to leave homelessness to demonstrate that the world is always warm.

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Vision of PanditDeenDayalUpadhyaya: Integral Humanism and Ideologies

*Dr. Tilottama Singh**

Integral Humanism is a doctrine developed by PanditDeenDayalUpadhyay and adopted by Bharatiya Jana Sangh (the current BharatiyaJanata Party) in 1965 as its official doctrine. It aims to appeal to broad sections of Indian society by presenting an indigenous economic model that puts the human being at Centre stage. According to PanditDeenDayalUpadhyay, Integral Humanism is an integrated program of every human body, mind, intellect and soul. He said that as an independent nation, India cannot be dependent on western concepts like individualism, democracy, socialism, communism and capitalism. According to him, Indian meditation is feeling suffocated with western principles and ideologies, as a result of which there is a lot of hindrance in the development and expansion of the original Indian ideology. We have thought of life as Integrated not only in the case of collective or social life but also in the individual life. An individual consist of body, mind, intelligence and the soul but we cannot think each part separately, these are integrated. According to Pt. DeenDayalUpadhyay 'Integral Humanism' calls for rejection of all those customs (untouchability, caste discrimination, dowry, neglect of women) that are symptoms of 'ill-health and degeneration' of our society. It affirms the self-regenerative impulse of Indian society by saying: we have taken due note of our ancient culture. 'Integral Humanism' may not have received the kind of attention that has been showered on various shades of Marxism and other western political theories in India. The great merit of 'Integral Humanism' lies in its successful attempt to deal with a problem that has defied so many political philosophers of our age: how to conceptualize a practical approach to achieve peace and harmony within man and society. Integral Humanism was not entirely spiritual, as it proposed that physical needs and desires should not be suppressed. In many ways, it was the first clearly defined Indian model for ideological non-alignment or meaningful centrism. Society was looked upon as an abstract concept with a collective physical presence, a mind of its own, an intellect and a soul. Indeed all his ideas related to "Integrated Humanism" is down to earth which can be easily grasped by even a layman. As against absolutism, PanditDeendayalUpadhyay supported for decentralized polity by which every individual can make his ideas implemented for a great change. The main gamut of Integral Humanism is the synthesis of material and spiritual like the combination of individual and collective entity.

Keywords : Integral Humanism, Indian and Western ideologies, Modern Culture, Ancient Culture, Individual, Society and Social life.

Introduction:

Integral humanism is the political philosophy practiced by the BharatiyaJanata Party and the former Bharatiya Jana Sangh of India. It was first propounded by PanditDeenDayalUpadhyaya. His proposal was an "integral" approach that attempts to create a harmonious society. Body, mind, intelligence and the soul - these four make up an individual. The needs of the body (hunger, shelter), the mind (traditions), intelligence (reforms), and the soul (common aspirations of a people that shape their unique culture). But

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these are integrated. We cannot think of each part separately. The confusion that has arisen in the west, is due to the fact that they have treated each of the above aspects of a human being separately, and without any relation to the rest. This is wrong. We do think of the soul, but it is not true that we do not consider body, mind and intellect of much importance. Others gave importance to the body alone. Therefore, our attention to the soul appears unique. With the passage of time, this created an impression that we are concerned only with the soul and not with other aspects of the human being.

There have been a number of schools that have propounded humanism. But their thinking has been rooted in Western philosophies and so it is essentially materialistic. These thinkers have not been able to offer any philosophical explanation for the ethical nature or behavior of man. If you deny spiritualism, then human relations and behavior and the relationship between man and the Universe cannot be explained. The individual occupies a pivotal position in our system, According to the principle of 'Yatpinde tad brahmande' (what is in microcosm is also in macrocosm), individual is the representative and chief instrument of society. Material wealth is a means to man's happiness, and not an end in itself. But a system which is based on the assumption of a mass-man and fails to take into account the living man having an individuality characteristically his own is not adequate. Inadequate also is a system which looks just at one attribute of man and fails to take a comprehensive view of him as an organic being comprising of body, mind, intellect and soul having a number of urges requiring to be fulfilled by the Purusharthas. Our ideal is the integral man, who has the potential to share simultaneously innumerable individual and corporate entities. Integral Humanism is the corner-stone upon which our entire system needs to be built.

PanditDeenDayalUpadhyayahas argued that Western political philosophies are not acceptable as a blueprint for society because of their "preoccupation" with materialism, and their overall over-looking of the social well-being of the individual. He saw both capitalism and socialism as essentially flawed stimulating as they do greed, class antagonisms, exploitation and social anarchy. He said that each nation creates institutions to satisfy needs, and these much be reshaped so that the group solidarity could be sustained and maintained under changing circumstances. He argues that Indian tradition builds on the social nature of people and obliges them to create institutions meant to enhance social solidarity.

Need of Integral humanism:

A large population of our world lives in poverty. After having tried various development models with mixed results, the world is in search of model of development which is integrated and sustainable. PanditDeenDayalUpadhyaya's philosophy 'Integral Humanism'proposes an alternative model for development which is integral and sustainable in nature.Integral Humanism aims to provide a life of dignity to very human being while balancing the needs of individual with those of the society and countries. It advocates the use of natural resources at a rate at which they can be replenished.Integral Humanism extends democracy and freedom from being merely political to social and economic as well. Integral Humanism supports diversity by doing away with the one size fits all approach of other models. In my view, it's an ideal model for country like India with its unique history, diversity and cultural ethos.

Integral humanism of PanditDeenDayalUpadhaya is very helpful to solve many problems of the contemporary India as-

- Dharma is the basic of the integral humanism which enforces the nation towards the right actions, equality and great moral values which will raise the individual virtues hence will

work effectively on the problems like-Religious violence, caste violence, sanitation, terrorism etc.

- The integral humanism covers All-round Progress of The Individual(body, mind, intellect and soul)-so health programs & policies, education (scientific and moral both) programs and policies for all.
- To provide meaningful employment to every able-bodied citizens by which the above two objectives can be realized and to avoid waste and extravagance in utilizing natural resources.
- To develop suitable machines for Indian conditions (Indian Technology) taking note of the availability and nature of the various factors of production.
- This system must help and not disregard the human being, the individual. It must protect the cultural and other values of life. This is a requirement which cannot be violated except at a risk of great peril.

Barriers in the development of Indian ideology:

According to PanditDeenDayalUpadhyaya, an independent nation cannot progress if it relies upon the Western concepts like individualism, democracy, socialism, communism, capitalism etc. It does not mean that he was critical of these concepts. According to him modern technology and western science should be welcomed but wanted it to be adapted to suit Indian requirements. He explains that western science and the western way of life are two different things. Whereas western science is universal and must be absorbed by us if we wish to go forward, the same is not true about the western way of life and values. In fact he advocated that thoughtless imitation of the West must be discarded. He even exhorts Indian leaders to shun away the superficial Western foundations which became the basis of Indian polity after independence and take inspiration from timeless traditions of our ancient culture.

He also envisaged the concept of Dharma Rajya for Indian state which is duty oriented unlike other concepts which are right-oriented. Dharma Rajya does not recognize any individual or body as sovereign. Every individual is subject to certain obligations and regulations. Rights of the executive, of the legislature, as well as of the people, are determined and regulated by Dharma. Naturally, therefore, there is no scope here for rights being trampled upon or for any hankering after unlimited rights. Also, there is no danger of dereliction of duty, of power-madness, or of any conflict of rights. The purpose of PanditDeenDayalUpadhyaya was to identify desirable goals for Indian society and the intellectual and spiritual basis for their attainment. But, his political philosophy has remained largely undebated and now in era of neo liberalism researchers should consider its broad agenda seriously so that we remain adhere to our national identity.

Indian and Western ideologies:

Integral Humanism must necessarily make a balanced appraisal of both Indian as well as Western ideologies. On the basis of this evaluation it seeks to show a way which would make man progress further from his present position of thought, experience and achievement. The Western world has achieved great material progress but in the field of spiritual attainment it has not been able to make much headway. India on the other hand lags far behind in material advancement and so its spiritualism has become a hollow-sounding word. The soul cannot be realized by the weak.

There can be no spiritual salvation without material prosperity. It is necessary, therefore, that we strive for strength, and material happiness, so that we may be able to build up national health and contribute to the progress of the world, instead of being a burden on it. Integral Humanism is the name we have given to the sum total of various features of Indian

culture, abiding, dynamic, synthesizing and sublime. This is the ideal which determines our direction. But our idealism does not mean any doctrinaire obtuseness. An ideal has to be translated into practice. Our programme, therefore, has to be grounded in realism. Indeed realism is the forte of our programme, the measure of our achievements and the touchstone of our ideal.

It is essential that we think about our national identity. Without this identity, there is no meaning of independence, nor can independence become the instrument of progress and happiness. As long as we are unaware of our national identity, we cannot recognize or develop all our potentialities. Under alien rule, this identity is suppressed. The reason why nations wish to remain independent, is so that they can progress according to their natural bent and can experience happiness in their endeavor. Nature is powerful. An attempt to go against nature or to disregard her, leads to trouble. Natural instincts cannot be disregarded, but it is possible to elevate this nature to the level of culture.

The basic cause of the problems facing India is the neglect of its national identity. A majority of those who lead the nation today, as well as those who take an active interest in the affairs of the country, are not sufficiently aware of this root cause. Consequently, opportunists with no principles reign in the politics of our country. Parties and politicians have neither principles nor aims nor a standard code of conduct. A person feels there is nothing wrong in leaving one party and joining another. There is hardly any person whose integrity is beyond doubt in the public mind. This situation must be changed. Otherwise unity and discipline cannot be established in society.

Most of the political parties in India are inspired by Western ideologies. They are linked with one or other political movement of the West and are mere replicas of the corresponding institutions there. They cannot fulfil the aspirations of Bharat. Nor can they provide any guidance for a world standing at the cross-roads.

Modern versus Ancient Culture:

There are two distinct types of people who do suggest some definite direction. There are some who suggest that we must go back to the position when we lost our independence and restart from there. On the other hand, there are people who would like to discard all that has originated here in India and they are not ready to give a second thought to it. They seem to think that Western life and thoughts are the last word in progress and all of them should be imported here if we are to develop. Both these lines of thought are incorrect, though they do represent partial truths and it will not be proper to reject them altogether. They, who advocate starting from where we left off a thousand years ago, forget that whether it may or may not be desirable, it is definitely impossible. The flow of time cannot be reversed. In the past one thousand years, whatever we assimilated, whether it was forced on us or we took it with willingness, cannot be discarded now. Besides, we too have original creations in the life of our society. We did not always remain mere passive witness to whatever new challenging situations arose, nor did we merely react to every alien action. We too, have attempted to reshape our life as was required to face the new situations. Therefore, we cannot afford to shut our eyes to all that has happened in the past one thousand years.

Similarly, those who would like to make Western ideologies the basis of our progress, forget that these ideologies have arisen in certain special situations and times. They are not necessarily universal. They cannot be free from the limitations of the particular people and their culture which gave birth to these isms. Besides, many of these are already out of date. The principles of Marx have changed both with the changing times as well as with varying conditions, to the extent that parrot-like repetition of Marxism for solving the problems facing

our country, would amount to a reactionary attitude rather than a scientific and pragmatic one. It is indeed surprising, that they who claim to reform the society by removing dead traditions, themselves fall prey to some outdated foreign traditions.

Individual versus Society:

There are different aspects of an individual personality, different levels of needs of an individual. In order to develop complete personality, to satisfy the needs progressively but simultaneously at all levels, certain specific kinds of efforts are needed. These, too, were considered. But man does not exist merely as an individual. The individual comprising of body, mind, intellect and soul as not limited to singular "I" but is also inseparably related to the plural "We". Therefore we must also think of the group or the society.

It is a simple truth that society is a group of men. But how did society come into being? Many views have been put forward by philosophers. Those propounded in the West and on which the western socio-political structure is based can be broadly summarized as "society is a group of individuals brought into being by the individuals by an agreement among themselves." This view is known as "Social Contract Theory". Individual is given greater importance in this view. If there are any differences in different western views, these pertain only to the questions, namely, "If the individual produced a society."

In our view society is self-born. Like an individual, society comes into existence in an organic way. People do not produce society. It is not a sort of club, or some joint stock company, or a registered co-operative society. In reality, society is an entity with its own "self", its own life; it is a sovereign being like an individual; it is an organic entity. We have not accepted the view that society is some arbitrary association. It has its own life. Society too has its body, mind, intellect and soul. Some western psychologists are beginning to accept this truth. McDougal has produced a new branch of psychology called group mind. He has accepted that the group has its own mind, its own psychology, its own methods of thinking and action.

A group has its feelings too. These are not exactly similar to the individual's feelings. Group feelings cannot be considered a mere arithmetic addition of individual feelings. Group strength too is not a mere sum of individuals' strength. The intellect, emotions and energies, strength of a group, are fundamentally different from those of an individual. Therefore, at times it is experienced that even weakling, despite his individual weak physique turns out to be a heroic member of the society. Sometimes an individual may be ready to put up with an affront to his person, but is unwilling to tolerate an insult to his society.

A person may be ready to forgive and forget a personal abuse to him, but the same man loses his temper if you abuse his society. It is possible that a person who is of a high character in his personal life, is unscrupulous as a member of the society. Similarly an individual can be good in society but not so in his individual life. This is a very important point. If we analyze this situation, we shall discover that the modes of thinking of an individual and of a society are not always the same. These two do not bear an arithmetical relation. If a thousand good men gather together, it cannot be said for certain that they think similarly of good things.

Conclusion:

Integral humanism and Ideologies both are appropriate for the overall development of the society. Pandit Deen Dayal Upadhyaya explained in his philosophy that human beings neither seek capitalism nor seek socialism. Human is the only purpose and it is the development and happiness of the Integral Human. The vision of Pandit Deen Dayal Upadhyaya was not only a mere protest but also constructive. At the point where they were

opposed, at that point they also had the option of choice. He rejected Socialism, Marxism and Capitalism as averse to the Indian approach, and presented the ideological philosophy of "Integral Humanism" in line with the Indian approach. His view was that seeing a person being single-handedly as an "economic creature", development cannot be achieved which could lead the nation to the highest glory. By considering the human being as an entity and contemplating the totality of its overall needs, such as social, cultural, economic, political, we have to run the process of development.

The need for integral humanism was felt in Independent India primarily because ideological differences were kept aside in order to achieve the collective goal of independence and self-rule. The need for establishing coherent socio-economic ideologies was felt as there was an environment of ideological haziness in the country, both in the Congress and their opponents. Reason has been replaced by opportunism. Integral humanism, he believed should understand the need for change according to time. That is the reason why Deen Dayal rejected the proposition that India should start afresh from ideologies that existed at the time when it was not subjected foreign rule. Ideology, he believed had to exist in continuum. He believed that the scientific approach to Western economic constructs would be to accept wisdom of the West, but also to learn from the incongruities.

Integral humanism was a knowledge based system which he believed would continuously evolve and adapt to various incidences in the world. He cited disastrous effects of a mix of nationalism and socialism in Hitler, which buried democracy and took away individual freedom. Marxism, he believed promised bread, but in the end people neither had bread, nor voting rights. He believed that people with no background of the national character hurriedly try to fit India into existing boxes of Western ideological constructs.

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An Analysis of Repealed Farm laws

*Dr. Pankaj Bala Srivastava**

It is debatable whether the repeal of the three recent agricultural reform Acts is a failure or not? Does the question arise whether repealed Acts are worthy of a reanalysis or buried in pages of the past? This research paper elucidates that there is no such thing as failure, only a lesson for the future. The paper focuses on different shades of agrarian crisis, history of agricultural reform laws in independent India, analysis of agricultural reform policies through these Acts & reasons for repealing these Acts. This paper also throws light on the fact that a yearlong protest against these Acts caused the death of hundreds of protestors. The paper argues that an appropriate new policy needs to be evolved urgently to safeguard that farming activity becomes viable and the socio-economic condition of farmers is enhanced on a sustainable basis.

Keywords: Agricultural Reform Act, Agrarian Crises, Farmer's, Protest, Farmer's distress, Samyukta Kisan Morcha, Repeal of Acts

The present government remained firm on the stand of the abolishment of Article-370 of the Indian Constitution while there was international pressure and nationwide sit-in demonstrations against it, but on other hand decided to roll back the long-awaited farm laws which were essential for the agricultural sector. Now, it is an arguable issue whether the repeal of the three recent agricultural reforms Acts were a failure of government or not? Whether repealed Acts are worthy of a reanalysis or not?

The significance of agriculture in the socio-economic fabric of India can be recognised from the fact that the livelihood of a majority of the country's population depends on agriculture. It plays an indispensable role in the process of economic development. Apart from providing food to the country, agriculture releases labour affords to save, contributes to the industrial goods market, and earns foreign exchange. India is blessed with wide-ranging arable land with 15 agro-climatic zones as defined by the Indian Council of Agricultural Research, having almost all types of weather conditions soil types and capable of growing a variety of crops.

Even though the contribution of agriculture to the gross domestic product (GDP) has reduced to less than 20 per cent, the contribution of other sectors increased faster. There is a large gap between the farmers' selling price and retailers' selling price, and the benefit of this gap goes into the accounts of intermediaries or mandi organisers (adhaties). The disparity between the per capita income in the farm and non-farm sectors is continuously widening. Farmers are still not able to earn the required remunerative.

The main restraints in Indian agriculture are Inequality in Land Distribution, Sub-division and Fragmentation of holdings, Ineffective Land tenancy System, Instability and Fluctuations in farming, Non-symmetrical Cropping Pattern, Insufficient Farming Techniques and Agricultural Practices, Lack of Organised Agricultural Marketing, Agricultural Indebtedness, Uncertainty in Agricultural Prices.

Though, the quantum of efforts generated in agricultural engineering research and education till 1947 was microscopic about the magnitude and diversity of the problems awaiting solutions. Agriculture was dependent on rain and was being done as subsistence farming using animate sources of farm power and traditional tools and pieces of equipment.

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After Independence, when Five Year Development Plans were prepared in 1950, agriculture was given priority. India followed an agricultural development strategy focused on self-sufficiency in essential foods like wheat and rice. Agrarian reforms were undertaken to consolidate holdings, abolish Zamindari, etc. In the initial decades, the farmer seems a magnificent position, but the immobility of policies and improper vision leads to the downfall of the condition.

Prime Minister Mrs Indira Gandhi sowed the seeds of the Green Revolution. At the same time, the Government imported high-yielding wheat seeds from Mexico and made available irrigation along with external inputs like chemical fertiliser and pesticides. Since then, the country has not looked back. From an era of food imports, India proceeded to food self-sufficiency.

During the 1960s and 1970s, most states enacted and enforced Agricultural Produce and Marketing Act (APMC). All primary wholesale assembling markets were brought under the ambit of these regulations. Under the APMC, many regulated markets were set up across the country. In 1970, the Minimum Support Price (MSP) policy was introduced for wheat. It gave farmers a higher assured price and an assured market (by setting up the Food Corporation of India). However, the increase in production did not commensurate with an accompanying increase in farmers' incomes. Farming and agricultural reforms remained neglected.

The focus of agricultural policy since 1991 has shifted to improving the functioning of markets, reducing excessive regulation, and liberalising agricultural trade. The National Farmers' Commission was formed on November 18, 2004, under the Chairmanship of eminent agricultural scientist M.S. Swaminathan. Between 2004 and 2006, Commission submitted five innovative reports and two drafts of a National Policy for Farmers, evaluating the agrarian crisis in India and providing concrete solutions. These reports aim to recommend agriculture as a source of income and employment, besides a comprehensive and sustainable shift in agricultural practices.

Pitching for converting farmers' challenges into opportunities, Prime Minister Mr Modi on 28.02.2016 urged all states to prioritise implementing the 'roadmap' for boosting the agriculture sector with a target of doubling farmers' income in 2022. The Indian agricultural Act of 2020, often termed the Farm Bills, was passed and enacted by the parliament on September 20, 2020.

1. Farmer's Produce Trade and Commerce (Promotion and Facilitation) Act, 2020

Main Provisions

- I. Farmer's Produce Trade and Commerce (Promotion and Facilitation) Act, 2020, permits farmers to trade their agricultural produce outside the markets notified under various state Agricultural Produce Marketing Committee laws/ Acts (APMC). This Act is also well known as the 'APMC Bypass Act'. It will override all the state-level APMC,
- II. The Act Promotes barrier-free intra-state and inter-state trade of farmer's produce.
- III. Suggests an electronic trading platform for direct and online trading of produce. Entities establishing platforms include companies, partnership firms, or societies.
- IV. It allows farmers the freedom to trade anywhere outside state-notified APMC markets, including trade at farm gates, warehouses, cold storage.
- V. This Act prohibits state governments or APMCs from levying fees, cess, or other charges on farmers' products.

2. Farmers (Empowerment and Protection) Agreement of Price Assurance and Farm Services Act, 2020

Main Provisions

1. The Act pursues to allow farmers to engage in contract farming, where farmers can enter into a direct agreement with a purchaser to sell the product to them at pre-determined prices.
2. Objects that may strike agreements with farmers to buy agricultural produce are defined as "sponsors" and include partnership individuals, companies, firms, limited liability groups, and societies.
3. This Act provides for setting up farming contracts between farmers and sponsors. Any third parties tangled in the transaction will have to be mentioned in the agreement. State governments can establish registration authorities to provide electronic registries of farming contracts.
4. Agreements can cover mutually agreed terms and conditions between farmers and sponsors, and the terms can shelter supply, quality, standards, price, and farm services. These include the supply of seeds, feed, agrochemicals, fodder, machinery and technology, organic agro produce, and other agricultural aids.
5. Contracts must have a minimum duration of one cropping season or one livestock production cycle, and the maximum duration can be five years.
6. Purchase price of the farming produces to be paid as well as explicit references for any other amounts the farmer may receive, like bonus or premium.
7. Either party may undertake delivery of farmers' produce within the stipulated time.
8. In the case of seed production, contractors are required to pay at least two-thirds of the agreed amount at the time of delivery. The difference is paid after due certification within 30 days of delivery. Regarding all other cases, the whole amount is to be reimbursed at the time of delivery, and a receipt slip must be issued with the sale details.
9. Agriculture produce under farming agreements is exempt from state Acts to regulate the sale and purchase of agricultural produce, therefore leaving no room for states to impose MSPs on such produce. Such contracts or agreements exempt the sponsor from any stock-limit restriction liable under the Essential Commodities Act, 1955. Stock limits are a technique of preventing hoarding of agricultural produce.
10. The Act provides a three-level dispute settlement mechanism: the conciliation board, which comprises parties' representatives to the agreement, the sub-divisional magistrate, and the appellate authority.

3. Essential Commodities (Amendment) Act, 2020

Main Provisions

1. This Act is an amendment to the Essential Commodities Act, 1955, and it seeks to regulate the Government's power concerning the production, supply, and distribution of certain vital commodities.
2. The Act eliminates cereals, pulses, oilseeds, edible oils, onion, and potatoes from essential commodities.
3. Government can enforce stock holding limits and control the prices for the essential commodities under the Essential Commodities Act, 1955, only under exceptional circumstances. These include war, famine, unexpected price rises, and the natural calamity of severe features.

4. Stock limits on farming crops to be based on price rise in the market. They may be imposed only if (i) a 100 per cent increase in the retail price of farming produce and (ii) a 50 per cent increase in the retail price of non-perishable agricultural food items. The increase is estimated over the price prevailing during the preceding one year or the average retail prices over the last five years, whichever is lower.

Farmers' unions lost no time in rejecting and discarding these farm Acts. From November 26 2020, to December 27 2021(date of repeal), they protested against these farm Acts on the following grounds:

Sl. No.	Provisions of farm Acts	Objections of farm protestors
1.	State Governments can impose fees/cess charges on the private mandis	The creation of private mandis and the state-run Agriculture Produce Market Committees (APMC) will push all agriculture businesses towards private markets. The result will end government markets, intermediary (commission agent) systems, and APMC structures. Subsequently, only big traders and giant companies will operate the markets and procure farm produce at incidental prices. The Government has proposed a uniform policy of taxes, fees, and cess both markets. However, the governments would deliberately delay procurement as in the case of paddy and turn the public markets inefficient and redundant.
2.	Written guarantee from the Government for the continuation of the existing MSP system	The new agricultural Acts are brought to disassemble APMCs. Thus, the Union government should pay a comprehensive Act on MSP for the whole country and all crops. Nevertheless, the Government is dragging its, and written assurance is not a legal document and has no guarantee.
3.	State governments can register traders to control them	In farm laws, no provision to regulate the traders. These Acts permit any PAN cardholder to procure grains from the markets at wishful prices and indulge in hoarding. Instead of making registration provisions to regulate the traders, Act only passes the responsibility to state governments to control the traders. Nevertheless, the Central Government is not willing to take any accountability.
4.	Under the contract farming law, farmers will have the alternative to approach the court, and their land will be safe as no loan will be given on farmers' land.	Farm outfits are apprehensive about grabbing the farmers' land by the big corporations under the contract farming. The Government said that there would be no sale, lease, or land transfer during the contract agreement period. However, the history of contract farming has many examples of non-payment by the companies making various excuses like the inferior quality of produce. It happened in the case of sugarcane, where payments were held for many years or cases of non-procurement making excuses of poor

		<p>quality. It will push the farmers into a debt trap. In such cases, farmers cannot pay back the loans and have no option other than to sell/lose their lands. Contract farming has resulted in displacing and destroying farmers all over the world. Even in the USA, where massive subsidies are given for the agriculture sector, farmers are forced to commit suicide.</p>
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Various petitions were filed against these three Farm Acts in the Apex Court by RJD Rajya Sabha member Manoj Jha and DMK Rajya Sabha member Tiruchi Siva from Tamil Nadu. Rakesh Vaishnav of Chhattisgarh Kisan Congress also moved the Supreme Court to intervene as a party in a pending plea challenging the legislation's constitutional validity. On January 12 2021, the Supreme Court observed that the farmers' issue would soon become a 'national issue', so it intends to set up a committee comprising representatives of the farmer's unions all over India, the Government and other stakeholders to resolve the issues of protesting farmers. The court constituted a four-member committee of experts 'to listen to the farmers' grievances on these farm laws and the Government's stand and then make recommendations. Finally, the Apex court stayed the implementation of the laws to facilitate negotiations with the committee.

The Government was not in favour of rolling back these farm Acts as all the opposition parties were against the new farm laws, and the scrapping of laws will prove to be a victory for the opposition. Repealing the farm laws at this level will be a moral defeat for the central Government. Another reason was that revoking the laws would set a bad precedent. It takes several years to pass a law in the parliament. Laws are not made overnight and hence repealing a law by coming under pressure will not set a good example. It will have an adverse effect because the citizens will think that this law was a horrendous mistake, so they had to repeal it. Agitations in the future will intensify as people will set this incident as a benchmark, hence leading to more severe and long-lasting protests.

About one year of intense and intensive agitation by millions of farmers, which caused about 671 deaths and indescribable suffering, the prime minister on 19th November 2021 announced to repeal the three controversial farms laws and on November 29 2021, the Farm Laws Repeal Bill, 2021, which sought to rescind the three laws, passed in the parliament.

While an official reason for the Government's decision on scrapping of laws is awaited, Prime Minister only said that 'it seems some of the farmers are still not convinced by our sincere efforts. So they have decided to repeal the three farm laws.' However, opposition parties have claimed that the Government has decided to repeal the controversial laws due to forthcoming elections in five states.

This decision of the Central Government was entirely unpredicted, and the stunning declaration acknowledged reactions from every end of the country. There is a sense of hopelessness at the laws being repealed, but overall, the reaction is somewhat mixed. People understand why these laws were repealed, and there is also an acknowledgement that this was not a good decision.

It is difficult to understand that when the apex court stayed the implementation of the farm's Acts, formed a committee and ordered both the Government and farmers, go one

by one and tell the committee what your problems are? And which part of the law needs to be changed? The court said that no power could prevent it from setting up a committee to resolve the impasse on new farm laws. The court directed that the committee submit its recommendations to the court within two months from the date of its first sitting.

These laws were sub-judiced in the supreme court and without obtaining permission, the government cannot decide to repeal the Acts. Surprisingly, when the court has expressed their intention that 'We are concerned about protecting the lives and property of citizens of India, and we want to solve the problem.' However, once the laws are repealed, the Supreme Court will pass orders declaring the petitions to be in fructuous.

The decision to repeal the farm laws has not gone down well among certain sections of the farming community. The old Farm laws had exploited the farmers by imposing many restrictions by pulling down prices of agricultural produce and using other strategies like export ban and stock limit. Protesting farmers were misled by their leaders that the minimum support price would go and companies would take their land away. The Government did not do its job correctly to convince the farmers about the reality.

Throughout the protests, the interests of those farmers who are not wealthy and do not own vast tracts of land were missing. The present government has condemned them to another quarter-century of economic subjugation with the U-turn. The unhappiest part of this rollback is that India's agriculture has now been condemned to be crushed by the wealthy farmers, traders and intermediaries for another entire generation; no political party will dare touch these reforms for a long time. It is a significant loss for India.

Those who opposed the three farm laws have gotten a second wind, and they will demand more. Wealthy farmers, traders and middlemen will now demand greater returns, the hard-coding of minimum support price (MSP) into law, with an inflation-indexed or higher return assured for crops that would be far cheaper to the nation imported. Taxpayers will fund the lifestyles of these wealthy and inefficient landowners in Punjab and Uttar Pradesh. Small farmers will not shrug off the hold of intermediaries, and malpractices are unlikely to be arrested.

Politically, the Government has set a risky precedent. Every time a policy or democratic decision-making is to be suppressed for political motivations, a sample for the same is given away.

Policymaking and implementation are acts of negotiation and settlement that provide an expanded scope for balancing, competing interests of diverse stakeholders and alliance groups. However, hubris, overzealousness and political expediency are formidable barriers to effective policy framing and implementation.

Undoubtedly, repealing these laws is a setback to the agriculture reform process. It is just like India missed the first and second industrialisation in the 19th and 20th centuries. We also missed the third technology-driven revolution as policies and regulatory frameworks were not conducive, and our country lagged far behind. Industry and agriculture are two essential pillars of the Indian economy and contribute about 45% to the GDP. With a business-as-usual approach, we shall be missing the emerging opportunities in the agriculture sector.

The policy failure to sustain the farm laws should not deter policymakers from chalking out more inclusive reforms with a well-defined implementation plan. The agriculture and farm sector is primarily a state subject, and the state governments should now rethink, redesign, and implement reforms suited to their conditions. The agriculture sector requires policies that represent good economics and are also politically acceptable.

It is the right time to scrutinise the substitute options that could bring enthusiasm to the agriculture and farm economy and ensure food security for the country's population. So, there is an urgent need for the Government to put up a new farmers' reform bill after severe discussion and consultation with Agri-scientists, farmer unions, leaders of the opposition, members of agricultural produce marketing committees (APMCs), experts from the fields of management and law. It should be passed after proper discussion and making consensus in parliament. We will conclude that *'Everything else can wait, but not agriculture.'*

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- Essential Commodities (Amendment) Act, 2020 (Now Repealed) Dr Pankaj Bala Srivastava,

A Study of the Importance of Varanasi and Its Relationship with the Bodhisattva in Theravada Buddhism

*PhramahaThongkepYanapalo**

Introduction

It is widely acknowledged that India has a tremendous civilization and a significant historical legacy. There are millions of people living together who have different opinions, beliefs, and religious attitudes regarding Brahmanism, Hinduism, and Buddhism. These people have different customs, traditions, and religious beliefs. Additionally, the origin of religions such as Brahmanism, Hinduism, and Buddhism are also discussed. In addition to possessing a strong philosophical understanding, teaching about the guiding principles of life that people have followed throughout history and continue to follow now is a challenge because of a wide range of cultural practices, conventions, practices, and manifestations. These are the primary tenets that Indian people in modern times continue to uphold. No matter how much progress has been made in other parts of the globe, the Indian people have remained steadfast in their commitment to sustaining their traditional practices. A custom that dates back many years. These shifts may be investigated in great detail, right down to the core of what constitutes reality. Unless it can be shown that the history of this civilization has not been lost due to India and cannot be taught to subsequent generations, it will not be possible to go forward. It is a location where human beings may get in touch with their spiritual origins as well as have an allure that draws people in and makes them desire to have new experiences in life. Even after a significant amount of time has passed, this particular location will not be able to eradicate its historical significance. Varanasi is the name of the city that is mentioned in this article. It is said that the city has historical significance and carries with it a spiritual significance. In addition, they are found in other works of ancient literature and canonical texts.

According to Mark Twain, “Banaras is older than history, older than tradition, older even than legend, and looks twice as old as all of them put together.”“Varanasi has also been a great center of learning for ages. The city is associated with the promotion of spiritualism and mysticism.”¹

The issue that the authors want to consider and study is the relationship between Varanasi and its relationship with Buddhism which is a story related to the *Bodhisattva*.

2. *Bodhisattva* Doctrine

The term ‘*Bodhisattva*’ is comprised of two words: ‘*bodhi*’ as spiritual awakening and ‘*Sattva*’ as being or essence.²A *Bodhisattva* is a term used in Buddhism to refer to either an enlightened entity or a person who is currently traveling down the path to awakening.

According to Buddhist tradition, the term ‘*bodhisattva*’ may have one of three primary meanings, which will be addressed in more detail below:

1. In early Buddhism, *Bodhisattva* means the previous lives of Buddha or Buddha himself.
2. Becoming a *Bodhisattva* is the highest goal in *Mahayana* Buddhism. *Bodhisattvas* refer to beings who are committed to the attainment of enlightenment.
3. In *Mahayana* Buddhism, the term ‘*bodhisattva*’ also refers to mythical beings like *Avalokiteshvara* and *Manjushree*, who are icons of devotion.

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In *Theravada* Buddhism, 'bodhisattva' means a liberated being. Lord Buddha may have used this word before and after achieving enlightenment. A *Bodhisattva* is someone seeking enlightenment. The *Theravada* reveres Bodhisattva. Ancient Sri Lankan kings were called Bodhisattvas. *Sirisanghabodhi*, the first king, was a Bodhisattva known for his compassion.

Theravada and *Mahayana* define *Bodhisattva* differently. Mahayanists describe the Bodhisattva as a suffering person who liberates others. Thus, Bodhisattva or *Bodhisatta* signifies a creature nearing Buddhahood with enormous spiritual or supernatural knowledge and power. *Mahayana* and *Hinayana* see Bodhisattvas differently. The first is to aid lower-level entities. He's enlightened, yet he delays Nirvana or Buddhahood. *Hinayana* cults seek instant enlightenment. *Buddhasattava* is referenced in the *Jātaka*. In *Mahayana*, *Bodhisattvas* strive for all creatures in heaven. They serve all living things and provide great assistance in crises. By this reasoning, the *PāliBodhisattva* likely came before the *Mahayana* one. *TheravadaBodhisattva* influenced *MahayanaBodhisattva's* theistic and soteriological ideas. Reverse seems impossible. *Jātaka* literature is a component of *Pāli* literature that describes earlier Buddha births. Canonical and commentarial writings are included. *Jātaka* has 547 stories. *Jātaka* is in prose and poem (Gadya and Padya). According to *Jātaka*, the Buddha solely taught *Khuddakanikāya* verses. Later commenters added tales to *Jātakaṭṭhakathā*. Buddhaghosa wrote the *Jātakaṭṭhakathā*, although its authorship is disputed. *Campukāvya* has *Jātaka* together with prose and poem.

3. Varanasi and Its Relationship with the Bodhisattva

This collection of 550 stories and fables illustrates Siddhartha Gautama's former incarnations as an animal and a human. Gautama was born 563-483 BC. Between 300 BC and 400 AD, *Jātakastories* were written. Many of the stories are set in or around Benares, today named Varanasi, on the Ganges. Varanasi is the holiest city for Hindus. Buddhist and Muslim sites are nearby. According to legend, Buddha started teaching at Sarnath.³ The aforementioned are concerning the reincarnations of bodhisattvas with a total of 500 births, of which 417 births were born in Varanasi, in particular the last 10 incarnations of the Bodhisattva 10 Tas. There are two births in Varanasi, namely PhraTameeBai and PhraSuwan Sam. Here, the author would like to give a short example of the two lives related to their reincarnation as Bodhisattvas by giving as follows:

SuwanasamJataka Perfection of Loving Kindness

Suwanasam was a son of *Tukula* and *Parika* who had been hermits in the forest. When his parents were blinded by venom, he decided to take care of them out of gratitude. One day, as the King of *Paranasi* was hunting, he came to a swamp from which *Suwannasam* used to scoop water. King Piliyakaraj saw the good-looking youth surrounded by many animals, and scooping water. He wondered who he was. He hit him with a poisoned arrow. *Suwannasam* fell. When King Piliyakaraj saw *Suwannasam* was not angry, he wondered who *Suwannasam* was. When he heard that *Suwannasam* was taking care of his blind parents, he was in deep sorrow and took *Suwannasam's* parents to where their son was lying unconscious. When they saw their son, they both cried and besought the gods to bring their son back to life.

Suwannasam resuscitated and his parents got their eyesight back. King Piliyakaraj realized that the gods protect those who are grateful to their parents. Later, *Suwannasam* delivered a sermon, called *Rajadham*,

to King Piliyakaraj. Suwannasam took care of his parents and practiced meditation until he reached perfection.⁴

*The Illustrated Jataka & Other Stories Of Bodhisattva: the story of the Dume Prince*⁵

Chanda Devi, the wife of the king of Kashi had no son. This filled her life with misery. Sakka, the king of the devas, when saw her grief he decided to help her because she was a virtuous lady. So, he persuaded the Bodhisatta, who was then born in the realm of the Tavatimsa to prepare for his descent in her womb for the sake of her happiness.

The Bodhisatta then entered the womb of the queen. When born, there was a heavy rain-fall in the city. As he was born wet he was called Temiya.

When Temiya was one month old and was lying in his father's lap, he overheard the father's harsh sentence meant for some bandits. This made him remember one of his births when he was the king of Varanasi and reigned there for twenty years for which he suffered for twenty thousand years in the Ussada Niraya (a kind of hell). So, he loathed the idea of being a king for the second time. As he was conversant with the deities of the higher world he received the advice from one of them to pretend to be dumb and inactive to avoid the inheritance of the kingdom. He took the advice and accordingly pretended to be dumb and inactive for sixteen years.

Owing to his pretence he was declared unfit as a prince or a future king and was eventually handed over to the royal charioteer Sunanda to be taken to the cemetery to be clubbed to death and buried there.

When Sunanda was digging the grave to dispose off the dead body, Temiya stealthily sneaked behind him and confided his resolve to him. Impressed, Sunanda then wanted to be an ascetic like him. But Temiya asked him first to inform his whereabouts to the king and his mother; and then become an ascetic. The king, queen and others then soon arrived there. Temiya gave them a sermon to praise the ideals of asceticism. All the people, including the king and the queen, were highly impressed by his sermon and became ascetics. Soon, the fame of Temiya spread all over the place, which made the citizens of the three kingdoms adjacent to Varanasi his followers.⁶

Another narrative is set in Benares (Varanasi), in the ancient kingdom of Kasi (Kashi). This time, the Buddha has become a crow called Viraka, a wiser marsh crow than Savitthaka, the other primary character. According to the Buddha, this dumb bird was *Viraka-Jataka*, an early incarnation of the disloyal disciple Devadatta.

Once upon a time, while Brahmadatta reigned as king in Benares, the Bodhisatta became a marsh crow, and dwelt by a certain pool. His name was Viraka, the Strong.

There arose a famine in Kasi. Men could not spare food for the crows, nor make offering to goblins and snakes. One by one the crows left the famine-stricken land, and betook them to the woods.

A certain crow named Savitthaka, who lived at Benares, took with him his lady crow and went to the place where Viraka lived, making his abode beside the same pool.

One day, this crow was seeking food about the pool. He saw how Viraka went down into it and made a meal off some fish and afterwards came up out of the water again and stood drying his feathers. "Under the wing of that crow," thought he, "plenty of fish are to be got. I will become his servant." So he drew near.

"What is it, Sir?" asked Viraka. "I want to be your servant, my Lord!" was the reply.

Viraka agreed, and from that time the other served him. And from that time, Viraka used to eat enough fish to keep him alive, and the rest he gave to Savitthaka as soon as he had caught them, and when Savitthaka had eaten enough to keep him alive, he gave what was over to his wife. After a while pride came into his heart. "This crow," said he, "is black, and so am I: in eyes and beak and feet, too, there is no difference between us. I don't want his fish; I will catch my own!" So he told Viraka that for the future he intended to go down to the water and catch fish himself. Then Viraka said, "Good friend, you do not belong to a tribe of such crows as are born to go into water and catch fish. Don't destroy yourself!" But in spite of this attempt to dissuade him, Savitthaka did not take the warning to heart. Down he went, to the pool, into the water, but he could not make his way through the weeds and come out again—there he was, entangled in the weeds, with only the tip of his beak appearing above the water. So not being able to breathe he perished there beneath the water. His mate noticed that he did not return, and went to Viraka to ask news of him. "My Lord," she asked, "Savitthaka is not to be seen: where is he?" And as she asked him this, she repeated the first stanza:—

"O have you seen Savitthaka, O Viraka, have you seen

My sweet-voiced mate whose neck is like the peacock in its sheen?" When Viraka heard it, he replied, "Yes, I know where he is gone," and recited the second stanza:—"He was not born to dive beneath the wave, But what he could not do he needs must try; So the poor bird has found a watery grave, Entangled in the weeds, and left to die." When the lady-crow heard it, weeping, she returned to Benares.⁷

Each story focuses on the escapades of humans or nonhumans, such as animals, trees, and spirits, and so on, and is shown as a past life of the Buddha. The tales are arranged based on the number of verses they contain, in ascending order. They are set within *nipātas*, or books, with each story including an introduction *orpaccuppannavatthu* that explains some situation in the Buddha's current life that motivates him to tell the story of a previous life. This story of the past is then told in the section called *atītavattthu*. It includes the verses (believed to be the most archaic) that are mostly spoken by the *Bodhisatta* (one who strives for liberation over many lifetimes), who is the star of most stories. There are also exceptional cases where these verses are included in the introduction rather than the story. The final section, or *samodhāna*, of each story contains the Buddha identifying the characters in the story with those present in his own.⁸ Instructive literature can be considered in any literature as a very important aspect of it. In Sanskrit literature, it is called *UpadeśaKāvya*, for instance, *PañcatantraHitopadeśa*, *Subhāśita*, and so on. *Jātakas* is the best example of instructive literature in *Pāli*. The point of writing *Jātaka* stories is to teach people something about life.

All the stories are very simple and easy to understand. Anybody can understand and take this into their daily life to practice *Dhamma* in simple ways.⁹

To have a peaceful society, honesty is another social conduct that should be cultivated. All of the people in society must be honest with each other without cheating them. Today, in different fields of society, people cheat each other for personal purposes. It can break any social relationship, such as husband and wife, employee and employer, teacher and student, and so forth. Always, *Jātaka* stories guide people to bring justice into society. *Bodhisatta* solved every conflict with impartiality, without taking prejudice. Everyone in society is considered equal to each other for treatment. Therefore, they should be treated the same way or equally. In *Jātaka* stories, the political aspect of society is discussed. There are many *Jātakas* of political virtue. *Gaṇḍatīndujātaka*, *Mahā sup najātaka*, *Rājovādajātaka*, *Mahāhansajātaka*, and so on. The Ten Royal Virtues, which are mentioned in *MahāHansajātaka* 23 (no. 505), very important to making a righteous kingdom (*dhammiko*).¹⁰

3.1 The Significant of Varanasi and Buddhism

The importance of Varanasi As a result of the study, it was found that “Takksila was the center of pre-Buddhist education, located in the Gandhara region (present in Pakistan) as the center of education of Brahmins. Varanasi, Kashi, used to be the center of East India education before Buddha’s time. The centers of education in the Buddha’s time were at Rajgir in Magadha, Vesali in Vajji, and Savatthi in Kosala.”¹¹ It can be seen that Varanasi is regarded as the center of education. Therefore, it is often referred to as a school to prepare the Dhammaduta. Because it is a source of knowledge for those who believe in various fields of science to come and learn about different fields of science. There are also many ascetic hermits that can be seen in Varanasi. and there are various schools of thought that were born in Varanasi.

There is evidence and explanations in the *Tripitaka* mentioning reincarnation and finding that the place where the Buddha was reincarnated as a Bodhisattva was born in Varanasi. From looking through the lens, Look at the current image in the foreground, which is causing a reflection in the past as Varanasi. Even if it turns around to Varanasi, this city still exudes the aura of a way of life that continues from the past. The streams of the Ganges are evidence of the existence and viability of life in the city, and that certain cultures are still deeply rooted in the Indian people. People still worship Brahmins. And Hinduism is firmly rooted in the way of worshipping gods and following the scriptures. Because mainstream people were able to learn life truths from India even in modern times, the emergence of Buddhism in India has made it possible to see many truths that India is a sacred land. People who are rich and villagers living in difficult conditions. They have to contend with certain environments and under the caste system that, in some areas, still do not allow certain communities to fully develop due to the roots of certain cultures and traditions from the past. As such, some of the beliefs of the past that Prague possesses today are reflections of people’s lives in the past.

The Buddhist vision of ultimate wisdom and joy in all creatures gives us a rare opportunity to hear good news. It is a religious vision in that it sees not only the extent of our present misery but also the prospect of our eventual wellbeing. It is a missionary vision in that it actively reaches out to all who know that misery but have yet to hear the promise found in ultimate wisdom. It is a true vision in that it has stood the tests of time and transferred across major civilizations. We would be wise to pay attention to what the experts have to say about this good news.

Central to the Buddhist vision of suffering is the concept of the *bodhisattava*. This is not always obvious. When they read some of the legends of bodhisattvas passed on by earlier generations, even traditional Buddhist scholars say that these contain far more fancier than fact. But in religious studies today, we recognize that meaning and value in life are not generally communicated by abstract creeds and philosophical speculations. They are typically expressed through stories, which may be viewed from several different perspectives. Some of the greatest stories concern the exploits of bodhisattvas.¹²

Although Indian in genesis, Buddhism has different understandings of nearly every Hindu teaching. The same spiritual terms in both systems often indicate different and contradictory things, the word karma being a prime example. In a text by the Buddhist teacher Vasumitra, as well as in the teaching of the *Satyasiddhischool*, the elements are clearly described as principles rather than substances. In order to understand both Buddhism's view and its difference from Hinduism concerning themes such as elements, it is necessary to know something of the Buddhist description of the human being, for it is here we can see how Buddhist teachings depart, often radically, from their Hindu counterparts.¹³

The image of prosperity Ancient cities and Buddhist sites in the scriptures Know it in order to adapt to keep up with the changes until you are able to continue to live under stressful conditions. Phenomena in the past reflected nature. One phenomenon affects another phenomenon, whether it is a literary person, a villager, or a temple. Taking control of the direction will help the vanity to become prosperous in a creative way. This was also a characteristic of vanity.¹⁴

Varanasi is an important city that contains stories of Bodhisattvas and is also full of stories about the truth of life. For this reason, Varanasi is a city full of happy and sad people. The city of open education thrives alongside local civilization.

In the Buddha's reincarnation as a Bodhisattva, the Buddha had to face many trials in life. In order to be a lesson for mankind and to help mankind to learn the truth and the truth in various roles in each of their nations for self-sacrifice. It can also help the people who are still in great hardship to point the way of light and the way of wisdom to humans.

Though the majority of the *Jātaka* Tales take place in Benares (now Varanasi), the *Jātaka* incidents take place all over India. Many Buddhist *stupas* stand to represent incidents in the *Jātaka* Tales. Among the episodes narrated, a supreme sacrifice performed out of compassion by the evolving Buddha merits the establishment of a *stupa*. The *MankialaStupa* in present-day Pakistan stands testimony to an incarnation of the Buddha, Prince Sattva, who sacrificed himself to feed hungry baby tigers. At another site, King Sibi, he cuts his flesh to save a dove from a hawk. The Amaravati narrative sculptures, housed in the Government Museum in Chennai and in the British Museum, London, depict many of the *Jātaka* Tales and episodes from Buddha's life. What we see in these monuments and sculptures is a civilization that remembers, honors, and celebrates supreme sacrifices made not out of bravery but out of compassion towards the weakest of the weak and the poorest of the poor. For the Buddha incarnations, compassionate acts are spontaneous and they shape the evolution towards perfection. We also learn from the *Jātaka* Tales that *Karma* and its scents (*Vasanas*) following us through several of our births are not all fatalistic but are formed by our actions. To act is to evolve.¹⁵

4. Conclusion

The origins of religions such as Brahmanism, Hinduism, and Buddhism are discussed. Varanasi is a location where human beings may get in touch with their spiritual origins. Mark Twain said that "Banaras is older than history, older than tradition, older even

than legend.” The term Bodhisattva is comprised of two words: ‘*bodhi*’ as spiritual awakening and ‘*Sattva*’ as being or essence. In Mahayana Buddhism, the term refers to mythical beings like Avalokiteshvara and Manjushree who are icons of devotion.

Buddhisattva means a being who has attained a very high level of spiritual or supernatural knowledge and power. The term is generally applied in the *Jātaka* book. In the Mahayana, on the other hand, innumerable Bodhisattvas work for the welfare of all beings. The collection of some 550 anecdotes and fables depicts earlier incarnations of the being who would become Siddhartha Gautama. The *Jātaka* tales are dated between 300 BC and 400 AD. Many of the tales are set in or near Benares, now called Varanasi.

The *Bodhisattva*’s commitment to rescue all suffering beings, the compassion and wisdom of the Buddha that this vow embodies, and the belief, in all schools of Buddhist thinking, that the Buddha is coming towards us, as part of our destiny, in the form of the *bodhisattvaMaitreya*. That is the energy of moral resolve moving from one generation to the next, via role shifts and cultural revolutions. It provides us with hope for societal development that our short-term experience could otherwise undercut.

To be able to express the attributes that the Bodhisattva is practicing just in which attributes can arise and arise appropriately, one must consider the context in which they are contributing factors, such as time, place, e.g., The situation that the Buddha was facing was about to create a story that could demonstrate sacrifice and mercy. Factors contributing to these situations must be contributing factors such as stress and scarcity. suffering Humans tend to learn life from hardships rather than pleasures because suffering causes humans to find a way out of life and because of the oppressive conditions, humans and all beings must use their instincts. Which is the essence or essence to express what kind of person or animal they are, how human or animal they are. In this case, one would see the supreme Dharma, which is the sublime principle that originated in the world and especially Varanasi, where the important incarnation of the Lord Buddha was born, as a good example for all mankind.

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⁵ Mugapakkha (also called TemiyaJataka) JatakaPali No.538; cf. Temiyachariya, Chariyapitaka iii.6; BuddhavamsaAtthakatha 51.

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Poverty: A Conceptual Study

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When we talk about poverty it always starts with the assumption that poverty somehow relate to poverty line in terms of income. In this paper we try to cover various definition of poverty that not necessarily related to income, but to overview the concept at the broader level, including absolute, relative, multidimensional approach to define the poverty.

Introduction:

Poverty is usually associated with individual deprivation from well being, but this is not case Poverty is boarder and vague concept that differ according to the social, cultural economical development.

In literature poverty is deals with different state or condition of the poor.

Poverty is historical meaning that changing with time and space dimension. The term poverty refers as “the state or condition of having little or no money, goods or means of support”. (Random, 1969).

Defining the term of poverty has always been a matter of intense controversy. The debate on who are poor & what is poverty has often generated another debate. But confusion always remains left .In the lack of the conclusive result; different approached claims have developed to define the poverty. Some argued that lack of basic needs to carry wealth being.

George writes “Poverty consists of a core basic necessities as well as a list of other necessities that change over time and place”

(George 1988, 208)

Some other defines poverty as a severe lack of physical & mental well being that concerned with inadequate economic resources & consumption (Baratz & Grigsby 1971; 120) others claimed that poverty means lack of multiple resources that further leads to physical deprivation. Poor do not have voice, power & independence as well as unable to maintain their identity. So the study suggested that poverty is multidimensional complex, social phenomenon¹.

The concept of the poverty varies accordance with the sociological, political, economical, and physical dimension of the society as well as the individual. Therefore it is difficult to get a specific definition of poverty. This paper presents an overview of the poverty concept so far. Different approaches have been reviewed & synthesize to know the changing perceptional & dimensional change in defining poverty. The paper has divided into three sections. Section one give brief introduction of the paper; second deals with approaches of poverty & third & final section conclude itself with conclusion

Absolute and Relative Approach of Poverty:

One of the most discussed approaches is absolute & relative approach. Poverty can be measure in absolute & relative terms. Absolute poverty stands for subsistence below minimum socially acceptable living condition that usually based on nutritional requirement & other necessary goods to survive the life.

Absolute poverty is state of acute deprivation hunger, premature death & suffering².

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Acute poverty measured that includes two features, first one people is living in that situation where they unable to access the minimum internationally accepted standard of basic functions. , In Amartya Sen's Capability approach, functioning are the beings and doing that a person can achieve like availability of basic health care, potable water better education etc.

Second condition refer that people living in such condition where they unable to achieve minimum standard in several aspect at the same time mean they are facing multiple deprivation like both undernourished and as well as do not having adequate sanitation facility or drinking water etc.

From, the perception of fundamental human right it is considered the its state responsibility to ensure its citizen the basic health and other wellbeing³

To fulfill this objective the international community has signed on to end the severe poverty by the end of 2015 as the first goal of eight millennium development goals.⁴

Earlier this concept of poverty pried helpful to the government and organization to set the target to measure and compare poverty level in global context. There are many criticism of absolute poverty. As criticism argued that absolute poverty is presenting an absolute expression of poverty despite in relative term. They suggested that just having basic things to live did not present people well off situation. Poverty should have social dimension. Thus, poverty definition based on this approach always subject to less or more arbitrary because there is difficult to get a general perception on "what basic needs are and what minimal amounts should be to get it".

Basic needs differentiate at different household compositions. At this level absolute definition of poverty criticized in fail to present the totality of human physical needs in absolute term. Analyst suggested that absolute poverty are socially defined and will therefore change according to culture and historical period (Sawill 1998; 1076)

Callan & his Irish colleagues presented why absolute standard is not genuinely absolute. They said that Standard presented as aiming to measure" absolute poverty in developed countries (Callan et al.1996; 6)

Relative Poverty Concept

Relative poverty defines poverty in relative term. It concerns with how an individual or household is worse off with comparison or relative to others, in the society he/she live. It does not measure in acute suffering but measure the inability of an individual to access good & service that are considered necessary to live with the norms of society. If we take a historical view we found that Adam Smith(1776) recognized the relative poverty as " necessities as not only the commodities which are considered essential to survive life, but also the indecent for credible people even of the lowest order, to be without".⁵ Proponents of relative poverty advocated that requirements and needs of human being change according to the time and societies.

Relative poverty relates the poverty with status goods. The goods that are being consider necessary to participate in society with dignity. These goods are required for social inclusion (Wagle 2002; 156-157). For, instance Adam Smith- who gives a suitable example of linen shirt to define the relative conception of poverty. He argued that having linen shirt is not necessary to survive but capability not to afford the shirt will bars an individual to participate in society with dignity. In other words, if a person capable to appear in public without shame, he is not poor. So relative inequality measure the poverty. If someone too poor to own shirt, he would be considered poor, regardless of the thing he could survive in absolute term (Rgvallion 2011).

Critics say that this concept is not universal. Relative poverty changes with the change in wealth and culture of any society. For example; A linen shirt is not necessary a good status for dignity in ancient Rome, instead of a toga (a distinctive garment of Ancient Rome)

In the same way 1940s, television was taken as status quo but with the increase of technology and social wealth, family not being able to afford television would be considered in poverty.

In this context Galbraith (1958:23-24) "People are poverty stricken when their income, even if adequate for survival falls markedly behind that of the community. Then they cannot have what the larger community regards as the minimum necessary for decency, and they cannot wholly escape, therefore the judgment of the larger community that they are indecent. They are regarded for, in a literal sense, they live outside the grades or categories which the community regards as acceptable"

Recent studies observed relative poverty as a level of deprivation at which individual are ineffectual to "play the role, particular in social relationship and follow the ritual & custom that are considered to be, performed by them, for being the member of that society"⁶.

So, one should not be considered poverty is not just in absolute deprivation but, a relative deprivation of resources.⁷ Deprivation from basic need is not present poverty in totality term. There is need to consider all cultural, social deprivation of an individual & household should be undertaken, while defying the poverty.

Problems with Relative Poverty:

(Relative poverty unable to describe the change in wealth evenly distributed among the population.)

Capabilities Approach:

In the 1980s, with the introduction of capability discourse poverty has been shifted from narrow economic welfare concept to more comprehensive freedom and well being of people. Accepting the notion that human development is that human development is a process to expand the freedom choices and capability to live dignified life.

The capability concept refers poverty as a lack of capability a person should have to the degree of freedom to achieve valuable functioning. In other way central explanation of capability indicates, how much freedom one should have. It is not all about achieving something accordance with one capability, but it indicate the range of functioning that expand one's choices freedom one's have.

According to Sen (1993; 31), "the capability approach is based on a view of living as a combination of various doing and beings' with quality of life to be assessed in terms of the capability to achieve valuable functioning".

In this concept, the term capability means, the quality of life can be assessed by considering one's capability to make them enable to achieve and enjoy the functioning of life.

Sen (1999; 87) asserted that capacity deprivation enable to grasp the real concept of poverty, as it capture the true experience that people generally face in their everyday lives. He explained that capability approach focused on the deprivation and well being that consist abstract value and cover greater parts of one's life than just deprivation from the lowness of income. The capability generated by income is depend on the age, gender, social health and on some variable that cannot be controlled by an individual.

With the changing pattern of consumption social, needs the use of income criteria to identify the poverty has not been accepted by numerous economist & social scholars. According to the first Human Development Report (UNDP, 1990; 10) income is a "means not an end" of human development.

Amartya Sen also criticized the income concept of poverty. He argued that considering the human being poor just on the lack of income is not good. In spite of it they should be taken as 'people attempting to live satisfactory live & to get that poverty not simply mean low income but as the lack of real opportunities to have minimally adequate lives (Sen 1995:16) because even if you have enough goods they are worth little if you are not healthy enough to enjoy them" (Deaton 2006; 9)

After that number of research argued that poverty should be broaden, many other dimension of individual or human being's welfare addition to income should be included. In other words, poverty does not relate with not having income but also lack of access to economic, social, environment & institutional development.

According to UNDP "human poverty means impoverishment a long and healthy life in knowledge, in a decent standard of living, in participation (UNDP, Human Development Report 2000). HDI includes life expectancy, illiteracy, and access to healthcare and other services apart from the percentage of below five mortality.⁸

But HDI measurement of poverty also suffers from some shortfalls like weighting problems. It has been found that the weighting points given to associate factor don't completely evaluate the living standard even though HDI helps to understand the poverty as a deprivation of human activities.⁹

On the other side in capability approach, poverty includes wide range of fields like development studies, welfare economics, social policy & political philosophy.

According to Sen term capability poverty mean" the live people can actually lead the freedom they do actually have"¹⁰. The capability concept of the poverty by interconnecting the development, freedom & deprivation of human capabilities. In this concept the poverty capability means the ability of an individual to convert any commodity to creating value that enhances the productivity of individual life. Moreover Sen define this as" an achievement of a person: what he manages to do or to be"¹¹

Sen (1997; 87) asserted that capability

Like, other definition capability approach of poverty also criticized .it is criticized on the basis of functionality Sen is criticised for not much said about the capability space. While Martha Nysbaym criticised Sen for not taking a stand on what the central capabilities should be taken.¹²

In her paper, she listed 10 capabilities which were considered as universal minimum assurance that a government must provide its citizen to access. There are some as

1. Capability of leading healthy life(Preventing premature death)
2. Physically health that means adequate nutrition & having proper shelter.
3. Bodily integrity (i.e. control over bodily boundaries including protection from assault).

She concluded that to access the sense and imagination of an individual is not possible by any government.

Multi Dimensional Approach:

The capability approach (Sen, 1979, 1983, 1985, 1997) has been criticized that it only based on resource, critics argued that on the basic of resource availability. It could not be said what people could do with those resources. Capabilities is just as indication of possibilities of freedom that satisfy people certain functions like having good health, education, employment living with dignity, self respect. Thus in capability approach poverty means to access certain basic functions. Thus, there is need to develop a border concept of poverty that should include all dimension of human being.

Number of research explored that poverty is multi dimensional concept. It cannot be understand only by analysis the one single aspect. It is argued that poverty is not only the of lack of income or other physical goods but also unable to access social, capital, human capital, power voice. According to the World Bank study “Voice of the poor” instead of income, poor prefer to describe poverty in real term in physical human social and environment assests.¹³

Thus there is need to develop a border concept of poverty that should include all dimension of human being. In this process, the human poverty index (HDI) replaced by the multidimensional poverty index (MPI) in 2010. According to multidimensional approach of poverty non- monetary deprivations are more important than monetary deprivation to estimate the overall picture of poverty.

The MPI is an index that measure the multiple deprivations experienced by people both in monetary and non monetary terms. It consists ten indicators in which two for health, two for education and six for living standard. These indicators have been selected through deep consultation of expert from these entire dimensions. During the discussion process choices of indicators has been considered, that would be possible in terms of data availability and cross- country comparison. Finally, the ten indicators selected, that could be used to compare around 100 countries.

Box 1 Multidimensional Poverty Indicators and Dimensions

1) Education (Each indicator is weighted equally at 1/6)

- Years of Schooling Deprived if no household member has completed five years of schooling
- School attendance Deprived if any school age child is not attending school in years in 1 to 8

2) Health (each indicator is weighted equally at 1/6)

- Child Mortality Deprived if any child has died in the family
- Nutrition Deprived if any adult or child for whom there is nutritional information is malnourished.

3) Living standard (Each indicators is weighted equally at 1/18)

- Electricity Deprived if the household has no electricity
- Drinking water Deprived if the household does not have access to clean drinking water or if clean water is more than 30 minutes walk from home.

- **Sanitation** Deprived if the household lacks adequate sanitation or have shared toilet
- **Flooring** Deprived if the household has a dirt, sand or dung floor.
- **Cooking Fuel** Deprived if the household cook with wood, charcoal or dung
- **Asset Ownership**
 Deprived if the household does not own more than one of, radio, TV, telephone, bicycle, motorcycle or refrigerators and does not own a car or tractor.

Source: Revised Draft (March, 2015) Training Material for Producing National Human Development Reports (MPI, Construction & Analysis).

Education:

To measure the education dimension MPI uses two indicators. One is completed years of schooling of household members, second one children attending school. Years of schooling has been used as a proxy to access the level of knowledge & understanding of household members. Here, we should not forget that both completed years of schooling & children attending school both are imperfect proxies. As they fail to mention the quality of schooling the level of knowledge or skill attained during this phase. Even though, they are direct, feasible indicator presenting the level of education for household members. According to MPI, a person would be poor at education indicators if when one person in the household has not completed at least five years of schooling and all children of school age are not attending grades 1 to 8 of school.

It is noted that due to MPI indicator nature. If someone has attended five years of schooling would be considered non- deprived even though he/she may not be educated. Another side a household where at least one child attending school will consider deprived in this indicator though he/she may have completed schooling. These education indicators have some shortcoming even they are accepted because of data feasibility as the individual level collection of data is not feasible.

Health:

In the MPI to measure the health, two indicators are used the first one taken as the nutrition of household members, whereas second indicators related child mortality. The MPI recognize a person deprived from nutrition if anyone member of a household (children, women or other adults) is malnourished. The argument behind selecting nutrition of household members as health indicators is lack of nutrition effects the cognitive & physical development of an individual. Malnourished individual easily susceptible to many other health disorders: as they have slow learning process, lack of concentration and not able to perform well at their work. In MPI indicators many be differ from the standard nutrition statistic and its depend on the data source and demographic structure of the household. The second indicator of health is child mortality. In this dimension a household may be considered as deprived from this indicator. If there is at least one observed child death (of any age) happen.¹⁴

Living Standard:

To measure the deprivation from living standard six indicators are considered. They are: radio, television, telephone, bicycle, motorcycle, car, truck & refrigerator. The deprivation cut-offs of each indicators are supported by international consensus.

Water:

A household deprived from clean drinking water, if the water source piped water, public tap, borehole or pump, protected well, rain or spring water or the water source is away from 30 minutes walk, then a household will be considered as deprived from access to water.

Improved Sanitation:

If any household don't have improved sanitation like flush toilet or latrine, ventilated improved pit or composting toilet, shared toilet, then it would be considered as deprived from sanitation.

Electricity:

A household that does not have access of electricity.

Flooring:

If house's flooring material made of dirt, sand or dung.

Cooking Fuel:

If household cooks with dung, charcoal or wood.

Assets:

If a household does not access a one radio, TV, telephone, bike, motorbike or refrigerator car or tractor then each person in it is considered deprived.¹⁵

Thus MPI consist information regarding deprivation incidence of poverty i.e. percentage of people suffering from multiple deprivation as well as the intensity of deprivation i.e. measure the average of deprivation that people experience.

It is clear that intensity and incidence of deprivation are relevant information that help in measuring the poverty.

The concept of MPI has many other advantages. Due to its strong function from and direct measurement of intense poverty, its offers for a comparison between any two countries poverty as well as cross country comparison, within country comparison between rural, urban area, region groups etc.

In addition MPI gives analysis of pattern of poverty means how much one indicators and dimension responsible in total poverty.

However, there was disagreement on how to measure the multidimensional poverty.

Conclusion:

Poverty is lack o multiple resources and condition to achieve physical, social and psychological well beings. According to the Finnish sociologist Erik Allardt (1970s) concluded all these dimension of well being as “Having, Loving and Being” well being is considered as the product of these factors not the add up and most important there is no one can replace other. It always difficult to analyze the poverty on the social & psychological dimensions because of these factors is difficult to measure.

Thus, to find out the causes and solutions to the poverty & deprivation this make important to understand the qualitative essence of poverty¹⁶. Or in other words defining the poverty is very daunting task. It's not a static state of affair. We may pay that poverty is seasonal concept. It can be result of normal life event in the lack social security.

Reference :

standards presented as aiming to measure "absolute" poverty in developed countries do not apply a timeless, fixed poverty line based on an unchanging set of minimum needs. In fact, they are heavily influenced by prevailing conditions and expenditure patterns. Their true distinguishing feature is the way the poverty standard is adjusted over time, being uprated simply in line with prices and taking no account of changes in average income or expenditure patterns.

(Callan etal

1996: 6) 4) senses, imagination, and thought (to use the senses and reason, cultivated by adequate education and protected by political freedoms); (5) emotions (free to love, grieve, etc); (6) practical reason (freedom to form a personal conception of the good and to plan one's own life); (7) affiliation (freedom to engage in various social interactions); (8) interaction with other species (to interact freely with nature); (9) play (to laugh, play, and enjoy recreational activities); and (10) control over one's environment (guarantees of political participation, ownership of property, and equal employment opportunity).

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