# Editorial Board

**Editor-in-Chief**  
Dr. Victor Babu Koppula  
Faculty  
Department of Philosophy  
Andhra University – Visakhapatnam -530 003  
Andhra Pradesh – India

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Editorial ........

Provoking fresh thinking is certainly becoming the prime purpose of International Journal of Multidisciplinary Educational Research (IJMER). The new world era we have entered with enormous contradictions is demanding a unique understanding to face challenges. IJMER’s contents are overwhelmingly contributor, distinctive and are creating the right balance for its readers with its varied knowledge.

We are happy to inform you that IJMER got the high Impact Factor 2.735, Index Copernicus Value 5.16 and IJMER is listed and indexed in 34 popular indexed organizations in the world. This academic achievement of IJMER is only author’s contribution in the past issues. I hope this journey of IJMER more benefit to future academic world.

The current issue deals with Indian Rural Development, Micro Finance and Social Responsibility, Sexual Harassment in Research, Moksha in Advaita, Global Civil Society and etc. These applied topics are a fund of knowledge for their utilization.

In the present issue, we have taken up details of multidisciplinary issues discussed in academic circles. There are well written articles covering a wider range of issues that are thought provoking as well as significant in the contemporary research world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
FOLK – MEDIA IS A COMMUNICATION TOOL FOR INDIAN RURAL DEVELOPMENT

Dr. Challa Ramakrishna
Assistant Professor
Department of Journalism and Mass Communication
Andhra University, Visakhapatnam, India

Mr. Krishnaveer Abhishek Challa
Student
Department of English
Andhra University
Visakhapatnam, India

Mr. Santosh Kumar Karimilli
Student
Department of English
Andhra University
Visakhapatnam, India

Introduction

Today there is a new dimension on preparing communication strategies for community’s development from the traditional folk-Media. As for example in some of the states in India are good in those types of experiments. In the case of using traditional folk-media we can observe the communication characteristics which can be used in the folk-Media. They can be used for the social mobilization. This has been disclosed its capacity and importance as far as possible. And there is a tendency in folk-Media as a way of Entertainment or as a way of Entertainment Education. The studies carried out on folk-Media in India so far have been covered only to the approaches of Dance and theatre studies. There are only few studies have come from sociological and communicational point of view for traditional folk-media. We are able to find a much suitable study in the communicational potentials within a deep searching on both structure and the content of the currently associated traditional folk-media for the development communication in this case. This communicational model
has used to be achieving social mobilization, social communication and community empowerment by using their own traditional folk-media.

The traditional Folk-media, definition:

Traditional folk-media has been produced by the rural community with their prevalent social needs and issues. The folk-media has been coming from the past period of time. In other hands traditional folk-media can be defined as the ways of transferring the knowledge and the wisdom to new generation from the past generation.

Traditional folk-media have some peculiar characteristic features over the electronic and print mass media. Even in the technology and the expansion of the traditional folk-media covers the less, its potentials in effective communication have been more widespread and propounded.

Traditional folk-media can be categorized as follows;

1. Chattering, gossips, riddles, proverbs
2. Folk lyrics and songs and singing styles
3. Folk dramas, skits and role plays
4. Storytelling, folk tales, riddles, idioms.
5. Drumming and folk-music
6. Mask dance and puppet dance
7. Folk dances
8. Ceremonial occasions

In addition, there are many beliefs and religious performances, donations, offerings and sacrifices to demons and devils and all such activities are included to the rituals. There are varieties of folk-media can
be seen in contemporary Indian society. They have different objectives, goals, and stories by their inception. It is a must to study the traditional folk-media in a sociological and socio psychological point of view or approach in order to disclose the aspects of effective communication. The rural beliefs, encouragements and donations, religious respectful and attaining ritual purification must be studied in such point of views. Traditional folk-media should have researched with the above phenomena. (Jinadasa, 2011)

**Communication strategies for Rural community development:**

Today rural community development can be traced as a most practical field of inquiry. Rural development concerns several fields such as Health, Nutrition, Community Governance, Agricultural trends, natural resources...etc. It is much necessary to make good awareness on Folk-media to develop the target community.

The awareness should have separated three areas as follows;

1. Awareness programme before the field project.
2. Awareness programme along with the on-going project.
3. Awareness programme after the project to establish a long-term effect.

We can initiate some aspects of communication in rural development programmes as follows;

- To distribute a good understanding of the development project for the target group/community.
- To provide the awareness programme by step by step when it is continuing the development programme.
- To response and answer with corrections when it is arisen some social issues, problems and conflicts in the programming.
4. To take part the community and make understand the new trends and results of the on-going development projects. (Singh, 2006)

**What can be communicated?**

The main idea is to provide awareness on Government projects which are helpful to the rural community’s development through Folkmedia.

1. To simplify and make understand the content and its nature of the project for the community.
2. To use as a tool in making community for participation, group working, community unity, encouragement, enthusiasm...
3. To eradicate the misinterpreted meanings and myths related to the on-going project.
4. To use for the community empowerment in order to prevent from political misuse and make sure the lives of the community with independently without absorbing any bad political impacts.
5. To initiate good entertainment programmes for the young generation to be participated to the development programmes. To socialize the marginalized groups instead of being isolated from the general society.
6. To disseminate the new projects and news of the overall government and Non government organisations programme.
7. To initiate new social trends in development.
8. To motivate for the rural development.
In this case, a major concerning should have had on the four aspects of the communication. They are as the Education, Entertainment, Information, and Motivation. (Purohit, 2007)

**How can be communicated?**

1. A group of youth members should have practiced the performing skills by a relevant communication specialist. Youth members are selected from the same place that of the development project based community.

2. Youth members are for the building a cultural Troup to use as the grass-root level communication mode. So the selected members should posses some performing skills. The performing skills are as good voice, music skills, Theatre skills, Dance skills, expression skills, desire for the performing practices.

3. Support of the Officials related to government authorities and other volunteers can be used to collect the youth members from the field of project based area.

4. The training of the performing practices should be from one month and half to two month's period of time. In this training, it contains the voice training, Rhythm training, expression skills and gestures, singing, acting, drumming, playing and dancing, presentation skills.(This training course should have contained the basic principles of performing practices and many practicable things.)

5. Scripts of various programmes should be prepared along with the above practical training. The various scripts can be mentioned as the, short-drama script, comedy play script, creative ritual script, drum orchestra script, poem singing script and other creative narration scripts.
6. Discuss the scripts and its contents with the members of cultural troop along with the training in performing practices.

7. Every different script should have a separate objective of the development communication such as short play 15 minutes- to build the cooperative strengthening. (Leeuwis, 2004)

**How should cultural show be organized well?**

1. Commencing in the evening time (7.00-8.00 p.m) using traditional lamp.

2. Performing in an open theatre in a public ground, a threshold place or in front of a junction of a rural road.

3. Presenting in a period of 1 to 2 hours time frame.

4. Staging in an open circle theatre, which follows the traditional ritual’s open air theatre.

5. Serially ordering the programme event by the important of the objectives.

6. Including a variety and multiplicity in performing events at the cultural programme

7. Using the service of rural community and the volunteers to make this success.

**How should be started the package of communication?**

We can use two methods to make a pre announcement of the evening cultural show. They are the posters and Mobile drum player.

1. Posters can show about three days prior to the cultural show at a public place or at a place of more community gatherings.
2. Mobile drum player is a traditional drum player of communicating royal messages to the general public. The drum sound spread through the village first. As a result of this sound communication, people try to grasp the real message immediately. (Dhawan, 2005)

**How could be assessed the effect or impact of the communication?**

There are two major tools can be used to evaluate the impact or the influence of the communication for rural community.

1. Live observation can be used during the cultural play is performing at the same time. We can analyze the following aspects in this observation; the dialogue between actors and the community, dialogue between the communities, verbal and expressions, gestures and postures, participation, interactive communication, responses, reactions and feedbacks.

2. Impact analysis can be conducted after the cultural show within a month or two months. This would have the following tools; the Questionnaire to be presented to the field members, the direct interview, assess the community participation, acquiring new knowledge, acquired new behaviors, new participation for the development programmes such as involvements. (Paul, 2006)

**Conclusion**

Several researches have been done on the traditional folk-media for the rural development communication in India. We can find some resources that folk media can use for the community empowerment, social mobilization, and social communication. Traditional folk-media have some important aspects than the mainstream mass media in the inquiry of rural community development communication. They are as the Folk Media has
been created by the same field, similarity in signs and symbols, small media literacy for Folk-media, Interactive communication, creativeness, changeable and easy to editing, community participation, group working, proximity with the rural community, sustainable maintenances. The traditional folk media based model of communication can reach many advantages than the prevalent conventional participatory rural appraisal methods, community based organization, posters, and hand leafs. The new model of communication which is derived from the folk media has been achieved to less the boring of conventional methods of communication. Folk-media can be seen in regional variety. Different development project can use the different ways of regional folk-media in charge of the development project and its necessity. There are regionally oriented traditional folk-media in Sri Lanka. It helps to develop this concept well.

The entertainment of the youth could be shifted to a much advanced level using the performing arts. Marginalized groups can also be involved to the development process in this type of entertainment way of communication. In the other hand, we can end the boring of the conventional communication methods in presenting the message via the entertainment based communication.

The use of both content and structure of the folk media would be more important. The communicational perspective and the socio-psychological perspective of the folk media in the domain of performing arts have grounds to develop the concept development communication. Knowledge and wisdom can be transferred from one generation to another generation as the folk media containing the folk consciousness intrinsically. This helps to maintain a good socio-communication for the rural development. Finally we can use both the live observation and later, impact
analysis to evaluate the impact or the influence of the proposed communication model

References:


REMOTE SENSING AND GIS BASED FOREST COVER CHANGE DETECTION STUDY IN RENUKA FOREST DIVISION, HIMACHAL PRADESH

Jagdish Chand
Assistant Professor
Deptt. of Geography
Govt. PG College, Nahan, India

Introduction

Land use and land cover (LULC) refers to the physical characteristics of earth surface, captured in the distribution of vegetation, water, soil and other physical features of the land, including those created solely by human activities (Louisa and Antonio, 2001). Information on the land use and land cover in the form of maps and data is very important for planning, management, and utilization of land for agriculture, forestry, urban, industrial, environmental studies and economic development (Roy and Giriraj, 2008). Assessing and monitoring the state of the earth surface is a key requirement for global change research (Jung et al., 2006; Lambin et al., 2001). With the impending threat to environment, vegetation cover mapping is now being given the highest priority. Classifying and mapping of vegetation is an important technical task for managing natural resources as vegetation provides a base for all living beings and plays an essential role in affecting global climate change, such as influencing terrestrial CO2 (Xiao et al., 2004). Vegetation mapping also presents valuable information for understanding the natural and man-made environments through quantifying vegetation cover from local to global scales at a given time point or over a continuous period. It is critical to obtain current states of vegetation cover in order to initiate vegetation protection and restoration programmes (Egbert et al., 2002; He et al., 2005).
Forests are the green blankets that are naturally protecting the hill environment and preserving the natural resources. It is evident that the reported forest cover in our country including dense forest, open forest and mangroves is 67.83 m.ha, which is 19.39% of India's geographical area (Anon, 1999). The recent researches show that the overwhelming population pressure, practicing of unscientific agricultural methods and the lack of awareness about the importance of forests among the populace in general and tribal folk in particular are the prime causes for deforestation / degradation of forests. The rates of depletion, reason for the deterioration and remedial measures to restore it are the essential factors to assess the forest cover in any terrain. The inventory of forest resources and forest cover assessment / change detection in the rugged topography or hill sector is not an easy task and it is a time-consuming process. This can be made easier only through the high spectral, spatial and temporal resolution qualities of remote sensing techniques. Indeed, the precise database pertaining to forest cover information is an imperative input of formulating various management plans and also remote sensing technology can be effectively utilized for change detection and monitoring activities (Jessica et al., 2001). According to Macleod and Congalton (1998), in general, remote sensing considers following four aspects of change detection (a) detect the changes, (b) identify the nature of change, (c) measure the aerial extent of change and (d) assess the spatial pattern of change. Earlier, many researchers have carried out the change analysis through visual or digital interpretation. Forest cover change detection has been done, through visual interpretation of satellite data by Unni et al. (1985), Roy et al. (1991a,b), Sukumar et al. (1991), Porwal and pant (1989), Kushwaha (1990), Porwal and Roy (1992), Sudhakar et al. (1992), Unni (1992), Pant and Roy (1994), Das et al. (1997) and Pant and J alal (1996), Batista et al. (1998), Birn

The basic principle of change detection through remote sensing is that the changes in spectral signatures commensurate with the change in land cover. The detailed procedure is to superimpose two period maps to find the change (Jessica et al. 2001). Moreover, the process of change detection is premised on the ability to measure temporal impacts (Sabins, 1987). According to Singh (1989), change detection is the process of identifying differences in the state of an object or phenomenon by observing it in different times (multi-temporal variations). Meanwhile, it is evident that change detection can be precisely calculated using GIS technology and because of its high volume spatial and a spatial data handling capability. It would also help us to do overlay process with two or multi vector layers under single umbrella Lo and Shipman (1990) and Bhaduri et al. (2001). Some of the researchers have identified that the increase in vegetation cover has resulted in increased rainfall (Sarma, 2001; Dengiz et al., 2009) and decrease in forest cover has direct relationship with socioeconomic status / marginal worker force (Murali, 2002). Hence an attempt has been made to analyze the forest cover changes to seek a sustainable balance in the hill ecosystem.
Study Area

The study area, Renuka Forest Division situated in Sirmour district. It lies between 77º17´34´´ and 77º47´38´´ east longitudes and 30º31´11´´ and 30º52´16´´ north latitudes. It is bounded on the North by Chopal and Rajgarh Forest Divisions; on the East by Chakrata Forest Division of Uttarakhand; on the South by Nahan Forest Division and on the West by Paonta Sahib Forest Division. The geographical area of the division is 987 sq. km. and forest area of 273.65 sq. km. There are five forest ranges in Renuka division namely Renuka, Sangrah, Nohra, Shillai and Kafota. The entire tract is mountainous and varies in elevation from 620 M msl to 3647 M msl. The slopes are generally steep to precipitous with deep khalas and springs. The entire region of Renuka Forest Division falls within the catchments of Giri, Sainj and Tons rivers. The Jalal Khad and Nait ka Khala are two important khalas which drains into Giri at Sieun and Khairi respectively.

Methodology

In the present study, for assessing the temporal changes in the forest cover, the Landsat TM, Landsat ETM+ and Indian Remote Sensing Satellites (IRS) Resource Sat were used. Moreover, the forest working plan reports and administrative maps were also taken into account. Digital image processing software Erdas imagine 9.3 and ArcGIS 9.3 were used for the processing, analysis and integration of spatial data to reach the objectives of the study. The final maps which represent the forest cover changes during 1972, 1989, 2001 and 2010 (both area and percentage) were also generated.
Results and Discussion

Table 1.1 Forest Cover from 1972-2010

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<th>Forest Cover 2001</th>
<th>Forest Cover 2010</th>
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<td>Area in Sq.km.</td>
<td>% Area</td>
<td>Area in Sq.km.</td>
<td>% Area</td>
</tr>
<tr>
<td>Forest</td>
<td>610 61.80</td>
<td>634 64.34</td>
<td>558 56.58</td>
</tr>
<tr>
<td>Agriculture</td>
<td>178 18.08</td>
<td>113 11.65</td>
<td>102 10.38</td>
</tr>
<tr>
<td>Open Land/Grazed Land/Spur Land</td>
<td>190 19.23</td>
<td>230 23.30</td>
<td>320 32.42</td>
</tr>
<tr>
<td>Water Body</td>
<td>9 0.91</td>
<td>8 0.81</td>
<td>7 0.71</td>
</tr>
<tr>
<td>Total Area in Sq.km.</td>
<td>987 100.00</td>
<td>987 100.00</td>
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Fig. 1.1
Fig. 1.2
The following section deals with the forests and various land covers in the study area over the period of 38 yrs.

Forests and various land cover (Table 1.1) categories in 1972, 1989, 2001 and 2010: The spatial distribution of forests cover in 1972 is vividly shown in Fig. 1.1. Forests occupied by 610 sqkm, which is about 61.80% of the total study area. The area under agriculture and open land/grass land/shrub land in the study area were 178 and 190 sqkm respectively i.e., these categories occupied about 18.03% and 19.25% of the study area respectively. Water bodies constituted 9 sqkm, which is about 0.91 of the study area.

The spatial distribution of forests cover in 1989 is shown in Fig. 1.2. In the year 1989, the forests occupied 634 sqkm, which are about 64.24% of the study area. The area under agriculture and open land/grass land/shrub land in the study area were 115 and 230 sqkm respectively i.e. these categories occupied about 11.65% and 23.30% of the study area, respectively.
Water bodies constituted 8 sqkm, which is about 0.81 of the study area.

In the year 2001, the forests occupied 558 sqkm (Fig. 1.3), which is about 56.53% of the total study area. The area under agriculture and open land/grass land/shrub land in the study area were 102 and 320 sqkm respectively. These categories occupy about 10.33 and 32.42% of the areal extent of the study area respectively. Water bodies constituted 7 sqkm, which is about 0.71 of the study area.

The spatial distribution of forests cover in 2010 is shown in Fig. 1.4. In the year 2010, the forests occupied 549 sqkm, which are about 55.62% of the study area. The area under agriculture and open land/grass land/shrub land in the study area were 190 and 242 sq.km. respectively i.e. these categories occupied about 19.25 and 24.52% of the study area, respectively. Water bodies constituted 6 sqkm, which is about 0.61 of the study area.

Major changes amongst 1972 and 1989 and 1989-2001 and 2001-2010: The spatial distribution of forests cover changes and the variations that had taken place during the period 1972-1989, 1989-2001, 2001-2010 and 1972-2010 are shown in the following Figs. viz., Fig. 1.1, 1.2, 1.3 and 1.4. In the study area, forests, which were occupying 610 sq.km in 1972, is found to occupy 634 sq.km in 1989. The forests, which occupied cover in 61.80 % for the study area in 1972 increased to 64.24 % in 1989. In the study area, open land/grass land/shrub land, which occupied 190 sq.km. during 1972 got drastically increased to about 230 sq.km. In terms of percentage, open land/grass land/shrub land, which occupied 19.25 % of the study area in 1972, got increased to 23.30 % in 1989. Thus it is clear that during the period 1972-1989, open land/grass land/shrub land have increased drastically. This indicates that there was no human interference.
In the year 1989, the forests occupied 634 sq.km, which is about 64.24% of the study area and the open land/grass land/shrub land was 230 sqkm (i.e. 23.30% of the area) and the forests have been decreased as 558 sqkm, which as about 56.53% in 2001. About 76 sqkm area of forests have been lost during the period 1989-2001. However in 2001, open land/grass land/shrub land occupied 320 sqkm, covering about 32.42% of the study area about 90 sqkm area is occupied by open land/grass land/shrub land during the period 1989-2001. The analysis shows that during the period 1989-2001, open land/grass land/shrub lands have drastically increased. The study also reveals that there has been drastic change in forest cover because of intensive agriculture during 2001. The main reason for forest cover decrease may be due to illegal felling and forest fire (Arnon et al., 1991).

In the study area, forests, which were occupying 558 sqkm in 2001, is found to occupy 549 sqkm in 2010. The forests, which occupied cover in 56.53% for the study area in 2001 decreased to 55.62% in 2010. In the study area, open land/grass land/shrub land, which occupied 320 sq.km. during 2001 got drastically decreased to about 242 sq.km.. In terms of percentage, open land/grass land/shrub land, which occupied 32.42% of the study area in 2001, got decreased to 24.52% in 2010. Thus it is clear that during the period 2001-2010, open land/grass land/shrub land have decreased drastically.

All these observations clearly prove that decreased the period 1972-1989 forests have increased intensively and during the period 1989-2010 forests have decreased drastically. It is also inferred that forests cover in the study area has also been notably changed from 1972 to 2010. It also
indicates that the area under agriculture human habitation has substantially increased due to population pressure and forests degradation.

The thirty-eight years (1972-2010) of forest cover and its variations has been precisely analysed. The study reveals that the rate of forest degradation is more during the period from 1989 to 2010. The results reflect the lack of awareness in forest conservation. Hence, the importance of social forestry and for preserving the original endemic species and to create awareness among children and local people by organizing various villages / school-wise awareness programmes are emphasized. The present study also has opened so many avenues for a detailed study such as micro level / watershed wise vegetation analysis and forest cover changes assessment.

Conclusion

The land use study is of fundamental significance, as the land resources play a strategic role in the determination of man's economic, social and cultural progress. In fact the land use of a region is always characterized by the spatial variations and is profoundly influenced by physio-socio-economic factors. The study of forest cover changes in land use is important in the field of geography. From the above discussion it is apparent that the problem of degradation of forest cover in Renuka Forest Division needs a disaggregated analysis. Converting of Forest areas into Cropland is not beneficial for mankind and natural environment.

References


A COMPARATIVE STUDY OF INDIA AND THAILAND TOURISM INDUSTRY

Dr. Jasbir Singh  
Associate Professor  
Maharaja Surajmal Institute  
New Delhi

Dr. Heramb Nayak  
Assistant Professor  
Maharaja Surajmal Institute  
New Delhi

INTRODUCTION

World Tourism Industry is an industry which is flourishing all over the world. The scenario of the World tourism industry is always in a state of flux, ever changing. It is reckoned that end of 21st century will see the World tourism industry generating nearly 500 million job opportunities for the people. It is also assumed that the contribution towards the GDP by the World tourism industry will be approximately above 15%. People can afford overseas travel. However, in order to meet the requirements, constant changes in the travel and tourism policies need to be reframed and restructured. Tourism is a vital source of income for many countries and it generates income through the consumption of goods and services by tourists, the taxes levied on businesses in the tourism industry, and the opportunity for employment in the service industries associated with tourism. Some of the services offered by these industries include transportation services such as cruise ships and taxis, accommodation services such as hotels, restaurants, bars, and entertainment venues, and other hospitality industry services such as spas and resorts. The tourism requires extra disposable income, time off from work and other responsibilities, proper transportation and accommodation facilities and legal clearance for traveling. More than all, sufficient health condition during the course of travel is required. There are some countries which have legal restrictions on traveling abroad. Any projections of growth in
tourism serve as an indication of the relative influence that each country will exercise in the future. Tourism products have become one of the most traded items on the internet with the advent of e-commerce. Tourism products and services have been made available through intermediaries, apart from direct selling.

**REVIEW OF LITERATURE**

Literature survey is the most simple and fruitful basis of formulating precisely the research problem. For this purpose the researcher has to review the works already done by others. Pierce (1996), in his book, viewed tourist destinations from five broad sector namely attractions, transports, accommodation, supporting facilities and infrastructure. He explained that attractions encourage tourist to visit the location, the transport services enable them to do so, the accommodation and supporting facilities like (e.g. shops, banks, restaurants, hotels) cater for the tourist's well being during their stay and the infrastructure assures the essential functioning of all the above sectors.

Suhita Chopra in their study Tourism Development in tourism in India. Ratandeep Singh (1996) has also thrown light on various issues related to tourism marketing in Dynamics of Modern Tourism. M. M. Anand in Tourism and Hotel Industry in India (1976) has critically evaluated the tourism industry in India. According to Vellas (2002), tourism is a complex economic activity which has multiple linkages to a wide range of other economic sectors and activities, thus having positive multiplier effects and a potential to act as a catalyst for economic development. Tourism is viewed increasingly as an essential sector to local, regional and national reconstruction and development for economics at various scales (Visser and Ferreira, 2011). Tourism has become an important policy tool for development in many parts of the world and from various vantage points has been shown to have both significant impact and potential to
influence and change the use of existing economic, natural and cultural resources, in addition to a range of other real and imagined attributes.

Purpose of the Study

The objective of the study is to identify the major trends of tourism in India and Thailand to focus on the issues which required improvement for the development of tourism industry in both countries. The study focuses on key issues leading to the growth of tourism industry. The author framed the following objectives of the study:

- Analysis the growth rate of FTAs in India & Thailand.
- Analysis the growth rate of FTA in World & Asia.
- To analysis the Foreign Tourist in India & Thailand through SWOT analysis.
- To analysis the % shares of India & Thailand in World & Asia Pacific.

Research Methodology

Present study is based on secondary data. Secondary data has been collected from various sources as like: Bureau of Immigration, Govt. of India & Thailand, Ministry of Tourism, UNWTO Tourism Market Trends, UNWTO Barometer June, UNWTO Tourism Highlights, etc. However, in this context, the site content mainly in terms of information accuracy, completeness, relevancy and clarity only were used to evaluate the adequacy and effectiveness of the websites.

Data has been analysis through various methods as like: mean methods, growth rate, SWOT analysis methods, Graphics method, percentage method etc.

GLOBAL TOURISM INDUSTRY

International tourism is now predicted to increase in the 3-5% range next year, according to IPK’s World Travel Monitor and UNWTO forecasts. IPK’s Global Travel Confidence Indicator lies at 103 points for 2011, indicating 3% to 5% growth in world outbound travel. The main drivers will
he the improving world economy and low fares from budget airlines while safety and environmental concerns are not expected to impact significantly. Similarly, the UNWTO now forecasts growth of 4-5% in international arrivals for 2011, which would put the sector back at the long-term growth rate of 4% recorded between 2000 and 2009. Air passenger volumes, according to Boeing, are likely to rise about 5% in 2011.

Key figures on global overnight travel (2010 changes compared to 2009 changes): All domestic and outbound trips: 9.8 billion (+5% vs -1% - new all-time high)
- Outbound trips: 0.935 billion (+7% vs -4% - new all-time high)
- Outbound nights: 5 billion (+5% vs -7% - new all time high expected for 2011)
- Outbound spending: □ 781 billion (+7% vs -9% - new all time high expected for 2011)

Graph-1: FTAs in World & Asia Pacific from 1995-2010

Source: (I) Bureau of Immigration, Govt. of India 1997-2012.
(II) Ministry of Tourism, Govt. of India 2011 & 2012.
In Asia and the Pacific, for the first time ever, inbound cultural tourism arrivals surpassed 200 million in 2010. Overall, the Asia-Pacific regional share of world arrivals rose by 1.2 percentage points in 2010, for a 22% share among the world’s regions. The successful marketing stories of India and Malaysia, the massive rail expansion in China, the new resort developments in Singapore and Macau, China and the revitalized policy of Japan towards tourism, as well as the “visit year” campaigns in Bangladesh, Nepal and Sri Lanka, have helped buoy Asia Pacific tourism. ASEAN has also adopted a long-term tourism strategy to help the development of the tourism sector in the sub region.

**INDIAN TOURISM INDUSTRY**

**“Incredible India”**

India’s tourism industry is experiencing a strong period of growth, driven by the burgeoning Indian middle class, growth in high spending foreign tourists, and coordinated government campaigns to promote ‘Incredible India’. The tourism industry in India is substantial and vibrant, and the country is fast becoming a major global destination. India’s travel and tourism industry is one of them most profitable industries in the country, and also credited with contributing a substantial amount of foreign exchange. Several reasons are cited for the growth and prosperity of India’s travel and tourism industry. Economic growth has added millions annually to the ranks of India’s middle class, a group that is driving domestic tourism growth.

Foreign tourists spend more in India than almost any other country worldwide. Tourist arrivals are increase by over 22% per year 2010. The tourism industry has helped growth in other sectors as diverse as horticulture, handicrafts, agriculture, construction and even poultry. Both directly and indirectly, increased tourism in India has created jobs in a variety of related sectors. The numbers tell the story: almost 20 million
people are now working in the India’s tourism industry. India’s governmental bodies have also made a significant impact in tourism by requiring that each and every state of India have a corporation to administer support issues related to tourism. A new growth sector is medical tourism. It is currently growing at around 30% per annum.

Medical tourist arrivals are expected to reach one million soon. The tourism industry of India is based on certain core nationalistic ideals and standards which are:

- Swaad or welcome
- Sahyog or cooperation
- Sochanaa or information
- Samrachanaa or infrastructure
- Sudhada or facilitation
- Safaai or cleanliness
- Surakshan or security.

THAILAND TOURISM INDUSTRY

"Amazing Thailand"

Thailand is now one of the most advanced cities in the world. The remarkable monarchy, the scientific and technological advancements and the culturally rich populace have nourished this fascinating country called Thailand. Tourism in Thailand is quite advanced and tourist friendly. Bangkok, the capital is a vivacious city full of lively and colorful people. This city has now become the one of the predominant centers of worldly growth and advancement. Thailand has now become one of the biggest world centers mainly through its tourism facilities. Tourists from across the world come and go in Thailand in search of color, rhythm and life. The hotels in Thailand are simply awesome. They provide the tourists the best services possible. There are branded hotel chains like Hyatt, Marriott, Sheraton and Hilton Hotels.
Tourism is one of the major economic sources in Thailand. The tourism industry gained much popularity when the US soldiers went there in 1970. The soldiers were there to have a break from the Vietnam War. There are a clearly defined statistical records regarding tourism in Thailand. Records say that, per year, 65% of the tourists come from the Asian Pacific region. Britain, Germany, Scandinavia and USA are the top most among the Western countries. Tourists from the Middle East also like to visit Thailand, because of the historical background and colorful life. Thus, Thailand travel is now the most happening thing in the entire South East Asia.

**Table -1: Growth Rate of FTA in India & Thailand from 1999-2010**

<table>
<thead>
<tr>
<th>Year</th>
<th>Growth Rate in Thailand</th>
<th>Growth Rate in India</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2000</td>
<td>19.92</td>
<td>6.85</td>
</tr>
<tr>
<td>2001</td>
<td>5.78</td>
<td>-4.15</td>
</tr>
<tr>
<td>2002</td>
<td>7.35</td>
<td>-6.30</td>
</tr>
<tr>
<td>2003</td>
<td>-7.41</td>
<td>14.71</td>
</tr>
<tr>
<td>2004</td>
<td>16.5</td>
<td>26.74</td>
</tr>
<tr>
<td>2005</td>
<td>-1.12</td>
<td>13.29</td>
</tr>
<tr>
<td>2006</td>
<td>19.97</td>
<td>13.52</td>
</tr>
<tr>
<td>2007</td>
<td>4.63</td>
<td>14.16</td>
</tr>
<tr>
<td>2008</td>
<td>0.83</td>
<td>3.94</td>
</tr>
<tr>
<td>2009</td>
<td>2.06</td>
<td>2.08</td>
</tr>
<tr>
<td>2010</td>
<td>12.65</td>
<td>7.98</td>
</tr>
<tr>
<td>Mean</td>
<td>6.35</td>
<td>7.17</td>
</tr>
</tbody>
</table>

Source: (I) Bureau of Immigration, Govt. of India 1997-2012.

(II) Ministry of Tourism, Govt. of India 2011 & 2012.
Graph-2: FTA in India & Thailand from 1999-2010 in Millions


Study shows that mean value of FTA in India & Thailand is calculated 3.53 & 12.04 million during the study period. During this time period growth of FTA in India & Thailand is calculated 7.17% & 6.35%.

Graph-3: Growth Rate of FTA in India & Thailand From 1999-2010 in % age

Presently Thailand is preparing to invite more tourists and offer them better services. The country is now offering the tourists special benefit packages like departmental markets, golf holidays and medical
facilities. Since they have put much thought and labor for the advancement of the tourism in Thailand, they are hopeful about a positive outcome.

**COMPARATIVE ANALYSIS OF INDIAN AND THAILAND TOURISM INDUSTRY**

It is a difficult task to compare two countries in terms of tourism. These two countries having different climate, culture, economic status but one thing is common is growing tourism on world map. Indian tourism is known for its heritage and monuments, where Thailand is emerging as good travel destination due to their hospitality and health tourism development.

Here is a SWOT analysis has been done for comparative study

**Table-2: International Cultural Tourists Arrival in Different Regions from 1997 – 2010**

<table>
<thead>
<tr>
<th>Year</th>
<th>Growth Rate of FTAs in India</th>
<th>Growth Rate of FTAs in Thailand</th>
<th>Growth Rate of FTAs in Asia Pacific</th>
<th>Growth Rate of FTAs in World</th>
</tr>
</thead>
<tbody>
<tr>
<td>1997</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1998</td>
<td>-0.42</td>
<td>-</td>
<td>-0.79</td>
<td>3.03</td>
</tr>
<tr>
<td>1999</td>
<td>5.08</td>
<td>-</td>
<td>10.53</td>
<td>3.73</td>
</tr>
<tr>
<td>2000</td>
<td>6.85</td>
<td>19.92</td>
<td>11.99</td>
<td>7.81</td>
</tr>
<tr>
<td>2001</td>
<td>-4.15</td>
<td>5.78</td>
<td>4.76</td>
<td>0.01</td>
</tr>
<tr>
<td>2002</td>
<td>-6.30</td>
<td>7.35</td>
<td>7.77</td>
<td>2.90</td>
</tr>
<tr>
<td>2003</td>
<td>14.71</td>
<td>-7.41</td>
<td>-9.32</td>
<td>-1.73</td>
</tr>
<tr>
<td>2004</td>
<td>26.74</td>
<td>16.5</td>
<td>28.15</td>
<td>10.27</td>
</tr>
<tr>
<td>2005</td>
<td>13.29</td>
<td>-1.12</td>
<td>7.81</td>
<td>5.43</td>
</tr>
<tr>
<td>2006</td>
<td>13.52</td>
<td>19.97</td>
<td>7.37</td>
<td>5.30</td>
</tr>
<tr>
<td>2007</td>
<td>14.16</td>
<td>4.63</td>
<td>9.64</td>
<td>5.67</td>
</tr>
<tr>
<td>2008</td>
<td>3.94</td>
<td>0.88</td>
<td>1.15</td>
<td>2.67</td>
</tr>
<tr>
<td>2009</td>
<td>-2.08</td>
<td>-2.95</td>
<td>-1.74</td>
<td>-3.82</td>
</tr>
<tr>
<td>2010</td>
<td>7.99</td>
<td>12.65</td>
<td>12.56</td>
<td>6.58</td>
</tr>
<tr>
<td>Mean</td>
<td>7.17</td>
<td>6.35</td>
<td>6.92</td>
<td>3.67</td>
</tr>
</tbody>
</table>

Source: (I) Bureau of Immigration, Govt. of India 1997-2012.

(II) Ministry of Tourism, Govt. of India 2011 & 2012.
Graph-4: Growth Rate of FTA in World, Asia Pacific, India & Thailand From 1998-2010

Source: (I) Bureau of Immigration, Govt. of India 1997-2012.
(II) Ministry of Tourism, Govt. of India 2011 & 2012.

Table-3: Share of India in International Tourism in World from 1997-2011

<table>
<thead>
<tr>
<th>Years</th>
<th>% Share of India</th>
<th>% Share of Thailand</th>
<th>% Share of India</th>
<th>% Share of Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999</td>
<td>0.39</td>
<td>0.01</td>
<td>2.54</td>
<td>0.08</td>
</tr>
<tr>
<td>2000</td>
<td>0.39</td>
<td>0.01</td>
<td>2.42</td>
<td>0.09</td>
</tr>
<tr>
<td>2001</td>
<td>0.37</td>
<td>0.01</td>
<td>2.22</td>
<td>0.09</td>
</tr>
<tr>
<td>2002</td>
<td>0.34</td>
<td>0.02</td>
<td>1.93</td>
<td>0.09</td>
</tr>
<tr>
<td>2003</td>
<td>0.39</td>
<td>0.01</td>
<td>2.44</td>
<td>0.09</td>
</tr>
<tr>
<td>2004</td>
<td>0.45</td>
<td>0.02</td>
<td>2.41</td>
<td>0.08</td>
</tr>
<tr>
<td>2005</td>
<td>0.49</td>
<td>0.01</td>
<td>2.53</td>
<td>0.07</td>
</tr>
<tr>
<td>2006</td>
<td>0.53</td>
<td>0.02</td>
<td>2.68</td>
<td>0.08</td>
</tr>
<tr>
<td>2007</td>
<td>0.57</td>
<td>0.02</td>
<td>2.79</td>
<td>0.08</td>
</tr>
<tr>
<td>2008</td>
<td>0.58</td>
<td>0.02</td>
<td>2.87</td>
<td>0.08</td>
</tr>
<tr>
<td>2009</td>
<td>0.59</td>
<td>0.02</td>
<td>2.85</td>
<td>0.08</td>
</tr>
<tr>
<td>2010</td>
<td>0.61</td>
<td>0.02</td>
<td>2.83</td>
<td>0.08</td>
</tr>
<tr>
<td>2011</td>
<td>0.64</td>
<td>0.01</td>
<td>2.90</td>
<td>0.06</td>
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<tr>
<td>Mean</td>
<td>0.48</td>
<td>0.015</td>
<td>2.56</td>
<td>0.08</td>
</tr>
</tbody>
</table>

(III) UNWTO Tourism Highlights 2011 & 12 Editions.
Mean value of the share of India & Thailand in international tourism in World from 1997 - 2011 is calculated less than one percent (0.48% & 0.08%) and share of India & Thailand in international tourism in Asia & Pacific is calculated 2.56% & 0.015 percent in above said time period respectively. During the same time period mean value of tourism arrivals in World, Asia & Pacific, Thailand and India is calculated 775.07, 144.44, 10.14 & 3.53 Million. Share of India in FTA is greater than Thailand in World FTA as well as Asia & Pacific.

**Graph-5: Share of India & Thailand in World Tourism from 1999 - 2011**

Source: (I) Bureau of Immigration, Govt. of India 1997-2012. (II) Ministry of Tourism, Govt. of India 2011&2012.

**Graph-6: Share of India & Thailand in Asia Pacific Tourism from 1999 – 2011**

Source: (I) Bureau of Immigration, Govt. of India 1997-2012. (II) Ministry of Tourism, Govt. of India 2011&2012.
SWOT Analysis of Indian Tourism

Terrorism, epidemic diseases, rising fuel prices, lower consumer spending in the light of the economic down turn, policy and infrastructural issues are some of the factors which may be effect the Indian economy growth rate. The World economic forum (Tourism and Travel Competitiveness report) evaluates countries competitiveness on the basis of 14 indicators which decides the competitiveness of a country in terms of tourism. These indicators are treated with SWOT (strengths, weaknesses, opportunities and threats) to analyze the external and internal environment. SWOT analysis matrix shows red space which is the locus of problems and the blue space which is the locus of solution. We must take the weaknesses space of working and by consistent hard work transform it into strengths. Take opportunity as a challenge and transform it into greater strengths. We must block the threats or rather change the threats.

WEAKNESSES

1) Policy rules and regulations
2) Tourism Infrastructure
3) Affinity for Travel and Tourism
4) Prioritization of Travel and Tourism
5) Environmental Sustainability

STRENGTHS

1) Natural Resources
2) Cultural Resources
3) Price Competitiveness
4) Human Resource

THREATS (Internal & External)

1) Safety and security
2) Health and Hygiene
OPPORTUNITIES:
1) Air transport infrastructure
2) Ground transport infrastructure
3) Information and Communication Technology infrastructure

Indian Tourism industry needs some improvement to develop and promote tourism:
- Making the marketing tools and promotional tools strong
- Employ trained personnel
- Make the programs act as catalyst in investments by private bodies
- Propounding projects and programs at the international level
- Carry out research work for the betterment of the Tourism industry
- Infrastructure development
- Improve foreign exchange facilities
- Indian tourism need to improve their hospitality which is a essential to improve tourism in the country.

SWOT ANALYSIS OF THAILAND TOURISM

WEAKNESSES
1) Language Problem
2) Less Heritage Building

STRENGTHS
1) Infrastructure
2) Dedication to Tourism
3) Medical Facilities
4) Safety
5) Liberal Policies

THREATS (Internal & External)
1) Developing Tourism in Neighbor Countries

OPPORTUNITIES
1) Foreign Exchange Facility
2) Hospitality
3) High Technology Advancement
Thailand Tourism industry needs some improvement to develop and promote tourism:
- Create a new image in world tourism
- Enhance branding and promotion schemes
- Thailand needs to promote its food industry
  Employee trained personnel with knowledge of English
- Promotion should include ancient monuments

CONCLUSION
Indian tourism industry needs improvement in terms of behavior, honesty. It has been seen that in Thailand the traits of behaviors were too good. Major determining factor like politeness, modesty, willingness to help and accept people has promoted their tourism. The above behavioral traits have to be strengthened and reinforced in India.

India has strong geography and diversity in climate and culture. India is a large country and has great potential for growth in tourism. The economic growth can be multiplied with the growth in tourism. As well as this Industry promises good infrastructure development and high employment. We live in country which also commands “Aithi Deva Bhaav”. Now it’s high time let’s practice that row.

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CARVAKA CONSCIOUSNESS AND THEORY OF EMERGENCE

Pradeepkumar Mane  
Ph.D Scholar  
Department of Philosophy  
University of Pune  
Pune

In this paper I will discuss Carvaka theory of consciousness and want to compare it with ‘theory of emergence’ critically. I have divided the paper in three parts. In the first part I will present the concept of emergence. In the second part I will present Carvaka view on consciousness and at last in the third part I will critically compare both of them.

The concept ‘emergence’ is a recent concept. Today this concept is much more discussed in the literature of science. The field of complexity, system theory in physics has much more relevance to this concept. Going beyond this, this concept is used in the fields such as other sciences, arts and other fields also. In the fields of biology and psychology this concept is taking very important place. In psychology the topics like consciousness are discussed today in the perspective of emergence. But all of this has relevance to philosophy because this is also one of the emerging topics in philosophy. Though this concept is systematically presented in twentieth century still its origin goes back to the tradition of British Emergentism. John Stuart Mill (1806-1873) can be called as father of this concept. After this Samuel Alexander, C. D. Broad discussed it. Jeffry Goldstein in the journal Emergence defines emergence as “The arising of novel and coherent structures, patterns and properties during the process of self organization in complex systems”. Philip Clayton in his famous book ‘Mind and Emergence’ says that,
It is widely but falsely held that there are only two major ways to interpret the world: in a physicalist or in a dualist fashion. There are now not two but three serious ontological options. And, of the three, emergence is the naturalist position most strongly supported by a synthetic scientific perspective—that is, by the study of natural history across the various levels that it has produced—as well as by philosophical reflection

So emergence is the third view than traditional views of reductionism and dualism which tries to explain the world in new perspective. It has following characteristics.

1. **Naturalism**- It denies all kind of supernatural explanations. It proposes that nature is the whole of reality and can be understood only through scientific investigation. The study of the ultimate nature of reality, naturalism affirms that cause-and-effect relationships, as in physics and chemistry, are sufficient to account for all phenomena. Teleological conceptions, which suggest design and metaphysical necessity in nature, while not necessarily invalid, are excluded from consideration.

2. **Novelties and systematic properties**- This proposes that new structures and properties come out of existing structures.

3. **Hierarchy and level of existence**- This characteristic explains that different rules govern at different levels. As we go in more complex structures new rules are required to explain higher level phenomenon.

4. **Irreducibility**- This explains that higher level phenomenon is not reducible to lower level phenomenon. It denies reductionism which proposes that the analysis of something into simpler parts or organized systems, especially with a view to explaining or understanding it.

Emergence proposes that the properties created at higher level cannot be explained by studying lower level phenomenon. In philosophical
terms it can be said that ‘whole is more than some of its parts’. By studying parts we cannot predict or infer about whole. Though whole is made up of parts still we cannot reduce whole to parts. And if we reduce it to parts understanding of parts cannot explain the phenomenon which occurs at holistic level because phenomena occurred at holistic level is emergent phenomenon. Though whole has a base in part still when parts combine with each other in a particular way and proportion a new phenomenon occurs. So the key is not study of parts but relation of parts. Concluding we can say that whole is emergent property of parts rather than sum of parts.

The concept of emergence is of two types i.e. weak emergence and strong emergence. In weak emergence the higher level phenomenon arises from lower level phenomenon but truth concerning that higher phenomenon is unexpected given the principles governing lower level phenomenon. While in strong emergence higher level phenomenon arise from lower level phenomenon but truth concerning higher phenomenon are not deducible in principle form lower level phenomenon. The philosophers like David Chalmers consider that consciousness is strong emergent phenomenon.

Consciousness has a base in matter but cannot be reduced to matter. In this light of strong and weak emergence I want see whether Carvaka theory of consciousness fits into emergence and if then which kind of emergence.

Now going to Carvaka theory of consciousness. Carvaka philosophy is materialistic in nature. It proposes that world is made up of four Mahabhutas i.e. Pritvi, Agni, Vapu, Aap. They reject fifth mahabhuta i.e. Akasa because it is not perceptible. While presenting their theory of consciousness they propose that consciousness is made up of matter. They
reject any kind of spiritual kind of explanation while discussing consciousness. They equate consciousness with body and propose Dehatmavada. According to this theory there is nothing like soul which is spiritual entity. They say that soul is nothing but conscious body. This soul of Carvaka which is not spiritual entity dies when body dies. In this way Carvaka denies spiritual kind of explanations given by other Indian schools like Vedanta, Nyaya etc. While explaining consciousness Carvaka says that consciousness is based in matter but cannot be reduced to matter. When four Mahabhutas combine in particular aggregation then consciousness is emerged. While explain this Carvaka gives example of formation of intoxicated liquor form fermentation of molasses. In this way Carvaka says that consciousness is the quality of body. M. Hiriyana calls this as ‘Rough Indian counterpart of the view that mind is function of matter’.

While taking Carvaka view on consciousness we realize that it comes close to the modern view of science. They accept atomism, materialism and in this way they scientific model of describing consciousness. When we go in depth we realize that they deny reductionism approach to explain consciousness. While if we compare this Carvaka view of consciousness we see that they like modern emergentism follows characteristics of emergentism i.e. Naturalism, novelties and systematic properties, hierarchy and level of existence and irreducibility. Carvaka accepts naturalism and denies any kind of supernatural explanations. It also accepts principle of novelty by accepting that consciousness is novel property created from matter. Principle of hierarchy is also followed by them. They accept that if we study matter we cannot predict or explain consciousness. In this way they reject reductionism so Carvaka can be called as followers of emergentism. But if we go in detail we see that Carvaka follows both kind of emergence i.e. weak and strong emergence. Within Carvaka there are
two views on which kind of emergence consciousness is. When Carvaka says that consciousness exist in matter but it requires particular kind of combination to manifest it then they follow the trend of weak emergence. But when they say that consciousness is new property created out of matter they follow trend of strong emergence. So we see that Carvaka can be fitted into category of followers of emergentism.

At last when we see critically, Carvaka's dualistic view on emergence is problematic to them. Since if consciousness is present in matter it cannot be never new property so it will go against concept of emergence. If we accept their second view that if consciousness is never in matter but after emergence it is created we can say that they follow strong emergence. In this case also we can criticize them by taking a position which is taken against western view of emergence that can it be anything created out of a thing in which it is not present. If we accept position of science we see that some things cannot be explained by theory of reductionism. Where reductionism fails there emergentism can work. And it is good that within all Indian philosophical systems there exist minimally one system which proposes theory of emergence. Though it is also having some limitations still it can make a route open when road of reductionism is closed.

References

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বিশ্বায়নপ্রভাব এবং আধুনিকতার কর্তব্য

Surajit Banerjee
Assistant Professor
Kalna College
West Bengal

শাহায়ম্ভূত শাস্ত্রীয় রাজ্য ভর্তি নিভেলম উদ্ধৃতি।

without people/assistance yields nothing
Development (1) गुणवत्ता विकास (2) अधिक संचार रोजगार जनन: गणतंत्रविषय:।
अत: संपादक: संचारण व्यापारप्रयोग, संवर्धन नवृत्ति, नुपूरण राष्ट्रव्यवस्थित: अवधारणा: व्यवस्थित: राष्ट्र एव भविष्य अभिभावक: साधारण: अनुसार:।


क: खण्ड श्रेष्ठता परिषेधकाङ्क्षिकांकुशितलिसितविषयेतबहुविधविषयेत: अन्यें गणानां मानवीय मूलकता कुलता। वेतन शिक्षणाधिकारियों सामाजिक विषय: सम्भव: शिक्षक: गुणवत्ता: अवधारणा:।

1) शिक्षणागुण: (fond of learning): उन्मुक्त: विषयवाचक: जान: संदेश विशेषज्ञ प्रायोगिक: क्षेत्र: शिक्षण: विषय:।

2) कार्यकर्ता शृदुः (effective listening): शृदुः नाम गुणानिष्ठत्व: निष्ठावेतौ:। संदेश: संदेश: विषय: शृदुः कार्यकर्ता निष्ठावेतौ:।

3) युक्तियोग चिन्तन: (logically creative thinking): विचारधूलियोग अत्याचरण: विषयवस्तु: विषयवस्तु: शृदुः कार्यकर्ता निष्ठावेतौ:।
4) त्राितकोनकाश्य परिवर्जनम् (reject false views)- युक्ता चिन्तामणि नामों मध्ये विषय संशोधन वर्णयित्व।

5) पर्यालोचनात्मक सत्यांगक्षणम् (truth via critical analysis) -
गुणरणबहुते परीक्षणात्मक उपायं राष्ट्रोत्तर, नानां राष्ट्र राजकृत्यां राजकृत्यां राजकृत्यां परिचालयित्व।

अपराध: ये तु अमितु: प्रतिश्रोत- नागरकोष- तेजसांयक्ष्मानि
सूचीकृतति गुणमान्यम्यानि तु-

1) प्रागोचक्षक्षायम् (technical competence)

2) अध्ययनार्थनीति प्रजा (intelligence through perseverance)

3) विवेचनात्मक व्यवस्थिति: (well analyzed decision making)

4) आपत्ति कार्यांक्षायाम (execution of work in emergencies)

5) कार्यान्वयनार्थना (devotion in work)

6) जीवनीकी कृति (strong of character) प्रमूखति

अस्मिन् विभिन्न न प्रस्तुत विशेषज्ञता: यथाधृतिके: प्रतिप्रतिप्रत्ययतिकरणाते एवं एव सूचा: अद्वितीयते, येन पुनः
कौशलमय प्रारंभिकलगापपतितगति।

मया अद्वितीय उक्त परिणता: तु सम्बन्धाया: तत्त्व तेजां
सर्वरूप सर्वरूप फूलीय प्रतिप्रतिप्रत्ययति प्रारंभिकलगापपतिताते। अस्मिन्
विभिन्न तेजार्थ परिणतकम्य सम्बन्धमेवालं ज्ञानम्। तद्भवत तत्त्व
वैपीयारः: एूलोक्राल) तदेव परिणामेण केवल तत्त्वदेव
सम्पादयित्व, तु युक्ता चिन्तामणि कार्यों परिचालयित्व।
सत्यं प्रति सत्यं सत्यं
मण्डलन्यित्वात् मेन्यां: उदात्तिकार: सन्त: उद्वेद्यकोणाः तारंज्ञिकः
(innovative measures) वेन नेता एवं अधि भवति। प्रतिष्ठानमय निर्विचित्रम् उद्ववनमेव परिपेक्ष्यचालकमोदिशासोपरि प्रतिष्ठितम्। यया तु अधि: चित्रोपयथापनुवर्ण एवं तत्वविशिष्टम्।

(Empl oyee Management)

यत: परिपेक्ष्याय राज्यानुसार अंपेशा वर्ति तत: तेषामार्काया: परिपुर्ण कर्तव्यायाय विचारकेन। मनोवैज्ञानिक: Maslowआकाशाय: तत्व: प्रतिस्थापयायामाय यत: कौटिल्यमय सिद्धान्तमय पुनःश्रीवणमेव। आवी Maslowगहाराय: मनोवैज्ञानिक (in the field of psychology) वर्षानंदिनं ततप्रतिगाढ पथायु कौटिल्यमय सिद्धान्तमेव प्रतिगाढयामि।
1) Nirapatan (safety and security) - Adhunik karyo badda karman-
(terrorism) karmajyoti; (unemployment) Pragyan:
dristamrtyunjnanta samartha tattvadhar samaye paripravakap
nirapatanakoka bhogita jagairita. Ish nirapata tu vadhmrtaiki-
प्रथम तु ताब बैद्धिक (physical) - राजनीति
कर्मकर्ता सचिव राजस्वास्थानी संरक्षण (protection) कामकाज़।
उच्चारणें अतुलमोहनची या राजनीति (ambassador) परदश्मानाता प्राणात्मक: संरक्षणविकारण: सन्
देशाळंबर गन्ध्र की भाव।। कौटिल्योनॉटम- "राजनीतिवित्त्वादानविवत्त्वपरिवार: प्रतिष्ठें।"-दृष्टि।

सुनिश्चित्तया व्यवस्थाया परिवेशका: स्वत: कार्यसम्पादनसाधनाः। इतरमयि
अपवालक्य यत: स्विनिवृत्त: सेवकोपि निरापत्तालाभोऽवलं वदि तस्य
नियुक्ति: (involvement) राजनीतिय भवति। अति च भवति
सर्वकार्यकृतिस्वततविधियाय (recognition by govt.)

द्वितीयतन्तु तात्त्व मानसिकी (mental security) -
प्रतिष्ठानमुखेश्वर आश्रु कर्मविषयनु एवतु यत: साधारणा: यथा एवतश भाववेषु:
तेषाः पृथ्वीदेश तस्य शेषकर: नास्ति। अति तस्य कर्मविषय तु परिवेशके:
समाजसाधनसम्बन्धी (inter-personal relationship)। यदि एवं भवेश्चर्कि
परिवेशका: दश्मापुस्तकग्य प्रतिविद्यका: भवन्ति (अर्थशास्त्रमृ-८.२.१८)।
यदि तेषाः सागरपथु सागरं यो स्मालकान्य स्वाल्पात्मकातः तत्त्वे ते निरस्तमभिक्षु: उः
भवन्ति सहायकाः। प्रमेय श्चित्त राधाय्यं: समाजवैज्ञानिक Charles
Erwin Wilson महाभागेन्द्रितम्-
"A good boss makes his men realize they have more
ability than they think they have, so that they consistently
do better work than they thought they could."

तृतीयन्तु आर्थिकी (financial security) - निधिवसमु:\
मुख्यमेलात्व यत: रितिविनेतरः (empty stomach) परिवेशके:
स्वभावकार्यसम्पादनम् अलीकल्पनानव प्रतियते कर्मकृतम्। तत्त्वे अर्थित
कर्मचारी प्रशमणार्थमिति (stopping attrition) कौटिल्य
उपायरूपेण तुषारतुःख्यः (contented & discontented)
अधिकं पारिष्ठ्रिकं पारिष्ठ्रिकं वा प्रदानाय राजानं नि
(अर्थशास्त्रम्-१.२३.१६-१७) कौटिल्यस्यं एवं सिद्धान्तस्वतः
कर्मपरिधानायामप्राप्तिप्राप्तिगं यत्, यदि कौटिल्य जगं: कर्मरतं सन्निहिते
(death on duty) तत्रस्त् परिजनः: राजस्काशानु साहाय्यं प्राप्तुन्ति
(अर्थशास्त्रम्-५.३.२८-३०)। तस्मा पदं पुनःश्रेयं अश्नवसं लतो ।
बालबुद्धिस्वरूपः: जनेशं: यथेतेन साहाय्यं कर्मरतं । आपल्यो
अनुश्रुतानादिपु च अर्थसहाय्येन तेषा पुनर्वसिं (rehabilitation) च
कर्मरत्नां राजस्त्रे। अथ च कर्मशिर्य सुधीरयार्य परिवारस्वरूपः कर्म
सम्प्रदीयते येन तेन स्वरूपः: (self dependant) सामाजिकः (social)
च भवन्ति।

(२) पारिष्ठ्रिकंक्रामणेन स्वीकृतिः (recognition through reward) –
पारिष्ठ्रिकंक्रामणेन तु लीतंश्चेत। परम्परा इतरोपरि पारिष्ठ्रिकाणां मनसे सहस्राणीयां
यत् यद्धिकं कर्मं भवतां कुर्यात् तद्धिकं पारिष्ठ्रिकं लवधं आङ्गतः
(अर्थशास्त्रम्-३.१४.१)। एतेन तेषां जैविकाकार्यं: परिपूरणं भवेन्तु।
अथ च सुभविश्वस्त्रं कायोन्द्रक्षस्त्रं जनस्य परिोपनिः (promotion)
भवितावतं येन तस्य भवते सामाजिक प्रतिष्ठा (socialization)
(अर्थशास्त्रम्-२.8.६)। गुणसामायिकर्मप्रमाणार्थं एव
अधिकर्म्यावलम्ब्यानां (अर्थशास्त्रम्-१.८.३)। एतेन कर्मचारीप्रस्थर्पः
(attrition) भवेताश्चमितः।
квитель: नुस्खा माता निर्यातकानां पुन: कार्यपुर्योगाच्या (welcoming back ex-workers) अनुष्ठानां पंचायताच्या (protecting old employees) अभिवृद्ध महाभाष्यात । प्रशासनकाम महामाता, तेनसाह विरोधादेश वा सुरक्षानवीनां कार्यप्रथनेंमध्ये पुनरात्मक: करणी तेनेह प्रशासनप्रवर्तनात । तन्नें तु गुणसम्बन्धितमतुं भें स्वप्नातिशीलतनां विज्ञापित: तुप्पण्य छिंद्राशेषणात्मकम् (अर्थशास्त्र-६.५.२७) । अथरत: यें तु ज्ञानेन बदला या बदला: संरक्षणांमध्ये करणींय तेन यत: ते हुवं स्वरूपातिविद्यामयमतुं नवीनां कार्यासामयाशस्त्र्यात ।

कौटिल्यो गतां कोंच्या जन: भवितं संसारेसिमिन्दू ग: खतु पारिशिष्टिक निराप्तायामितितं पुरुष्माराप्रियतावा (security above salary) (अर्थशास्त्र-६.३.३३) । अध्यापिनी व्यवस्थापक: निराप्तायामितितं पुरुष्माराप्रियतावा। समस्येतनू व्यवस्थापनात्यानें फिल्डाइम्होदियेन –

“Even for a very large sum of money, no one would desire the loss of his life.”

3) पारंपरिकसहसंबंधकें बलातकायः (team work through interpersonal relationship) – आधुनिकव्यवस्थापनप्रक्रियायां प्राय: दुर्शते गतु ग: पुरुष्माराप्रियता: स साधारण: सनृ साधारण: साधारणानु सेवरते ।

“He is of the people, by the people and for the people.”

कौटिल्य: अवदत फिता वा परिवारक: अनुरूपनासंतप्ता सेवनार्थकं परिशेष्यासां साधिं (अर्थशास्त्र -४.३.१३) । परिशेष्यासां तयारघरीमीनूनाव्य स्वरूपासांतर्भावनाय भविष्यत्यतम् । साधारण: सनृ संबंधक: परिशेष्यासां संहति जनयेत। तत: विश्वविद्यालयानु प्रशासनवाता कार्यरूपायां मुक्तरूपायानु सुरक्षित परिशेष्यासंस्कर्ते ।
अ) श्रमाध्यक्ष विकेंद्रीकरण (empowerment) - स्वाधीनता विकास भारत तथा कृत्रिम प्रदान पर अपना विश्वस्तरीय तत्त्व सत्यम् वाचित्व सम्पर्कित्र। अनेक भूमिपाठाते, श्रमिक, अन्तः-पदाधिक्षरक्रमादि व्यापारिक अनुमोदनांकार्यादिनांचे भागपत्रे। अ) श्रमाध्यक्ष विकेंद्रीकरण पारस्परिक परिप्रेक्ष्याचे सहसंपर्क जनत्तव शें उल्कानिधारणाचे: (QAS-Quality Assurance System) ऐंध्रजागाणकर्मी भ्रमित उज्जवलित।

ब) प्रेरणा (motivation) - अधूरा मानवसम्पदुदार्द्धक स्वतंत्रता प्राप्तांना लक्षणतः साधारण यथार्थहूँ व्यवहारण सामूहिक अत्युत्तमतांना। अन्तःपरिषदेकरे प्रेरणा दर्शन प्राप्तांना शें उद्देश्य व भ्रमनिक भवनवस्थानुसार अत्युत्तमतः। इथे प्रेरणा तु हिंदीत बहिष्ठता:भेदाणे (extrinsic & intrinsic)

विशेषणां विरोधाभासातीचे जीवनवाहिनी सहायता बोधित्रने। अन्तःप्रेरणा नाम आनुभवित्वः आत्मोपाध्याय। अनुश्रुत: राज एवं आदर्शमुद्धारत। साधूः कॉटिल्याचे -

"राजनामुतिकामात्रनुसितल्ये भूखिता: I"-इति।

कॉटिल्याचे सामाजिक व धर्माचे सत्ता मिश्रवायक झलके: पूजन वा।
शास्त्र (consultation) नाम शिक्षकांते सत्तारः पूजन वा।
वाण (reward) नाम अर्धसहार्यं परिप्रेक्ष्यवां सम्मानप्रदानं वा। (अर्थशास्त्र-२.९.३६)
दण्डस्य (punishment) तात्पर्येनुसर दृष्टानां कार्यालयांचा शासनप्राप्ति शिक्षकांते गानुत्कातु गवायदवांत्रक वा सन्नार्यं आनयनं।
मेदस्तु (split) अन्तिमप्रणालांनिधवाच्यां:। अतुष्मुप कार्याचेंसु परिषेषेंके पुर्वेकाय विषाय कार्यहातीनिधोऽनम्।

अतिमें तु बटाटक्षेत्रमें कृतिण्य: सेवाशिरसारोपितं यथासु तद्रूपापि पुर्वेकाय प्राचीनकिः। अर्थातिकारथस्नायुमुखाय परिषेषेंकानेंं
कृतिण्यव्यतिरेक्ष्येंसे स्वीकृततमाध्यमिकें: सर्वकारे: व्यवहारावर्तें।
“दस्मुतापार्थं निन्दनमुकाम नीचे कर्मणि......”- इति कृतिण्यन्
ब्रजस्वाक्षरम्य शिवाकारणस्तु।

1) कृतिण्य नियोक्त्राह: अशीचे (dirty) कर्मणि निधनकर्मणि (killing work) वा।
2) अध्यानें: व्याकन: न कदापि केनापि शारीरिकें कर्मणि नियोक्त्राह: (child labor)।

3) कर्मणि अवकाशवासर: (rest day) स्वीकृतं: परिषेषेंकानाम्। ये तु तोडून एक समयावर्ते काय ते अधिकर्मणि लभन्ते - होते।

कथातत्त्वमुक्ती सचित्तिक भवेंतं तु वाचाच्युतिविभ: कविमत्तिहं विस्मृत्य नव नवोऽववज्जवां सत्तिकिं ताब्ज्ञानीकृतितिथिा पुनः। नवान्तिबितं अस्माण कर्मं सिध्धे। व्यवस्थापनप्रवृत्तिमिर्गभूतिके कृतिण्य: “Management Guru”-शिवाक्षरार्मिकेनैतःं येत प्राचीनस्य आर्थिककार्योपयोग्यश्च स्वीकृतं होते शिवास।

सहायकमशूक्ली-।


4. वैदिकलिंग्यम् खर्चशास्त्रम्, २००२, ॥ बाणपतिमाणिक्याः सम्पादितम्, दिल्लीप्रेसज्, राष्ट्रियमंत्रीलंबम्.


THE EARLY LIFE OF HARSHA AND HIS EMPIRE BUILDING IN LATER LIFE.

Ashaq Hussain Malik
Lecturer
Department of History
Government Degree College, Gurez

INTRODUCTION

It was a time of Harsha accession the throne and the initial year of Harsha era. He received a good education and was trained in arms properly. He was quite efficient in warfare. Though, he was quite young at the time of his accession to the throne in 606 A.D. In the Bana Bhatta’s Harashacharita Shortly before the accession of Harsha in 606 A.D. Prabhakara Sends Rajya against the Hunas. At that time Bana describes him as one ‘whose age now fitted him for wearing armour (Kavachahara) anda ‘Whelp’ or ‘cub’ and Harsha as “at Youth’s adventuring loving age” (Nave vayasi) 3 When Rajya returned from the Hunas war his beard showed but a faint growth (smsrusyamalenevamukhasina) 4 when after the death of Prabhakara, Rajya resolved to renounce the world, he asked Harsha not to revolt to The gaucherie so easy to the nature of the young (balbhavasulabha) And to “dismiss all the sports of youth” (Tyaktasakabalakridena) 5 Harsha described himself as a boy (bala) and without any experience when he tried to persuade Rajya to let him participate in the campaign against the Malva king 6

At one place Bana tells that Harsha was raised to the station of an Indra (Kingship) when he was still young (Bala eva) 7 from all these notices it is evident that when Harsha, became king he could not have been a mature young man; he was about 16 years old or so.
This conclusion is supported by still another fact. When Yuan Chwang met him for the first time in 642-43. Harsha had just returned from his orissan campaign. In 640 A.D. He was engaged in the war against the Chalukyas. In 643-44 he visited Kanuaj and Prayaga and three days after bidding farewell to Yuan chaung swiftly went to meet him again. All this shows that in 643 he was and had not became an old man. This fully agrees with the view that he was born in C. 590 A.D.

2. Main events Before the Accession of Harsha:

The birth of Harsha was celebrated with great pomp and show. As regards his education Bana does not give any detail. He however informs us that when Harsha was about two years old, Bhandi, the son of Yasomati's brother was sent to serve as the servant (anuchara) of the two Malva Princes-Kumaraguptaand Madhavagupta-Were made the companions (Bhartyas) of Rajya and Harsha. In C. 603-604 A.D.

Rajyasri was in married to Grahavarman Maukhari. Shortly before the death of Prabhakara, Rajya was sent on a campaign against the Hunas. Harsha accompanied his elder brother, but stayed in the skirts of the Himalayas for hunting. There he received the news of his father's illness. He immediately came back but Prabhakara expired shortly after his return. When Rajya came back from the Huna war he went to punish the Malva king who had killed Grahavarman, but was himself murderd by the Gauda ruler. Thus Harsha suddenly became the sole heir to the Pushyabhuti dominion.

3. Name and Title:

Rajyavardhana-II was succeeded by Harsha, the younger son of Prabhakara. Recently it has become a controversial question whether his name was only Harsha or Harshadeva or Harshavardhana Modern
Historians, who believe that his full name was Harshavardhana, usually call him Harsha, just as Samudragupta, is mentioned as only Samudra and Prabhakaravardhana as only Prabhakara. However, some scholars are now insisting that Harsha is nowhere called Harshavardhana; the name of the king occurs many times in the Harsha Charita but invariably as Harsha. In the plays attributed to Harsha himself. The same feature is noticeable. In the Chalukya, Gurjara and the later Gupta records. The name ending Vardhana is conspicuous by its absence in the name of Harsha.

In the copper plate inscriptions of Harsha himself the name occurs thrice and every time it is Harsha. Quite significantly, the king signs his name on royal records as Harsha.

According to S.N. Mishra the name ending Vardhana was Indo-Iranian in original and was related with the pastoral culture of which Thanesar was the center; therefore, when Harsha become the master of Kanauj region, which was predominantly urban in character, he deleted the name-ending Vardhana. But as pointed out by S.R. Goyal the suggestion has nothing to command itself. It is like saying that Sita, the heroine of the Ramayana, whose name was related with pastoral culture (Sita-a furrow) changed it when she became closely associated with urban culture. It is hardly conceivable that Harsha, or for that matter any other person of his age, thought out about their names in this manner. They could have had no idea that the name ending vardhana was of Indo-Iranian origin and had pastoral association. In that age Vardhana ending names were quite common in India and the world vardhana, as a part of name only signified increase (e.g. yasovardhana meant increase of fame).

Further the assertion of Mishra that Harsha has not been mentioned as Harshavardhana anywhere in the source of his period is not correct. His
sonepat seal calls him Harshavardhana. Similarly, Yuan Chwang mentions him as Ho-li-sha-fa-t an-na (Ho-li sha=Harsha and fa-t an na=vardhana) and Beal explains it by its chinese equivalent HI-tsang (=Increase of Jay).

The title of the Harsha was Siladitya Youn chwang usually calls him Siladityaraja. His silver coins also bear the title siladitya. Bana uses the adjective Devanampriya for him. But as Dadhicha has also been addressed as Devanpriya, it could not have been a title of Harsha.

SECTION II

4. The conflicting views on the empire building of Harsha:

The empire building of Harsha is a critical and is very controversial. In the beginning studies historians generally believed that his empire included almost whole of North India. When the study of Indian history was in its infancy, and people were not critical of the meagre contemporary data available on ancient Indian history, scholars readily accepted in vague statements of Yuan Chwang and Bana regarding the building of Harsh’s empire and also his mention as Saka lottarapathesvara, and pictures him as a great monarch and the last great empire builder of Hindu India. According to Smith in later years of his reign Harsha, ruled over the whole of the basin Ganges (including Nepal) from the Himalaya to the Narmada. His hold over Malwa, Gujarat and sourashtra “was undisputed”, and “even the king of distant Assam(Kamarupa) in the east obeyed the orders of his suzerain (Harsha) whose son-in-law. The king of Valabhi in the extreme west attended in the imperial train. Smith was supported by Panikkar and Ettinghausan.

Dr. R.K. Mookerji took a cautious stand on this question and opined that Harsha’s sphere of authority was of course, “Less extensive than the sphere of influence or suzerinty.” He was conscious of the difference in his
treatment between sphere of influence saying that in the records of the
times, direct rule is sometimes confused with the power and authority
indirectly exercised. He ends his survey of Harsha’s empire with a
classification that “It was undoubtedly enough larger than that of any other
individual state of the times. in Northern India, that, “It comprised
practically the whole of the united provinces present UP. and Uttaranchal)
a larger part of Bihar and Bengal (with the exception of only karnasuvarna)
orissa and such parts of the Punjab, Rajputana central and western India,
for which Yuan Chwang does not mention and other rulers6 and that
“Harsha achieved the proud position of being the paramount sovereign of
the whole of Northern India” He tried to find support for this view from
references to Harsha in south Indian inscriptions as “ The lord of
Uttarapatha “He accepted this as Harsha’s estimate in the public opinion
of that time. According to vaidya also Harsh’a empire, included probably
the whole of Northern India exclusive of sind the Punjab and Kashmir
over which he could establish only nominal suzerainty.7

N.R. Roy also opined that Harsha’s political supremacy extended
over almost whole of Northern India up to Jalandhar in north-west and
touched the Brahmaputra valley in the east. In the south it extended from
the Kingdom of Valabhi to Gajam district in Orissa8 The view that Harsha
was the lord of almost whole of North India is held even now by several
scholars. e.g. After his survey of the conquests of Harsha. B.N. Sharma
concludes that “I find that Harsha was certainly the paramount ruler of
the entire north who ruled over the greatest empire of his times. His empire
included the territories of Kashmir and Nepal in North and it touched the
Narmada as its Southern border in the Northwest. It touched major portions
of Punjab and Sindh and in west it touched. The Bharoach coast and the
Arabian sea. In North-east his suzerainty was acknowledged as far as the
Brahmaputra Valley and in the east the empire including Bengal. In the
South East the whole of Orrisa was within the limits of his domain and it
touched the Bay of Bengal. And thus his claim to the states of an emperor
having sway over the entire Northern India appears well -founded.9

D.Devahuti whose works on Harsha appeared with that of Sharma
in 1970, is not so liberal in her estimate of the extent of the empire of
Harsha, but she also believes that in it were included the regions of the
east of the Indus and the Satluj to the north of Narmada, to the south of
the Himalayas and that it also comprised Bengal and Orrisa, Kamarupa,
Kashmir Gujarat and Malwa were included within the sphere of his
influence the degree of which varied in different regions.10

Here it may be recalled that N.R.Ray and some other Scholars
believe that Harsha also carried his victorious arms to the far South.

The view that Harsha ruled over almost whole of north India was
probably first opposed by R.C.Majumdar. As early as 192311 he opined that
Harsha was the master of a much smaller empire which included only U.P.,
Portions of eastern Punjab and Magadha. According to this view, Harsha's
domains were bounded by the Himalayas, the western Punjab, Rajputna,
Central India and Bengal.12. As regards Orrisa he, at that time, held that
Harsha no doubt proceeded as far as Kongoda or Ganjam district, but that
doesnot mean that he conquered it permanently “Here Majumdar quoted
smith approvingly who also did not include Kongoda in the empire of
Harsha13 In the classical Age, However, he has included orissa in the empire
of Harsha14

R.S.Tripathi dealt with this problem at great length in his History
of Kanauj. In this work he advises that “It is high time to give up all
exaggerated notions of Harsha's has sovereignty or political J urisdiction
extending up to Kashmir and Sindh, Gujarat and even the far south Kamarupa (Assam) and Nepal. The view of Dr. B.N. Sharma is that Harsha was certainly the paramount ruler of the entire North who ruled over the greatest empire of his times. His empire included the territories of Kashmir and Nepal in the North and it touched the Narmada as its southern border. In the North west, it include major portions of the Punjab and Sindh and in the west it touched the Bharoach posts and the Arabian sea. In the North east, his suzerainty was acknowledged as far as the Brahmaputra valley and in the east the empire included Bengal in the South East, the whole of Orissa was within the limits of his domain and it touched the Bay of Bengal Harshas claim to the status of an emperor having sway over the entire Northern India appears well founded.

Empire of Harsha in his view consisted of “Portions of Eastern Punjab, almost the whole of the present United provinces (U.P. excepting Mathura and Maltipura) Bihar, Bengal and Orissa including Kangodha or the Ganjan region. Chatterjee also holds a similar view but adds that Harsha had his sway over valabhi, eastern Malwa, western Malwa and Sindh also.

2. Conclusion:

Feudal Nature of polity makes the Determination of the Harsha’s Empire Building:

Now we are in a position to determine the empire Building of Harsha and the Sphere of his influence by taking together the testimony of Yuan Chwang and other sources. First of all let us recomphasise that we cannot proceed with the assumption that we should regard Harsha as the ruler of only those countries which are specifically mentioned by yuan chwang as under his suzerainty of the description of Yuan chwang is taken literally.
one must conclude, as R.C. Majumdar has pointed out, “that Harshvardhana was merely the king of Kanauj”. For the Chinese Pilgrim does not name even one kingdom accept Kanauj as subject to the Pushyabhuti authority But such a conclusion will use against the known facts of Harsha’s conquests as Known from inscriptions and Yuan Chwang himself.

According to R.S. Tripathi therefore it may be assumed that those territories of North India were included within empire of Kanauj about the Govts of which Yuan Chwang maintains silence. But this line of approach also creates difficulties for Yuan Chwang mentions the kings of Mathura (Mu-to-10) and Matipura (Mo-ti-pu-10) also who if one follows the reasoning of Tripathi, must be placed beyond the sphere of Harsha’s influence. “But that is impossible how could Harsha the ruler of thanesar and Kanauj, who carried his victories arms in Orissa and Gujarat leave Mathura and Matipura both situated in UP between kanauj and thanesar, as separate independent entities”?

According to S.R. Goyal, Therefore the testimony of yuan chwang should not be analysed in this fashion. It must be kept in mind that he was not writing a political gazetteer. It must be realized that about various states he mentions only those facts which he thought were interesting of significant. But he has certainly not followed a set formula further it, must be remembered that in that age of feudal polity in which an emperor had his subordinate kings who in turn had their own feudatories a feudatory of the emperor could be more important than an independent king. Therefore Yuan Chwang could mention a feudatory king and omit to mention a minor ruler of an independent state. We should therefore, determine the nature of Harsha’s relations with any particular state by taking into consideration all the known facts about it.
3. Summary of Harsha’s Relations with various states of His Times:

Form the point of view the states of the age of Harsha may be divided into the following categories.

a) Those kingdoms about the rulers or administration of which Yuan Chwang is silent or we know from the other sources that they were included in Harsha’s empire. They were Thanesar, Srughna, Brahamapura, Govisana, Ahichchhatra, Virasana, Saniasa, Kanauj, Ayodhya, Daundiakheda, Prayaga, Kausambi, Visok, Sarasvati, Ramagrama, Kusnagera, Varanasi, Vrji, Magadha, Hiranayaparvata, Champa, Kajangala, Orissa, and Ganjam. Among these may also be included Chinapati, Ssatadur and Kuluta, though there remains some element of doubt about their being under the suzerainty of Harsha. Many of the kingdoms of this category were conquered by Harsha quite late in his life.

b) Jalandhara, Mathura and Matipura, Whose kings have been mentioned by Yuan Chwang, may have been under Harsha’s suzerainty.

c) Suvarnagotra and Kapilavastu may have been independent, but it is more probable that they were under Harsha’s control.

d) Pundravardhana, Samata, Karnasuvarna and Tamralipit were conquered jointly by Harsha and Bhaskar from Sasanka whether they were occupied by Bahaskara or Harsha is not definitely known probably the regions east of Ganga were occupied by Bhaskara.

e) Ujjain: Mo-la-Po, Chih-Chi-To and Mahesvarapura, whose rulers are mentioned, might have been under some sort of Harsha’s influence. It is only then that Harsha’s war with Pulakesin-II on the Banks of Narmada and Bana’s statement that Harsha’s commands were obeyed
in the Vindhya region, may become explicable even then Bana's statement cannot be regarded as reflecting the situation prevailing in 606 A.D.

f) Surrounded as it was by Malwa, Gujarat, Sindh, Punjab and Kanauj, Rajasthan, at least parts of it, must have been under some sort of influence of Harsha. The prevalence of Harsha era in Rajasthan gives additional weight to this view.21

Thus, we can include in the empire of Harsha, Only Punjab (Of the Indian Union), Haryana and U.P. The Kingdoms of Jalandhar, Matipura and Mathura probably enjoyed more autonomy that other regions. Suvarnagotra and Kapilavastu were also probably only under his nominal suzerainty.

### Genealogical Table

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<th>Pūshyabhūti of Thanacak</th>
<th>Pushyabhūti</th>
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<tr>
<td>Maharaja Naravardhana = Vajrindivi</td>
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<td>Maharaja Rajya Vardhana (I) = Aparodevi</td>
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<td>Maharaja Adityavardhana = Mahasenaguptadevi</td>
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<th>Paramabhaktaraka Maharajadhiraaja</th>
<th>Rajyavi - Grahavanman Mahakali</th>
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<tr>
<td>Rajyavardhana (II) = Harsharaja</td>
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<tr>
<td>Daughter = Dhruvasena (II) Baladitya</td>
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<td>(Dhruvabhutta) of valabhi</td>
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Foot Notes [SECTION-1]

2. HMHI, I, pp. 42-43 (History of Medieval India Vol. by C.V. Vaidya)
3. H.C. P. 132.
8. S.N. Mishra, in a paper entitled Vardhana- The name Ending; A Semantic study, read in a Seminar held in 1983 in the department of Ancient History, culture and Archaeology, University of Gorakhpur.
10. For example, the rulers of Dasapura are known to have borne the name Drapavarhana, Jayavardhana, Ajitavardhana, Vibhishan-vardhana, Adityavardhana, Rashtravardhana and Dravyavardhana, a Chalukya prince, was known, as Vishnuvardhana and a Kashmir king had name Durlabhavardhana.
13. Incidentally it shows that by that time the word Devanampriya had not acquired the meaning of ‘fool’ which it did in later ages.

[SECTION-2]

2. Ibid.
3. Shri Harsha of Kanauj, p. 22.


6. Ibid, p.43.

7. HMHI, I, p.11.

8. IHQ, 1927, pp 769-93.


10. D.Devahuti,op.cit., Ch 4 and the map given at the end of her work.

11. J BORS, IX, pts. III and IV, reprinted in Readings in political History of India ed. by S.P. Gupta, Delhi, 1976, pp. 127-37/ 

12. Ibid; p.133.

13. Ibid; p.129.

14. CA. p. 112.

15. HK, P. 119.


18. Harsha and His Times, P.236.


20. R.S. Tripathi HK,.p. 115.

21. Sircar, D.C., The Guhilas of Kiskindha, Calcutta, 1965, P. 47 Sircar has prepared a list of sixteen inscriptions the dates of which may be referred to the Harsha era(excluding the Chatters of Harsha himself) of them as many as nine belong to Rajasthan.

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   - Geography of Ancient and Medieval India, Delhi 1960.
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INTRODUCTION

Soccer is most popular sports throughout the world (Wong & Hong 2005). According to Borqhuis et al., (2001) stated that decreased on core stability resulted in higher occurrence of lower extremities injuries and low back pain. The result of his study suggested that core muscles play an important role for greater balancing in the movement for soccer players.

Core stability and Core strength have been seen important aspect of preventing back pain since the late 1980’s and 1990. Core stability training have common element of training programme in competitive athletes. After review of the articles authors suggested that core stability is positively beneficial for injury prevention, rehabilitation of injuries and performance enhancement of sports (Jhon Hill et al., 2011).
Core includes the muscles of the trunk and vertebrae. The trunk or core provides an anatomical stable base for movement of distal segments. The ability to control the pelvis and legs resulting in optimum force and motion to the terminal segments (Kibler et al., 2006). According to the Veziney & Kozey (2000) suggested that variety of exercise can activate core muscles, which can be beneficial in developing core stability. Anderson & Behm (2004). Stated that training on unstable surface more beneficial when compare to same exercise under stable condition for core muscles.

Statement of the problem

The purpose of the study was to investigate the effect of core exercise training programme on muscular endurance among male soccer players.

Hypothesis

Based on the empirical observation it was hypothesis that there would be a significant improvement on muscular endurance due to the influence of core exercise training programme for twelve weeks when compared with control group.

Methodology

To achieve the purpose of study, thirty inter collegiate football players were selected at random from in an around the Guntur district of Andhra Pradesh and their age ranged between 18 to 25 years. The selected subjects were divided into two group namely experimental group [EG] and control group [CG]. Experimental group [EG] underwent core exercise training programme and Control group [CG] they did not participated in any of the training programme other than their regular activities. Pre-test and post-test data were collected before and after the training programme respectively. To measure the muscular endurance bent knee sit up test was used.
Result and Discussion

The collected raw data of pre and post-test on muscular endurance have been examined by descriptive statistic such as mean and standard deviation in order to know the data distribution. T-test was done for finding the significant of pre-test and post-test mean differences of the group. Analysis of Covariance (ANCOVA) was also done to find out the significance of adjusted post-test mean differences between experimental group [EG] and control group [CG]. In all these statistical test, level of significant was chosen at 1% and 5%.

<table>
<thead>
<tr>
<th>Group</th>
<th>Pre-test Mean</th>
<th>S.D</th>
<th>Post-test Mean</th>
<th>S.D</th>
</tr>
</thead>
<tbody>
<tr>
<td>EG</td>
<td>25.00</td>
<td>4.30</td>
<td>53.00</td>
<td>2.95</td>
</tr>
<tr>
<td>CG</td>
<td>25.27</td>
<td>4.31</td>
<td>24.60</td>
<td>3.15</td>
</tr>
</tbody>
</table>

Table -I: Mean and Standard deviation of pre-test and post-test on Muscular endurance of experimental group and Control group.

From the Table -I it has observed that the mean of pre-test muscular endurance of experimental group is 25.00 with standard deviation of ± 4.30 and that of control group is 25.27 with standard deviation of 4.31. The mean of post-test muscular endurance of experimental group is 53.00 with standard deviation of 2.95 and that of control group is 24.60 with standard deviation of 3.15.

To examine whether any statistically significant pre-test to post-test mean differences of muscular endurance in experimental group and control group, paired t-test was carried out. The results are shown the Table-II.
From the Table-II it has observed that the mean difference between pre-test and post-test of muscular endurance on experimental group [EG] is 28.00 with t-value of 28.54 which is significant (P<0.01). For control group [CG] the mean difference is 0.67 with t value of 1.43 which is not significant (P=0.17).

The mean difference between pre-test and post-test muscular endurance of experimental group and control group are present in Figure-1

![Figure-1: The mean differences between pre-test and post-test Muscular endurance of experimental group and Control groups.](image)

<table>
<thead>
<tr>
<th>Test</th>
<th>EG</th>
<th>CG</th>
<th>Sources of Variance</th>
<th>Sum of Square</th>
<th>df</th>
<th>Mean Square</th>
<th>F-Value</th>
<th>P-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test</td>
<td>25.00</td>
<td>25.26</td>
<td>B</td>
<td>0.533</td>
<td>1</td>
<td>0.533</td>
<td>0.029</td>
<td>0.807</td>
</tr>
<tr>
<td>Mean</td>
<td>4.30</td>
<td>4.31</td>
<td>W</td>
<td>522.94</td>
<td>98</td>
<td>18.60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post-test</td>
<td>53.00</td>
<td>24.60</td>
<td>B</td>
<td>6049.20</td>
<td>1</td>
<td>6049.20</td>
<td>647.68</td>
<td>0.000**</td>
</tr>
<tr>
<td>Mean</td>
<td>2.99</td>
<td>3.15</td>
<td>W</td>
<td>261.69</td>
<td>29</td>
<td>9.44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjusted</td>
<td>53.08</td>
<td>24.52</td>
<td>H</td>
<td>6101.45</td>
<td>1</td>
<td>6101.45</td>
<td>189.70</td>
<td>0.000***</td>
</tr>
<tr>
<td>Post-test</td>
<td>53.08</td>
<td>24.52</td>
<td>W</td>
<td>124.13</td>
<td>27</td>
<td>4.59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>2.99</td>
<td>3.15</td>
<td>W</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Significant at 0.01 level (P<0.01)

Table-III: Analysis of Covariance for muscular endurance on pre-test, post-test and adjusted post test of experimental group and control group.
From the Table-III it has observed that the calculated F-ratio in the adjusted post-test is 132.7 which is significant at 0.01 level (P<0.01). The adjusted post-test mean for experimental group and control group are 53.06 and 24.53. The pre-test, Post-test and adjusted post-test mean of muscular endurance are presented in the Figure-2

![Graphical illustration of pre-test, post-test and adjusted post-test of experimental group and Control group on muscular endurance (In numbers).](image)

**Discussion on hypothesis**

In the hypothesis it was stated that there would be a significant improvement in muscular endurance after the twelve weeks of training programme as compared with control group. The result of the study shows that there was a significant improvement in muscular endurance when compared with control group. Hence the research hypothesis is accepted and null hypothesis rejected.

**Discussion and finding**

When muscular endurance was analyzed, it was found that the experimental group made a significant improvement (P<0.01) with a twelve weeks of core exercise training programme with a mean differences of 28.00 between pre-test and post-test values, while the control group did not showed any improvement (P=0.17). This result is in agreement with the finding of Robert Stanton et al., (2004), Betul Sekendiz et al., (2007), Faigenbaum et al., (1999) and Hum Kinet.J (2013).
Conclusion

The result of the study was concluded that the impact of core exercise training programme made a significant improvement in muscular endurance.

References


MICRO FINANCE AND SOCIAL RESPONSIBILITY

Anand Kumar
Junior Research Fellow in Economics
House no.29 / 2 First Floor
Near Avatar Park, Indra Vikas Colony
New Delhi

INTRODUCTION

Society plays a vital role in life support. It is a group of people who care each other. It is just like a family not only in a smaller term but also consider in global. A family can be happy when it’s all member will be happy. So, today the global world just likes a society, in which different types of family act as like component. It is true that there are differences in families and its members due to their own ability or natures, there are many problems arise among because of differences of ability or natures. It is important to that people who are able; should be responsible for protect and improve the condition of deprived class for a better and balanced global society. For ensuring of this balance, the concept of microfinance is becomes important. Although, this concept is not new for the world, but the way of practices has changed after introducing by Mohammad Yunus’s Grameen bank in Bangladesh in 1980s.

CONCEPT

The concept of social responsibility takes these three sustainable development categories (environment, economy, and community, which all are interlinked) to the next level: “being ‘socially responsible’ means that people and organizations must behave ethically and with sensitivity toward social, cultural, economic and environmental issues”. It does not just involve present day actions and their effects on the environment, but also includes respect for the human rights of all societies irrespective of their origin,
gender, race, or working class. It is a concept that applies to all organizations and not just businesses. ISO 26000 is the first international consensus agreement on the definition of social responsibility. It is defined by the ISO 26000 Draft International Standard as the responsibility of an organization for the impacts of its decisions and activities on society and the environment, through transparent and ethical behaviour that contributes to sustainable development, including health and the welfare of society; takes into account the expectations of stakeholders; is in compliance with applicable law and consistent with international norms of behaviour; and is integrated throughout the organization and practiced in its relationships.

Table 1: Subject and Principles of Social Responsibility

<table>
<thead>
<tr>
<th>seven core SR subjects</th>
<th>seven principles of SR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organizational Governance</td>
<td>Accountability</td>
</tr>
<tr>
<td>Human Rights</td>
<td>Transparency</td>
</tr>
<tr>
<td>Labour Practices</td>
<td>Ethical behaviour</td>
</tr>
<tr>
<td>the Environment</td>
<td>Respect for stakeholder interests</td>
</tr>
<tr>
<td>Fair Operating Practices</td>
<td>Respect for the rule of law</td>
</tr>
<tr>
<td>Consumer issues</td>
<td>Respect for international norms of behaviour</td>
</tr>
<tr>
<td>Community involvement &amp; development</td>
<td>Respect for human rights</td>
</tr>
</tbody>
</table>

"Socio-economic transformation" defines a measurable, sustainable and significant growth in the economic and social spheres depicted through a change in economic capacity (income, employment, expenditure and savings) and social development (education, health, capacity building, personal dignity, freedom of association, personal safety and freedom from fear of physical harm, and the extent of participation in civil society etc.)
new technologies, changes in laws, changes in the physical environment and ecological changes. The concept of socio-economic transformation is closely related with availability of finance at grassroots level, thus the need of financial inclusion has become paramount. One of such financial interventions in global scenario, which has earned much accolade, is micro finance. It is defined as financial and non-financial micro-services (loans, savings, insurance, transfer services, etc.) targeted at low income clients comprises a major intervention for financial inclusion and socio-economic transformation of the underprivileged. Large-scale and wide-scale microfinance intervention through SHGs can vividly transform and empower the underprivileged, particularly in rural areas. The components of social responsibility are economic (profit, efficiencies), Ethical (society’s values and norms), Legal (law and the government), Philanthropic (charitable donations, fundraising, encouraging the staff to volunteer or adopting special projects, education, commitment to the society’s quality of life).

BACKGROUND

The concept of modern microfinance started from Bangladesh. In Bangladesh, Professor Muhammad Yunus addressed the banking problem faced by the poor through a programme of action-research. Eventually, through the support of donors, the Grameen Bank was founded in 1983 and now serves more than 4 million borrowers. The initial success of Grameen Bank also stimulated the establishment of several other giant Microfinance institutions like BRAC, ASA, Proshika, etc.

Through the 1980s, the policy of targeted, subsidized rural credit came under a slow but increasing attack as evidence mounted of the disappointing performance of directed credit programs, especially poor loan
recovery, high administrative costs, agricultural development bank insolvency, and accrual of a disproportionate share of the benefits of subsidized credit to larger farmers. The basic tenets underlying the traditional directed credit approach were debunked and supplanted by a new school of thought called the “financial systems approach”, which viewed credit not as a productive input necessary for agricultural development but as just one type of financial service that should be freely priced to guarantee its permanent supply and eliminate rationing. The financial systems school held that the emphasis on interest rate ceilings and credit subsidies retarded the development of financial intermediaries, discouraged intermediation between savers and investors, and benefited larger scale producers more than small scale, low-income producers.

The beginning of the microfinance movement in India could be traced to the self-help group (SHG) - bank linkage programme (SBLP) started as a pilot project in 1992 by National Bank for Agricultural and Rural Development (NABARD). This programme not only proved to be very successful, but has also emerged as the most popular model of microfinance in India. Other approaches like microfinance institutions (MFIs) also emerged subsequently in the country. The Indian microfinance sector is a museum of several approaches found across the world. Indian microfinance has lapped up the Grameen blueprint; it has replicated some aspects of the Indonesian and the Bolivian model.
ROLE OF MICRO FINANCE IN SOCIAL DEVELOPMENT

The crucial role of microfinance is the extension of access to credit to uncollateralized poor borrowers which cannot obtain loans from the traditional banking system. It is well known in fact that credit is available only to those which can provide collateral of equal or larger amount than the demanded loan. Taking the words of what has to be considered the founder of Microfinance, Mohammad Yunus, saying that the poor cannot get access to credit is like saying that those who have not wings, such as human beings, are unable to flight. Quite to the opposite, to remain in the metaphor, microfinance is the airplane which allows the poor to access
credit markets. The diffusion and coverage of microfinance of the world poor is impressive and growing. In this perspective microfinance is realizing part of the fundamental mission of financial system (matching those with productive ideas and those with the financial resources needed to operate them) which traditional banks were not able to realize. By helping each individual to realize its productive potential (and to invest in education of the new generation) microfinance is today playing an important role in the promotion of equal opportunities. The key determinants of success have generally been identified in i) dynamic incentives of small progressive loans, ii) group lending schemes (SHGs with or without joint liability and iii) microfinance institutions' ability to monitor borrowers.

Different levels of “peer pressure” and “social capital” which fix the amount of social sanctions and the level of deterrence for borrowers violating their debt obligations. The importance of access to microfinance in achieving the Millennium Development Goals (MDGs). The MDGs are globally-adopted targets for reducing extreme poverty by 2015. They address income poverty, hunger, and disease; lack of education, infrastructure and shelter; and gender exclusion and environmental degradation. While the MDGs do not formally set targets for financial sector access, low-income countries need microfinance to achieve the MDGs. Microfinance underpins the achievement of many MDGs and plays a key role in many MDG strategies. Microfinance fosters financially self-sufficient domestic private sectors and creates wealth for low-income people.

The Role of Microfinance in Reducing Poverty, engage the Informal Economy, (Grow Domestic Deposits: Mobilize Micro-saving Cost effective, secure and accessible micro savings), active role in improving economic and equality, local private sector development, Improve Slum Conditions, Develop Rural Areas and Invest in Food Output, Improve Health Services
MICROFINANCE INSTITUTIONS AND SOCIAL RESPONSIBILITY

Social awareness is a necessary pre-requisite for socially responsible corporate behaviour. Social responsibility requires an adaptation of the MFI corporate culture to their cultural and socio-economic context, an adequate human resource policy, credit guarantees adapted to the local conditions, and balanced relationships between staff and clients (in particular in MFIs where there are elected clients who participate in decision making). In this way microfinance institutions, financed by the voluntary bottom-up action of the civil society, have the opportunity to lower loan rates thereby extending their outreach to the poorest.

The social objectives of an MFI may include:

- Serving an increasing number of the poor (and people excluded from financial and other services) sustainably, and expanding and deepening outreach to poorer people;
- Improving the quality and appropriateness of financial services available to the target clients through a systematic assessment of their specific needs;
- Delivering such services in a cost-effective way that offers low fees and fair interest rates on loans and deposits;
- Creating benefits for the clients of microfinance, their families, and communities, that relate to social capital and social links, assets, reduction in vulnerability, employment creation, income, access to services, and fulfillment of basic needs;
- Improving the social responsibility of the MFI towards its employees, its clients, and the community it serves; and
• Monitoring and acting upon unintended negative side-effects of microfinance, such as over-indebtedness and multiple loan.

Improving an MFI’s impact on the environment or the community

ISSUES AND CHALLENGES

Microfinance is going through a critical phase. Most microfinance institutions (MFIs) face the challenge of institutionalization and achieving sustainability. The sustainability of an MFI demands not only financial viability and the ability to adapt to existing legal frameworks, it also requires a clear strategic vision and an organization that is transparent, efficient and accepted by all the stakeholders involved. It is designed to address issues such as illiteracy, gender inequality, and social exclusion. However, as microfinance moved from isolated experiments to becoming a full-fledged field, an influential current of thought leaders made it clear that for microfinance to reach scale and be financially sustainable, it had to move away from trying to solve nonfinancial social ills (illiteracy, health, and domestic violence).

The major issues and challenges related to microfinance and social responsibility are as follows:

• Rise in profit-seeking MFI promoters;
• Progressive marginalization of poor microfinance clients;
• Increasing influence of investor interests in the governance and monitoring of transformed MFIs;
• Concern among stakeholders that unbridled growth and over-lending may land the industry in a delinquency crisis;
• MFI experience of client indifference and non-cooperation.
Concerted efforts are needed to retain the social mission in microfinance. There is a need to go beyond techniques and tools that ensure patronage of investors, but do not always signal real development outcomes. MFIs need to clarify and endorse their responsibility towards the communities whose future they are trying to shape in order to achieve these outcomes.

Emerging future Challenges and Policy issues: such issues are: providing varietal savings avenues to the mf beneficiaries, and mobilization of such savings by MFIs, creating regulatory framework for MFIs, provision of finance to MFIs as a regular channel of finance/refinance, reduction in cost of resources/management resulting in lending rates for mf beneficiaries, safety and precautions for MFIs entering into new financial services like micro leasing, insurance, housing, medical services etc.,

Studies conducted in India, Kenya and the Philippines found that the average annual return on investments by microbusinesses ranged from 117% to 847%, according to the United Nations. “So now we are seeing more for-profit institutions moving in,” says Weigelt. In many cases, MFIs are partnering with large financial corporations to expand the services they can offer clients, such as savings accounts and insurance.

SUGGESTION AND CONCLUSION

There is need for Appropriate Supervision of MFIs such as assess the performance of the portfolio as a whole, Monitor “trigger” indicators as an early warning system, examine the validity of the computerized portfolio management system, Compare the operating methods applied by field and administrative personnel in practice to the operating policies described in the institution’s operating manuals, Conduct spot checks on samples of the borrowers, Adopt conservative risk-weighting and...
provisioning policies, MFIs pay for the supervision services loan classification and provision guidelines should be based on simple, particularly local business leaders, shareholders, transparency, arms-length transactions, honest transfer pricing and operational independence of MFIs, internal and external audits, flexible definitions for loan security, not require significant documentation for microloans, New products and services must be well tested before implemented on a broad scale, safeguard public interest.

There is some definition of the term “microfinance” is needed to distinguish it from commercial or consumer finance. Such definitions are usually based on lending activity, and may include items such as loan size limits, microentrepreneurs as borrowers, and credit decisions. Second, some regulations may need to be changed for microfinance portfolios such as;

- Capital adequacy ratios
- Minimal capital requirements
- Limits on unsecured lending
- Provisioning a high percentage of unsecured lending:
- Full registration of collateral costs
- Requirements for branches
- Requirements for branches
- Standard loan documentation requirements
- Interest rate caps

There are also important thing is client protection for ensuring social responsibility. So there is need to follow the six principles related to this:
• Avoidance of Over-Indebtedness
• Transparent and Reasonable Pricing.
• Appropriate Collections Practices.
• Ethical staff behaviour
• Mechanisms for Redress of Grievances.
• Privacy of Client Data.

Thus we can say that Microfinance is an important tool for ensuring balance in global society. Microfinance has come a long way despite doubts expressed and criticism launched about its viability, impact, and poverty fighting capacity. The task of building a poverty-free world is yet to be finished. There are still over 1.2 billion people living in extreme poverty on this planet. They are not living in one country or region but spread all over the world. Considerable work and continuous efforts are needed to diversify the source of funding for microfinance, to attract more foreign investments for well established MFIs, to use all the possible channels to serve more rural and urban poor, to develop its staff as more productive and professional, and to make it more poverty-focused and profitable. As the number of microfinance programs is growing, it is expected that they will remain competitive and innovative in serving the underserved and unserved throughout the world. Macroeconomic stability, liberalized interest rates, viable alternatives to subsidized credit schemes, savings mobilization, opportunities for institutionalization, and participation of domestic and foreign investments are some of the issues that deserve government attention.

Given the goals set by the UN through its Millennium Development Goals and the Microcredit Summit Campaign’s new goals for 2015, this commitment to end poverty is an historic opportunity for all to make a breakthrough in poverty alleviation. If an effective roadmap is put together
to incorporate poverty reduction strategies through microfinance, and if all the actors in the society join hands—practitioners, governments, donors, banks, corporations, NGOs, foundations, wholesale funds, networks, civil society and others—then there is no reason why the goals should not be achieved. With the UN’s 2015 target to free people from extreme poverty and multiple deprivations—known as the millennium development goals (MDGs)—fast approaching, the roundtable went on to discuss how best to harness the transition into the MDG’s successor, which are known as sustainable development goals (SDGs), and create a space for microfinance within those goals.

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HUMAN SECURITY AND PEACE BUILDING IN AFRICA: AN INCLUSIVE APPROACH

Anupam Kumar Singh
Research Scholar for M.Phil
Department of African Studies
Faculty of Social Sciences
University of Delhi, Delhi

“We the Peoples of the United Nations, determined to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small...” —United Nations Charter

Introduction

One of the primary roles of the state is to provide peace and security for its citizens both within the nation-state and to ensure their protection against threats from outside (Naidoo, 2000). For every responsible government, human security and peace building concerns should be of utmost priority. Within the framework of global social system, human security has become a contemporary social issue for understanding global dispositions.

Post-colonial Africa has lived through an age of extremes. Since 1960, about 40 wars have resulted in over 10 million deaths and spawned more than 10 million refugees. The discourse and practice of post-Cold War conflict transformation has been dominated by two relatively new and interrelated concepts: Human Security and Peace-building. Issues related to conflicts, peace and security in Africa have generated such a constant international debate in recent decades that other important political, economic or social aspects also taking place in the continent since its independent processes have been marginalized and obscured.

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Concept

As stated in paragraph 143 of the 2005 World Summit Outcome (A/RES/60/1), entitled ‘Human Security’, the Heads of State and Government stressed “the right of all people to live in freedom and dignity, free from poverty and despair”, and recognized that “all individuals, in particular vulnerable people, are entitled to freedom from fear and freedom from want, with an equal opportunity to enjoy all their rights and fully develop their human potential”. Human security aims at ensuring the survival, livelihood and dignity of people in response to current and emerging threats – threats that are widespread and cross cutting. Such threats are not limited to those living in absolute poverty or conflict. Today, people throughout the world, in developing and developed countries alike, live under varied conditions of insecurity. These threats seriously challenge both Governments and people.

Peace-building deals with issues of security within a positivist-rational epistemology. Cultural and identity, ideas, knowledge, and structures within an interpretive “bottom-up” approach to peace-building are crucial for understanding human security of marginalized individuals, groups, and communities. Peace-building with a view to alleviating human insecurity involves transforming the social and political environment that fosters intolerable inequality, engenders historical grievances, and nurtures adversarial interactions.

Objective and Methodology

Africa has traditionally followed an expansive approach to the concept of human security. For example, the draft African Non-Aggression and Common Defence Pact states: “human security means the security of the individual with respect to the satisfaction of the basic needs of life; it
also encompasses the creation of the social, political, economic, military, environmental and cultural conditions necessary for the survival, livelihood, and dignity of the individual, including the protection of fundamental freedoms, the respect for human rights, good governance, access to education, healthcare, and ensuring that each individual has opportunities and choices to fulfil his/her own potential.” Peace-building with a view to alleviating human insecurity involves transforming the social and political environment that fosters intolerable inequality, engenders historical grievances, and nurtures adversarial interactions. This may mean the development of social, political, and economic infrastructures that produce tolerable inequality and/or prevent future violence. So my paper argues with inclusive approach of human security and peace building in African continent. My paper emphasis on various aspect of human security and also provide a vision of peace building in Africa. Methodology is mainly concern about secondary sources and case studies.

**Human Insecurity in Africa**

In the first three decades that followed the end of World War II, most of the world’s battle deaths were in East and Southeast Asia and Oceania. In the 1980s, the Middle East and North Africa was the most violent region; in the 1990s, sub-Saharan Africa. By the middle of the new millennium, Central and South Asia and the Middle East and North Africa had become the world’s deadliest regions. The battle-death toll in sub-Saharan Africa declined in the late 1980s, but in the second half of the 1990s it increased again. This increase meant that sub-Saharan Africa was by far the deadliest region in the world in the 1990s. But in the new millennium there was another radical change as the number of people being killed in state-based conflicts across the region dropped dramatically. While the number of conflicts in sub-Saharan Africa has remained high, the
average number of battle deaths per conflict in the region has declined by 90 percent since 2000.

Sub-Saharan Africa has been by far the most conflict-prone region in the post-Cold War years, with nearly a third of the world's total conflicts. However, over half of the region's battle-death toll has been due to just five conflicts, each of which caused at least 10,000 battle deaths in a calendar year at some stage in the conflict. Two of these wars were civil conflicts in Ethiopia. There was a single international conflict between Ethiopia and Eritrea, and civil wars in Angola and the Republic of Congo (sometimes referred to as "Congo-Brazzaville") that also exceeded 10,000 reported battle deaths in a year. The list of the deadliest cases of organized violence also includes the 1994 Rwandan genocide and the violence in the DRC (sometimes referred to as "Congo-Kinshasa") during the late 1990s and early 2000s, the latter of which has been described as "the world's deadliest conflict since World War II. In these cases, however, the majority of deaths resulted from one-sided attacks against civilians.

Some conflicts are characterized by both persistence and a high intensity of fighting, as in the Democratic Republic of the Congo (DRC), Somalia etc. But many of the persistent civil wars active today are limited both in terms of human and material costs and the amount of territory affected by violence, because rebels often choose to base themselves in remote and inaccessible areas.

According to study, the traditional, state-centric view of armed conflicts no longer accurately captures the forms of organized violence taking place today because non-state actors such as rebels, warlords, and communal groups are playing an increasingly important role. Until recently, however, the only conflicts that were counted in datasets involved states
ghting other states or armed non-state groups. This state-based conception of conflict captured much of the armed violence being waged around the world, but it left out an entire class of conflicts.

In 1995, for example, fighting between two rebel forces in Liberia spilled over into neighbouring Côte d’Ivoire. Throughout the 1990s and 2000s, sporadic fighting between rival ethnic groups erupted in an area joining Ethiopia, Sudan, and Kenya. Of the few non-state conflicts that have spanned two or more countries, most have occurred in sub-Saharan Africa, but some have also occurred in other regions.

The non-state conflict that caused the highest total number of reported battle deaths in the dataset took place in the Democratic Republic of the Congo (DRC). From 1999 to 2003, the Hema and Lendu ethnic groups fought, causing some 6,000 reported battle deaths in total. While the two non-state groups fought one another, the DRC was also involved in a large-scale civil war. Within sub-Saharan Africa, most of the non-state conflicts were concentrated in three sub-regions: the Great Lakes, the Horn of Africa (including Sudan), and West Africa. Somalia, Nigeria, Sudan, and Ethiopia experienced the most non-state conflicts of any countries in the world, while Sudan, the DRC, Somalia, and Nigeria experienced the highest numbers of reported battle deaths. Sudan alone, with less than 1 percent of the world’s population, has experienced nearly a fifth of all reported global battle deaths attributable to non-state conflicts. Many of the conflicts in Sudan were caused or exacerbated by its government’s deliberate strategy of weakening opposition groups by pitting them against one another.

Sub-Saharan Africa accounted for 90 percent of the total number of fatalities from one-sided violence between 1989 and 2009. For example, the global peaks in the death tolls in 1994 and 1996 were due to one-sided
violence campaigns in Rwanda and the DRC, respectively. Campaigns in sub-Saharan Africa were also responsible for the recent global increase in deaths due to one-sided violence between 2008 and 2009. The Lord’s Resistance Army (LRA) and Democratic Forces for the Liberation of Rwanda (FDLR), both active in the DRC, perpetrated the deadliest campaigns of one-sided violence in 2009. Governments in sub-Saharan Africa were responsible for the overwhelming majority 88 percent of deaths in the region. However, as was the case at the global level, this was primarily a result of the staggering death toll in a single case; the Rwandan genocide. If Rwanda is excluded from the analysis, government actors were responsible for just over a third of civilian fatalities.

Death tolls in sub-Saharan Africa as a proportion of the global tolls have been much lower in recent years compared to those in the 1990s. The region suffered 93 percent of the global total fatalities between 1989 and 1999, but less than half the total between 2000 and 2009. The region has also witnessed a decline in the number of campaigns of one-sided violence. Indeed, much of the global decline in campaign numbers since the mid-2000s can be attributed to the decline in sub-Saharan Africa. Although sub-Saharan Africa stands out for having the highest number of campaigns of, and fatalities from, one-sided violence, no region was free of deadly assaults against civilians between 1989 and 2009.

Since the mid 2000s, however, the Middle East and North Africa has seen a downward trend in the number of campaigns. The number has decreased 60 percent from the peak year in 2005, while deaths have declined 65 percent since the peak year in 2007. As a consequence of the so-called Arab Spring, there may well be a considerable increase in both campaign and fatality numbers in 2011. At the time of writing, these data are still being collated. The most active perpetrator in the Middle East and North
Africa was the government of Iraq, which committed one-sided violence against civilians in 11 of the 21 years covered by the data. Its activity spanned two countries, Iraq and Kuwait—though in Kuwait there were only two campaigns, in the context of the Gulf War in the early 1990s. In Iraq, however, the government perpetrated one-sided violence every year between 1991 and 1996, then again in 1999, and then every year from 2005 to 2007.

**Peace-building in Africa**

Peace-building has assumed a significant place on the international agenda since the end of the Cold War. It is particularly important to Africa, where almost half of the 51 UN peacekeeping missions have been deployed in the post-Cold War era. A range of local, regional and global peace-building structures and institutions have been established. These include the Post-Conflict Reconstruction Frameworks of the African Union (AU) of 2006 and the New Partnership for Africa’s Development (NEPAD) of 2005, as well as the UN Peace-building Commission of 2005. The creation of legitimate and appropriate hierarchies, as well as a division of labour among and between peace-building actors and programmes, will help to facilitate effective peace-building.

The security environment is central to all peace-building initiatives. Disarmament, demobilisation and reintegration (DDR) of former combatants and those associated with armed groups is integral to the creation and maintenance of secure frameworks for sustainable post-conflict reconstruction and development. Context-specific DDR strategies that embrace informal reintegration mechanisms are critical. Security sector reform, which usually follows DDR, is often aimed at strengthening the operational capacity of traditional security institutions such as the army.
and police. Unfortunately, democratic security sector governance has often not been a priority in Africa, while many African parliaments lack the capacity to oversee the security sector effectively.

The promotion and protection of human rights are perceived as being important to peace-building efforts, and have become recognised tasks for contemporary UN peacekeeping missions. A human rights approach can promote the establishment of structures and practices to prevent violations of human rights. Such violations can lead to a relapse into conflict. The AU is currently setting up its own human rights architecture alongside the global human rights architecture. The operationalisation of these mechanisms could help to prevent conflict and promote peace-building in Africa. The Hague-based International Criminal Court (ICC) is not a peace-building institution in the strictest terms. Its primary mandate is to ensure that justice is done. Peace may be an incidental positive outcome of its cases, but justice is its explicit mandate. The court can, however, through its actions, unintentionally intensify or prolong conflict in countries, such as occurred in Uganda and Sudan.

Mainstreaming gender into peace-building initiatives is critical to making societies more equitable and just. A gap exists between established normative international frameworks for engendered peace and security such as UN Security Council Resolutions 1325 of 2000 and 1820 of 2008 on Women, Peace and Security; and their implementation. The inclusion of women in peace-building activities could help to unshackle societies from patriarchy and promote a transformative agenda. Such action must also facilitate the addressing of unequal power relations and gender inequality. Women in Africa have “agency”; they cannot and should not be viewed as mere victims. While it is true that they have been subjected to diverse forms of sexual violence, women have also played important roles as peace-
builders in Sierra Leone, Liberia and the Democratic Republic of the Congo (DRC).

The African Development Bank’s (AfDB) state building assistance is important in supporting peace-building efforts in Africa. Its technical and financial assistance could help to facilitate the recovery of countries from conflict and have a direct impact on local populations. The Bank works closely with the AU to implement and manage projects related to NEPAD. Another potential peace-building body, the Pan-African Ministers Conference of Public/Civil Service has recognised the contribution that good political governance and enhanced public administration can make to Africa’s stability and development. The evolving AU and NEPAD post-conflict reconstruction frameworks could also promote endogenous programmes and ownership of peace-building initiatives by African actors. It is important to involve African civil society in these peace-building efforts, though there is some disagreement on how best to do this.

The creation of the UN Peace-building Commission in December 2005 is important for Africa, as the first four (and, as of April 2010, only) cases to have been listed on its agenda – Burundi, Sierra Leone, Guinea-Bissau and the Central African Republic (CAR) are all located on the continent. An array of conceptual, structural and operational constraints, however, threatens the Commission’s potential to implement programmes that could promote durable peace in Africa. The insistence on neo-liberal frameworks for post-conflict reconstruction and development by the Western-dominated World Bank and International Monetary Fund (IMF) could aggravate tensions and increase the potential for a return to conflict.

**Human Security: Challenges and Initiatives**

Essentially, human security is about creating the conditions or conducive environment for individuals, peoples and communities to live
in ‘freedom from want’ and ‘freedom to’. Looking to Africa from this perspective, it becomes clear that the continent is challenged by multiple human security threats more than any other region in the world. The threats to human security are many and varied ranging from military sources of threats such as wars and armed conflicts, criminal violence and terrorism, and on-military dimensions of threats to human security such as poverty, disease (in particular HIV/AIDS), environmental degradation, and natural catastrophes such as flooding, drought, famine and desertification. Sub-Saharan Africa’s population growth rate is still among the highest in the world and this despite AIDS. But the result of the ravages of AIDS is that it is distorting the demographic profile. It has been estimated that by 2020, half of the population in Sub-Saharan Africa will be under the age of fifteen. All of this has devastating consequences on human security and on the conditions of human existence at local, national and regional levels.

Human insecurity is the greatest obstacle to peace and development and the only way to achieve the Millennium Development Goals is a sustained investment and commitment to the promotion of access, protection and empowerment of human security in all its forms in Africa. Africa therefore needs special attention and international commitment to prevent the scourge of human insecurities and underdevelopment. Indeed, the economic growth engendered in the rest of the world by globalisation and by scientific and technological advances is not happening in Africa. Domestic and foreign investments remain problematic in states that are not able to secure a peaceful and stable (political and economical) environment and in which the rule of law is often lacking.

The transformation of the Organization of African Unity (OAU) to the African Union and the adoption of the New Partnership for Africa's
Development (NEPAD) have raised expectations of renewed commitment by African Heads of State to better governance and enhanced human security for the continent. The Human Security Initiative is a one-year project for a core network of seven established African Non-Governmental Organisations to embark upon a process of benchmarking the performance of key African governments in respect of human security issues, measured against the commitments taken at the level at OAU/AU heads of state meetings. If the one-year pilot is successful, the network may seek follow-on funding to continue and/or expand its work.

The west and the broader international community can assist in alleviating human insecurity through efforts in resolving conflicts, addressing health and educational insecurity; promoting good governance, resolving the asymmetry in international trade and helping Africans to protect the environmental. The international community should seek to augment the efforts of the AU and regional organizations in SSA in conflict prevention, management and peacekeeping. Already, the US and the European Union (EU) have been providing financial and logistical assistance to regional organizations. British, French and the US assisted ECOWAS peacekeeping efforts in Liberia, Sierra Leone and recently in Ivory Coast. So, there are many initiatives taken by international organization, government and NGOs which play an important role for ensuring human security in Africa.

**Conclusion and Recommendations:**

Peace-building is fundamentally a political process that seeks to realign relationships and the distribution of power and resources. Peace-building is intimately linked to the creation of human security. A human security perspective is an inclusive one that seeks to determine the
multitude and varied threats faced by different sectors of the society and to respond accordingly. It presupposes a holistic approach that will produce a positive peace, i.e., dealing with structural violence born of inequality. In this perspective, civil society has a central place in peace building both in terms of formulating the problems and finding viable solutions to them. Civil society can perform the function of articulating the broader communities concerns and interests, but they cannot be equated to the community. Sufficient broader community participation must be structured into peace building programs. This is an area that the PBC, government and other international partners must pay more attention to.

Recommendations:

✓ African countries should open the political space to create an environment in which civil society, including those from the conflict-affected areas, can meaningfully and fearlessly contribute to the development of their societies.

✓ African countries must realise that the achievement and maintenance of a positive peace involves a mutually beneficial pact between rulers and ruled, government and civil society. International Community must adequately fund for capacity building initiatives as well as infrastructure development.

✓ Both protection and empowerment of citizens are important aspects of a human security approach and must be foregrounded in peace building activities.

✓ Peace-building is a long term multi-faceted endeavour and planning should reflect this. In particular the relationship between democratization, development and security are important for analyzing the root causes of conflict and for developing appropriate
responses to address the underlying causes of conflict in the peace building phase.

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BIGAMY AND RELIGION

Narmdeshwar
D.S National Law University
Visakhapatnam

Himanshu Pandey
D.S National Law University
Visakhapatnam

1. Section 494: Marrying again during lifetime of husband or wife.

This section makes the offence of bigamy punishable both as regards a person, having a wife living, marrying another, and as regards a wife, having her husband living, remarrying, in any case in which such remarriage would be void by reason of its taking place during the life of such wife or husband. The scope of this section is comprehensive and it is applicable to members of all communities living in India, for instance, Hindus, Christians, Parsis, and Muslim women, except Mohamedan Males, who may marry and have up to four wives at a time according to the Muslim Personal Law. To avoid the hardships in genuine cases, the s. 494 IPC has made three exceptions when bigamy is not punishable, viz.:

a. If a person marries after the first marriage has been declared void by a court;

b. The former spouse has been continuously absent for seven years and has been unheard of by the other party; or

c. A valid divorce has taken place between husband and wife according to the provision of law.

Essential Ingredients of an offence under this section:

To constitute an offence under this section, the following essential ingredients must exist:

a. The accused spouse must have contracted the first valid marriage;
b. The accused spouse must have also contracted a second marriage when the previous valid marriage was subsisting, meaning thereby that there must be, at the time of second ceremony of marriage, a previous valid subsisting marriage.\(^8\)

c. Both marriages must be valid in the sense that the necessary ceremonies, required by personal law, governing the parties, had been duly performed.\(^9\)

In the absence of any of the said ingredients, no offence under this section would be committed, i.e. if the first marriage is null and void there would be no offence of bigamy in contracting a second marriage.\(^10\) In Abdul Gani v. Azizul Haq,\(^11\) the marriage was dissolved by the apostasy of s Mohammedan husband and the woman married during the iddat. It was held that as the second marriage was not a legal marriage, the woman cannot be said to have gone through the form of second marriage, when her legal husband was alive, and, therefore she was not guilty of bigamy under s. 494. In Badal Aurat v. Empress,\(^12\) B, a Mohammedan girl, whose father was dead, was given in marriage by her mother to J some years before she attained puberty. Prior to her attaining puberty, J was sentenced to a term of imprisonment for theft. The marriage with J was never consummated. B then married to P. On being released from jail, J requested B to return to him, but she refused to do so. It was held that she had the option of either ratifying or repudiating the marriage with J on attaining puberty and thus no offence under this section is proved.

**Critical Analysis of this section:**

This section punishes the offence of what is known in English Law as “bigamy”, but the term is clearly inapplicable to the offence here described for, it assumes a second marriage necessarily illegal, but which,
having regards to the customs of the people in the Orient, is not necessarily in the case. The English rule against bigamy is wholly applicable to a non-Christian Asiatic of whatever persuasion.  

**Constitutionality of this section:**

On the face of it s. 494 is not discriminatory since it makes no reference to the religion of either spouse. It would be desirable to remove the misconception that no Muslim can ever be punished under this section prior to the Hindu Marriage Act. A Muslim wife marrying during the subsistence of an earlier marriage can always be punished. So a Muslim husband can also be punished for marrying a fifth wife during the subsistence of the four earlier marriages. That must follow since s. 9 IPC prescribes that words importing the singular number include the plural number and therefore the word wife in sec. 494 must include wives. Again a Muslim who marries under the Special Marriage Act is liable to punishment under sec. 494, if he marries again during the subsistence of the first marriage. Similarly prior to the Hindu Marriage Act, a Hindu wife could always be punished for bigamy. Amongst the Hindus, the marriages of Nairs and others governed by the Marumakkathayam Law of Kerala have been strictly monogamous since the Madras Marumakkathayam Act 1932 which prohibited polygamy. It is therefore incorrect to say that prior to the Hindu Marriage Act; no Hindu could be punished for bigamy even as it is incorrect to say that no Muslim can be punished for bigamy.

**Effect of Conversion:**

Conversion of one of the spouses without the consent of the other, form one religion to another, often causes tremendous domestic upheavals in the lives of the other spouse and children. This is because the personal
laws governing people vary from religion to religion. The problem is particularly when one religion permits polygamy, whereas the other does not.\textsuperscript{16}

Prior to the enactment of the Hindu Marriage Act, a Hindu male was permitted to practice polygamy. However, the Act strictly enforces monogamy. The Christian conception of marriage is also monogamous, where marriage is considered to be the voluntary union for life between the man and woman.\textsuperscript{17} However, Islamic personal law permits a Muslim man to have four wives. The phenomenon of Hindu men converting to Islam only for the purpose of contracting a second marriage, thereby circumventing the strict Hindu law enforcing monogamy, has been the subject of a lot controversy – both in legal circles as also socially.\textsuperscript{18} The attempt of Hindu men to convert to Islam has been generally been nothing but an attempt to legalise a second marriage, which is not only prohibited in Hindu law but is also defined to be a penal offence.\textsuperscript{19}

The question whether a Hindu husband would be guilty of the offence of bigamy under $s$ 494 of IPC, when he originally married under Hindu law and subsequently converts to Islam and marries for a second time came up for consideration before Supreme Court in Sarla Mudgal, President, Kalyani v. Union of India.\textsuperscript{20} This case was actually a batch of four writ petitions filed before the Supreme Court.

Sarla Mudgal was the petitioner in the first writ petition and was the President of “Kalyani”, a registered society which worked for the welfare of women in distress. The second petitioner was Meena Mathur, who was married to Jitender Mathur. They had three children. After 10 years of marriage Jitender Mathur married one Sunita Narula. Both Jitender and Sunita converted themselves to Islam for the purpose of going through the
second marriage. Sunita subsequently changed her name to Fathima. Interestingly, a writ petition had been filed separately by Jitender’s second wife, Sunita @ Fathima, who alleged that her husband after converting to Islam and marrying her reconverted to Hinduism and refused to maintain her and the son she begat through him. Having converted to Islam, she had no protection under her new personal law. There were two other writ petitioners, Geetha Ram and Sushmita Ghosh, who faced similar predicament, wherein their respective husbands converted to Islam and married to other women.

The question before the Supreme Court was, whether by the virtue of the conversion of the respective husbands to Islam, would the second marriage be a valid marriage.21 A further question was as to whether such husbands would be guilty of offence of bigamy under s. 494, IPC? In answering these questions, the Court laid down following principles:

1. If a second marriage is solemnized under a particular personal law, it cannot be dissolved by the application of another personal law, to which one of the spouses converts. One spouse, by changing his/her religious beliefs, cannot forcefully enforce his or her newly acquired personal law on a party to whom it is entirely alien. Such a practice would be opposed to justice, equity and good conscience or even common sense. Where a marriage takes place under the Hindu law, the parties acquire a status and certain rights by the virtue of the marriage under the Hindu law. Such rights cannot be extinguished by the conversion of one of the spouses.

2. There is no automatic dissolution of Hindu Marriage upon the conversion of one of the spouses to another religion. Under s. 13 of Hindu Marriage Act, conversion to another religion is only a ground
for divorce. Thus, the first marriage under the Hindu Marriage Act subsists even after the conversion. It can be dissolved only by a decree of divorce granted under this act.

3. Under s. 11, Hindu Marriage Act, if a person marries again during the lifetime of his or her spouse, then such second marriage is void. As per s. 17, if a marriage is void for reason that the person has married during the lifetime of his or her spouse, then they are punishable under ss. 494 and 495 of IPC for bigamy.

4. So, though strictly speaking, a second marriage cannot be said to be void after a husband has embraced Islam, it would be void qua the first wife, who married him under the Hindu law and which marriage continues to be governed by the Hindu Marriage Act.

5. In cases such as the present, where one spouse remains a Hindu and the other converts to Islam, it is obviously not a case where the parties are Muslims, in order to decide the case under the Muslim personal law. In such cases, the court shall act and decide according to justice, equity and good conscience. Viewed in this manner, the second marriage would be against principles of justice, equity and good conscience. If the second marriage is held to be void, it would attract the provision of s. 494 of IPC.

Interpretation by Supreme Court relates back to the date of the law

The decision in Sarla mudgal v. Union of India holding the second marriage of a Hindu husband after conversion to Islam without having his first marriage dissolved under law, would be invalid, the second marriage would be void in terms of the provision of s 494 and the apostate-husband would be guilty of the offence under s 494, does not lay down any new law.
It cannot be said that the second marriage by a convert male Muslim has been made offence only by judicial pronouncement. The court has only interpreted the existing law which was in force. It is settled principle that the interpretation of a provision of law relates back to the date of the law itself and cannot be prospective form the date of the judgment because concededly the court does not legislate but only give an interpretation to an existing law. It cannot therefore be said that this decision has to be given prospective operation and that the decision cannot be applied to persons who have solemnized marriage in violation of the mandate of law prior to the date of judgment.

**Settled Law on this point**

To summarize the law, when parties to a marriage get married under a particular personal law that marriage will continue to be governed by the personal law under which they got married irrespective of the fact that either of the spouses have converted to another religion. Hence spouses cannot escape liability under this section by resorting to conversion to Islam or any other religion.

2. **Section 495: Same offence with concealment of former marriage from person with whom subsequent marriage is contracted.**

This section provides for a higher punishment for the same offence, which is committed under the preceding s. 494 by reason of an aggravated factor. The authors of the Penal Code have justified the making of the punishment more severe by illustrating the difference made in the case where, in contracting a subsequent marriage is contracted. They observed:
The married man, who, by passing himself off as unmarried, induces a modest woman to become, as she thinks, his wife, but in reality his concubine and the mother of an illegitimate issue, is guilty of one of the most cruel frauds than one can be conceived. Such a man should be punished with exemplary severity.

This offence is aggravated form of bigamy punishable under s. 494, the circumstances of aggravation being the concealment of the fact f the previous marriage to the person with whom the second marriage is contracted. The concealment of any information provided in the last clause of sec 494 is not punishable under this section.

It is not necessary that the concealment should have affected the consent given to the second marriage nor indeed is its operation upon the mind of the other at all material the only point material being that he had concealed the fact of his previous marriage. But his fact could not be lost sight of in awarding punishment.

**Bigamy by deceit – Concealment of the former marriage**

This section punishes for a concealment of the fact of the former marriage only when that marriage offers an impediments to the validity of the subsequent marriage. Consequently, a person belonging to a polygamous race, such as for instance a Mohammedan, would ordinarily be under no obligation to inform the fact of his previous marriage to his subsequent spouse though in such case he may incur other penalty for his non disclosure.27

(Footnotes)

1 See s. 494 of IPC.

3 Hindu Marriage Act 1955, s. 17; State of Bombay v. VarsuBapa AIR 1952 Bom 84.


5 Parsi Marriage and Divorce Act, 1936.


7 Ibid.

8 Padi v. Union of India AIR 1963 Himachal Pradesh 16.


10 Padi v. Union of India (1963) 1 Cr LJ 760.

11 13 Cr LJ 257.

12 (1892) ILR 19 Cal 79.


14 Sec 44 of the Special Marriage Act.


18 Ibid.

19 Ibid.


22 See s. 13 of Hindu Marriage Act.
23 AIR 1995 1531.


JUDICIAL TREND ON INSANITY AS A GROUND OF DEFENCE IN CRIMINAL CASES- AN ANALYSIS

Vikrant S. Yadav
Assistant Professor
Modern Law College
University of Pune, Pune

Origin

Defence of insanity is developed by the Common Law of England in a decision of the House of Lords rendered in the case of R. Vs. Daniel McNaughten. In that case, the House of Lords formulated the famous McNaughten Rules on the basis of the five questions, which had been referred to them with regard to the defence of insanity. The reference came to be made in a case where McNaughten was charged with the murder by shooting of Edward Drummond, who was the Pvt. Secretary of the then Prime Minister of England Sir Robert Peel. The accused McNaughten produced medical evidence to prove that, he was not, at the time of committing the act, in a sound state of mind. He claimed that he was suffering from an insane delusion that the Prime Minister was the only reason for all his problems. He had also claimed that as a result of the insane delusion, he mistook Drummond for the Prime Minister and committed his murder by shooting him. The plea of insanity was accepted and McNaughten was found not guilty, on the ground of insanity. The aforesaid verdict became the subject of debate in the House of Lords.

The decision by the house of lords in above case is known as “the M’Naghten rules.” It lays down following principals as to defence of insanity:

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1. Every man is presumed to be sane, and to possess a sufficient degree of reason to be responsible for his crimes, until the contrary be proved to the satisfaction of the jury.

2. To establish a defense on the ground of insanity, it must be clearly proved that at the time of committing the act, the party accused was labouring under such a defect of reason, from disease of mind, as not to know the nature and quality of the act he was doing, or if he did know it, that he did not know that what he was doing was wrong.

3. as to his knowledge of the wrongfulness of the act, the judges said, “if the accused was conscious that the act was one that he should not be doing and if that act was at the same time contrary to the law of the land, he is punishable.

Insanity in India

Section 84 of the Indian Penal Code provides for defence of insanity for criminal offences as under, Act of a person of unsound mind.—Nothing is an offence which is done by a person who, at the time of doing it, by reason of unsoundness of mind, is incapable of knowing the nature of the act, or that he is doing what is either wrong or contrary to law.

Judicial interpretation

The intention of the legislature while including such a clause is in not clear, yet seems to be by way of abundant caution. The other word must connote moral wrongness, since the words “wrong” and “contrary to law” are mentioned separately and specifically. This was the view of the Nagpur High Court in Baswant Rao Bajirao v. Emperor 3. State of Rajasthan vs. Shera Ram @ Vishnu Dutta 4

State of Rajasthan vs. Shera Ram @ Vishnu Dutta 4
Expression “unsoundness of mind” has not been defined in the Indian Penal Code and it has mainly been treated as equivalent to insanity. But the term insanity carries different meaning in different contexts and describes varying degrees of mental disorder. Every person who is suffering from mental disease is not ipso facto exempted from criminal liability.

The mere fact that the accused is conceited, odd, irascible and his brain is not quite all right, or that the physical and mental ailments from which he suffered had rendered his intellect weak and affected his emotions or indulges in certain unusual acts, or had fits of insanity at short intervals or that he was subject to epileptic fits and there was abnormal behavior or the behavior is queer are not sufficient to attract the application of Section 84 of the Indian Penal Code.”

Sudhakaran v. State of Kerala

The defence of insanity has been well known in the English Legal System for many centuries. In the earlier times, it was usually advanced as a justification for seeking pardon. Over a period of time, it was used as a complete defence to criminal liability in offences involving mens rea. It is also accepted that insanity in medical terms is distinguishable from legal insanity. In most cases, in India, the defence of insanity seems to be pleaded where the offender is said to be suffering from the disease of Schizophrenia.

Burden of Proof

There is a presumption of sanity until the contrary is proved and the same is true in civil as well criminal cases. Presumption of such sanity under Indian criminal law is provided under S. 105, Indian Evidence Act. As held by the Patna High Court in Kamala Singh v. State, the presumption under S. 105 is rebuttable if any fact sufficient to rebut the presumption
has been proved by the defense on a preponderance of probability, and the moment that presumption

Dahyabhai Chhaganbhai Thakkar Vs. State of Gujarat

It is a fundamental principle of criminal jurisprudence that an accused is presumed to be innocent and, therefore, the burden lies on the prosecution to prove the guilt of the accused beyond reasonable doubt. The prosecution, therefore, in a case of homicide shall prove beyond reasonable doubt that the accused caused death with the requisite intention described in Section 299 of the Indian Penal Code. This general burden never shifts and it always rests on the prosecution. But, as Section 84 of the Indian Penal Code provides that nothing is an offence if the accused at the time of doing that act, by reason of unsoundness of mind was incapable of knowing the nature of his act or what he was doing was either wrong or contrary to law. This being an exception, under Section 105 of the Evidence Act the burden of proving the existence of circumstances bringing the case within the said exception lies on the accused; and the court shall presume the absence of such circumstances

Ratan Lal Vs. State of Madhya Pradesh7

"It is now well-settled that the crucial point of time at which unsoundness of mind should be established is the time when the crime is actually committed and the burden of proving this lies on the appellant."

In Lakshmi v. State6, the meaning as to unsoundness of mind was cleared up. It was held that what S.84 lays down is that the accused claiming protection under it should not know an act to be right or wrong, but that the accused should be “incapable” of knowing whether the act done by him is right or wrong. The former is a potentiality, the latter is the result
of it. If the person possesses the former, he cannot be protected in law, whatever might be the result of his potentiality.

In other words what is protected is an inherent or organic capacity, and not a wrong or erroneous belief which might be the result of a perverted potentiality. This case is extremely significant because it lays down authoritatively the meaning of insanity or more specifically "unsoundness mind".

The Lakshmi’s case distinguished and overruled the meaning of insanity laid down in Ashiruddin Ahmed v. King. In that case the defendant sacrificed his five year old son, by slitting his throat, apparently on hearing a divine voice in his dreams commanding him to do so. Later he confessed to his uncle. A case of insanity under 5.84 was made out. The Bench concluded that the defendant obviously did not know the nature of the act being under a delusion and therefore acquitted him.

in Basdev v. State of Pepsu, that evidence of drunkenness which renders the accused incapable of forming the specific intent essential to constitute the crime should be taken into consideration with the other facts proved in order to determine whether or not he had this intent, but evidence which falls short of such incapacity and merely establishes that the mind of the accused was so affected by drink that he more readily gave way to some violent passion does not rebut the presumption that a man intends the natural consequences of his acts. Insanity whether supervening as a result of alcoholic excess or induced by any other cause, furnishes a complete answer to a criminal charge. To prove such a charge, the intention has to be gathered from attending circumstances.

Time for ascertaining state of mind of accused:
Dayabhai Chaganbhai Thakkar v. State of Gujarat\textsuperscript{11}: 

held that the crucial point for ascertaining the state of mind of the accused is the time when the offence was committed. Whether the accused was in such a state of mind as to be entitled to the benefits of S. 84 IPC can only be established from the circumstances which preceded, attended and followed the crime.

In Jai Lal v. Delhi Administration\textsuperscript{12}, it was held that, although state of mind or the necessary mens rea to constitute a crime can only be inferred from manifested conduct, which inevitably includes ante as well post offence conduct, the important point is whether the actor had requisite state of mind at the time of commission of the crime, else it is against the principles of criminal to punish a person or conversely, to let him off, for something that he didn’t or did do with intent.

**Conclusion**

In order to make the insanity a complete and effective defense S. 84 IPC; S. 105\textsuperscript{13} of Indian Evidence Act and S. 328, 329 Cr. P.C. has to be given a combine effect. The principles laid down in Mc-naughtens case are also relevant in this regard.

(Footnotes)

1. \[1843 \text{RR} 59: \text{8ER} 718(\text{HL})]\]
3. AIR 1949 Nagpur 66.
4. Para 19
6 AIR 1955 Pat 209.
7 [1970 (3) SCC 533], Para 2
8 AIR 1963 ALL 534.
9 AIR 1949 ALL 534.
10 AIR 1956 SC 488.
11 AIR 1964 SC 1563.
13 Presumption of sanity under Indian criminal law is provided under S. 105, Indian Evidence Act. For details see Sec 105.
SYNTHESIS OF GOLD NANOPARTICLES: A BIOLOGICAL APPROACH

Rajesh Singh Tomar
Amity Institute of Biotechnology
Amity University
Gwalior (M.P) India

Vikas Shrivastava
Amity Institute of Biotechnology
Amity University
Gwalior (M.P) India

Introduction:

Nanotechnology is a branch of applied science that deals with the study of materials of nanometers in size for the discovery of new practical applications. The “nano” term indicates $1 \times 10^{-9}$ meter. A typical atom has a diameter of about one third of a nanometer while a human hair has the diameter of approximately 200,000 nanometers [1,2].

Nanoparticles show a wide range of applications in varied fields of engineering and science. It seem to be a promising option as compared to the conventional materials. It has potentially useful size- and shape dependent properties [3-9]. It has unique features because of higher surface to volume ratio and increased percentage of atoms at the grain boundaries. They represent an important class of materials in the development of novel devices that can be used in various physical, biological, biomedical and pharmaceutical applications [10-15].

Gold nanoparticles have a wide range of applications in areas such as catalysis, medical, diagnostics, and biological imaging [16-18]. The special features of nano particles largely depend on their particle size. As compared to some other nanomaterials there are advantages of gold nanoparticles in chemical synthesis and nontoxicity. Although a number of synthesis of gold nanoparticles have been developed that allow for the preparation of
nanoparticles of varying core dimensions and surface functionality [19-24], a significant challenge remains in developing strategies for the preparation of nanoparticles of high purity and that exhibit low polydispersity. In order to control the particle size and shape of nanoparticles various reductants, stabilizers, and solvents, etc have been utilized in nanoparticles preparation. The control of particle size and morphology by using stabilizers has been extensively studied [25-35].

Many approaches which are chemical or physical are usually employed to synthesize metal nanoparticles because of their intrinsic advantage in producing well defined nanoparticles with quite controllable shapes and sizes [36]. However, the methods involve difficult treatments, such as inert gas condensation, pyrolysis [37], laser ablation, and hydrothermal and solvothermal synthesis [38]. Inorganic polymerization reactions involve the sol-gel methodology. The sol-gel process includes four steps: hydrolysis, polycondensation, drying, and thermal decomposition [39]. As inspired by the benefits of growing green nanotechnology, the synthesis of nanoparticles utilizing biological materials could be an improved alternative to toxic chemicals and the expensive physical methods. In general, biological organisms, such as bacteria and fungi majorly referred to as microorganisms [40], plants [41], and algae [42] represent a development of an eco-friendly and cost-effective approach [43] in the synthesis of nanoparticles. Using of bacteria for the biosynthesis of metal nanoparticle process is the easiest method.

Research in the nanotechnology field is not very old however interesting scientific discoveries have already being done which will have significant impacts on our daily lives in the years to come. In view of the multidisciplinary applications of nanoparticles in various fields of science
and technology, this review will provide the information regarding the different biological methods of gold nanoparticle synthesis.

**Biological Synthesis of gold nanoparticles:**

**A. Microbial Synthesis:**

The use of microorganism in the synthesis of NPs is a relatively recent addition and hold promises for large scale NP production. In fact, microorganisms secrete large amounts of the enzymes involved in NP synthesis and are simpler to grow both in the laboratory and at industrial scale. Different bacterial, fungal and actinomycete species, i.e. *Fusarium oxysporum*, *Verticillium* sp., *Thermomonospora* sp., *Rhodococcus* sp. have been reported [44-45] to synthesize NPs intra- or extracellularly. Shankar et al. [46] synthesized gold nanoplates by fungal extracts. While a large number of microbial species are capable of producing metal NPs, the mechanism of nanoparticle biosynthesis has not been established. The metabolic complexity of viable microorganisms complicates the analysis and identification of active species in the nucleation and growth of metal NPs. Recent works by Xie et al. [47] demonstrated that proteins are the principal biomolecules involved in the algal synthesis of gold NPs. Other researchers [44, 48] have postulated that microorganisms secrete enzymes which may be responsible for the reduction of metal ions which result in the NPs nucleation and growth. Ahmad et al. [44] postulated that a NADH-dependent reductase is involved in Ag NPs synthesis by *Fusarium oxysporum*. However, the biochemical mechanism of metal ion reduction and subsequent NP formation remains unexplored.

**Several researchers have synthesized the gold nanoparticles using microorganisms by different methods, few of them are enlisted below:**
1. Synthesis by K. pneumonia:

The detailed study on extracellular biosynthesis of gold nanoparticle by K. pneumoniae was carried out in this work. The biomass of K. pneumonia was cultured then HAuCl4 was added and incubated for 6 to 24 h. In the biomass of K. pneumoniae, the gold nanoparticle synthesis process was completed at 24 h. The color change from yellow to dark purple indicates the formation of gold nanoparticles at 24 h incubation time. The appearance of a dark-purple color at 24 h of incubation time confirms the reduction of gold chloride into gold NPs using the K. pneumoniae culture supernatant. The pink color in the solution at 6 h indicates that the gold nanoparticle synthesis process has started. After 24 h, there was no absorbance. The color of the colloidal solution reaction turned from yellow to purple which indicated the formation of gold nanoparticles upon using K. pneumonia. The Same was observed in the UV-vis spectra and also confirmed the completion of gold nanoparticle synthesis reaction in bacteria. The color change is dependent upon the incubation time (6 to 24 h) and the shape of the nanoparticles. The colloidal solutions of gold nanoparticles show a very intense color, which is absent in the bulk material as well as for individual atoms. The crystalline nature of the particles was confirmed from an X-ray diffractometer. Transmission electron microscopy (TEM) [49]

2. Synthesis by Phanerochaete Chrysosporium:

In this study the experiments were conducted with the fungal mycelium (FMy) as well as with the growth media (GM) in parallel. Typically around 4 gm of wet fungal mycelium (FMy) or the growth medium (GM) used, was made upto 30 ml volume by adding 1 mM concentration of HAuCl4 solution in a 150 ml Erlenmeyer flask. It was
then agitated at 37°C at 200 rpm under normal pH. The pH of the solution was found to be 3.5. Simultaneously, a positive control of incubating the fungal mycelium (FMy) with deionized water as well as growth media without gold ions (blank experiment) and a negative control containing only gold solution were maintained under similar conditions. The reduction of metal ions was routinely monitored by visual inspection of the solution as well as by measuring the UV-Vis spectra of the solution by periodic sampling of aliquots (1 ml) of the aqueous component. The gold nanoparticles thus formed were subjected to different instrumental analytical techniques (XRD, TEM) to characterize the nanoparticles. [50]

3. Synthesis by thermophilic bacterium (ID17)

The intracellular biosynthesis of gold nanoparticles by a thermophilic bacterium ID17 was done in this study. The strain were isolated from Deception Island. Synthesis was carried out using whole living bacterial cells and cell-free lysates. ID17 cells were suspended in 20 mM potassium phosphate buffer, pH 7.0 containing 1 mM HAuCl4. Change in colour from pale yellow to intense purple after incubation for 16 h at 65°C were observed. Colour change of the solution and increments of optical density at 540 nm indicate gold nanoparticles formation. Control experiments showed no change in colour of suspension when cells were not present. Identification, localization and nanoparticles size were verified by transmission electron microscopy (TEM) [51]

4. Synthesis by R. capsulata:

In this method photosynthetic bacteria R. capsulata were cultured in the medium containing purvate, yeast extract, NaCl, NH₄Cl and K₂HPO₄ at pH 7 and 30 °C. The bacteria were cultured for 72 h and separated from broth by centrifugation (5000 rpm) at 4 °C for 10 min. The collected bacteria
were washed five times with distilled water to obtain about 1 g wet weight of bacteria and then resuspended in 20 ml of $1 \times 10^{-3}$ M aqueous HAuCl$_4$ solution in a test tube. The reactants were adjusted to neutral pH using 0.1 M NaOH solution. In other experiments, the starting pH of the $1 \times 10^{-3}$ M aqueous HAuCl$_4$ solution added with biomass was adjusted to 6, 5 and 4 using 0.1 M NaOH and HCl solutions respectively in test tubes. All the experiments were conducted at room temperature for a period of 48 h. The UV–Visible spectra of gold nanoparticles synthesized were measured on a Shimadzu spectrophotometer (model UV-3150PC). The products were dropped on a carbon-coated grid and then analyzed by transmission electron microscopy (TEM) (JEOL, JEM-200EX) and electronic diffraction (ED, JEOL, JEM-200EX) was used to determine the crystal structure of the samples. X-ray diffraction (XRD) measurements were carried out on a Shimadzu XD-3A instrument. The reaction solution was inoculated on the agar plate to detect the viability of bacteria after reacting with aqueous HAuCl$_4$ solution. [52]

5. Synthesis by bacillus sp.:

In this study the synthesis of gold nanoparticles was carried out by Bacteria (bacillus sp.) isolated from soil samples of hatii region. Then it was inoculated in Nutrient broth in shaking condition (180 rpm). After 24 h of incubation the biomass was filtered and then extensively washed with distilled water to remove the medium components. The biomass was filtered using Whatman filterpaper No. 1. Aqueous solution of Aurium chloride (1 mM) was mixed with above said filtrate and the flasks were agitated at 37°C. Periodically, Aliquots of only those isolates which showed color change from white to purple were observed. The characterization of formation of gold nanoparticles was verified on uv-visible spectroscopy (Systronics 2201).
Scanning Electron Microscopic (SEM) analysis was done using Hitachi S-4500 SEM machine. [53]

6. Synthesis by Shewanella algae:

Beveridge and Murray (1980) have demonstrated that gold NPs readily precipitate in bacterial cells following incubation of the cells with Au+3 ions under ambient temperature and pressure. Organic phosphate compounds play a role in the in vitro development of octahedral Au, possibly as bacteria–Au complexing agents. Fe+3 reducing bacteria Shewanella algae can reduce Au+3 ions in anaerobic environments. In the presence of S. algae and hydrogen gas, the Au ions are completely reduced and 10-20 nm gold NPs are formed. [54]

7. Synthesis by Pseudomonas denitrificans:

Pseudomonas denitrificans culture obtained from NCIM, Pune; was inoculated in 250ml conical flask containing 100ml sterile Nutrient Broth. The inoculated medium was incubated at 37ºC in a rotary shaker at 120 rpm for 24 hours. After 24 hours, the culture was centrifuged to separate bacterial cells. Centrifugation was done at 5000 rpm for 10 minutes. Supernatant and pellet were separated. The supernatant obtained from the above procedure was used for GNP synthesis. The desired pH of the reaction medium was adjusted by adding 1 M NaOH solution or 1 M HCl solution. In order to optimize the nanoparticle formation, the impact of different pH (2, 3, 4 & 6) on synthesis of GNPs was studied at 37ºC and 100ºC. The parameters obtained from the above two experiment were kept constant to comprehend the optical as well as morphological features of GNPs. [55]
B. Plant based Synthesis:

In recent years, several plants have been successfully used and reported for efficient and rapid extracellular synthesis of silver, copper and gold nanoparticles such as broth extracts of neem [56], Aloe vera [57], tamarind [58], Avena sativa [59], wheat [60], alfalfa [61], geranium [62], lemongrass [63] and tamarind [64]. Gold at nanoscale shows novel properties and have diverse activities that make it appropriate for therapeutic use and broad applications in nanobiotechnology [65, 66]. Phytochemical constituents in the plants and spices extract like essential oils (terpenes, eugenols, etc), polyphenols and carbohydrates these compounds contain active functional groups, such as hydroxyl, aldehyde and carboxyl units which may play important role for reduction of HAuCl4 to AuNPs. Gold nanoparticles produced by using phytochemicals or other extract components remain stable for certain time [67-68]. Further plants and spices mediated stabilized or capped AuNPs may cross the barrier of cytotoxicity which is a prior requirement for biomedical application of AuNPs [69]. The antibacterial and antioxidant properties of biomolecules present in the plants and spices extract have facilitated excellent stability of the nanoparticles [64]. Green gold nanoparticles derived from phytochemicals can be show excellent biocompatibility, such biogenic gold nanoparticle with high biocompatibility may be clinically useful as contrast enhancement molecular imaging agents for cancer diagnosis [68].

In review, we have reported the synthesis of gold nanoparticles using few plants.

1. Synthesis by Mirabilis J alapa:

Synthesis of gold nanoparticles was done by Mirabilis J alapa. The fresh flower of Mirabilis J alapa was washed, cut & soaked in 100 ml
boiling distilled water for 5-10 min and filtered with whatman filter no 42.

Then for preparation of gold nanoparticles take 5 ml flower extract and add 45 ml of 0.002 M AuCl₄⁻ then solution was kept in dark for 1-2 hours. Colour change is an indication of nanoparticle synthesis. Finally morphological identification was carried out by SEM/AFM. [70]

2. Synthesis by Azadirachta indica:

In this study plant leaves of Azadirachta indica were collected then allowed to dry for 2 weeks at room temperature. The plant leaf broth solution was prepared by taking 5g of thoroughly washed and finely cut leaves in a 300ml Erlenmeyer flask with 100ml of sterile distilled water and then boiling the mixture for 5 min. They were stored at 4°C and used within a week. For the synthesis of Au nanoparticles, two boiling tubes were taken, one containing 10ml of 1mM Hydrogen tetra chloro aurate (Himedia, Mumbai) solution as control and the second flask containing 9ml of 1mM Hydrogen tetra chloro aurate solution and 1ml of plant leaf extracts as test solution were incubated at room temperature for 1-2 hours. The gold nanoparticle solution thus obtained was purified by repeated centrifugation at 15,000 rpm for 20 min. Supernatant is discarded and the pellet is dissolved in deionised water. The gold nanoparticles were confirmed by colour changes and qualitatively characterized by UVvisible spectrophotometer on a Perkin Elmer (Lamda 25) [71]

3. Synthesis by Ficus carica:

In this case of synthesis of gold nanoparticles from auric tetra chloride through Ficus carica leaves and bark was done, for this 20 ml of metal salt taken with 1gm of leaves and 1 gm. of bark separately and processed. There was a color change after proceeding accordingly to dark purple or wine red color. This color change shows that there were gold
nanoparticles (GNPs) present in the solution. Gold and Silver Nanoparticles synthesized by the various methods were characterized using UV – VIS spectroscopy (Thermo Scientific UV- 10) and Scanning Tunneling Microscope (Nano Surf Easy Scan 2). [72]

4. Synthesis by Momordica charantia:

For synthesis of gold nanoaarticles extract were prepared, to prepare the extract, 10 gram peel of Momordica charantia fruit was crushed in 10 ml of distilled water using mortar and pestle. The extract obtained was centrifuged at 10,000 rpm for 15 minutes. The supernatant was used as reducing agent for synthesis of gold nanoparticles. In order to retain the activity of the enzymes and other factors such as glutathione and Phytochelatins, the extract was made in ice box. Then clear extracts of Momordica charantia was used for the biosynthesis of gold nano particles (GNPs). A stock solution of 50,000 ppm aurochlorate was prepared and diluted as per the pre-requisite of the experiment. The required amount of aurochlorate salt was added in a boiling solution of reaction vessel containing plant extract. In order to optimize the nanoparticle formation, the impacts of pH (4, 6,8,10 & inherent) on synthesis of GNPs were studied at low temperature (300C) and high temperature (1000C). The parameters obtained from the above two experiments were kept constant to comprehend the impact of temperature and salt concentration on the optical as well as morphological features of GNPs. [73]

5. Synthesis by Tagetes Erecta L. (Mari Gold):

In a typical experiment gold nanoparticles were synthesized by taking 5 ml of flower extract and 45ml 0.002M AuCl4 (Loba Chemie Pvt. Ltd. Mumbai) in a beaker. This solution was kept in dark for 3-4 hours. A dark brown solution was obtained within an hour. The gold nanoparticles
solution thus obtained was purified by repeated centrifugation at 15,000 rpm for 20 min. Supernatant is discarded and the pellet is dissolved in deionized water. The bioreduction of Au\(^{3+}\) in aqueous solution was monitored by periodic sampling of aliquots of the suspension. The gold nanoparticles were characterized by Elico SL 164 double beam UV-Visible Spectrophotometer. The morphology of the samples was studied by high-resolution transmission electron microscopy (HRTEM; JEOL JEM-2010F). [74]

6. Synthesis by *Camellia sinensis*:

Fresh young leaves and leaf buds of tea was collected from a local tea garden of Assam, India. 20 grams of fresh young leaves and leaf buds was washed several times with deionized water to remove dust particles and then leaf was cut and grounded with a mortar and a pestle. The finely grinded tea paste was transferred into a 100 ml round bottom flask and then stirred with 50 ml of deionized water at room temperature for 3 hours and then allowed to stay for 1 hour. The reddish brown color tea extract was decanted gently and filtered to remove the solid undissolved residues of tea leaves. This reddish brown color filtrate was used as reducing and stabilizing or capping agents for HAuCl\(_4\). Gold (III) chloride hydrate (HAuCl\(_4\).xH\(_2\)O) 99.99% metal basis was (obtained from Aldrich) used as such. 0.2 ml tea extract and 1.0 ml deionized water was added to 0.3 ml aqueous solution of HAuCl\(_4\) (25.8mM) at room temperature and the mixture was shacked well to form a colloidal solution. Slow reduction takes place and completed in 28 minutes as shown by stable light purple or brilliant red color of solution. It was evident from the experiment that the polyphenolic compounds present in tea extract is the acting reducing agent which is responsible for this redox change. Size characterization was done by TEM. [75]
C. Synthesis of gold nanoparticles by alternative approach

1. Synthesis by liquid soaps:

The colloidal gold particles with different sizes were prepared in aqueous solution system containing: Auric tetra chloride (HAuCl₄) 15 ml of 1mM, 1 ml of liquid soap solution.

**Synthesis:** The synthesis has been done by four methods. There are four methods in which reactions takes place at elevated temperature.

- **Method 1** - Photo catalytic reduction (PC), UV short (280 nm – 100 nm) for 30 min.
- **Method 2** - Solvothermal reduction process (ST), at 15 psi and 121°C for 15 min.
- **Method 3** - Microwave irradiation (MW), medium cycle (2450 MHz; 700 W) for 5 min.
- **Method 4** - Thermal heating (TR), at 800°C (Magnetic stirrer) for 15 min.

In a typical experimental procedure double distilled water was used throughout the experiment. All glassware used in the experiment was scrupulously cleaned with acetone solution and rinsed in turn with double distilled water. 15 ml of 1 mM metal salt is mixed with 1 ml of liquid soap solution of different liquid soaps (Himalaya Neem, Lakme, Clean & Clear, Pril, Dettol, Palmolive, Nomarks) having different reducing agents Himalaya neem (Nimba, Sodium, Potassium), Lakme (Glycerin, Sodium FragariaVesca (Strawberry) Fruit Extract), Clean & Clear (Glycerin, Methyl Cellulose), Palmolive (Sodium, Magnesium, Ammonium), Pril (Citric Acid) Nomarks (Citrus Limon, Aloevera, Neem), Dettol (Potassium, Glycol). It is then subject to the reduction process using each of the four processes mentioned above. [76]
2. Synthesis of Gold Nanoparticles by Self-Sustained Natural Rubber Membranes:

The formation of AuNPs was achieved by direct reaction of the NR membrane in a solution of gold chloride ($3.1 \times 10^{-4}$ M) chosen according to colloid preparation methods by chemical reduction. The gold (III) chloride 99.99% (AuCl₃) was purchased from Aldrich. The synthesis was carried out at 80°C for immersion periods of 6, 9, 15, 30, 60, and 120 minutes. [77]

Conclusion:

Metal nanoparticles have been found to be relevant to numerous emerging technologies. The development of high yield and low cost methods for the production of nanoparticles is therefore an important challenge. Current methods for production of nanoparticles require harsh chemicals and energy-intensive processes. It is consequently important to develop an eco-friendly sustainable ("Biological Approach") alternative to the existing chemical methods. The microbial-mediated synthesis of gold nanoparticles may replace some of the current physical and chemical methods in use for NP production which proves to be more efficient as well as green methodology. However, several issues need to be addressed along with biosynthetic procedures can compete with established protocols. Biochemical mechanism involved in gold nanoparticle formation may be crucial to the establishment of innovative and low-energy nanoparticles production processes. Synthesis of gold nanostructures employing microorganism simultaneously as the reducing and capping agent is becoming a new technology for their synthesis. This environmental-friendly methodology may be applied in various pharmaceutical and biomedical formulations, as well as in cellular imaging, biosensing, and drug delivery.
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VISUAL TRANSLATION THROUGH COMPUTATIONAL GENERATION OF REFERRING EXPRESSIONS: A LINGUAL SURVEY TO CUT THROUGH THE LANGUAGE BARRIERS

Mr. Krishnaveer Abhishek Challa  
Student  
Department of English  
Andhra University  
Visakhapatnam, India

Ms. Challa Sushmita  
Student  
Department of Electronics and Communication Engineering  
Dr. Lankapalli Bullayya College of Engineering for Women  
Andhra University Visakhapatnam, India

Introduction:

Much research in translation studies indicates that translated texts have unique characteristics that set them apart from original texts. Known as translationese, translated texts (in any language) constitute genre, or a dialect, of the target language, this reflects both artifacts of the translation process and traces of the original language from which the texts were translated. Among the better-known properties of translationese are simplification and explicit. Translated texts tend to be shorter, to have lower type/token ratio, and to use certain discourse markers more frequently than original texts. Interestingly, translated texts are so markedly different from original ones that automatic classification can identify them with very high accuracy. Contemporary statistical machine translation (SMT) systems use parallel corpora to train translation models that reflect source- and target-language phrase correspondences. Typically, SMT systems ignore the direction of translation of the parallel corpus. Given the unique properties of translationese, which operate asymmetrically from source to target language, it is reasonable to assume that this direction may affect the quality of the translation. Recently, Kurokawa, Goutte, and Isabelle (2009) showed that this is indeed the case. They trained a system to translate
between French and English (and vice versa) using a French-translated-
to-English parallel corpus, and then an English translated-to-French one.
They find that in translating into French the latter parallel corpus yields
better results (in terms of higher BLEU scores), whereas for translating
into English it is better to use the former.

Machine translation implements natural language processing, a task
of generating natural language from a machine representation system
such as a knowledge base or a logical form; Psycholinguists prefer the
term language production when such formal representations are
interpreted as models for mental representations.

It could be said an NLG system is like a translator that converts a
computer based representation into a natural language representation.
However, the methods to produce the final language are different from
those of a compiler due to the inherent expressivity of natural languages.

NLG may be viewed as the opposite of natural language
understanding: whereas in natural language understanding the system
needs to disambiguate the input sentence to produce the machine
representation language, in NLG the system needs to make decisions about
how to put a concept into words. Simple examples are systems that generate
form letters. These do not typically involve grammar rules, but may
generate a letter to a consumer, e.g. stating that a credit card spending
limit was reached. More complex NLG systems dynamically create texts to
meet a communicative goal. As in other areas of natural language
processing, this can be done using either explicit models of language (e.g.,
grannars) and the domain, or using statistical models derived by analysing
human-written texts.
Despite the fact that image understanding and natural language processing constitute two major areas, there have only been a few attempts toward the integration of computer vision and the generation of natural language expressions for the description of image sequences. Although there has been much progress in developing theories, models and systems in the areas of Natural Language Processing (NLP) and Vision Processing (VP) there has been little progress on integrating these two subareas of Artificial Intelligence (AI). In the beginning the general aim of the field was to build integrated language and vision systems, few were done, and two subfields quickly arose. It is not clear why there has not already been much activity in integrating NLP and VP. Is it because of the long-time reductionist trend in science up until the recent emphasis on chaos theory, non-linear systems, and emergent behaviour? Or, is it because the people who have tended to work on NLP tend to be in other Departments, or of a different ilk, to those who have worked only in VP?

There has been a recent trend towards the integration of NLP and VP and other forms of perception such as speech. Dennett (1991, pp. 57-58) says “Surely a major source of the widespread skepticism about “machine understanding” of natural language is that such systems almost never avail themselves of anything like a visual workspace in which to parse or analyze the input. If they did, the sense that they actually understood what they processed would be greatly heightened (whether or not it would still be, as some insist, an illusion). As it is, if a computer says, “I see what you mean” in response to input, there is a strong temptation to dismiss the assertion as an obvious fraud.” Heretofore social trends in science in general have been towards reductionism. Pure reductionism argues that the social nature of experimentation is irrelevant to scientific outcome where the interactions between scientists should have no effect
upon their results. In contrast, the effort on integration required here will certainly involve social interaction between researchers in each field which might not have occurred otherwise. What matters to scientific progress is not the conducting of experiments per se, but rather the determination of which experiments are worth conducting. In such contexts, ‘worth’ is clearly a sociological, as opposed to a scientific, matter.

**Computational generation of referring expressions in visual translation:**

Consider three balls, suppose one wants to point out a ball. Most speakers have no difficulty in accomplishing this task, by producing a referring expression such as “the red ball” for example. Now imagine a computer being confronted with the same task, aiming to point out the ball d2. Assuming it has access to a database containing all the relevant properties of the balls in the scene, it needs to find some combination of properties which applies to d2, and not to the other two. There is a choice though: There are many ways in which d2 can be set apart from the rest (“the ball in the middle” “the red ball” “the ball to the right of the blue ball”), and the computer has to decide which of these is optimal in the given context. Moreover, optimality can mean different things. It might be thought, for instance, that references are optimal when they are minimal in length, containing just enough information to single out the target. But, as we shall see, finding minimal references is computationally expensive, and it is not necessarily what speakers do, nor what is most useful to hearers.
Referring expressions play a central role in communication, and have been studied extensively in many branches of (computational) linguistics, including Natural Language Generation (NLG). NLG is concerned with the process of automatically converting non-linguistic information into natural language text, which is useful for practical applications ranging from generating weather forecasts to summarizing medical information. Of all the subtasks of NLG, Referring Expression Generation (REG) is among those that have received most scholarly attention. A survey of implemented, practical NLG systems shows that virtually all of them, regardless of their purpose, contain an REG module of some sort. This is hardly surprising in view of the central role that reference plays in communication. A system providing advice about air travel (White, Clark, and Moore 2010) needs to refer to flights (“the cheapest flight,” “the KLM direct flight”), a pollen forecast system (Turner et al. 2008) needs to generate spatial descriptions for areas with low or high pollen levels (“the central belt and further North”), and a robot dialogue system that assembles construction toys together with a human user (Giuliani et al. 2010) needs to refer to the components (“insert the green bolt through the end of this red cube”). REG “is concerned with how we
produce a description of an entity that enables the hearer to identify that entity in a given context" (Reiter and Dale 2000, page 55). Because this can often be done in many different ways, a REG algorithm needs to make a number of choices. According to Reiter and Dale (2000), the first choice concerns what form of referring expression is to be used; should the target be referred to, for instance, using its proper name, a pronoun ("he"), or a description ("the man with the tie"). Proper names have limited applicability because many domain objects do not have a name that is in common usage. For pronoun generation, a simple but conservative rule is discussed by Reiter and Dale (2000), similar to one proposed by Dale (1989, pages 150–151): Use a pronoun if the target was mentioned in the previous sentence, and if this sentence contained no reference to any other entity of the same gender. Reiter and Dale (2000) concentrate mostly on the generation of descriptions. If the NLG system decides to generate a description, two choices need to be made: Which set of properties distinguishes the target (content selection), and how the selected properties are to be turned into natural language (linguistic realization). One of the most ubiquitous tasks in natural language generation is the generation of referring expressions: phrases that identify particular domain entities to the human recipient of the generation system’s output. Each property expressed in a referring expression can be regarded as having the function of ‘ruling out’ members of the contrast set. Suppose a speaker wants to identify a small black dog in a situation where the contrast set consists of a large white dog and a small black cat. She might choose the adjective black in order to rule out the white dog and the head noun dog in order to rule out the cat; this would result in the generation of the referring expression the black dog, which matches the intended referent but no other object in the current context. The small dog would also be a successful
referring expression in this context, under the distinguishing description model. More formally, we assume that each entity in the domain is characterised by means of a set of attribute-value pairs. We will sometimes refer to an attribute-value pair as a property. We assume that the semantic content of a referring expression can also be represented as a set of attribute-value pairs. We will use the notation (Attribute, Value) for attribute-value pairs; for example, (colour, red) indicates the attribute of colour with the value red. The semantic content of head nouns will be represented as the value of the special attribute type: for example, (type, dog). Let \( r \) be the intended referent, and \( C \) be the contrast set; then, a set \( L \) of attribute-value pairs will represent a distinguishing description if the two conditions in hold:

- Every attribute-value pair in \( L \) applies to \( r \): that is, every element of \( L \) specifies an attribute-value that \( r \) possesses.
- For every member \( c \) of \( C \), there is at least one element \( l \) of \( L \) that does not apply to \( c \): that is, there is an \( l \) in \( L \) that specifies an attribute-value that \( c \) does not possess. \( l \) is said to rule out \( c \).

For example, suppose the task is to create a referring expression for Object1 in a context that also includes Object2 and Object3, where these objects possess the following properties:

- Object1: <type, dog>, <size, small>, <colour, black>
- Object2: <type, dog>, <size, large>, <colour, white>
- Object3: <type, cat>, <size, small>, <colour, black>

In this situation, \( r = \) Object1 and \( C = \{ \) Object2, Object3 \}. The content of one possible distinguishing description is then \{<type, dog>, <colour, black> \}, which might be realised as the black dog: Object1 possesses these
properties, but Object2 and Object3 do not (Object2 does not have the property <colour, black>, while Object3 is ruled out by <type, dog>).

A good referring expression generation algorithm should be able to take into account what is known about the hearers/reader’s knowledge and perceptual abilities. This can be done at the simplest level by restricting the attributes mentioned in a referring expression to those which most human hearers/reader’s are presumed to easily be able to perceive, such as colour and size. A more general solution is to allow the generation algorithm to issue appropriate queries to a hearer/reader’s model at run-time. There are many criteria that an algorithm which generates referring expressions should satisfy; we are particularly concerned here with the following:

1. The algorithm should generate referring expressions which satisfy the referential communicative goal: after hearing or seeing the referring expression, the human hearer or reader should be able to identify the target object.

2. The algorithm should generate referring expressions which do not lead the human hearer or reader to make false conversational interpretations.

3. The algorithm, if it is to be of practical use, should be computationally efficient.

**Computational journalism: as an application of visual translation:**

Computational journalism combines classic journalistic values of storytelling and public accountability with techniques from computer science, statistics, the social sciences, and the digital humanities. It can be defined as the application of computation to the activities of journalism such as information gathering, organization, sensemaking, communication
and dissemination of news information, while upholding values of journalism such as accuracy and verifiability. The field draws on technical aspects of computer science including artificial intelligence, content analysis (NLP, vision, audition), visualization, personalization and recommender systems as well as aspects of social computing and information science. Computational reporting can be evolved over time to inform visual news such as that of reporting accidents etc., as well as discrete data to the mass audience. For example the pollen forecast for Scotland, shows a simple NLG system in action. This system takes as input six numbers, which give predicted pollen levels in different parts of Scotland. From these numbers, the system generates a short textual summary of pollen levels as its output. For example, using the historical data for 1-July-2005, the software produces,

Grass pollen levels for Friday have increased from the moderate to high levels of yesterday with values of around 6 to 7 across most parts of the country. However, in Northern areas, pollen levels will be moderate with values of 4.

In contrast, the actual forecast (written by a human meteorologist) from this data was

Pollen counts are expected to remain high at level 6 over most of Scotland, and even level 7 in the south east. The only relief is in the Northern Isles and far northeast of mainland Scotland with medium levels of pollen count.

The process to generate reports can be as simple as keeping a list of canned text that is copied and pasted, possibly linked with some glue text. The results may be satisfactory in simple domains such as horoscope machines or generators of personalised business letters. However, a
A sophisticated NLG system needs to include stages of planning and merging of information to enable the generation of text that looks natural and does not become repetitive. The typical stages of natural language generation, as proposed by Dale and Reiter are:

- **Content determination**: selecting the information to be mentioned in the text.
- **Document structuring**: organisation for information conveying.
- **Aggregation**: To improve naturalness of the report.
- **Lexical choice**: Putting appropriate words to the context.
- **Referring expression generation**: Creating expressions for identifying objects and regions.
- **Realisation**: Creating correct text obeying the rules of syntax, morphology, and orthography.

**Conclusion:**

Visual translation not only erases the barricades of language diversity but also the gap between machine and man communication. We believe that it is time for evaluation studies to extend their remit and look at the types of complex references that more recent REG research has drawn attention to. Such studies would do well, in our view, to pay considerable attention to the question of which referring expressions have the greatest benefit for readers or hearers. One day, perhaps, all these issues will have been resolved. If there is anything that a survey of the state of the art in REG makes clear it is that, for all the undeniable progress in this growing area of NLG, this Holy Grail is not yet within reach.
References:


SEXUAL HARASSMENT IN RESEARCH: A PILOT STUDY

Dr. Renu Yadav
Assistant Professor
Dept. of Education &
Coordinator Women Empowerment Cell
Central University of Haryana

Introduction

Universities and colleges are the places where creativity takes birth and flourish and seeds of the innovation convert into green nurtured trees. India being a destination of advantageous of demographic dividend (average age in India by the year 2020 will be 29 years as against 40 years in USA, 46 years in Japan and 47 years in Europe. India has more than 60% of population in the age group of 15 to 59 years) is not at par with globalised world in higher education. India’s Gross Enrolment Ratio (GER) is much below the world average of 27%, as well as that of other emerging countries such as China (26%) and Brazil (36%) in 2010.¹ There were only 20 universities and 500 colleges at the time of independence. These numbers have increased by 26 times (i.e. 523) in the case of Universities and 66 times (i.e. 33023) in the case of colleges and in these 2,565 are Women Colleges. According to AISHE 2010-11 among 98.9% university only 1.1% are Women University and 9% (8.6%) are women colleges in the country. Representation of women at every level is very much limited and this deficiency gives birth to sexual harassment of girls and especially research students.

GER for males is 20.9% while for females 16.5% only; it shows that female have less access to higher education.² The number of women students enrolled at all levels was 40 per hundred boys students in 1950-51 and in 2011-12 it is 74 for every 100 men students
enrolled. The number of research degrees of Ph.D. and M.Phil. awarded during 2009-2010 was 11,161 and 10,583 respectively. In research only 137668 (1%) students are enrolled. Out of this, the Faculty of Arts had the highest number with 3490 Ph.D. degrees awarded and 3589 M.Phil. degrees awarded, followed by the Faculty of Science with 3742 Ph.D. degrees awarded and 4367 M.Phil. degrees awarded. In year 2011-12 total 4321 Ph. D’s have been awarded to students in which 16279 were awarded to SC/ST and underprivileged students, 3239 were awarded to male students and 1082 were awarded to women.

Objectives

1. To study the percentage of cases of sexual harassment of girls in research by supervisor.

2. To study the awareness of girls’ researchers regarding law related to Sexual Harassment at Workplace.

Review of Related Literature

A very few studies are conducted in India and global level to find out the sexual harassment of a girl researcher by her supervisor. Most of the available studies are related to sexual harassment in higher education by the peer group or teacher in general. Even in media very few cases are reported regarding sexual harassment in research. The status of sexual harassment of girl students by their professors is a worldwide phenomenon. In 1980 and 1981, two federal court decisions Brown v. City of Guthrie and Bundy v. Jackson became the first cases in which courts allowed plaintiffs to succeed in sexual harassment claims under Title VII without showing the loss of a “tangible job benefit”. These cases were the first to recognise that even when there is no overt demand for sexual favours, another category of behaviour can create covert barriers to equality and be
equally damaging physically and psychologically. Ultimately this would become known as “hostile environment” sexual harassment, the most controversial and highly litigated area of issue. Some of the studies which are related to sexual harassment are as follow

**International Reviews**

Hill and Silva (2005) noted that 35% of the students in their sample told that they didn’t share their experience of sexual harassment with nobody. Approximately half of the students confided in a friend and only 7% reported the incidents to a college employee. Sexual harassment of an implicit nature occurs more frequently on college campuses than explicit demands for sex (in return for a higher grade, letter of recommendation).

Gardner and Felicity (1996) reported that in Australia, among 126 undergraduate women, 53.2% experienced sexual harassment from instructors and 88.1% from peers. They found that among Australian women students, 91.3% indicated that they had experienced at least once sexually harassing behaviour from professors or peers.

Reilly et al. (1986) found that 61% of American Women College students are victimized by sexual harassment and ignored the behaviour or did nothing in response and 16% asked or told the faculty member to stop. In addition, students’ initial attempts to manage the initiator were rarely direct.

**Indian Reviews**

The 2013 survey shows that 97% girls are sexually harassed in Mumbai. Trains and railway platforms were the most dangerous places as 58% girls claimed they were sexually harassed there. Around 53% girls claimed that they were scared of reacting. While 65% of the respondents said that they reacted by doing nothing when they were harassed, a mere
five per cent went ahead and reported the case to the police. Only 3% girls were aware about legal provisions.¹⁰

(Jan 6, 2013) A Dalit Ph. D. girl student made serious allegation against the professor of Mangalore University for sexually harassing her and consequently she left the research. The researchers approach a social activist to report the case.¹¹


Professor M Rajeswara Rao working at Sri Venkateswara University (SVU) in Tirupati Andhra Pradesh was arrested on charges of immodest behaviour and sexual harassment towards her girl researcher.¹²

(June 30, 2011) A research scholar of Rajasthan University accused her guide Dr R K Singhal, a professor in the department of physics, of sexually harassing her and of seeking sexual favours from her. In this case University authority has not paid any heed.¹³

In 1980 in Delhi University a series of suicides were witnessed by female research scholars in science department. The inquiry found the Professor guilty of sexual harassment which had led to serial suicides. The inquiry revealed that not only Sushma Merh but nearly twenty other women had been subjected to sexual harassment by Dr. S.C. Bhatia, the Head of the Department.¹⁴

**Methodology**

The present study adopted survey method to find the sexual harassment of girls in research by supervisor. For the present study a self made questionnaire is framed and used as pilot bases. A sample of 30 girls’ research scholars is taken from various universities. The questionnaire
was distributed to 50 girls’ research scholars but only 30 students have provided the response for the present questionnaire. Most of the students are unwilling to response questions regarding sexual harassment by supervisor. Following is the sample of Questionnaire-

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Can’t say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q.1 Would you go out with your supervisor</td>
<td>16</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Q.2 Should supervisor ask you about your sex life?</td>
<td>0</td>
<td>23</td>
<td>7</td>
</tr>
<tr>
<td>Q.3 Ever been asked for sexual favours?</td>
<td>0</td>
<td>22</td>
<td>9</td>
</tr>
<tr>
<td>Q.4 Do most supervisor exploit researcher vulnerability?</td>
<td>14</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Q.5 Know any supervisor who sexually exploit researcher?</td>
<td>22</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Q.6 Know any researcher harassed but afraid of reporting?</td>
<td>20</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Q.7 Are culprits dealt effectively?</td>
<td>3</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>Q.8 Sexual favours are all right for the progress of career?</td>
<td>5</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Q.9 Is sexual exploitation is reported adequately?</td>
<td>15</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Q.10 Reporting sexual exploitation will impede research?</td>
<td>8</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>Q.11 Is being touch by guide is sexual harassment?</td>
<td>5</td>
<td>7</td>
<td>18</td>
</tr>
<tr>
<td>Q.12 Is Society is aware about sexual problems?</td>
<td>10</td>
<td>17</td>
<td>3</td>
</tr>
<tr>
<td>Q.13 Do you know about bill on sexual harassment?</td>
<td>17</td>
<td>56.6%</td>
<td></td>
</tr>
<tr>
<td>Q.14 Does more presence of female in academics lessen the sexual harassment?</td>
<td>17</td>
<td>56.6%</td>
<td></td>
</tr>
<tr>
<td>Q.15 Should sexual harassment accepted silently?</td>
<td>8</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Q.16 Is sexual harassment more prevalent in science stream?</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Q.17 Have you or your known reported complaint of sexual harassment?</td>
<td>6</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Q.18 Reaction of higher authorities was positive towards victim?</td>
<td>10</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Q.19 Do girls feel fear while reporting sexual harassment?</td>
<td>22</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Q.20 Should only female supervisor allotted to girls in research?</td>
<td>10</td>
<td>17</td>
<td>3</td>
</tr>
</tbody>
</table>

(*) represents the percentage of responses given by the girl researchers
Delimitations of the Study

1. The present study is pilot study; it can be administrated to large sample of research scholars.

2. The present study is limited to only two central universities; it can be extended to more universities and colleges.

Analysis and Interpretation of the Data

After the qualitative analysis of the data general response are categorized in the following heads

1. **Fear of Reporting**

Most of the girl researchers (73.3%) have fear for reporting sexual harassment to higher authorities or even to their peer group. That could be the reason that 76.6% of the researchers are not in position to decide whether the supervisor should ask about their sex life or not. Although none of the researcher admitted that supervisor asked about their sex life and demand for sexual favours however, 46.6% of the researchers said that supervisor exploit researcher vulnerability. Most of the cases of sexual harassment are not reported due to fear (33.3%). As when asked whether the researcher know any supervisors who sexually exploit researchers, 73.3% give affirmative answer. Likewise for item whether they are familiar with any researcher who is sexually exploit by her supervisor and afraid of reporting 66.6% researchers give positive answer. These data shows that sexual harassment is prevalent in research but no one wants to directly accept it. The main underlying cause of deny is that complaint against the supervisor will impede their research (50% of researchers think).

2. **Negative Social Attitude**

Negative social attitude doubly condemn the girls' researchers to tolerate sexual harassment in hush for being a women and outside from the four
walls of the house. As 46.6% of researchers that sexual harassment should be tolerated silently. Society is aware about the problem as 53.3% of researchers said it, but patriarchal nature of the society always creates problems to freely discuss and deal with the issue in liberal way. With the advancement of the education as in highest degree of research girls’ researchers don’t accept the rudimentary and tradition approaches of society to curb the problem of sexual harassment. As 56.6% of the researchers said no in response to the item that only female supervisor should be allotted to the girls’ researchers. They need gender neutral society rather dominance of one gender to another as 56.6% of researchers give negative response when asked that mere presence of more females in academics will lessen the sexual harassment. It showed their zeal for equitable just society for all.

3. Attitude of Higher Authorities

The fear of reporting sexual harassment is very much ingrained in the girls’ researchers and always stops them to report higher authorities. However, if someone brave to report (20% of researchers and their known) then attitude of higher authorities is not very positive. Only 33% said that attitude of the higher authorities was positive towards victim. The data shows that attitude of the higher authorities is not liberal and positive thus female researchers always have a fear to report them.

4. Awareness about Law

Most of the researchers are unaware about their rights and bill regarding Sexual Harassment at Workplace, 1995. Only 20% of the researchers reported sexual harassment to higher authority. 60 % of the researchers are not aware about the bill on sexual harassment. 53.3% of the researcher said that the society is aware about the problem of sexual
harassment. However, patriarchal nature of the society always stands as hurdle for talking about sexual harassment with authorities and even with parents.

**Discussion**

After analysing the data it can be interpreted that sexual harassment in research is present in almost all the universities. Although, this is a pilot study and collected data are only from two universities and can't be generalised on all universities. However, in response to the questions “Know any supervisor who sexually exploit researcher?” and “Know any researcher harassed but afraid of reporting? are 73.3% and 66.6% respectively which show the wide prevalence of problem in research. The results show the gravity of problem of sexual harassment in research. Thus more studies are required in this field to explore more about this problem.

One more pertinent finding can be concluded from the above data analysis that negative attitude of society and patriarchal structure is a major hurdle while talking about sexual violence. 53.3% of the researchers said that society is aware about sexual problems.

Reaction of higher authorities is generally negative towards cases of sexual harassment

Most of girls researcher have fear while reporting or even talking about sexual harassment by their supervisor. Thus all researchers in response of questions directly regarding their sexual harassment says no, but when asked whether they know some researcher who is harassed by her guide and whether they know some supervisor who sexually harasses his researcher, more than 50% give positive response. The cause of this fear reflect form the response of question that reporting of sexual harassment will impede the research (50%), the researcher is mostly afraid
that her research will not be completed if she complaint against her supervisor.

Laws are made for the protection of rights of vulnerable sections of the society like women and children but when women folk are not aware about their rights then how they can take benefits from the legal protection. Education regarding legal rights and liberal thinking should be given to the girls in schools and higher education institutions. When the women in highest degree (research) are afraid to report this heinous crime then what will be the pity situation of women living in rural areas and illiterate?

**Conclusion**

Research is the dream of all the students who dream big and believe in innovations. Country like India where scenario of research is very pathetic (India invests only about 3 to 4% of its total R & D in academic, India’s publications have accumulated 1610511 citations with 5.77 citations per paper, low compared to the world average of 10.81 citations). The data shows the dire need of research in India to march ahead and stand in the row of developed counties.

The ghastly experience of sexual harassment should be immediately stopped in the temples of education. More autonomy should be provided to the researcher, so that she will further grow and contribute in the research meant for the human welfare. The sojourn of new equitable just society which are gender natural requires sexual harassment less environment for girls.

(Endnotes)

2 Government of India (2012), Higher Education at a glance, University Grant Commission, New Delhi.


5 Government of India (2013). Annual Report 2011-12, University Grant Commission, Delhi, P.137


9 Reilly, M., B. Lott. & S. Gallogy (1986), Sexual Harassment of University Students, Paper presented to the convention of the Association for Women in Psychology, Oakland, CA.

10 Rao Yogita (Sept. 6, 2012). 97% girls sexually harassed: Survey, Times of India.


9 Reilley, M., B. Lott. & S. Gallogy (1986), Sexual Harassment of University Students, Paper presented to the convention of the Association for Women in Psychology, Oakland, CA.

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AN EXPOSITION OF THE FIRST DOGMA OF EMPIRICISM

Rajkumar Modak  
Assistant Professor  
Department of Philosophy  
Sidho Kanho Birsha University  
Purulia, West Bengal

Sk. Akter Hossain  
Guest Teacher  
Aghore Kamini Prakash Chandra Mahavidyalaya  
Hooghly, West Bengal

Nripen Biswas  
Research Scholar  
Nadia, West Bengal

"In "Two Dogmas of empiricism", Quine attacks two distinct but, he thinks, related 'dogmas': the first that there is a fundamental distinction between incorrigible (or analytic) and corrigible (or synthetic) propositions, the second that every meaningful statement is a construction out of immediate experiences. Quine follows Duhem in arguing that the scientist brings to the test of experience a set of propositions, not an isolated assertion; a proposition, on this view, is an ingredient in a scientific system, as distinct from a mere 'summary of experiences'. If experience turns out unexpectedly, Quine argues, no one can say in advance which of the set of scientific propositions will be abandoned —— any one of them in principle corrigible, synthetic. Some of them, no doubt, look unassailable; we cannot imagine any circumstances in which we would give them up. But, he points out, the discovery of quanta phenomena, which no one could have imagined in advance, has led many scientists to abandon such apparently impregnable propositions as the principle of causality and the law of excluded middle. This should be a warning to us, Quine argues, not to imagine that any proposition is intrinsically unmodifiable by experience."  

1 John Passmore in his book: "A Hundred Years of Philosophy."
In the course of rejecting Metaphysics, the empiricists including logical positivists uphold the distinction between analytic and synthetic statement. They acknowledged this distinction. The arguments in favor of acknowledging the analytic statement are:

Firstly, all mathematical knowledge is universal.
Secondly, all mathematical knowledge is necessary.
Thirdly, they all are knowledge about the relation of ideas.
And lastly, the logic of logical principle without which we cannot think consistently, are all analytic statement.

On the other hand, they thought that the synthetic statements are not universal, not necessary and based on the experience.

But W.V.O Quine in the course of establishing a Scientific Philosophy, in his famous article, “Two Dogmas of Empiricism” has mentioned that (a) believe in the distinction between analytic and synthetic statement and (b) every meaningful statement is a construction out of immediate experiences are un-accepted doctrines or two dogmas. So, these dogmas must be rejected because without which the establishment of a Scientific Philosophy is impossible. W.V.O Quine has put forwarded some firm but abstruse arguments to reject these dogmas. This paper tries to give an easy exposition of the rejection of the first dogma in the following way:

Section (i): analytic statement and the notion of self-contradictoriness
Section (ii): analytic statement and Kant’s containment criterion
Section (iii): analytic statement in terms of meaning
Section (iv)  analytic statement from Frege’s viewpoint

Section (v)  analytic statement in terms of salva veritate

And, Section (vi)  analytic statement in and artificial language

(i)

Quine begins his voyage by discussing the notion of analyticity as prescribed by Hume and Leibniz. Both of them believe that the negation of analytic statement is self- contradictory whereas the opposite of a synthetic statement is not. For example, the statement ‘No unmarried are married’ is an example of an analytic statement because the negation of this statement is ‘Some unmarried men are not married.’ that is to say ‘There is at least one unmarried man who is married’ is self contradictory.

But according to Quine, the above mentioned definition of analyticity, in terms of self contradctoriness is not a clear and this can be shown as in the following phases:

Phase (i)

A statement is self-contradictory if it is in the form p. ~p. In this sense, “This is a table and this is not a table” is self-contradictory. But the statement “Some bachelors are not unmarried” cannot be said as self-contradictory through this definition as it is not in the form of p. ~p although all we know very well that it is indeed a self-contradictory statement. So, we may say that this definition suffers from the defect of under-coverage.

Phase (ii)

We may give another definition of analyticity where the defect of under coverage is not applicable. In this sense a statement is self-contradictory if it is in the form p. ~p or if it can be reduced to the form of
p. \sim p. In this definition we cannot say that this definition is suffered from under coverage as "Some bachelors are not unmarried" can be reduced to be a self-contradictory. But Quine has also rejected this definition by saying that it is not satisfactory because it does not give us the instructions, how could we reduce a statement in the form of p. \sim p.

Phase (iii)

To remove the defects of the phase (i) and (ii) it may be said that a statement is self-contradictory if it is in the form of p. \sim p or if it can be reduced to the form of p. \sim p with the help of definitions, the law of synonymity and logical laws.

Here the instructions of reducing the self-contradictory statement in the form of p. \sim p are given. So the defects which have been charged against on the previous phases are not being applicable here. The instructions are as follows:

1. Some bachelors are not unmarried.

2. Some bachelors are married. (With the help of Logical Law of Double Negation.)

3. Some unmarried men are married. (bachelors=unmarried by definition and Law of synonymity as synonyms are mutually substitutable) In symbolic form:

(2"x) (Hx. \sim Mx.Mx) \ [Hx: x is a man, Mx: x is married]

Ha. \sim Ma.Ma \ [By E.I]

\sim Ma . Ma \ [By simp]

Ma. \sim Ma \ [By com]
But here we find the notion of self-contradictory is connected with the notion of definition, synonymity and logical laws. But there are no reasons to suppose these notions are very clear enough. So the Leibnizian and Humean view about analyticity is rejected. Quine says, “But this definition has small explanatory value; for the notion of self contradictoriness, in quite broad sense needed for this definition of analyticity, stands in exactly the same need of clarification as does the notion of analyticity itself.”

(II)

After attacking the Leibnizian and Humean view of analyticity, Quine has critically examined the Kantian notion of analyticity. Kant in his “Critique of Pure Reason” makes a clear distinction between synthetic and analytic statement. He gives us two criteria one of which is known as the containment criterion and another is called as contradiction criterion. According to the first criterion, a statement is analytic if the predicate is conceptually contained in the subject concept. Here the predicate concept is contained in subject concept means if we analyze the complex subject concept logically into its constituent parts then one of the logical constituent must be identical with the predicate concept. In this sense the judgment “All bodies are extended” is analytic because the logical constituents of the concept “body” are substantiality and extendedness. So here we can see that the predicate concept is identical with one of the logical constituents of subject concept. But on the other hand, in a synthetic judgment the predicate concept lies outside of the subject concept. It means the predicate concept can never be identical with any one of the logical constituent of the subject concept. For example, “All bodies are heavy.” is a synthetic judgment because the concept of heaviness is not identical with the concept of substantiality and extendedness.
Quine raised two objections against the containment criterion. First of all, Kant has used the term “containment” metaphorically and secondly, the criterion is applicable only to the subject-predicated form of statements.

The literal meaning of the term ‘contain’ indicates the space enclosed by something falling within the space. For example, we may say that the tea is contained in the cup. But Kant used the term ‘contain’ to express the relation between two concepts which has been no doubt used metaphorically.

Again Kant keeps believe in traditional logic where only the subject predicated forms of statements were accepted. But in modern logic all statements are not subject predicated form although they apparently looks like subject predicated form. For example, we may take the following statements:

1) Socrates is wise.
2) Socrates is a philosopher.
3) All men are mortal.
4) No men are perfect.
5) The table is upon the platform.
6) Tiger exists.

In the statement ‘Socrates is wise.’ the quality wisdom is assigned to the person named as Socrates. Here the statement is in subject predicate form. But the second statement is not a purely subject predicate form of statement. Because ‘philosopher’ is a noun and a noun cannot be the quality of Socrates. Actually, the statement indicates that Socrates belongs to the class of philosopher. In third and fourth statement the relation between
two classes are expressed. The third is an example of the class of inclusion and the fourth is the class of exclusion.

The fifth statement shows the relation between two things and we cannot say the relation is identical with quality because in that case we shall commit category mistake. And the last statement is also not a subject predicated form of statement, as existence cannot be the predicate. If existence is recommended as a predicate then ‘Tiger exists.’ will be treated as tautologies although it is in fact a contingent statement. In that case, we have to say that the tiger which exists is exists. So, Quine is right to say that the criterion is applicable only to the subject-predicate form of judgments.

(III)

After rejecting Kant’s first criterion of analyticity, Quine has possibly paraphrased Kant’s second criterion of analyticity where the above mentioned two arguments against Kant’s first criterion is not applicable and at the same time Ayer’s notion of analytic statement has been introduced.

In this interpretation: a statement is analytic which is true by virtue of meaning and independent of fact. For example, the statement ‘All bachelors are unmarried’ is analytic because we can determine it as a true statement only through the analysis of the expressions it contains, independent of any factual references.

But Quine complains the concept of ‘meaning’ requires clarifications. Among the different theories of meaning the main theories are as follows:
*Extensional or Denotative or Referential Theory of meaning:

According to Denotative or Referential theory of meaning the meaning of a term consist in its denotation. "Words all have meaning, in the simple sense that they are symbols that stands for something other than themselves."³ For example, the meaning of 'chalk' is its reference the chalk. The Denotative or Referential theory have two varieties: Naming theory of meaning and Extensional theory of meaning. In Naming theory the term 'reference' indicates the name which may be the singular term or general term or abstract term. 'The Moon of the Earth is round.' In this sentence the term 'Moon' is a singular term and its means that brilliant visible heavenly bodies object in the night refers to. But there are some cases where in a referential theory the term refers to a general term. For example, the term 'Man' does not refer to only a particular object. It refers to any member of the class man. Again the referential theory may be used to indicate the name of an abstract term. 'Nine' refers to the number nine which means the immediate successors of the number eight in number series.

But Quine has rejected all the arguments which are put forwarded for the naming theory of meaning from Frege's point of view ——— two terms may refer the same thing although their meaning may not be the same. For example, in the sentence, "The morning star is the evening star."⁴ the expression 'the morning star' and the expression 'the evening star' refer the same object Venus, but their meanings are not the same. Because the expression 'the morning star' means the brilliant heavenly body which is seen in the eastern region of the sky at the early morning and on the other hand, 'the evening star' means the brilliant heavenly body which is seen in the western region of the sky at the evening.
The term 'nine' and the expression 'the number of planet' refers the same but their meanings are different because we need the help of mathematical knowledge to understand the term 'nine' whereas in the case of the expression 'the number of planet' we need the help of the knowledge of astronomy.

'The creature with kidney is creature with heart.' In the sentence, the expression 'the creature with kidney' and the expression 'creature with heart' refer the same animal man. But the meaning of the expression 'the creature with kidney' and the expression 'creature with heart' are not same.

**Intensional or connotation theory of meaning:**

According to the connotation theory of meaning the meaning of a term consists in its connotation. "W connotes the property, P = df. The possession of P by something is a necessary and sufficient condition of W being correctly asserted of it (that is, of its belonging to the denotation of W)." Thus the term ‘man’ means the being which has animality and rationality. In other words, ‘x is a man’ means ‘x is rational and x is an animal.’ The denotation of man may be a man or the man or this man etc. that is its references. But the connotation of ‘man’ is different from its references; it is the essential attributes of man.

Quine has remarked that this theory of meaning is connected with the Aristotelian doctrine of essence. Essential attributes are not only the essence of the object which is under consideration but also the universal and peculiar attributes. For example- ‘Man’ means ‘the being which has animality and rationality’ means ‘All and only men have animality and rationality.’ Animality and rationality belongs to all man (universal) and only to man (peculiar). So here we see that connotative theory of meaning is connected with Aristotelian theory of essence.
But Quine has said that the Aristotelian theory of essence does not match with the connotative theory of meaning because words have meaning and objects have essence. According to the theory of essence an object has some characteristics which are essential attributes and some characteristics which are not essential that is to say are accidental characteristics. For example, the animality and rationality are the essential characteristics of man, but the two-leggedness is the accidental characteristic of man. Again, two-leggedness is the essential characteristic of biped. Quine has said that a problem of contradiction is created, when we say 'an individual that is at once a biped and a man' regarding with the application of the theory of essence and the theory of meaning.

According to theory of meaning, an expression will be considered to have a consistent meaning if and only if it has a true application. For example, the expression 'married bachelor' has inconsistent meaning as it has no true application. Whereas, the expression 'an individual that is at once a biped and a man' has a consistent meaning as it has a true application to a man who has two-legs.

If we consider it from Aristotelian point of view of the theory of essence, two-leggedness is the essential attribute (for biped) and two-leggedness is not the essential attribute (for man). Here the expression ‘two-leggedness’ contradict in terms to whom two-leggedness is essential in so far as point of view of biped and again whom two-leggedness is non-essential in so far as point of view of man. It is clear that the Aristotelian theory of essence does not match with the connotative theory of meaning. So, intensional theory that is connotation theory of meaning is also unsatisfactory and Ayer’s notion of analyticity is rejected.
Now Quine has tried to reject perhaps the Frege's notion of analytic statement. In this notion an analytic statement is characterized as follows:

An analytic statement is either a logical truth or that can be reduced to (turned into) a logical truth by put in synonym or synonyms. From this definition of analyticity we get two classes of analytic statement:

An analytic statement is a logical truth. (First Class)

An analytic statement turns into a logical truth by put in synonym. (Second class)

Let us begin with the first class of analytic statement where an analytic statement is considered as a logical truth. A logical truth is a statement which is true and remains true under any interpretation of its extra logical particles. In a statement, two types of particles are used: logical and extra logical. ‘And’, ‘not’, ‘if-then’, ‘or’, ‘is a member of’, ‘some’, ‘is’, ‘are’ etc. are logical particles. And all words in a sentence other than the logical particles are extra logical particles. In a logical truth statement the truth value does not depends on extra logical particles. For example, ‘No unmarried men are married.’ is a logical truth statement. In this statement the logical particles are ‘no’, ‘un’, and ‘are’. The extra logical particles of this statement are married and man. Now if the extra logical particles of this statement are changed then truth value of this statement will always remain unchanged because the form of this statement is ‘No non-P is P.’ which is a statement form of logical truth. It is a statement which is true only by virtue of the logical form of the statement and therefore the statement is called a logical truth. The occurrence of its extra logical particles is vacuous but the occurrence of its logical particles is essential. So it is a logical truth and analytic statement.
Now let us consider the statement 'No bachelor is married.' In this statement the logical particles are 'no', and 'is'. But the extra logical particles are 'bachelors' and 'married'. The logical form of this statement is 'No S is P'. It is not true by virtue of the logical form. So it is not a logical truth statement. Again if we take the interpretation of bachelors as graduates then the statement become 'No graduate is married.' which is not a logical truth and thus the statement 'No bachelor is married.' cannot be remained true under its all possible interpretation. So it is not a logical truth.

The statement 'No bachelor is married.' has a possibility to be treated as analytic if we take the second notion of analyticity where it is said that an analytic statement turns into a logical truth by put in synonym. We can easily make the statement 'No bachelor is married.' as analytic by substituting the synonymous term of 'bachelor' as 'unmarried'. Now the logical form of the new statement 'No unmarried is married.' will be 'No non-P is P.' which is a logical truth.

But Quine is not quite happy with the second class of analytic statement because in this view the notion of synonymity is presupposed. He said, “We still lack a proper characterization of this second class of analytic statements, and therewith of analyticity generally, in as much as we have had in the above description to lean on a notion of “synonymy” which no less in need clarification than analyticity itself.” 6 Among the different attempts taken by the philosophers to describe the synonymity, one of the most important attempts is to determine synonymity by the help of definition. For example, the statement ‘No bachelor is married.’ can be reduced to a logical truth or analytic (as all logical truth is analytic and Quine has no question about the first class analytic statement) by
putting the synonymous term of ‘bachelor’ as ‘unmarried’ through the definition as the definition of bachelor is unmarried.

“But how do we find that “bachelor” is defined as “unmarried man”? Who defined it thus, and when”? So the clarification of the term ‘definition’ is needed. Generally there are three types of definitions:

i) Lexical definition

ii) Explicative definition

iii) Stipulative definition

Lexical definition is the definition which has been given in a dictionary. A lexicographer or a dictionary maker is not the inventor of the definition. So the point is this, in what basis does he glosses the terms such like “bachelor” as an “unmarried man”. The basis of the lexicographer is the traditional use of the term in our society. At first the lexicographer knows the synonymous meaning of the term “bachelor” as an “unmarried man” then he glosses it in the dictionary. So, lexical definition depends on synonymous meaning but the opposite is not correct. As the philosophers has tried to determine the synonymity in terms of lexical definition and we see that lexical definition is depended on synonymous meaning of the terms, the problem of circularity arises. For this reasons Quine has rejected this definition.

Carnap has tried to explain the synonymity through explication. Explication is a précised or modified definition of the traditional definition. The traditional definition of ‘widow’ is as follows:

‘x is widow’ = ‘x is a woman whose husband is dead and who is not remarried.”

The explicative definition of ‘widow’ is as follows:
‘x is widow’ = ‘x is a woman who belongs to the monogamous society and whose husband is dead and who is not remarried.”

According to Quine, it is true that explication modifies the lexical definition, but as it is not the total rejection of lexical definition, the defect which is charged against lexical definition is also applicable to this definition. So Quine has also rejected this definition also.

Stipulative definition on the other hand, is the introduction of a new notation for the purpose of abbreviation. For example, Strawson introduced the term P-Predicate to indicate the person. So it is a definition which is neither depends on the previous use of the term nor depends on any prior definition also. So the charges put forwarded by Quine to the above mentioned two definitions will not be applicable to this new kind of stipulative definition.

But Quine says it is true that this definition is not depended on any previous definition, but the application of this definition is so limited that synonymity cannot be defined through this type of definition only. “In formal and informal work alike, thus, we find that definition – except in the extreme case of the explicitly conventional introduction of new notations — hinges on prior relations of synonymy. Recognizing then that the notion of definition does not hold the key to synonymy and analyticity, let us look further into synonymy and say no more definition.”

(V)

Now “A natural suggestion, deserving close examination, is that the synonymy of two linguistic forms consists simply in their interchangeability in all contexts without change the truth value—interchangeability, in Leibniz’ phrase, salva veritate.” Leibniz accepted two terms as synonymous if and only if they are interchangeable to each
other, and their interchangeability to each other does not affect the truth value. According to him, truth value = salva varitate = interchangeable. For example, in the statements "Vivekananda was a bachelor" and "Vivekananda was an unmarried.", the terms "bachelor" and the term "unmarried" are synonymous because the truth value of the two statements would be remained un-alter although the interchangement of unmarried instead of bachelor is done.

But Quine, upholds that interchangeability salva varitate is not the sufficient condition for complete synonymy. Because, in that case, a true statement may be converted into a false one. For example, if we interchange 'unmarried' or 'bachelor has less than ten letters' instead of 'bachelor' then the true statement 'Bachelor of Arts' will be converted into "Unmarried of Arts' and "Bachelor has less than nine letter of Arts' respectively, and which are no doubt false. One may say that in the above mentioned example, the term 'bachelor' has been used as a part of an expression rather than a part of a complete sentence. So here, the defect "a true statement may be converted into a false one' which has been charged may not be applicable in case of some a complete sentences.

But Quine further argues by raising the questions like these; 'What is a word?' 'Is 'bachelor' a complete word?' or 'Is 'bachelor has less than ten letters' a complete word?' Here the notion of 'synonymity' is going to be interconnected with the notion of 'word' which leads us to a new difficult problem. In fact, interchangeability salva varitate can never be the sufficient condition for complete synonymity and finally, it can be proved with the help of following example:

The expressions, "creature with a heart" and "creature with a kidney" are co-extensive because the animal which has a heart must have a kidney. But we cannot say that if the sentence "X is a creature with a
“heart” is true then the sentence “X is a creature with a kidney” is also true or if the sentence “X is a creature with a heart” is false then the sentence “X is a creature with a kidney” is also false. As a matter of fact, it is clear that “Interchangeability salva varitate” if and only if it is “Interchangeability salva analyticate.”

For this reason, Quine also rejects the notion of analyticity through the notion of synonymy. Following Passmore, we may remember the quotations of Passmore, “But anyone who proposes to use the method of substituting synonymous as a test for analyticity will have to give an independent definition of synonymy.” Here it has not been done. So, Quine has also rejected this attempt.

So, it is impossible to establish the distinction between the synthetic and analytic statement with the help of definition. At last Quine examines the possibilities of analytic statement in an artificial language. He said, “It is often hinted that the difficulty in separating analytic statements
from synthetic ones in ordinary language is due to the vagueness of ordinary language and that distinction is clear when we have a precise artificial language with explicit "semantical rules". This, however, as I shall now attempt to show, is confusion."

Actually, analyticity, in an artificial language, cannot be defined without the presupposition of the notion of analyticity itself. For example, from the perspective of an artificial language we have to say that: A statement "S" is said to be analytic for language "L" if and only if it follows the semantical rules of analyticity. Here lies the circularity. We have to define analyticity also in an artificial language with the notion of analyticity itself.

Quine does not reject the possibilities of analytic statement in an artificial language only with the charge of the defect of circularity. He says that "let us then turn to a second form of semantical rule, which says not such and such statements are analytic but simply that such and such statements are included among the truths." According to this view,"A statement is analytic if it is (not merely true but) true according to the semantical rules." Here the term analyticity is not present in the definiendum. So, the charge of the defect of circularity is not applicable here.

But the question is "what is "semantical rules"?" Can we say that every true statement can count as semantical rules? In that case, all truths would be "analytic" in the sense of being true according to sematical rules which is impossible and Quine has truly remarked that, 'Still there is really no progress.'
References:

7. Ibid P-199.
8. Ibid p-201.

*Note that this use of ‘denotation’ and ‘connotation’ (some logicians use ‘extension and intension instead) is very different from of the literary use.

CONTEXTUALISING THE SOCIO-ECONOMIC DYNAMICS OF PILGRIMAGE TOURISM IN KASHMIR: A CASE STUDY OF HAZRATBAL SHRINE

Javeed Ahmad
Sociologist
Department of Community Medicine
SKIMS, Saura, Srinagar, J&K, India

INTRODUCTION:

India with its kaleidoscopic variety and rich cultural heritage is a land of pilgrimage. Travelling for religious purposes has been there since antiquity when people used to visit their respective religious places as a part of fulfilling their religious obligations and also as a prerequisite to achieve the spiritual Nirvana. Practically, all religions Hindu, Muslim, Buddhism, Christian, Sikhism and Jainism have their major and minor pilgrimage centers in different parts of the country. Accorded a status of Export house, India’s tourism industry has become one of the important sectors of its economy contributing substantially in the country’s GDP with pilgrimage tourism as its jugular vein. In fact, to a majority of domestic tourists in India, pilgrimage has always been the major motivation. Representing the country in all its diversity, the state of Jammu and Kashmir stands as an epitome especially when it comes to religious tolerance and, hence, pilgrimage tourism. Considered as a holy place by people of all faiths, the state is brimmed with sacred sites thronged by pilgrims from all over the world. An Abode of Gods replete with the sacred places, Jammu and Kashmir expresses itself in tripartite blending of Jammu “City of Temples”, Kashmir “Land of Saints” and Ladakh “Land of lamas; Gompas and Monastries”. Presenting an awe inspiring range of holy sites spanning across the length and breadth of the state, each and every pilgrim spot of Jammu & Kashmir Pilgrimage

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Tourism from Sufism and Hinduism to Islam and Buddhism speaks of a distinct religious heritage. The entire pilgrimage tourism of the state is structured around a) Jammu Pilgrimage comprised of Raghunath Mandir, Mata Vaishno Devi, Bawey Wali Mata, Peer Kho, Ranbireshwar Temple, Peer Mitha, Panchbakhtar temple, Peer Budhan Ali Shah or Peer Baba b) Kashmir Pilgrimage comprised mainly of Shankaracharya Temple, Amarnath ji, Charar-e-sharif, Hazratbal mosque, Khamqah-e-monliah, Kheer Bhawani, Taktsh-e-Suleman, Hari Parbat Forte, Shrine of saint Makhdoom Sahib, Sikh Gurudwara Chatti Padshahi and c) Ladakh Pilgrimage comprised of Rizong Monastery, Likir Monastery, Lamayuru Monastery, Stakana Monastery, Cave Monastery, Thiksey Monastery, Spituk Monastery and Stongdey Monastery. Although each of the pilgrimages of the state are dedicated to a particular faith, yet these sacred places are held in a high reverence and awe by one and all, and hence, visited by the people of all the faiths, thereby, symbolizing the all pervasive message of brotherhood, communal harmony and peace.

Hazratbal Shrine: Historicity and Religious Background

Hazratbal shrine also known as the Assar-e-Sharif, Madinat-us-Sani and the Dargah Sharif, is the leading Muslim pilgrimage destination in Jammu and Kashmir. Located in Hazratbal area of the District Srinagar, this white marble mosque is situated on the western banks of famous Dal Lake with Nishat Garden on the opposite side and, hence, commanding a grand view of the lake and the mountains beyond. Having assumed an extra speciality for being the only domed mosque in Srinagar, its pristine white marble elegance with mountains as background when reflected in the waters of the lake offers an enchanting and spectacular view to the visitors. One of the most revered Muslim shrines, Hazratbal reflects the devotion and respect of
Muslims for Prophet Mohammad (PBUH), being the repository of Prophet’s hair i.e., “Moi-e-Muqqadus”. Held in glass casket, this Holy Relic is displayed to the devotees only on certain holy, sacred and religious occasions related with life of Prophet Mohammad (PBUH) and his four holy companions. The marvellous shrine carries the monumental and historical significance and its history dates back to early 17th century when in 1632, Sadiq Khan—the Subedar of Mughal Emperor Shahjahan laid out a garden and constructed a palace Ishrat Mahal/Pleasure House at the site of mosque. However, during his visit in 1634, the emperor Shahjahan ordered the conversion of the Pleasure House into a Prayer House with some additions and alterations. In 1699 during the time of Aurangzeb, when Moi-e-Muqqadus/ The Holy Relic of Prophet Mohammad (S.A.W) arrived in Kashmir, it was preserved in the shrine of Naqashbad Sahib in the heart of the city. Mirza Qalandar Baigh describes the occasion of arrival of holy relic in Kashmir as “Kashmir Madina Ba-Shud-Az Moi-Nabi”, means thereby Kashmir have become Madina because of the hair of the Prophet (PBUH). But as the fate had it, the place of Naqashbad Sahib notwithstanding the unprecedented rush of devotees who thronged the place to have a glimpse of the Moi-e-Muqqadus, it was shifted to Hazratbal—the then Sadiqabad. Given this significance, the Hazratbal shrine has emerged as a powerful religio-political organization in Kashmir valley wielding an enormous influence on the lives of Kashmiri Muslims. Realizing the importance of Hazratbal shrine being the Second Madina (Madina Thani), the shrine has emerged as the important centre of attraction for the governing political elite of the valley, and it was because of this shrine that Hazratbal resulted in the emergence to the institution of Auqaf when Sheikh Muhammad Abdullah replaced the custodian by chairman, thus
bureaucratizing the shrine in the same way what Max Weber calls the bureaucratization of religious structures. The construction of present day marble structure/ architectural splendor (a unique blend of Kashmiri and Mughal architecture) was started by Muslim Anqaf Trust in 1968 presided over Sheikh Mohammad Abdullah and completed in 1979.

Socio-Economic Implications of Hazratbal Shrine

"Pilgrimage is born of desire and belief. The desire is for solution to problems of all kinds within human situation. The belief is that somewhere beyond the known world there exists a power that can make right the difficulties that appear so insoluble and intractable here and now". (Allin Morins)

Pilgrimage tourism as an act of religious tourism is a vehicle for change towards better and has important role in creating peace and social solidarity at various levels if properly guided by the codes of ethics and conduct that are sourced from religions and socio-cultural values derived from religions. The holy shrine of Hazratbal being the repository of holy relic of Prophet Mohammad (PBUH), has been a lightening conductor for the religious fervour, besides being an ambassador of peace. The shrine because of magnetic strength has emerged as a centre of mass faith attracting the sick, the childless, the blind and pilgrims irrespective of gender, age, class and faith. The various socio-psychological dimensions of this historic and leading shrine can be gauged through following themes as:-

- Hazratbal Shrine on the Touch Stone of Conflict
- Shrine and normalcy
Conflicts inherently affect, even reshape, the social fabric of any society both in positive and negative ways. Apart from changing livelihoods and behavioral patterns, prolonged conflicts also affect the basic cultural ethos and particular value system of a particular society. As certain institutions become increasingly active in conflict situations, which in turn enriches and irrevocably changes the social structure. The state of Jammu and Kashmir has been a worst victim to the long drawn and violent conflict/internece warfare and strategems of more than two decades now. Having permeated the length and breadth of the state, this catastrophe wrecked the havoc in the lives of people especially the residents of Kashmir valley who experienced the worst form of conflict victimization in the form of genocide, disability, disappearances, homelessness, en masse migration of the Kashmiri pandit’s, physical and mental tortures, economic exploitation etc. Having deprived people of their lives, livelihood, food, shelter and survival, conflict in Kashmir affected the members of society irrespective of age, class, gender and religion. There were times when probably all the institutions and social relationships transformed into a sense of apprehension, fear and trauma. Property devastation, health problems, corporal loss, economic devastation and breakdown of social fabric became the order of the day. Freezing of employment opportunities, closing of various institutions catering to the educational and health needs of people amidst the all-around destruction added to their suffering. The spectacular landscape lost its appeal resulting in major setback to the valley’s premier tourism industry. Life came to a standstill and all the means of
recreation/amusement such as nature tourism, adventure tourism, and leisure tourism etc virtually vanished away. However, despite all the crisis and offshoots of the conflict, the chain of Khanqahs and shrines especially, the revered shrine of Hazratbal provided a new lease of life to the disgruntled masses irrespective of their socio-cultural backgrounds by offering them a refuge and psychological capital. The role of tourism as a potential vehicle and ambassador of peace has been even acknowledged by the United Nations. World Tourism Conference in 1960 in Manila has declared that tourism as a vital force for world peace since it brings both “hosts” and “guests” together to learn about peace by understanding and appreciating diverse cultural issues. Tourism in the form of pilgrimage tourism has played a yeoman’s role in achieving the desired ends of peace and integration, for it transcends government boundaries by bringing people together particularly through the understanding of different cultures, heritages and beliefs. Holy shrines being an important source of pilgrimage tourism in Kashmir act as harbingers of peace for they provide a direct contact between the diverse pilgrims and groups resulting in improving the intercultural attitudes by removing the notions of prejudices, stereotypism, ethnocentrism and also by developing tolerance, compassion, goodwill, justice and respect and, hence, are bestowed with an inherent capacity to contribute to the national integration. Hazratbal shrine because of its historicity, religious importance, enthralling surrounding landscape, centripetality and hence high accessibility has been the lead shrine in achieving the aforementioned objectives of peace and integration. As an agency of perceptual change viz a viz conflict situation, the shrine proved to be an epitome of peace and tranquility. Having emerged as a centre of pilgrimage by virtue of the unmatched faith and reverence attached to it by the masses, Hazratbal shrine represents an important landmark in the sacred geography of Islam in Kashmir. The preservation
of relic of Prophet Mohammad (PBUH) and sufi saints and their public displaying on special occasions has been a unique practice prevalent among the Muslims of Kashmir since hundreds of years now and has historically been a binding glue culminating into a feeling of communal harmony and hence, social cohesion/social integration. Further assembling at shrines during the cycle of fairs, festive occasions, various rituals or life cycle events (rites de passage) is out of the deep rooted religiosity, age old culture of paying obeisance at shrines, Sufi Islamic tradition, spiritual development, leisure and recreation, etc. Amidst all this the institution of shrines in the valley represented by the holy shrine of Hazratbal have played a pivotal role in building bridges, lessening hatred, maintaining peace and have acted as an abode of spirituality, love and reverence even in the most turbulent times.

The continuum formed by two polar ends of turmoil and holy shrines though vibrating out of phase, wherein on one hand, the turmoil characterized by the political turbulence lead to a greater social disorder, chaos, alienation, sense of insecurity and fear psychosis among people and thus created a considerable gap among different communities and groups leading to disharmony, distrust and hatred for one another and on the other hand, the holy shrines and in particular the Hazratbal shrine have emerged as vehicles of peace building and mutual harmony by providing a soothing platform to people seeking solace both at the individual and the collective level, thereby, mitigating the ill effects of the turbulence. The common platform offered by the shrines by virtue of various fairs (urs), festive occasions, life cycle events etc. and shared by the people irrespective of religious affiliations resulted into the frequent interactions, exchange of feelings, mutual understanding, increased tolerance, sense of brotherhood among people, thus leading to social cohesion of even a higher order. With
millions of refugees and displaced persons, shrines have become the gathering places of people uprooted from their homelands and, hence, resulting in reunification of societies. Further, as a manifestation to accomplish the spiritual and salvational ends of devotees, the holy shrine of Hazratbal has offered certain latencies in the form of leisure, outing and recreation to one and all.

Amidst the prolonged turbulence, Shrine Visiting or the trend of pilgrimage tourism in this part of the world sustained despite certain significant but more interfering factors like the increasing influence of Wahabi (puritan) Islam, the decades of political instability, continuing social chaos, incessantly increased access to mass media and diverse forms of home entertainment, change in life style and myriad of other leisure activities etc. This happened for certain but deeply rooted cultural traits like unbound love and historical attachment with such revered shrines and Sufi Islamic culture, deep faith in the power and belief in the divinity of these shrines, to quench the thirst of soul by the spiritual power of these shrines, etc. Moreover in times of insecurity, fear psychosis and alienation only such revered places were perceived as the sites of solace, comfort and peace. People even during the most chaotic phase of the conflict situation did not abandon such age old practices of pilgrimage to shrines because of the very Sufi culture and furthermore perceived shrine visiting as a coping strategy to give vent to their inner sufferings and expressions. Also shrines continued to be visited by people during the times of life crisis and life cycle events be it the arrest of their nears and dears or killing episodes or other related incidents or events of rites de passage resulting in the dilution of distinction between religious pilgrims and secular tourists. Owing to the Spiritual and cultural value of shrines in the valley, Dargah Hazratbal is a household name and attracts pilgrims throughout the year not only for
religious or spiritual motives or the various fairs or festive occasions that
are associated with Hazratbal shrine or observed with religious fervor,
but people benefit of its beautiful location and enjoy leisure in its
premises being on the bank of famous Dal lake with scenic beauty
around.

Despite of the dual proliferation of Wahabism and media
consumption/access, shrine visiting practices especially that of the
Hazratbal Dargah continued unabated for the majority of the masses
denounce wahabi brand of Islam and do not simply feel satiated with
mass media or religious programmes broadcasted on TV or radio, etc..
People out of their age old habit or socialization or routinisation of
shrine visiting practice have not paid much heed to media or other forms
of leisure but take pride in seeking both divine blessings and leisure with
experience at such revered places. Being the embodiments of peace
despite conflict situation and prolonged turbulence, people continued to
visit holy shrines as a coping strategy, thus healing their wounds while
enjoying leisure in the form of arranging tea parties in shrine premises,
utilizing shrines as the sites of outing, etc.

Finally, the inextricability of the economic component from the ritual
and cosmological aspect of pilgrimage can’t be argued, though economy
has been often overlooked as an essential element of the complex
system of pilgrimage. Fundamentally, every pilgrimage is closely
associated with a field of economic exchange as in carnivals, fairs,
marketplaces etc. The spiritual journey of pilgrimage is often
structured around debit or exchange relations between the pilgrim and
the deity that makes the whole journey a redistributive process. During
the pilgrimage, these relations of spiritual exchange are
appropriated/mirrored in the mundane life through economic
transactions in the form of money and goods leading to materialization
of ritual process. Sacred shrines besides being the religious institutions are often surrounded by religious oriented business and facilities in the form of souvenir shops, lodges, hotels, travel agencies, hospitals etc. thus providing the avenues of employment to the host community. Trade in souvenir items and other tangible goods such as icons and candles, sacred water, artisan works and other related religious items is a rich source of revenue for the people and, therefore, a sustainable source of sustenance. Given its religious, monumental and spectacular importance, Hazrathbal shrine has emerged as a primary locus for both ideological and economic transactions for diverse pilgrims who throng this holy place, thereby making it altogether a complex dynamic of pilgrimage, leisure, recreation, vocation, peace and hence social integration.

OBJECTIVES:
- To identify the main reasons pilgrims visit the holy shrines.
- To identify the role of shrines in fostering the communal harmony, peace and integration with due focus on Hazratbal shrine.
- To provide some indication of future demand for Holy shrines.

METHODOLOGY
To study the socio-psychological dynamics of the Hazrathbal shrine, a sample of 150 pilgrims/respondents was selected after purposive random sampling. Accordingly, respondents were selected based on their age groups with equal representation to rural-urban pilgrims and subsequently classified on the basis of educational status and income levels/occupational status with the help of frequency distribution tables. A pilot study was undertaken to develop the familiarity with the shrine settings and to formulate the questionnaire in order to gather the
necessary information. The structured questionnaire was then distributed among 150 respondents selected for the purpose with a response rate of 100%. This was followed by interviews and necessary observation of the pilgrim behavior to suffice the study qualitatively and also to remove the vagueness because of the structured nature of the questionnaire.

Discussion and Findings

In order to carry out the case study of Hazratbal shrine and to collect the preliminary data, a pilot study was undertaken to design and formulate the survey instrument i.e., questionnaire/ schedule to get all the relevant information to realize the objectives of the study. The survey instrument was two part questionnaire. The questions in the first part were aimed at getting the socio-demographic profile i.e., occupation/income, educational qualification etc. of the respondents on the basis of which frequency distribution was done so as to classify them based upon their educational and income/occupational status. The second part comprised the questions based on various indices and relevant to the objectives of study. Besides the questionnaire, the major emphasis was put on observation of the pilgrim behavior and informal talks.

<table>
<thead>
<tr>
<th>Table 1</th>
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<tbody>
<tr>
<td>N = 150</td>
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</table>

Frequency distribution of respondents based on the age group in Rural and Urban contexts.

<table>
<thead>
<tr>
<th>Age group</th>
<th>Rural (75)</th>
<th></th>
<th>Urban (75)</th>
<th></th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Young age group (20-35)</td>
<td>25</td>
<td>33.33</td>
<td>25</td>
<td>33.33</td>
<td>50</td>
</tr>
<tr>
<td>Middle age group (36-50)</td>
<td>25</td>
<td>33.33</td>
<td>25</td>
<td>33.33</td>
<td>50</td>
</tr>
<tr>
<td>Old age group (above 50)</td>
<td>25</td>
<td>33.33</td>
<td>25</td>
<td>33.33</td>
<td>50</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>100</td>
<td>75</td>
<td>100</td>
<td>150</td>
</tr>
</tbody>
</table>

As shown above in the table, 25 (33.33%) respondents each were selected on the basis of different age groups in both rural and urban categories. The three age groups selected for the purpose were young age group (20-35) years, middle age group (36-50) years and old age group.
(above 50) years. This was done to ensure a proper representation to the diverse pilgrims based on their age group.

Table 2
N=150
Frequency distribution of respondents based upon their educational status

<table>
<thead>
<tr>
<th>Education Status</th>
<th>Rural (75)</th>
<th>Urban (75)</th>
<th>Total</th>
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<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Illiterate</td>
<td>28</td>
<td>37.33</td>
<td>25</td>
</tr>
<tr>
<td>Under Matric</td>
<td>15</td>
<td>20</td>
<td>17</td>
</tr>
<tr>
<td>Under Graduate</td>
<td>19</td>
<td>25.33</td>
<td>18</td>
</tr>
<tr>
<td>Graduation and above</td>
<td>13</td>
<td>17.33</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>100</td>
<td>75</td>
</tr>
</tbody>
</table>

From the above table, it is obvious that the respondents through the holy shrine irrespective of their educational background/status. While in the rural category, the percentages recorded were (Illiterate-37.33%); (Under Matric-20%); (Under Graduate-25.33%); (Graduation and above-17.33%), the percentages of the pilgrims in the urban category were (Illiterate-33.33%); (Under Matric-22.66%); (Under Graduate-24%); (Graduation and above-20%). The above all-round percentages beyond any doubt negate the misconceptions about decline of the religious influence in modern times, where attaining worldly education seems to be a priority.

Table 3
N=150
Classification of the respondents based on their income/occupational status in Rural and Urban Context.

<table>
<thead>
<tr>
<th>Income group</th>
<th>Rural (75)</th>
<th>Urban (75)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Below Rs. 4000 PM (Labour class)</td>
<td>30</td>
<td>50</td>
<td>34</td>
</tr>
<tr>
<td>Rs.4000-7000 PM (Service class)</td>
<td>19</td>
<td>25.33</td>
<td>28</td>
</tr>
<tr>
<td>Above Rs.7000 PM (Business class)</td>
<td>17</td>
<td>22.66</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>100</td>
<td>75</td>
</tr>
</tbody>
</table>

On the basis of above data, it can be inferred that pilgrims visiting the holy shrine belong to all the income/occupational groups. However, with increasing income level, the number of pilgrims in both the rural and
the urban categories registered a decline as is evidenced from the declining percentages of (Labour class-52%); (Service class-25.33%); (Business class-22.66%) in rural category and those of (Labour class-45.33%); (Service class-37.33%); (Business class-17.33%) in urban category. This decreasing trend can be attributed to less turbulence and hardships faced by the comparatively better income groups as a result of which individual disintegration in these groups is less compared to the low income groups. Further, the all-round presence of pilgrims at the holy shrine can be attributed to the diverse factors of Health and wellness, solace, spirituality, religiosity etc. of the said pilgrims.

Table 3: Research objective 1
Why do people visit pilgrimage shrines?
(N=150)

<table>
<thead>
<tr>
<th>Motivations</th>
<th>Number of Pilgrims</th>
<th>Percentage of Pilgrims</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilgrim or Religious interest</td>
<td>77</td>
<td>51.33%</td>
</tr>
<tr>
<td>Spiritual Purpose</td>
<td>37</td>
<td>24.66%</td>
</tr>
<tr>
<td>Health and Wellness</td>
<td>30</td>
<td>20%</td>
</tr>
<tr>
<td>Leisure and Experience</td>
<td>6</td>
<td>4%</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above data reveals beyond doubt that the pilgrims/people thronging the holy shrines possess an array of motivations ranging from pilgrim or religious interests through spiritual purposes, health and wellness intentions to leisure and experience. This all-round motivation can be attributed to the modern times where turbulence perceived at individual and collective levels has a telling effect on the people, who, therefore, find a refuge in these holy shrines which offer them solace, leisure, answers to health problems besides help them in attaining spirituality.
Table 4: Research objective 2
Perception of pilgrims regarding Holy Shrines being places of peace and integration
(N=150)

<table>
<thead>
<tr>
<th>Perception of pilgrims regarding Holy Shrines being places of peace and integration</th>
<th>YES</th>
<th>NO</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Pilgrims</td>
<td>137</td>
<td>13</td>
<td>150</td>
</tr>
<tr>
<td>Percentage of Pilgrims</td>
<td>91.33%</td>
<td>8.66%</td>
<td>100</td>
</tr>
</tbody>
</table>

On the basis of above data, there is no denying the fact that holy shrines and other pilgrimage sites have emerged as gathering places and places of cultural contact for the diverse pilgrims/visitors visiting these holy shrines. Further, when the respondents were asked about the specialty of Hazratbal shrine, in achieving the objectives of peace and integration, a special preference was attached to the Hazratbal shrine by the respondents for being the premiere shrine because of its being repository of Holy Relic of Prophet Mohammad (SAW) - the messenger of peace and also because of its monumental significance alongside the spectacular attendant landscape and the rich accessibility.

Research objective 3:
Indications of future demand for Holy shrines

Analyzing the broad motivations of the respondents, with which pilgrims visit the holy shrines and as is clear from their responses above, it is obvious that the holy shrines based on their universal appeal serve as pull factors for the pilgrims and as such always hold a sustained demand. Further the additional prospects for the continued growth in demand factor for holy shrines are evidenced in the pilgrims renewed interest in spiritual matters, renewed quest for meaning etc. coupled by the resiliency of this pilgrimage tourism sector to economic downturns.
Tail Piece

To sum up, the role of shrines in the tech-savvy lives of contemporary societies can't be undermined given their omnipresence in all walks of lives of people. Serving as a connecting link between two extremities of sacred (after worldly affairs) and the profane (this worldly affairs), shrines have evolved as a sustainable means to address the never ending aspirations of the devotees thronging these holy marvels. From individual disorganizations to collective ends, shrines have emerged as a panacea/universal care to the all round sufferings of the people, besides being the institutionalized means to attain spirituality and salvation. As ambassadors of peace, the shrines have bridged the gap between the varied diversity of people at both the macro and micro levels. Connecting the Diasporas, building horizons, developing inter-religious faith and the communal ethos, besides leading to attitudinal and perceptual changes at the individual level, shrines have helped in chasing the intangible and impossible. Hazratbal shrine being the most revered and most visited shrine of the valley, has been a spectacular abode of peace by virtue of its magnetic strength and historical magnificence. This goes without saying that the shrines have played a significant role in reunitification and integration of Kashmir society, rebuilding of social order besides abridging the widened gulf between the various communities.

Based upon the findings of the study, it can be rightly pointed out that pilgrimage tourism plays a positive contributor to promote peace by reinforcing the Guest-Host relationship, fostering cross-cultural understanding, strengthening the regional economy, building international understanding and, hence results in national integration. Pertinently, in the so called hi-tech and busy lives of the people abuzz with modern facilities, where seeking physical pleasure can be a matter of click, mental satisfaction is still an imagination. Fortunately, the holy shrines
with all their magnetism and universal appeal have offered everything under a single roof by being the role repertoire and wonder places for peace, solace, spirituality, leisure, outings and, hence, offering the universal care to the all-round sufferings of the people the world over. Hence protecting these treasures for the sake of saving the precious human lives is the need of the hour.

References

AN ANALYSIS OF TEACHER EDUCATION (B.ED.) CORE CURRICULUM OF CHAUDHARY CHARAN SINGH UNIVERSITY, MEERUT IN TERMS THE NEEDS OF SECONDARY SCHOOL TEACHERS OF U.P & C.B.S.E BOARDS

Neeta Sharma
Assistant Professor
SRM University, NCR Campus, Morhagarh

Introduction:

Everything in this world changes with a change in thinking of man. Man thinks for betterment, for progress and experiments with his thinking. If he finds his experiments advantageous, he puts it in to practice. Similar things happen in every walk of life. This experimentation happens in the life of bigger organizations too. In India in the field of education, educational organizations are working at state and central levels. They are experimenting with certain aspects of education. Such an organization experimented with national curriculum and on the basis of it, developed national curriculum framework for the country popularly known as (N.C.E.R.E. 2005). It has replaced age old theory of teaching learning which in known as hydraulic theory of teaching learning, which states that knowledge flows from higher level to lower level like fluid. Here higher level is teacher and lower level is student by constructivist theory of teaching learning states that student in classroom is not a passive receiver of knowledge but he is creator of knowledge. He has potential to create knowledge. This paradigm shift from hydraulic to constructivist theory of teaching learning has revolutionized the whole scenario of the classroom teaching learning and role of teacher and students. In changed paradigm the teacher is no longer remain the transmitter of knowledge but he is a helper and a co-explorer of the knowledge with students.

Teacher education (secondary level) is under university system for curriculum and examination and under N.C.T.E. for recognition. University grants commissions monitors quality of Teacher Education by directing universities to make necessary changes in curriculum of secondary teacher.
education program. Universities have Board of studies as R&D units with a convener and some members to monitor quality of teacher education.

Historical Bases of the Study:

Curriculum development is a dynamic process. At a particular juncture, it represents the past and future, the present representing culmination of the past and prospects of the future. Hence, it seems pertinent to look in to part first. Gandhi ji for the first time realized need of indigenous curriculum to develop body mind and soul of the children based on countries’ need, aspiration and genius. But, it could not be work out. After independence curriculum reform generated as consequence of recommendations of secondary education commission (1952-53), Education Commission (1964-66), National Policy on Education 1986, Programme of action 1986, Revised NPE 1992, National Curriculum framework 2000 (N.C.F. 2000) and National curriculum framework 2005 (N.C.F. 2005). Teacher education (secondary) is related to the secondary education. Therefore any change in secondary curriculum compels teacher education to change its curriculum. Therefore, some minor changes were made, after each change in secondary curriculum. After N.C.F. 2000 UP GC made guidelines to universities to change curriculum of B.Ed. But after declaration of N.C.F. 2005 no change has been made. Therefore it seems pertinent to analyse present B.Ed. curriculum and suggest needed change in it.

Review of Related Literature:

1. Shivastava, Gouri; (2009) A Study of Educational Policy, Curriculum and textbooks of Republic of Maldives. Objective :- The project attempts to examine gender and peace in education policy, Curriculum, and textbooks of English, Environmental Studies and Social Studies In classroom processes and in co-curricular activities followed in the republic of Maldives. The findings of the study depicts that there is a definite prioritization given to strengthening national identity and Islamic values, Gender and peace are woven into textual and contextual situation. Textbooks of English, Environmental studies and Social Studies in their
content depiction and visual portrayal are gender inclusive, representing both cox and gender neutral.

2. Yadav, S.K.: (2007) Weightage given to different areas of School Curriculum at Secondary Stage. Objectives: To study the status of areas of school curriculum at secondary stage in the country. Major Findings: The structure at secondary stage is not common in country. The Classes 9th and 10th were included at secondary stage in 94 (68.67%) states/UTs on the lines of recommended national norms, whereas in remaining eleven stages/UTs, the classes 8th to 10th were included. The curriculum and syllabus of NCERT was followed by 16 (45.71%) states/UTs with necessary modification according to their own situation. The Boards of school Education/Board of Secondary Education were responsible for constructing curriculum and syllabus in twelve stages. The SIEs/SCERTs of six states are also developing curriculum at this stage. In Pondicherry the curriculum and syllabus are developed by Textbook Board.

**Statement of the Problem**

"An analysis of Teacher Education (B.Ed.) core curriculum of Chaudhary Charan Singh University, Meerut in terms the needs of Secondary School Teachers of U.P & C.B.S.E Boards"

**Objectives of the Study.**

1. To analysis the core curriculum of the B.Ed. programme. In order to achieve below objective, the objective had been divided into following sub-objectives.

1.1 To analyze the relevance of theory course I i.e. Teacher in Emerging Indian society.

1.2 To analyze the suitability of theory course II i.e. Development of Learner and Teaching Learning Process.

1.3 To analyze the adequacy of theory course III i.e. Educational Management and Technology.

1.4 To analyze the usefulness of theory course IV i.e. Development of Education System in India.
Hypothesis of the Study:

Following hypothesis had been formulated and tested.

B.Ed. core curriculum does not fulfill the needs of secondary school teachers.

Method of the Study:

Survey method of the study was the most appropriate research method for the present study. So as a researcher analytical survey method had been used in this research study.

Population of the Study:

All Secondary School Teachers teaching in schools affiliated to U.P. and C.B.S.E. Boards and situated in Meerut and Saharanpur educational regions.

Sample of the study:

100 U.P Board School Teacher and 100 C.B.S.E Board School Teacher had been selected as sample of the study.

Sampling Method:

Stratified random sampling method had been used as sample of the study.

Data Collection Tools:

Four independent questionnaires were developed to identify the need of core curriculum for teachers based on each subject.

Statistical Techniques used:

Percentage technique had been used as statistical technique to analyze the data of the study.

Findings of the study:

On the basis of analysis and interpretation of data following findings have been drawn:

1. Findings regarding teachers working in secondary schools affiliated to Madhiyamik Shiksha Parishad, U.P., Allahabad

   (i) All Units (1. Education Its meaning and nature, 2. Philosophy and Education, 3. Educational thinker and Development of Educational theories, 4. Directive principlex in Indian constitute 5. Sociological base of
Education, 6. National Unity, its meaning and need, 7. New social order) of B.Ed. compulsory course first, namely, teachers in emerging Indian society and most of the contents under these units were rated most needed or needed by teachers working in secondary schools affiliated to Madhyamik Shiksha Parishad, U.P., Allahabad.

**Paper I: Teachers in Emerging Indian Society**

<table>
<thead>
<tr>
<th>No. of Secondary Teacher with Theory Course – I Most Needed</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>72</td>
<td>72</td>
</tr>
</tbody>
</table>

**Table 1.1**

<table>
<thead>
<tr>
<th>No. of Secondary Teacher who rated Theory Course – I Needed</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>26</td>
<td>26</td>
</tr>
</tbody>
</table>

**Interpretation:** Table 1.1 shows analyzed data regarding secondary school teachers concerning the utility of theory course, 1st namely Teachers in Emerging Indian Society, its units and contents under each of seven units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 72% are of opinion that theory course 1st is very useful, 26% view that this course is useful, whereas 2% had contrary opinion of the above two categories. Above data shows that majority of secondary school teacher are in favour of inclusion of theory course Teachers In Emerging Indian Society in B.Ed curriculum of Ch. Charan Singh University, Meerut.

(ii) All Units (1. Psychology and Nature of Learner, 2. Learning and Motivation, 3. Intelligence, 4. Special Child, 5. Personality and 6. Educational Statistics) of B.Ed. compulsory course second, namely, Development of Learner and Teaching Learning Process and most of the contents under these units were rated most needed or needed by teachers working in secondary schools affiliated to Madhyamik Shiksha Parishad, U.P., Allahabad.
Paper II- Development of Learner and Teaching Learning Process

Table 1.2

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course -II Most Needed</th>
<th>Secondary Teachers who rated Theory Course -II Needed</th>
<th>Secondary Teachers who rated Theory Course -II Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>100</td>
<td>67</td>
<td>67</td>
<td>32</td>
</tr>
</tbody>
</table>

Interpretation: Table 1.2 shows analyzed data regarding secondary school teachers' needs concerning the utility of theory course II namely Development of Learner and Teaching Learning Process, its units and contents under each of six units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 67% are of opinion that theory course II is very useful, 32% view that this course is useful, whereas 1% had contrary opinion of the above two categories. Above data shows that majority of secondary school teachers are in favour of inclusion of theory course Development of Learner and Teaching Learning Process in B.Ed curriculum of Ch. Charan Singh University, Meerut

(iii) All Units (1. Educational Technology, 2. Psychological base of use of Modern Technology, 3. Teaching Strategies, 4. Management of Teaching and 5. Techniques of teacher evaluation) of B.Ed. compulsory course third, namely, Fundamentals of Educational Technology and Management and most of the contents under these units were rated most needed or needed by teachers working in secondary schools affiliated to Madhyanik Shiksha Parishad, U.P., Allahabad.

Paper III- Fundamentals of Educational Technology and Management

Table 1.3

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course -III Most Needed</th>
<th>Secondary Teachers who rated Theory Course -III Needed</th>
<th>Secondary Teachers who rated Theory Course -III Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>100</td>
<td>77</td>
<td>77</td>
<td>22</td>
</tr>
</tbody>
</table>

199
Interpretation: Table 1.3 shows analyzed data regarding secondary school teacher needs concerning the utility of theory course, III namely, fundamentals of Educational Technology and Management, its units and contents under each of five units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 77% are of opinion that theory course III is very useful, 22% view that this course is useful, whereas 1% had contrary opinion of the above two categories. Above data shows that majority of secondary school teachers are in favour of inclusion of theory course Fundamentals of Educational Technology and Management in B.Ed curriculum of Ch. Charan Singh University, Meerut.

(iv) All Units (1. Education in India, 2. Lord Macaulay’s Minute, 3. Recommendations of Indian Educational Commission, 4. Need of University Education Commission, 5. Development of Teacher Education in India and 6. Education at different levels and their problems) of B.Ed. compulsory course fourth, namely, Development of Education System in India and most of the contents under these units were rated most needed or needed by teachers working in secondary schools affiliated to Madhyamik Shiksha Parishad, U.P., Allahabad.

Paper IV: Development of Education System in India

Table 1.4

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course - IV Most Needed</th>
<th>Secondary Teachers who rated Theory Course - IV Needed</th>
<th>Secondary Teachers who rated Theory Course - IV Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>100</td>
<td>62</td>
<td>62</td>
<td>36</td>
</tr>
</tbody>
</table>

Interpretation: Table 1.4 shows analyzed data regarding secondary school teachers needs concerning the utility of theory course, IV namely, Development of Education System in India, its units and contents under each of six units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 62% are of opinion that theory course IV is very useful, 36% view that this course is useful, whereas 2% had contrary opinion of the above two categories. Above data shows that majority of teacher educators are in favour of inclusion of theory
course Development of Education System in India in B.Ed curriculum of Ch. Charan Singh University, Meerut

2. Findings regarding teachers working in Central Board of Secondary Education, New Delhi

(i) All Units (1. Education – Its meaning and nature, 2. Philosophy and Education, 3. Educational thinker and Development of Educational theories, 4. Directive principles in Indian constitution, 5. Sociological base of Education, 6. National Unity, its meaning and need, 7. New social order) of B.Ed. compulsory course first, namely, teachers in emerging Indian society and most of the contents under these units were rated most needed or needed by teachers working in Central Board of Secondary Education, New Delhi.

Paper I- Teachers in Emerging Indian Society

Table 2.1

<table>
<thead>
<tr>
<th>No. of Secondary Teacher</th>
<th>Secondary Teachers who rated Theory Course – I Most Needed</th>
<th>Secondary Teachers who rated Theory Course – I Needed</th>
<th>Secondary Teachers who rated Theory Course – I Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>100</td>
<td>70</td>
<td>2b</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Interpretation: Table 2.1 shows analyzed data regarding secondary school teachers needs concerning the utility of theory course, 1st namely Teachers in Emerging Indian Society, its units and contents under each of seven units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 75% are of opinion that theory course 1st is very useful , 25% view that this course is useful , whereas 0% had contrary opinion of the above two categories. Above data shows that majority of secondary school teacher are in favour of inclusion of theory course Teachers In Emerging Indian Society in B.Ed curriculum of Ch. Charan Singh University, Meerut.
(ii) All Units (1. Psychology and Nature of Learner, 2. Learning and Motivation, 3. Intelligence, 4. Special Child, 5. Personality and 6. Educational Statistics) of B.Ed. compulsory course second, namely, Development of Learner and Teaching Learning Process and most of the contents under these units were rated most needed or needed by teachers working in Central Board of Secondary Education, New Delhi.

**Paper II- Development of Learner and Teaching Learning Process**

**Table 2.2**

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course -II Most Needed</th>
<th>Secondary Teachers who rated Theory Course -II Needed</th>
<th>Secondary Teachers who rated Theory Course -II Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>100</td>
<td>58</td>
<td>58</td>
<td>41</td>
</tr>
</tbody>
</table>

**Interpretation:** Table 2.2 shows analyzed data regarding secondary school teachers needs concerning the utility of theory course, II namely Development of Learner and Teaching Learning Process, its units and contents under each of six units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 58% are of opinion that theory course II is very useful, 41% view that this course is useful, whereas 1% had contrary opinion of the above two categories. Above data shows that majority of secondary school teachers are in favour of inclusion of theory course Development of Learner and Teaching Learning Process in B.Ed curriculum of Ch. Charan Singh University, Meerut.

(iii) All Units (1. Educational Technology, 2. Psychological base of use of Modern Technology, 3. Teaching Strategies, 4. Management of Teaching and 5. Techniques of teacher evaluation) of B.Ed. compulsory course third, namely, Fundamentals of Educational Technology and Management and most of the contents under these units were rated most needed or needed by teachers working in Central Board of Secondary Education, New Delhi.
Paper III- Fundamentals of Educational Technology and Management

Table 2.3

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course -III Most Needed</th>
<th>Secondary Teachers who rated Theory Course -III Needed</th>
<th>Secondary Teachers who rated Theory Course -III Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>59 %</td>
<td>36 %</td>
<td>5 %</td>
</tr>
</tbody>
</table>

Interpretation: Table 2.3 shows analyzed data regarding secondary school teacher needs concerning the utility of theory course, III namely, fundamentals of Educational Technology and Management, its units and contents under each of five units in terms of percentage. It is obvious from table that out of 100 secondary school teachers, 59% are of opinion that theory course III is very useful, 36% view that this course is useful, whereas 5% had contrary opinion of the above two categories. Above data shows that majority of secondary school teachers are in favour of inclusion of theory course Fundamentals of Educational Technology and Management in B.Ed curriculum of Ch. Charan Singh University, Meerut.

(iv) All Units (1. Education in India, 2. Lord Macaulay's Minute, 3. Recommendations of Indian Educational Commission, 4. Need of University Education Commission, 5. Development of Teacher Education in India and 6. Education at different levels and their problems) of B.Ed. compulsory course fourth, namely, Development of Education System in India and most of the contents under these units were rated most needed or needed by teachers working in secondary Central Board of Secondary Education, New Delhi.

Paper IV- Development of Education system in India

Table 2.4

<table>
<thead>
<tr>
<th>No. of Secondary Teachers</th>
<th>Secondary Teachers who rated Theory Course -IV Most Needed</th>
<th>Secondary Teachers who rated Theory Course -IV Needed</th>
<th>Secondary Teachers who rated Theory Course -IV Not Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>59 %</td>
<td>34 %</td>
<td>7 %</td>
</tr>
</tbody>
</table>
Interpretation: Table 2.4 shows analyzed data regarding secondary school teachers' needs concerning the utility of theory course, IV namely, Development of Education System in India, its units and contents under each of six units in terms of percentage. It is obvious from the table that out of 100 secondary school teachers, 50% are of opinion that the course is very useful, 34% view that this course is useful, whereas 7% had contrary opinion of the above two categories. Above data shows that majority of teacher educators are in favour of inclusion of theory course Development of Education System in India in B.Ed curriculum of Ch. Charan Singh University, Meerut.

Conclusions of the study:

Findings of the present study indicates that Secondary school teachers who are working in U.P & U.P.E.B Boards considered that Gaudhary Charan Singh University, Meerut core curriculum of Teacher Education (B.Ed) is either most needed or needed for secondary school teachers & accomplish to cope up with the present challenges. As discussed above, the core curriculum of Teacher Education (B.Ed) course includes the subjects namely, Teachers in Emerging Indian Society, Development of Learner and Teaching Learning Process, Fundamentals of Educational Technology and Management and Development of Education System in India. Hence we can conclude that the core curriculum for Teacher Education (B.Ed) in Gaudhary Charan Singh University, Meerut is essential according to the secondary school teacher and is essential to fulfill the teaching needs of the society in a progressive manner.

References:


EFFECTS OF SEASONAL CONDITIONS ON CRIME IN THE NORTHERN COASTAL ANDHRA: A HISTORICAL PERSPECTIVE

Dr. B. Roja
Guest Lecturer
Dept. of History and Archaeology
Andhra University
Visakhapatnam

The erstwhile Northern Coastal Andhra included the districts of Ganjam, Jeypore, Vizagapatam, Godavari, Kistna, Guntur and Nellore of Madras Presidency. At present, districts of Ganjam and Jeypore are parts of Odissa state and the remaining districts are in the present Andhra Pradesh state. This region is a narrow area lying along the coast of the Western side of the Bay of Bengal from 15°40' to 20°17' North latitude and 79°12' and 85°20' Eastern longitude. The region was also known as Northern Circars. This region is economically prosperous with large tracts of agricultural lands and the climatic conditions vary from time to time. Floods and drought conditions were more regular in this region. There was an effect on the volume of crimes in this coastal Andhra region with change in the seasonal condition, besides other factors, whenever there was an unfavorable season, there was economic distress, scarcity of food grains and the high prices of the food grains and this resulted in more occurrence of crime such as theft, robbery, decoity, etc. The motives for the crimes are socio-economic and religious reasons. Economic condition plays an important role in the crime rate. The concept of crime has been different at different places and at different times. The crime is nothing but a failure to live up to the recognized standard of the society. Social life is maintained by the preservation and maintenance of law and when these
laws are jeopardized, the society punishes it as crimes.\textsuperscript{5} When offence was committed, a punishment is awarded to eliminate the wrong doers from the society. The punishments for the offences in India included fines, imprisonment, transportation of life and death sentences.\textsuperscript{6} The Northern Coastal Andhra was no exemption to crime as this region is vast, highly populated and economically rich and most of the region was Agency area.\textsuperscript{7} The main object of the following work is to show the evil effects on the society during the bad seasonal conditions especially occurrence of crimes. This research study is analyzed in historical perspective with the help of archival sources both primary and secondary source material such as crime reports and administrative reports and other published books.

**Geographical features of the Northern Coastal Andhra:**

The topography and ecological factors play an important role in moulding the economy and administrative system. Hence, it is necessary to understand the geographical features covering the hills, rivers, lakes, climate, rainfall and soils. Most of the geographical areas of these Northern coastal districts consists of three natural divisions namely, the delta, the uplands and the agency tracts. The delta areas lies between the uplands and the agency areas are contained fertile lands including Lankas,\textsuperscript{8} paddy is chiefly grown and other crops such as maize, millet, oil seeds, sugar cane, chilies, indigo, cotton and tobacco are also cultivated. The Eastern Ghats were a major dividing line in the geography of the Northern Coastal Andhra.\textsuperscript{9} The agency area is densely covered with trees, foliage and thick forests with some scattered hills. The produce of the agency areas were teak, bamboo, honey, soap nuts and tamarind. This region is criss-crossed with a many rivers but the major rivers are Krishna, Godavari and Pennar.\textsuperscript{10} After the construction of anicuts on these river systems, it provided water supply for irrigation and also for navigation.\textsuperscript{11} There was ship building...
activity on these river systems and the coastal trade with Madras and other ports employed a large number of native vessels. The produce from this region like cotton stuffs, chintzes, carpets, muslin, silks, indigo were exported to Britain. The lakes Kolleru and Pulicat are the two major lakes in the Northern region. A chain of Eastern Ghats run parallel to the Northern coast and these Ghats are home to dense tropical forests and common shrub vegetation. Most of this region is covered with the agency tracts and forests which play an important role in economic prosperity. The Northern Coastal region also has abundant mineral resources such as coal, graphite, limestone, mica, pyrite, chromites, etc.

**Climate and Agriculture**

The Northern Coastal Andhra mostly has a tropical climate, the summers are very hot and humid. The monsoons play a major role in determining the climate in these coastal districts. The summers last from March to June and in the coastal plains the summer temperatures are generally higher than the rest of the region with temperatures ranging between 20°C and 41°C. As this region has a long coastal belt the winters are not very cold and the temperatures are generally between 12°C to 30°C. The climate is warm and damp on the coast and it is drier in the interior region. This region gets rainfall from both the Southwest and Northeast monsoon and the highest rainfall received in the Araku valley of the Vizagapatam district. Storms and depression are common originating in the Bay of Bengal and these natural forces cause heavy rains and strong winds. The Northeast monsoon and the Southwest monsoon season vary from year to year and they provide natural irrigation to the agriculture. The average rainfall of 15.50" is received by Southeast monsoon from June-September and 11.50" in Northeast monsoon from September-January and both these seasons accounts nearly 60 per cent of the annual rainfall.
The prosperity of this region can be attributed to its flourishing agricultural lands. The monsoons play an important role in providing water supply. The Godavari anicut at Dowlaishwaram, Krishna anicut at Bezwada and Sangam anicut at Nellore also provide water facility. The rich soils of these districts are made up of alluvial, black-regur and red-ferruginous varieties. Out of total geographical area the percentage of the cultivable land is more and out of the total population 73 percent depend on agriculture. The district Godavari is known as the ‘Rice-Bowl’ or ‘Rice-Granary’ of Andhra Pradesh state because of abundant paddy fields. There are two cropping seasons, namely, Kharif from May to December and Rabi from December to April. Out of these two seasons, in the Kharif season both wet and dry crops are cultivated. Paddy is the major crop and other crops like sugarcane, chilies, tobacco, ragi, sujja, jawar, korra, groundnut, gingelly, pulses, jonna, bajra, tamarind, mangoes, coconuts, betel and vegetables are also grown. Podu or shifting cultivation is famous in the agency tracts. With the tropical type of climate, monsoons play a major role in the agricultural economy beside other sources of irrigation. Majority of the population of this region are engaged in agriculture. Landless agricultural labour and small farmers experienced more disasters during unfavorable seasons which have an impact on their livelihood. A number of tribal inhabits in the forests of Eastern Ghats largely depend on the forest resources and the economic policies of the British along the climatic changes had severely effected the living standards of the people.

The following study focus on the relation between the climate condition and the crime. The Northern Coastal Andhra region is prosperous with rich agricultural lands and is monsoon dependent. The famines were a product of both uneven rainfall and British administrative policies for economic development. They had neglected the expansion of agriculture
and its investment. They were interested in cash crops which were a key component of the economy of the British Empire. The coast is much exposed to North-easterly cyclones and in 1787, 1832 and 1839 immense loss was caused, more than 20,000 persons perished and caused huge destruction of property. Floods in the river Godavari was a frequent source of damage. In 1886 many villages swept away and there were extensive inundations in 1891 and 1900. There were frequent floods, famines and drought conditions due to uneven rainfall. This severe drought condition resulted in scarcity of food and the death of millions of people.

The first major famine under British rule in India was the Bengal Famine of 1770 in where large part of the population starved to death. The main cause was due to the failure of the rains. The famine of 1866-67 was also severe and terrible, most of the people of this region suffered starvation. Again in 1873-1874, there was a great famine in Bengal and this famine caused a huge migration of agricultural labourers and artisans from southern India to British tropical colonies to work as labourers on plantations. There was large death toll of population about 4.5 millions in the Madras Presidency in 1881 famine. Although this famine was preceded by a drought, two of the worst famine-afflicted areas were the districts of Ganjam and Vizagapatam of coastal Andhra. These famines were typically followed by various infectious diseases which attacked and killed people already weakened by starvation. Droughts lead to significant reduction in farm profits. The large-scale losses of life due to the series of famines lead to the formation of the Indian Famine Commission to draft the Indian Famine Code for relief. Before the enactment of this code Lytton the Viceroy reacted against calls for relief during the 1877–79 famine and replied, “Let the British public foot the bill for its ‘cheap sentiment,’ if it wished to save life at a cost that would bankrupt India,” substantively ordering “there is
to be no interference of any kind on the part of Government with the object of reducing the price of food,” and instructing district officers to “discourage relief works in every possible way”. In matters of business and commerce, British law had not only established itself but has been ratified by deliberate legislation, subject to the reform of some few anomalies. The British government codified and passed a number of enactments. The British famine policies did very little with the grain market and kept the relief as cheap as possible. British policies towards Indians were subsistence only when entire populations were endangered. There was no obstruction to the export of food during times of famines. This resulted in the sustainable livelihood, survival became miserable. This can explain the mechanics of how income can translate into increased economically motivated crimes. Crime records provide the number of reported crimes in districts, year, and category of crime. The Police took action of such offences such as dacoity under sections 395, 396, 399, 402, robbery under sections 392,393,394,397,398, house-breaking are dealt under sections 449 to 452,454,455,457 to 460, of the Indian Penal Code. With the support of the police administrative reports of the Madras Presidency, I carried out my analysis for three crimes, theft, dacoity, house-breaking and riots. The variability in rains and the policies of British during the pre-Independence period resulted in crop failure and indebtedness. The interest of the British was more in commercial crops and neglected to encourage the food crops which had finally lead to food scarcity and loss of livelihood. With the rise in the prices of the food grains there was an increase in the volume of crime such as theft, dacoity, house-breaking, looting, cattle theft were mainly for economic reasons. The connection between the climatic change and economic condition has direct impact on the volume of crimes occurrence. Climatic change has serious effect on the human lives and
their livelihood. The unseasonal rainfall and other natural unexpected conditions affect the livelihood. It was the government’s responsibility to take measures during drought conditions and the police had performed their duties to combat crime. Climatic pattern play a fundamental role over a long period in changing the socio-economic development.

Crimes were first reported to the police station, either by the magistrate or by the beat constable, or by the complainant. The First Information Report was prepared which was the first step taken by the police before investigation. To have a better centralized control of the districts, the British government had introduced the practice of collection and collation of the crime statistics. The statistical crime data on all offences and their motives were collected from the districts police stations. The compilation of statistics had begun in the early part of the nineteenth century, but detailed statistical compilation was not done until the latter half of the century. This period 1924-47 also saw regular returns of crime statistics by the police. The crime statistics were used as a tool of management to understand the cause of crime and as an index of the efficiency of the police organization. From the crime data that was collected from the districts it indicated the action taken under various sections of the Indian Penal Code and the Criminal Procedure Code.23 The Indian Penal Code, 1860, Act 45 of 1860, dated 6th October, 1860,

According to the available Government records, the study has examined the number of cases of thefts in the Northern Coastal Andhra during the years 1924 to 47 are shown in the below table. 24
The above table shows the cases of thefts, dacoity and house-breaking. The cases of thefts were high for the decade 1924 to 34 and thereafter the cases decreased during the later years and again a steeply increased. The high increase in the initial years was due to economic stress, agrarian disputes, famine conditions and unfavorable seasonal conditions. Some of the increase was also due to the rises in the prices of food grain. The increase in the dacoity cases were mostly looting and in the initial
years the increase was due to the bad seasonal conditions, the price of the staple food grains were high and this had resulted in the increase in the volume of crime. These dacoities were mostly committed by local organizations of bad characters and by the members of the registered criminal tribes. Cattle theft was widely prevalent form of crime by the habitual criminal tribes and these cattle thefts were mostly associated with famine conditions. The above table also illustrates the cases of house-breaking which were high in the initial years and over the period these cases had reduced but they increased during later years. The high increase in the initial years was due to agrarian disputes, famine conditions and unfavorable seasonal conditions and also due to rise in food prices, field robberies were also common. The comparative statement of the average prices of staple food-grains and the crimes during the initial years of the period 1924-27.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Government score per rupee</th>
<th>Grave crimes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rice</td>
<td>Cholam</td>
</tr>
<tr>
<td>1924</td>
<td>5.2</td>
<td>0.5</td>
</tr>
<tr>
<td>1925</td>
<td>5.2</td>
<td>0.1</td>
</tr>
<tr>
<td>1926</td>
<td>5.0</td>
<td>0.7</td>
</tr>
<tr>
<td>1927</td>
<td>5.4</td>
<td>8.5</td>
</tr>
</tbody>
</table>

The above table shows the cost of the food grain and the increased volume of crime during 1924 to 27 due to economic stress, agrarian disputes, famine conditions and unfavorable seasonal conditions. The Southwest monsoon gave a fair amount of rain but the Northeast monsoon began late and ended abruptly. The scarcity in Guntur was such that in a portion of the district the collection of cess was temporarily suspended. A cyclone crossed the East Coast and effected Nellore severely. The poorness of the monsoon and conquest unemployment gave impetus to emigration to
Cyclone and other foreign lands. The prices of the staple food grains were high as is shown in the above comparative statement and there was increase of crime. The rises in the prices of food grain increased the volume of crime were mostly looting. The distinct rise in the number of reported grave crimes were due to economic conditions, failure of crops, floods and unemployment in almost all the districts. All the above conditions have an effect on the crime rate and it is observed that there was an increase in crime during the year 1938 due to bad seasonal condition in most of the districts and it was recorded highest in the districts of Vizagapatam and in East Godavari with 14.6 percent and 11.1 percent respectively. The prices of the two staple food grains rice and cholam, has steadily increased since 1940 and this resulted in the increase in the volume of crime and it was due to the general economic conditions of the years. In the years 1941-42 there was increase in the volume of crime and it was due to the general economic conditions of the years. There was increase in crime in all districts of the Northern Coastal Andhra in the years 1944 and 1945 due to the extraordinary high prices. The most noticeable was in the district of Nellore which recorded 24.0 percent and in West Godavari it was 20.2 percent. The crime during the year 1946 had increased due to the prices of staple food grains and essential commodities continued to remain at a very high.

On one occasion when a merchant in village of Nellore district had refused to sell rice at a controlled rate, so enraged villagers had attacked him and attempted to loot his house. The North-East monsoon set in late and caused heavy rains in Guntur and Nellore districts. The unprecedented heavy rains in the month of December caused many rivers to flood and caused damage to the standing crops and irrigation works. There was a wave of labour unrest in most of the districts resulting in strikes and consequent dislocation of normal police work. Crime was almost high in...
the year 1947 in all the districts, it was due to the high prices of staple food grains. The Southwest monsoon was ill-distributed and late in almost all districts of the region thereby the cultivation of both the dry and the wet crops were delayed. The Northeast monsoon was a failure which resulted in serious damage to the crops. There was a widespread labour, communal and agrarian unrest which diverted the police from their normal functions.

The abnormal rise in the price as of food stuffs, cloth and other necessities of life aggravated the prevailing general economic distress which coupled with the failure of monsoon and the suspension of the Criminal Tribes Act tended to swell the volume of crime. The trend of crimes in the Northern Coastal Andhra was in relation to the poor rainfall, high prices of staple food grains, distress due to blackout restriction, panic and evacuation, the movements of refugees from Burma and Malaya. The other factors for the rise were labour strikes, political unrest, communal tensions, the activities of the communists and the local factions in most of the districts. Crime is always committed in one form or another and the type and the magnitude of crime changes from place to place. Agrarian Disputes in this region, the zamindars had used harsh methods for collecting the revenues even in bad seasons and this has strained their relationship with the ryots and resulted in widespread agrarian unrest and anti-zamindari agitation. The Taluk Ryots Associations were also formed and agrarian movements in various parts of the region especially in the Kalyanasingapur valley in the Visakhapatnam Agency, Venkatagiri estate in the Nellore district, the Parakemdi estate in the Ganjam district and had created public unrest. The working classes unions also formed in Amalapur taluk, the Madgole area of the Vizagapatam district in the Kistna and with the constitution of the Estate Land Act Enquiry Committee, vigorous propaganda was commenced by agrarian leaders in several taluks.
against the Zamindari system. There was land dispute between Koyas and Zamindars of Nandigudem in the West Godavari district. The Sub-Divisional Magistrate prevented both the parties from entering their lands but the Koyas with the support of the Communist party committed theft of paddy and attacked the police party with their bows and arrows injuring three police officers. Agrarian movements in various parts of the Northern Coastal Andhra particularly in Kistna district especially in the years 1938-39 disturbed the public peace but were handled with tact and firmness by the police force. In the Venkatagiri zamindari a dispute about grazing rights claimed by the neighbouring villagers over the Kalavagunta forest, timely intervention of the police and authority led to an eventual compromise. In the agency tracts of the Vizagapatam, new ideas of liberty and self government carved a spirit of unrest in the parts of Modgole zamindari in the Vizagapatam district and under Section 110 of Criminal Procedure Code, order was restored. There were agricultural labours disputes in certain places of this region, on 14th February 1939, a riotous mob of 2000 workers staged a stay-in strike in the Chittavalasa Jute Mills in the Vizagapatam district and refused to leave the mill. The police had to opened fire to restore order killing one and injuring several others. A labour dispute in the tobacco factory at Chirala in the Guntur district resulted in a riot and in the course the police opened fire to control the mob were three men were killed in the firing. The British government had sanctioned special police platoons and the magisterial authority to restore law and order.

The above mentioned incidents are directly related to agriculture which is monsoon dependent. With lack of proper government policies and lack of environmental conservation and it was inevitable in the pre-independent India. The agricultural policies of the British government could
do very little and indirectly responsible for the increase of the crime rate during the bad seasonal conditions. In the bad seasonal conditions generally the price of the food grains increases and with this the rate of crime also increases. So the economy, season and crime are interrelated. The seasonal condition had an effect on the crimes in the Coastal Andhra region besides other factors, whenever there was an unfavorable season, export of food grains was not restricted, and the prices of the food grains increased, the crimes were also high. The unfavorable seasonal conditions had an inevitable effect on the volume of crime. The economic standards of the people were low and occurrence of crimes such as dacoity, house breaking, and cattle theft increased due to economic reasons. The Northern Coastal Andhra was no exemption to crime as this region is vast, highly populated and economically rich and most of the region is Agency area. During the famine and drought conditions, it is observed that living standards of the people varied and with this occurrence and increase in the volume of crime was inevitable. The socio-economic condition has a close relation with climatic conditions. The observations by the study is climatic change will effect the volume of crime substantially.

(Endnotes)

1 Ramesan N, Andhra Pradesh District Gazetteers, East Godavari, printed by Director of printing and stationary at government secretary press, Hyderabad, 1979, p.159.

2 G.O.No.204, Home, dated 16\textsuperscript{th} January 1937, Home Department, Government of Madras.


ibid, p.299.


18 Francis W, Frederick Nicholson, C.S. Middlemiss and C.A. Barber, Mittal publications, New Delhi, 1988, p.278.

19 Ibid, p.271.


31 Government of Bengal, Criminal Investigation Department, A pamphlet on Gobinda Dom’s gang of Hoogly-Burdwan declared under the Criminal Tribes Act VI of 1924, printed by Superintendent, Government printing, Bengal Government press, Alipore, Bengal, 1942, P.346.


33 Andhra Pradesh Congress Committee Proceedings, 1937, p.3756.


STUDY HABITS AND ACHIEVEMENT MOTIVATION AMONG SECONDARY SCHOOL STUDENTS

Dr.T.G.Amuthavalli
Associate Professor
Dept. of Education
S.P.Mahila Visvavidyalayam, Tirupati

General Introduction:

“Live as if you die tomorrow – Learn as if you were to live forever”

—— Mahatma Gandhi

“The destiny of India is being shaped in the class-rooms” is the first sentence of the unique historical document of the Education Commission (1964-65). The commission stresses the significance of both teacher and student in teaching - learning process. There are various factors linked to proper teaching learning process. Today is students are tomorrow’s pillars of the developed nation. Two main factors of successful students are proper study habits and high achievement motivation. If these two are in the positive direction the development is a guarantee. The present study aims to find the level of study habits and achievement motivation of secondary school students, since secondary school is the turning point towards higher education. Prior to the inferences of the study an understanding about Study Habits and Achievement Motivation becomes imperative.

Meaning of Study Habits:

The study habits of learner means the ability to schedule his time. The habit of concentration, note-taking, mental review, over learning, the judicious application of whole and part method, massed and distributed learning and so on.
Study habit is defined as “The complex reading behaviour of a person resulting from the varying degrees of interaction of a number of variable factors when he seeks graphic records for acquiring information or knowledge”.

**Factors Affecting the Study Habits:**

**Learning:** Learning is a complex process in education. It requires many things on the part of learner, like his ability to schedule his time, the plan of study, concentration, mental review etc. It is modified through experience. Learning is change. It is an adjustment devise.

**Motivation:**

It is an important factor in the process of learning. Motivation is described as “A state of organism, which involves the existence of a need that moves or drives the organism from within and directs its activities to a goal that can bring about the satisfaction of the need”.

**Concentration:**

Concentration is the back bone for effective learning. The complaints come from many students, who have difficulty in settling down to work and concentrate. Like study habit concentration also does not come by birth. It can be acquired through the good environment and practice.

**Utilizing the time:**

Utilizing time properly is one of the difficulties for students. This is threefold (i) students waste their time in moving from one activity to another (ii) they have a difficulty in settling down to work (iii) they feel guilty because their thought is that they don’t study enough. Proper study habits and study hours help to overcome these problems. It is necessary to draw a schedule for study.
Study Conditions:

Stephen (1958) found that a child living in a favorable environment for a long time becomes bright, if on the other hand, a child lives longer in an unfavorable environment he falls behind the norms.

Reading:

Reading is one of the important factors to cultivate the study habits. The teacher and parents should take patience and they have to observe their children help to acquire good reading habits at their formative period of life which forms the core of their study habits for future classes.

Writing:

Writing is also an important factor to cultivate the study habits. It abstracts what is read and therefore needs concentration and attention.

Note taking:

Note taking is a crucial aspect of the study process. It is a form of self recitation. Proper note taking is itself a part of study skills and has to be improved and developed. After the whole portion of the material covered, read it until a clear picture is fixed in the mind and then write it briefly.

Memory:

Memorization is an important factor in good study habits.

Home:

Home is the first school for every child and mother is the first teacher. So, the education level of the mother is also important for developing good study habits among children.
School:

After home, child spends more time in his school. School is responsible for the development of good study habits and the teacher has to play an important role.

Peer Group:

The peer group also plays an important role in developing study habits. Parents also encourage combined studies these days. Because friends with good study habits help their child to learn well by developing good study habits.

Curriculum:

Curriculum is also one of the factors in developing good study habits. Curriculum should be constructed as per the standards of the child. If the curriculum is novel and challenging, child is motivated to develop new habits of learning.

Personality:

Personality of the child is a very important factor in developing good study habits. If the child can easily adjust with the environment, he develops good study habits. How best he/she adjusts depends on the temperament of the child.

Intelligence:

Intelligence also has pivot role in the development of good study habits of the child. Brilliant students develop good study habits than the dull students. It is a general observation that intelligent students are in top positions, only when they had self discipline, regular and right study habits.
Community:

Community is also an important factor for developing good study habits. Community has to arrange the community centers such as library facilities, community resource centre, information centers etc. The good community provides necessary facilities for reading good books in turn for good study habits.

Others:

Apart from all the above factors health, sex, caste, physical environment, locality, birth order, socialization of the individual, father’s education, mother’s education, father’s occupation, annual income of the family, size of the family etc are also important factors in developing the study habits of the child.

Achievement Motivation:

Achievement motivation is a system of goal direction, which is closely associated to competence, higher standard of excellence, hope of success, aggressiveness, dominance, perseverance and fear of failure.

Factors Affecting Achievement Motivation

Goals, Incentives, Vim and Vigour, Mobilizing the will-to-work, The quality of environment, The drive for self actualization, Anxiety.

Need and Importance of the Study:

It is observed that the mode of education system has changed with time. In history it is observed that in the gurukula system the teacher and the taught live together and the knowledge is gained day in and day out. The dissemination of knowledge was done through discourse and discussion. There was formal, informal and non formal education clubbed together. But the arena of education had a boundary then. Now there is an explosion
of knowledge, whatever is learned through a teacher has to be applied by the pupil in his own way according to the circumstances. Hence in the education system scope is given for direct learning and for applicative learning. Hence it is evident that the dissemination of gaining and acquiring knowledge is the duty of both the teacher and student. A teacher lights the knowledge in the student. The student has to acquire wisdom through proper study habits and achievement motivation. Achievement motivation and study habits are two important factors of learning. Unless high achievement motivation is there one will not think about proper study habits. Similarly proper study habits with proper understanding shall lead to good achievement indirectly the achievement motivation.

Hence, it is necessary to investigate into its nature and also to know whether it is related to factors like sex, management of the school. Thus, an attempt is made to study the effect of these variables on the study habits and achievement motivation of the students in particular the secondary school students. It is a general opinion that the achievement motivation and study habits are better among the students studying in private than government schools. The difference in achievement motivation and study habits is also expected among boys and girls. In order to verify the truth it was decided to take up the present study.

**Objectives of the study:**

- To know the general level of study habits and achievement motivation in secondary school students.
- To identify the difference in the study habits and achievement motivation of secondary school boys and girls.
- To study the differences in the study habits and achievement motivation of government and private secondary school students.
Hypotheses of the study

- There would be high levels of study habits and achievement motivation among secondary school students in general.

- There would be significant difference between boys and girls of secondary school students with regard to their study habits and achievement motivation.

- There would be no significant difference between government and private students of secondary school with regard to their study habits and achievement motivation.

The Review of Related Literature

Dr. Digumarthi Baskara Rao, A. Soma Surya Prakasa Rao, Dr. Gaddi Bhuvaneswara Lakshmi (2004) studied on “Study habits of secondary school students”. The results were: 1) The secondary school students are possessing high study habits. 2) There was significant difference in the level of study habits possessed by boys and girls though they possess high study habits. The girls possessed more study habits than boys. 3). Students of govt. and private secondary school students possess high study habits without any significant difference.

Dr. Vanita N. Kale (2010) studied on “An investigation related to study habits of the secondary and higher secondary school students”. Findings of the study revealed that: 1) There is no significant difference in the study habits of male and female students. 2) There is a significant difference in study habits of secondary and higher secondary school students. 3) There is a positive relationship between study habits and academic achievement of secondary and higher secondary school students.
S. Sutherman, Dr. A. Vasanthi (2011) studied on “Study Habits and Academic Achievement of XI-Standard students in Palani Educational Districts”. The results indicated that: 1) The mean scores of girls study habits and their academic achievement are more than boys.

Dr. S. Krishna Murthy (2000) studied on “Achievement in History as related to academic achievement motivation”. The gender, locality of the school, the economic conditions of the students and the community of the students has not made for significant difference in respect of their academic achievement motivation.

Gangte and Nienftinkin (2001) studied on “Locus of control, achievement motivation and attitude towards modernity among college and university students”. The study had revealed that the gender of respondent did not significantly affect achievement motivation and locus of control and the comparison of post graduate and under graduate students did not show any significant difference between level of achievement motivation and level of external locus of control and also a higher level of attitude towards education.

3) There is a positive relationship between study habits and academic achievement of secondary and higher secondary school students.

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Analysis and Interpretation of The Data

Frequency distribution of study habits scores for total sample:

The frequency distribution of study habits scores for the total sample are presented in the Table below

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Class Interval (C.I)</th>
<th>Mid Point of the C.I</th>
<th>Frequency (f)</th>
<th>Cumulative Frequency (M)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>150-149</td>
<td>149</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>140-150</td>
<td>145</td>
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<tr>
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<td>150-160</td>
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<tr>
<td>4</td>
<td>160-170</td>
<td>165</td>
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<tr>
<td>5</td>
<td>170-180</td>
<td>175</td>
<td>96</td>
<td>181</td>
</tr>
<tr>
<td>6</td>
<td>180-190</td>
<td>185</td>
<td>16</td>
<td>197</td>
</tr>
<tr>
<td>7</td>
<td>190-200</td>
<td>195</td>
<td>3</td>
<td>200</td>
</tr>
</tbody>
</table>

Mean = 161.9, Mode = 160.26, Median = 161.72, Standard deviation = 12.70.
The neutral value of the study habits inventory is 140 and the obtained mean of study habits is 101.9. Since the obtained value is more than the neutral value, the students of secondary school exhibit good study habits.

The findings confirm the results of Dr. Digumarthi Raskara Rao, A.Suma Surya Prakasa Rao, Dr. Gaddi Bhuvaneswara Lalshini (2004), Dr. Vanitha N.Kale (2010) studies.

Frequency distribution of achievement motivation scores for total sample

The frequency distribution of achievement motivation scores for the total sample are presented in Table-7 below

<table>
<thead>
<tr>
<th>S.No</th>
<th>Class Interval (C.I)</th>
<th>Mid Point of the C.I</th>
<th>Frequency (f)</th>
<th>Cumulative Frequency (M)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>90-100</td>
<td>95</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>100-110</td>
<td>105</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>110-120</td>
<td>115</td>
<td>20</td>
<td>33</td>
</tr>
<tr>
<td>4</td>
<td>120-130</td>
<td>125</td>
<td>8</td>
<td>38</td>
</tr>
<tr>
<td>5</td>
<td>130-140</td>
<td>135</td>
<td>8</td>
<td>42</td>
</tr>
<tr>
<td>6</td>
<td>140-150</td>
<td>145</td>
<td>47</td>
<td>130</td>
</tr>
<tr>
<td>7</td>
<td>150-160</td>
<td>155</td>
<td>30</td>
<td>160</td>
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<tr>
<td>8</td>
<td>160-170</td>
<td>165</td>
<td>18</td>
<td>187</td>
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<tr>
<td>9</td>
<td>170-180</td>
<td>175</td>
<td>9</td>
<td>196</td>
</tr>
<tr>
<td>10</td>
<td>180-190</td>
<td>185</td>
<td>4</td>
<td>200</td>
</tr>
</tbody>
</table>

Mean = 140.4, Mode = 144.33, Median = 141.70, Standard deviation = 19.04.

The neutral value of the achievement motivation scale is 100 and the obtained mean of achievement motivation is 140.4. Since the obtained value is more than the neutral value, the students of secondary school exhibit high level of achievement motivation.

Sex wise means, S.Ds and 't' values for their study habits and achievement motivation.

"There would be significant difference between boys and girls of secondary school students with regard to their study habits and achievement motivation".

Sex wise means, S.Ds and 't' values for their study habits and achievement motivation.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Variable</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>'t' value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Study Habits</td>
<td>Boys</td>
<td>100</td>
<td>159.7</td>
<td>13.15</td>
<td>2.49*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Girls</td>
<td>100</td>
<td>104.1</td>
<td>11.84</td>
<td>0.96</td>
</tr>
<tr>
<td>2</td>
<td>Achievement</td>
<td>Boys</td>
<td>100</td>
<td>130.9</td>
<td>20.82</td>
<td>2.56*</td>
</tr>
<tr>
<td></td>
<td>Motivation</td>
<td>Girls</td>
<td>100</td>
<td>143.9</td>
<td>17.71</td>
<td>1.52</td>
</tr>
</tbody>
</table>

* Significant at 0.05 level.

With reference to the study habits of the students, it is clear from the above table that the calculated 't' value 2.49 is greater than the table value 1.96 for 198 df at 0.05 level, that means it is significant at 0.05 level. Hence, the hypothesis is accepted. It is
The findings confirm the results of Dr. Digumarthi Baskara Rao, A. Soma Surya Prakasa Rao, Dr. Gaddi Bhuvaneswara Lakshmi’s (2004), S. Sutherman, Dr. A. Vasanthi’s (2011) studies.

Similarly, for the level of achievement motivation of the students it is clear from the above table that the calculated ‘t’ value 2.56 is greater than the table value 1.97 for 198df at 0.05 level, that means it is significant at 0.05 level. Hence, the hypothesis is accepted. It is concluded that there is a significant difference between secondary school boys and girls with regard to their achievement motivation.

The findings confirm the results of Kiran Bala Varma and Neelam Upadhyay’s (2006), S. N. Pandey, M.D. Faiz Ahmad’s (2007) studies. And also contradicts the results of Dr. S. Krishna Murthy’s (2000), Gangte and Niengtinkin’s (2001) studies.

From the above table it is also observed that the girls had comparatively better study habits (164.1) and high level of achievement motivation (143.9) than that of the boys (159.7), (136.9) respectively.

**Management wise Means, S.Ds and ‘t’ values for their study habits scores and achievement motivation scores.**

“There would be no significant difference between government and private secondary school students with regard to their study habits and achievement motivation”.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Variable</th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>S.D</th>
<th>‘t’ value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Study habits</td>
<td>Government</td>
<td>100</td>
<td>162.1</td>
<td>13.88</td>
<td>0.22@</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Private</td>
<td>100</td>
<td>161.7</td>
<td>11.41</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Achievement Motivation</td>
<td>Government</td>
<td>100</td>
<td>138.4</td>
<td>19.3</td>
<td>1.45@</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Private</td>
<td>100</td>
<td>142.4</td>
<td>19.78</td>
<td></td>
</tr>
</tbody>
</table>

*@ not significant at 0.05 level.*
With reference to the study habits of the students, it is clear from the above table that the calculated ‘t’ value 0.22 is less than the table value 1.97 for 198df at 0.05 level, that means it is not significant at 0.05 level. Hence, the null hypothesis is accepted. It is concluded that there is no significant difference between Government and Private secondary school students with regard to their study habits.

The findings confirm the results of Dr. Digumarthi Baskara Rao, A. Soma Surya Prakasa Rao, Dr. Gaddi Bhuvaneswara lakshmi’s (2004) study.

Similarly, for the level of achievement motivation of the students it is clear from the above table that the calculated ‘t’ value 1.45 is less than the table value 1.97 for 198df at 0.05 level, that means it is not significant at 0.05 level. Hence, the null hypothesis is accepted. It is concluded that there is no significant difference between Government and Private secondary school students with regard to their achievement motivation.

Summary, conclusions and suggestions

Major findings of the investigation:

1. The students of secondary school exhibited good study habits.
2. The students of secondary school exhibited high level of achievement motivation.
3. There is a significant difference between secondary school boys and girls with regard to their study habits.
4. There is a significant difference between secondary school boys and girls with regard to their achievement motivation.
5. There is no significant difference between government and private secondary school students with regard to their study habits.
6. There is no significant difference between government and private secondary school students with regard to their achievement motivation

**Conclusion:**

Based on the above findings the following specific conclusions are drawn

1. On the whole, sample of secondary school students have better study habits and high level of achievement motivation

2. Gender has significant effect on study habits and achievement motivation of secondary school students, where students of secondary school girls have shown superiority over boys.

3. Management of the school has no significant effect on the study habits and achievement motivation

**Educational implications:**

1. A regular study habit – training programmes in schools must be arranged to improve the study habits with changing needs and time.

2. A study habit programmes both of preventive and remedial must be arranged according to the abilities of the pupils.

3. Teachers and parents should give proper guidance in selection of books to the pupils.

4. Schools must adopt strategies that encourage children develop optimal level of achievement motivation.

5. Provide wide choice and experiences that stimulates their achievement motivational urges as this behaviour is linked with their success/failure in studies, job, life and anything on the earth for the matter.
References:


RE-WRITING HISTORY IN ‘AFTER KURUKSHETRA’ OF MAHASWETA DEVI

Pushpa Valli.K
Research Scholar (Ph.D.)
A.U. College of Engineering (A)
Visakhapatnam

In rethinking our history, we are not just looking at the past, but at the present, and trying to look at from the point of view of those who have been left out of the benefits of so called civilization. It is simple but profoundly important thing...to look at the world from other points of view. We need to do that if we want this...century to be different, if we want it to be...a century for the human race.

(Howard Zinn, On History ;"Columbus and Western Civilization"; 203)

The recovery of a lost or subaltern history, told from a subaltern perspective has been a primary concern of postcolonial studies and has become an impetus to re-read canonical works or master narratives so as to reconstruct the lost identities and to forge new postcolonial identities necessary for equitable and just relations among people.

Under the influence of the postmodern and postcolonial writings and theories, many writers and researchers have produced critical works on, and re-readings of, canonical works such as the Mahabharata in the form of stories and novels like S.L. Bhairappa’s Parva(1979) and Mahasweta Devi’s After Kurukshetra, a short story collection (2000).

In After Kurukshetra, Mahasweta gives a subversive view of the war of Kurukshetra. By focusing on the gaps and blank spots in the master narrative, she highlights the presence of subaltern women there and challenges the elitist representation of as “them nothing more than insignificant presences”. She subverts the deep-rooted assumptions about
‘the other’ and demands due respect for their subjectivity and agency. She juxtaposes the worlds of the rajavritta, the ruling elite, and the lokavritta, the common and the offstream people, and shows that the former is unnatural, predatory, self-serving and ultimately self-defeating. These stories construct/reconstruct the lives of the marginalized common people in general and their women in particular. At another level, it shows that the women of the rajavrita too are not exempt from oppression by patriarchy.

In the story “The five women” the five women from peasant families, as also most of the kshatriya women, lose their husbands in the Kurukshetra war and mourn them. But when they are asked to keep company with the newly-widowed Uttara, the royal daughter-in-law, their natural vitality and instinct for life helps them not only to cope with their own loss but also to help Uttara to come out of her loneliness and despair.

In the story “Kunti and the Nishadin”, Kunti is both a victim and a perpetrator. Towards the end of her life she accepts vanaprasta and accompanies Dhritarastra and Gandhari. In the midst of nature she begins to introspect and confesses to the spirit of the forest her sins like not acknowledging Karna publicly as her son, or not accepting Hidimba, the tribal bride of her son, Bhima. Still she can’t find peace of mind. At that point, she is confronted by a Nishadin with her worst sin, that is, her complacent complicity when Pandavas used an innocent tribal woman and her five sons as decoys in their escape from the Jatugriha, the house of Lac. At first this accusation is shocking to Kunti but she comes around to see through the morality of her class, the rajavritta, and accepts the truth of the charge and welcomes death calmly.

“Souvali” is the story of the disillusionment of a former dasi, Souvali, with the vainglorious, self-centered ethos of the royalty and the reclamation
of her freedom and dignity. The events before the beginning of the story are recalled during the unfolding of the story. She had been in the service of Dhritarashtra since her childhood. When Gandhari was carrying, Souvali got pregnant with Souvalya. Souvalya was never acknowledged as the son of Dhritarashtra. Separated from her son and embittered by the indifference of royal women, Souvali left royal service on her own to live a life of freedom and dignity among her own common people. In the Kurukshetra war, Souvalya went over to Pandavas as a result of the ill-treatment by Kauravas. But after the war, Souvalya felt repelled at the arrogance of the victorious Pandvas too. When Dritarastra, Gandhari and Kunti died in a forest fire, Souvalya was asked by Yudhistira to give tarpan as the only surviving son of Dhritarashtra. After the tarpan, he feels that he has been given importance and acceptance by the Pandavas. But Souvali is clear that Souvalya was given importance only for the sake of the ritual. For Pandavas he is still a dasiputra, a commoner. She is bitterly critical of the ethos and ethics of the royalty. She feels she does not owe any duty to the royalty and she refuses to observe widowhood. She wishes that Souvalya would realize the true nature of the people of the Rajavritta.

Common people or the janavritta have not been represented in master narratives as their simplicity and ordinariness were assumed to be unworthy of mention. There are deep causative patterns behind such practice. Through these stories Mahasweta problematizes the authority of the master narrative. She attempts to unmask the elite ideology, which allowed only certain knowledge, ideas and opinions to be expressed while ignoring and silencing others. She deconstructs the conceptual systems that create the alterity.

By creating the characters, the five women, nishadins, and Souvali, and making the minor characters such as Uttara and Subhadra major ones
and looking at the kurukshetra war from their point of view, she is not only challenging the authority of the master narrative but is also writing/rewriting history from below. She shows how the cultural practices of the lokavritta follow the laws of nature and the demands of life, which gives them the strength to face even unnatural calamities and get on with life. She has shown the five women and the Nishadins are physically strong, skillful with their hands and love the work they do. They celebrate life. Their way of living, the ceremonies they observe, the rituals they follow are in close contact with nature. In their world men and women are equal and they share responsibilities. They don't have such unnatural practices like observing widowhood. They too have jealousies or quarrels but they don't go to war over them.

These three stories show how the common people and women are oppressed by the ruling elite who create myths to keep their power and glory safe. When Uttara, who innocently believes the rajavritta myth about the war, says that it was a dharmayuddha, the five women lead her to see its real nature. Godhumi says:

Such a savage war, so much destruction ... such a terrible war and all in the family— isn't it a terrible sin?

...so many hundreds of widows! So many homes in which mothers have lost their sons ( 'The Five Women'; 22)

In the name of ‘dharma’, the ruling elite create a myth of loyalty to the master, they fight wars for power and greed and drag common people into them. The lives of the innocent people are destroyed. The ‘dharmayuddha’ has in fact produced miles and miles of funeral pyres and wailing women. Such a fratricidal war which sucks everyone into its vortex, is unthinkable among common people. The five women angrily question the
appropriateness of calling the war a ‘dharmayudha’. They lament the fate of the countless young widows and bereaved mothers from both sides, who have to live a barren life observing widowhood, negating their natural womanhood and instincts for no fault of theirs. They angrily retort at Madraja’s calling the Mahabharata war a disaster:

Disaster? What disaster? ... Was this some natural calamity? So many great kings join in a war between brothers. Some choose one side, some cross over to the other. It wasn’t just brother slaughtering brother. We know of quarrels – jealousies – rivalries too. But such a war for just a throne? This, a holy war?! A righteous war?! Just call it a war of greed! (‘The Five Women’; 3)

Through the characters in these stories Mahasweta questions the conceptual and ethical framework of ‘dharma’ which supported ancient Indian ethos and which still sadly continues to be revered by the elite and the middle class. Mahasweta questions the legitimacy and sanctity of the ‘dharma’ which cannot envelope all the people, and which cannot give solace to its own women practitioners. The myth of loyalty/obligation to fight for one’s master, the myth of war heroes attaining divyalok (kshatriya dharma), the myth of pious widowhood – all these are the constructs of the male elite to serve their vested interests. Kunti and Souvali finally reject these myths and attain understanding, peace and dignity. Being the representatives of the janavritta, the five women and the Nishadin serve as contrasts to show what has gone with the rajavritta.

At a cursory glance it may seem that Mahasweta is positing the culture of the janavrita as a superior way of life over that of the elite or rajavritta. Obviously the ethos of the rajavritta is arbitrary, discriminatory, unnatural and self-defeating as opposed to the ethos of the lokavritta which
is self sustaining, regenerative and close to nature. However, closer examination one finds that what Mahasweta is condemning is not the individuals in the rajavritta but the ethos they have to conform to. Some of them can see the truth of the culture of the janavritta. When the rajavritta vaingloriously brought the disaster on itself it is the five women from janavritta who give solace to the hapless Uttara. The roots of their vitality lie deep in their simple and natural and unpretentious way of life dictated by nature. When the five women express their desire to go back to their place, and marry to continue life, the royal women are astonished:

... All eyes are turned on the five women in astonishment.

Who has ever really looked at them? Nothing more than insignificant presences. But now, suddenly, those presences have been granted form, granted notice. ("The Five Women";25)

Draupadi, who is one of the main reasons for Kurukshetra, which devastated the lives of the five women, can bring herself around to bless them as they finally depart. Similarly in the "Kunti and the Nishadin" Kunti welcomes death calmly at the end, wondering whether rajavritta ever regrets its actions against the janavritta.

At least some people in the rajavritta show a capacity of introspection, and can acquire an insight into the myths, presumptions, the delusions, and the deceptions that corrupt their world, and can unlearn them. These stories end on a note of hope for the rajavritta. If its redeeming capacity for introspection and self-reflection can be awakened, it can learn new ways of perception and a new philosophy of life.
References:


THE REPLICAS OF A DISCONNECTED EXISTENCE: FEAR, ISOLATION, DESPAIR AND SILENCE IN THE POETRY OF JAYANTA MAHAPATRA

Sameer Kumar Panigrahi
Assistant Professor in English
Black Diamond College of Engineering & Technology
Odisha, India

Human existence is a celestial identification of individual and social self. The parallel co-existence of both selves determines the pattern of individual’s living and gives birth to the overwhelming feeling of ‘consciousnesses’. So a conscious being is a being in consciousness tossed within surface and subliminal states playing the role of a confused, disturbed and conflicted self extracting the essence of human existence in the panorama of existential crisis. Psychological upheavals create anguish and pain that are essentially incorporated with fear, despair and silence. Among the contemporary Indian English poets who qualify as existentialist, Jayanta Mahapatra is undoubtedly the finest one. His poetry is characterized by themes of frustration, disintegration, rootlessness, a sense of alienation and existential predicament. The “self” which is epitomized in the gamut of Mahapatra’s poetry undergoes an endless argumentation with his own self. The impressionistic social world casts a spell on his visionary mind which ultimately propels his confused thought to be engaged in imaginative self argumentation and sets his creativity in motion.

Mahapatra’s poetic sensibilities and representation strategy is evenly balanced by his subjective vision. It is this vision that resonates his psychic self and social self in a single thread. An insightful glance into the psyche of Mahapatra reveals that the wound of his minority complexity, Christian alienation and the resultant socio-cultural humiliations gives
birth in him a poet who takes poetry a medium to express the agonies of his self. The deep-seated subjectivism forms the crème of his poetry. Poetry is his breathing, a means of his existence. His is “poetry of inner spaces, of psychology, of contradiction and renewed feelings of depression, guilt, desire, lust and attention” (King 195). Poetry enlightens his world and broadens his vision. In “Lines of My Poem”, he specifies and concretizes the position of poetry in his life:

Poem, my mother, how
Pain has made you cross
the divide between past and future.
You are the cocoon
Of my broken soul.

Mahapatra’s poetry exhibits three concentric circles of the self: self in relation to society, self in relation to ancestral history and self in relation to itself, its own self-propelled emotions and feelings. The reflections and deliberations come from within and they are the end products of how life has treated him, the mirrors reflecting his trials and tribulations, longings and frustrations, ecstasy and loneliness, fear and silence, and anxiety and tranquility. They are the emotional outbursts of an agitated mind. The poet is an investigator of the impulses: one who is obsessed with the flow of inner experience and the outer social conditions. He attempts to explore the quest for self and identity, the stark realities within and around him. While his quest for identity makes him a confessional poet, many of his poems express deep sympathy for the sufferings and the suffered. The poems initiate the fusion of himself with the surrounding.

‘Fear’ as psychic phenomenon associates with violence. In Mahapatra’s poetry fear originates from “a lot of pain in childhood” due to his Christian identity, religious antagonism and socio-cultural biasness. In
his autobiography by using the symbol of “door” he writes, “But the
door…dark and sightless…it was singularly able to stand by itself through
many fears and distances. …” (Zadrozny139). The symbol connotes fear
and an obscure menace and consequently silence. The mental torments
that he bears in his student career robes the vitals of his being and makes
him frustrated and a perpetual seeker of social recognition. Anish Kumar
writes: ….the secondary treatment he experienced being a Christian in his
college made him frustrated and as a result he avoided employing Christian
themes and images in his poetry.” (cited Sarangi 111). He concealed his
Christian identity for the fear of a victim of communalism and such threat
brings in him a kind of perpetual silence:

Today I don’t know whether
God wants to be part of my life.
How does one know what is real anymore?
Senseless killings hold up their hands to silence me. (Random
Descent22)

Silence in him is the replica of suppressed fear, an index of mental agony
and a reflection of melancholy. He himself confesses: “What appears to
disturb me is the triumph of silence in the mind” (59) (Ten Twentieth
Century Indian Poets), and further says, “…for me a poem is knit together
by an inconceivable silence. Silence which is intangible substance, of which
words are but manifestations, words which can build the poem from a
silence and to which the poem must eventually return” (The Measure of
Mystery in poetry 44). A view of his biography clarifies this transcendental
importance. A reading of his poetry along its biographical sequence gives a
rhythmical feel of silences.
The poet is questing for an identity in his native land. This identity crisis and lack of social recognition hurt hard to his psychic set-up making him an alien in his birth place:

In front of me is a world
that doesn't seem to care . . .
Still I do not know what I want.
I like to be here a long time
but that wouldn't help me to make sense.
I'm not sure I know myself yet.

And I try to stand and bear my pain ("The Looking Glass ").

The poem acts as a metaphor of his mental state. His sense of non-fulfillment and alienation is projected through the symbol “mirror”. On the other front he turns to be the reflected self of the society. As a social being he is perplexed by the bizarre phenomena of society. The burden of the ancestral ethos (his grandfather a Hindu by birth converted to a Christian) is too heavy for him to bear. His heart cries out:

Drifting across old scars, like a walk
In familiar country, simply celebrates
The abyss of voiceless rain, justifies nothing.
To have the amazement that is a symbol
Of what one left, and to return to a condition
For reality ... ("Four Rain Poems” 24).

He takes the inherited tradition as the ‘old scars’ and shouldered the burden of the blessed. His melancholic heart sighs out:

Something has come into me without my knowing it.
Something (through the days) I've been powerless to stop. . . .
All day and all night I am moved by myself (A Rain of Rites 34)
He appears to be a wounded bird beating his wings but in vain. He feels as a lodger within his home shade. The poet identifies himself completely with his birthplace, the very soil of Odisha. Mahapatra’s critical insight into the very spectrum of existentialism is portrayed in his Relationship where the cultural history of Odisha is revived through a series of scenes, sights and situations mostly through retrospection. The historical Daya, Konarka and Dhauligiri stand witnessing the glorious heritage of Odisha and heighten his sense of belonging:

Only the stones were my own
   Waiting as mother or goddess or witch
   As my birth feeds on them
   As though the empty days of sorcerous thought (Relationship 44).

“Mahapatra’a conception of a man’s relation to what he perceives brings him face to face with history and myth where his “self” is discovered in the “act of attention” (Ray 3). In A Rain of Rites he eulogizes his existential identity merging with his native land:

   A man does not mean anything
   but the place sitting on the riverbank
   throwing pebbles into the muddy current
   a man becomes the place (38).

Psychologists Monfries and Kafer (1994) make a connection between self-consciousness and a fear of being negatively evaluated by others. Cognitive deficits (negative cognitions about one’s self) have been shown to be related to internal attributions for and to negative self evaluations. Socially anxious people, such as those who may fear social isolation, have been shown to hold negative self images. Noelle-Neumann asserts that “Our social nature causes us to fear separation and isolation from our fellows and to want to be respected and liked by them” (41). In this way
Mahapatra’s poetry is a kind of candid confession of personal belongingness with Odisha. His fear of being wrongly evaluated in social sphere and the corresponding subjective isolation make bound him to present in words the suppressed agonies of his self. He firmly asserts his identity on the bosom of Orissa: This is the town where I was born: here with others / Year after year I celebrate the joyous festival (Waiting 27). The poet feels quite lonely due to being getting negative responses from the fellow brothers of his birth place. He reflects his state of exile (a kind of social isolation) amidst social work-a-day world:

It is an exile.

Between good and evil
where I need the sting of death.

Where a country’s ghosts
pull my eyes toward birth. (A Rain of Rites 12)

This is nothing but the lament of a wounded heart questing for an identity and social recognition. The individualistic exile is conditioned to resonate to the sense of estrangement, alienation, and non-belongingness. He is the epitomic representation of every moment of every victim of religionism tosses and turns in anguish, torment and psychological disequilibrium. He features out intense and intriguing swallowing of conservative social life, the penetrating moral crisis of human soul eventualized in permanent pain.

Another agonizing consequence of a disconnected existence conveyed in the poetry of Mahapatra is despair. His despair is the outcome of the intense introspection of the social environment where he strives to claim his existence. He sees the starving people and feels sad for those girls who die of hunger ‘before their breasts are swollen with milk’ ("A
country" 29), and "an old woman looking at her empty teacup (51). In “Freedom” his heart cries:

Here, old widows and dying men
    Cherished their freedom
    Bowing time after time
    In obstinate prayers

In “Hunger” the poet describes realistically pathetic spectra of poverty-stricken living:

I heard him say: My daughter, she’s just turned fifteen...
    Feel her. I’ll be back soon, your bus leaves at nine.
    The sky fell on me, and a father’s exhausted wile.
    Long and lean, her ears were cold as rubber.
    She opened her wormy legs wide. I felt the hunger there,
    The other one, the fish slithering, turning inside (“Hunger”).

The revelation is of abject poverty where a father turns to trader of flesh indulging his beloved daughter in flesh trade just to fill his belly twice a daily. The pathetic plethora of hungers (hunger of belly and hunger of sex) presents the picture of adulterate existentialism - the index of contamination of body, mind and spirit. Faced with such circumstances, he feels to be nothing more than a living dead. The world is felt to be only “death’s dream kingdom”. As a poet, he perplexed by the bizarre phenomena of existentialism. His subjective despair deepens with his ‘undone-syndrome’:

“I am interested as a poet who wants to show the pain and suffering around him. Because that’s all I can do. It is a passive weak sort of protest at what I feel is injustice and undue suffering” (The Weekend, Indian Express 22nd July 80).
He wishes to fight against the evil forces but is unable to go beyond “a week and passive sort of protest”. His despair hovers round his helplessness: on one side his inability to reduce the miseries and on other to adjust himself with the vice of time:

... struggling to push them away
I seem to have no strength left.
Perhaps I shall follow quietly after them
the room seems awfully small and pain of defeat
playing mercilessly about my shoulders.
(“Of this Evening,” Burden of Waves and Fruit 53)

The ‘heavy, infectious smell of blood / and the cry of the years in the night’ (A Whiteness of Bone 3) makes him bound to stand ‘blank and undone’. The poem “Her Hand” echoes the psychic bubblings of the poet tossed within the threshold of socio-legal fear on one hand and on the other the challenges of humanitarian conscience:

The little girl’s hand is made of darkness
       How will I hold it?
The streetlamps hang like decapitated heads
       Blood opens that terrible door between us
The wide mouth of the country is clamped in pain
       While its body writhens on its bed of nails
This little girl has just her raped body
       Foe me to reach her
The weight of my guilt is unable
To overcome my resistance to hug her (“Her Hand”).
His feeling essentially depicts his acute and intense suffering for being incapable, unconfident and absolutely confusing for being a part of society having influential existence. He is devoid of free will and free living. He craves for free will, but simultaneously the innate drive, required expedite, equal amount of self esteem and obsessive social phobia are taking part in de-existentializing his being from his own self. This poem is a private statement, yet at the same time a public exhortation, an attempt to alert a blighted society. Ultimately he becomes frustrated and surrenders himself to the mercy of the Destiny: “It is obvious that it cannot prevent all that is to happen” (“Evening” A Rain of Rites 37). At last he turns to an escapist dreaming to form a “new kind of society” on the “ruins of hate” (“The False Start” 41). ‘Love’ can act as a panacea to redeem the evils of society as it has the power to transcend the “angles of man’s consciousness” (Relationship 35). From his agitated self a ray of optimism shines.

Mahapatra’s existentialist psychology projects him as a religious moralist like Kiekegaard, an agonistic relativist like Nietzsche and an amoral atheist like Camus: a wounded enigma who likes these masters think that an individual is destined to the Fate and has no control over his existence which leads him to a life that is no way complete or fully satisfied. This existentialist believes a disconnected existence arises when society imposes its belief over an individual, thus it destroys his individualism and reduce him to being an object.

References


THE CONCEPT OF MOKSHA IN ADVAITA

Liya Litty, D.
Ph.D Scholar
Department of Philosophy
Pondicherry University, Pondicherry

Introduction

Around the 6th century AD arose the Advaita philosophy i.e., the doctrine which concerns the Reality. The school belong to the orthodox system of Indian thought. It is a philosophy of reality and appearance. The ultimate reality according to this system is Nirguna Brahman, which along is the reality. The world, God and Jiva are considered as only appearances. Advaita explains its philosophy in a manner that are appealing to common man. It enables one to lead a simple way of life. Moreover, there is no complication in explaining this doctrine. Further, it is so simple and easy that anybody can understand it.

Pravritti Dharma or Karma Yoga is the indirect means to Moksha. The Pravritti Dharma enjoyed on people of several castes and Ashramas is a means to temporal prosperity. This Pravritti Dharma writes Sankara, “When practiced with detachment and in complete devotion to Isvara is conductive to purify one of one’s own internal being (Satva Sudhi).

Jnana the only means to Moksha (Jnanad Eva Kaivalyam). Shankara emphatically affirms that Jnana is the direct and immediate means, may the only means to Moksha. This is fact is one of the cardinal tenants of Advaita Vedanta. Jnana is envisaged as a supreme experience through which one is believed to transcend the empirical world, the world consciousness and the ego consciousness (Prapancha Vulaya and
Atmaikatva Bodha), this experience is said to be the Brahmic experience (Brahma Saksatkara), the intuitive vision, the mystic rapture or ecstasy.

All good works and spiritual discipline, however can dispose the aspirant for the attainment of Jnana they do not effect it. When a person has purified himself through the right performance of works (Karma) he is then qualified for the renunciation of all works and activities (Sarva-Karma-Sannyasa) and on the renunciation of all works and activities, Jnana will dawn on him, and then he becomes a Mukta. To ignore the world is not identical with being ignorant of it.

Moksha, for Acharya Shankara is the immediate experience of the real nature of the self. Immediate experience of Brahma, and realization of Moksha are one and the same. Immediate experience of the absolute self does not produce Moksha as its effect. It simply removes Avidya which acts as an obstacle to Moksha. Moksha is the realization of the eternal nature of the self as pure being and bliss.

Shankara advocated knowledge as the only means of liberation (Mukti). Bondage is ignorance. Liberation is true knowledge. But Moksha is not a state to be newly attained. It is the very nature of self. It is the experience of all being in Atman and the experience of Atman in all being.

**The discipline has to be undergone two stages:**

(1). Preliminary stage which qualifies and individual for entering upon the serious study of Advaita. This means to the four fold eligibility (Sadhana Chatustaya) There are Nitya Anitya Vastu Viveka (discrimination of real and unreal)

(2). Itramtrartha Bhoga vira (detachment to every worldly pleasures)
(3). Sama Damadi Sadhana Sampath (Attaining good qualities life control of passions)

(4). Mumuksatva (Deep desire for Moksha)

The second stage is proper vedantic training which directly aims at self realization of these two, the former is identical with Karma Yoga as explained in Bhagvat Gita and the aim is the cultivation of detachment. The latter consists of Sravana Manana and Dhyana.

(1). Sravana: The ultimate philosophical truth is to be learned through a study of the revealed fact with help of a competent teacher.

(2). Manana: Reflect upon what is already received from the teacher. It is urging to oneself.

(3). Dhyana Meditation upon Advaitic thought.

The Advaita conception of Moksha is unique: It is not derived from the grace of an external God. It is native to the soul and is not derivative. It is not produced. It is something that is there awaiting self discovery.

Conclusion

Liberation or Moksha is the realization of one's true nature as one really is: Moksha is the realization of the ever-pure ever-existing Atman and it's non-difference from Brahman arising out of proper instruction by a guru which is medicated upon and on the dis-appearance of the wrong notion of its true nature. Liberation is really being liberated from darkness of a wrong idea, it is a synonymous with the disappearance of Ajnana and the dawn of true wisdom or Samyakjnana about one's Atman and its identity with Brahman.

The nature of liberation is a state of oneness with Brahman. It is the highest experience where all intellectual activity is transcended and
even self consciousness is obliterated. The state of Moksha is none other than one’s own inherent nature as Brahman, and is not an acquired state like Svarga.

The purpose of the study and practice of Vedanta is the attainment of Moksha from the Samsaric cycle of recurrent births and deaths. Ethical improvement and religious discipline are necessary for Moksha, but not enough. Neither moral perfection nor religious acts are required as direct aides to it.

References

HEURISTIC MAPPING OF INDEPENDENT TASKS IN HETEROGENEOUS COMPUTING ENVIRONMENT

Mrs. Minal Shahakar
Dept. of Computer Engineering
DYPIET, Pune

Prof. Rajesh Bharati
Dept. of Computer Engineering
DYPIET, Pune

Prof. Rupesh Mahajan
Dept. of Computer Engineering
DYPIET, Pune

I. INTRODUCTION

Distribution of large application into task for faster processing is one of the important process in the area of distributed systems. Although many types of machines can be shared and used in a distributed system, usually they are accessed through an application running in the network. Since, system is provided with an application that defines the piece of work of higher level. An application can generate several tasks, which in turn can be composed of subtasks; this system is responsible for sending each subtask to a machine to be solved. It performs an important step of mappings task to different machines based on the expected execution time. Since, an application provided to system is used to define the piece of work of higher level in heterogeneous environment i.e systems with different configurations.

The system provided with application can generate several numbers of jobs or small tasks that can be divided into subtasks and provided to different machines that should get completed within minimum time so that the machines use can be allocated with another new task from metatask. Makespan is used in case of mapping task to their machines using different scheduling. Makespan is defined as turnaround time that
is maximum of completion time. The best solution will be the one that results in minimum makespan [1, 2].

Large numbers of task scheduling algorithms are available to minimize the makespan. All these algorithms try to find machines to be allocated to the tasks which will minimize the overall completion time of the jobs. Minimizing overall completion time of the tasks does not mean that it minimizes the actual execution time of individual task. The simple well-known existing algorithms used for scheduling are Min-Min and Max-min and sufferage. These algorithms work by considering the execution and completion time of each task on the each available grid machine. Scheduling is considered to be an important issue in the current distributed system scenario. The demand for effective scheduling increases to achieve high performance computing. Typically, it is difficult to find an optimal machine allocation which minimizes the schedule length of jobs and effectively utilize the machines. The three main phases of scheduling are machine discovery, gathering machine information and job execution. The choice of the best pair of jobs and machines in the second phase has been proved to be NP-complete problem.

The existing scheduling algorithms provide the various techniques for allocating different task to different machines with minimum completion time. These existing scheduling algorithms can be divided into two classes that are Online mode and Batch mode scheduling. In online mode, a task is allocated to machines as soon as it arrives at the scheduler [1]. Wherein, Batch mode scheduling tasks are not allocated to machines immediately instead they are collected in to set of tasks also called as Metatask that are examined for allocating at prescheduled times to different machines also called as mapping events. Since in this system, batch mode is used in very efficient way for mapping different independent tasks to
machines. Also these existing algorithms can be applied for heterogeneous environment effectively.

The proposed system in this work contains various scheduling methods along with hybrid technology such as Minmin+, Maxmin+, and Sufferage+. Hybrid technology involves combination of different scheduling methods to overcome disadvantages of minmin and maxmin. Overall, the scheduling algorithms aim to minimize the idle time and makespan of tasks. This system also involves the concept of balancing load [2, 6], wherein, once scheduling of task is done using some scheduling the load balancing algorithm will take place to reschedule the task to utilize all the machines in the heterogeneous environment [5]. Each of this scheduling provides better performance and also decreases time complexity without degrading the solution quality.

To avoid the drawbacks of the existing scheduling algorithm, the proposed system algorithms are being used to enhance the system performance. All the problems discussed in those methods are taken and analyzed to give a more effective schedule. The algorithm proposed in this paper outperforms all those algorithms both in terms of makespan and load balancing. Thus a better load balancing is achieved and the total response time of the system is improved. The proposed algorithm applies the Min-Min strategy in the first phase and then reschedules by considering the maximum execution time that is less than the makespan obtained from the first phase.

II. LITERATURE SURVEY

A distributed scheduling algorithm aims to increase the utilization of machines with light load or idle machines thereby freeing the machines with heavy load. The algorithm tries to distribute the load among all the
available machines. At the same time, it aims to minimize the makespan with the effective utilization of machines. Earlier distributed systems comprised of homogeneous and dedicated machines. But scheduling algorithms use for these systems doesn't work well in Grid architecture as the grid system makes use of different types of machines. Because of this load balanced scheduling algorithm for grid computing becomes more difficult and results in poor performance of system. The Non-traditional algorithms differ from the conventional traditional algorithms wherein it produces better results in a minimum time. Since, the scheduling algorithms for all grid computing systems are not suitable. Another way for this purpose is to select a related scheduling algorithm to use in a given heterogeneous environment because of the characteristics of the tasks, machines and network heterogeneity machines. These scheduling algorithms will work well even for systems with different configurations. Systems with different configurations i.e. heterogeneous systems provides with the facility of utilization of all available machines as load balancing concept that aims at keeping machines busy [5].

Some terms useful in scheduling the tasks to their machines are opportunistic balancing of load is mostly used to keep all the machines busy that is to make utilization of all the available machines by allocating task in arbitrary order, to the next available machines, without considering task expected execution time on that particular machines but this result in poor makespan [6]. Minimum Execution Time allocates tasks to machines in arbitrary order with best expected execution time for that task, without taking into consideration machines availability. Since mapping of task to its best machines provides better performance but doesn't maintain proper load balancing and does not provide support for heterogeneity [2, 4]. And finally, Minimum Completion Time allocates tasks to different machines
in arbitrary order, with minimum expected completion time for that task. Since this results in some task to be allocated to the machines that have maximum execution time. Because of this minimum completion time is defined in a way that combines the advantages of both opportunistic load balancing and minimum execution time to provide better performance of task mapping [3].

Min-Min algorithm starts with a set of tasks that are not yet allocated to the machines. The machine with minimum completion time for all tasks is selected. Then the task with the overall minimum completion time is selected and mapped to that machine. Since, the ready time of the machine is updated and these steps are repeated until all the tasks are allocated to the machines. Compared to MCT this algorithm considers all jobs at a time. So it produces a better makespan. When selected task is allocated to the machine it is removed from the metatask that is set of task. Since this method provides easiest way to allocate task to machines but has one drawback due to selection of task having minimum expected completion time, the task with largest expected completion time remains unallocated for longer time and also load is not balanced across the systems, due to which some machines remains idle and this also results in increase makespan.

Max-Min is similar to Min-Min algorithm. The machine that has the minimum completion time for all jobs is selected. Then the job with the overall maximum completion time is selected and mapped to that machine. The ready time of the machine is updated. These steps are repeated until all the tasks are allocated to the available machines. The aim of this algorithm is to minimize the waiting time of the jobs with maximum completion time. Hence these types of scheduling algorithm provides the way of allocating task to its best machine with longer execution
time first allows this task to be executed concurrently with the task that having minimum time for execution. Hence such task allocation to respective available machine is better than minmin scheduling wherein the task with smaller execution time is selected and allocated to the available machine for execution and then task with longer execution time are executed while several machines remains idle. Hence the maxmin scheduling algorithm provides better load balancing across machines as well as better makespan [6, 7].

Sufferage scheduling differs with previous scheduling algorithms in the sense of task selection process. Like minmin and maxmin it also begins with set of unallocated task that has minimum completion time i.e. sufferage scheduling is also based on the concept of minimum completion time, since it differ from the previous scheduling in the sense it selects and allocates the task to the machines on the basis of sufferage value and not minimum or maximum completion time. Since it computes second MCT value instead of computing MCT value for each task and calculates sufferage value which is defined as difference between MCT and second MCT values of a task is taken into account. This scheduling selects the task with largest sufferage value and allocates it to available machine. Thus sufferage scheduling differs from minmin and maxmin scheduling in the task selection policy [4, 5].

III. ENHANCED SCHEDULING METHODS

In this work, propose system contains novel algorithms, such as MinMin+, MaxMin+ and Sufferage+.

In these scheduling algorithms, the MCT values that are associated with each machine are separately maintained, instead of being unnecessarily recomputed at each iteration for every unallocated task. In
particular, a priority queue $Q_k$ is being used for each machines $M_k$ to maintain the completion times of all tasks on that machines. This type of scheduling algorithms provides better performance than the previous scheduling methods without degrading solution quality. That is previously mentioned scheduling methods increases time complexity by using number of iterations for computing minimum completion time of each task.

A. Minmin+ scheduling

Minmin+ scheduling uses different methods such as MinMin+ Select function invokes a $\text{MIN}(Q_k)$ operation on each priority queue $Q_k$ to find a candidate task for machines $M_k$. The candidate task $T_i$ selected for machines $M_k$ is effectively the task that will increase the current completion time of $M_k$ (i.e., $e_k$) by the smallest amount if $T_i$ is allocated to machine $M_k$. For each machine $M_k$, the execution time of the candidate task $T_i$ on $M_k$ is added to $e_k$ to compute the updated $e_k$ value for $M_k$ if $T_i$ is allocated to $M_k$. A running-min operation performed over these $K$ updated $e_k$ values gives the minimum MCT value (min) for the current iteration as well as the task-to-machines assignment $(i', k')$ that achieves this minimum MCT value. At the end of each iteration of the main loop, the allocated task $T_i$ is deleted from all priority queues. For the implementing this priority queue two alternatives are being considered that are binary heap and sorted linear array, and also some operations are being used like sorting of array, deletion of necessary task from array, and checking is made on the queue to know which task has not being yet allocated to available machine that is with minimum completion time. Hence the overall running time complexity is reduced.

B. Maxmin+ scheduling
The solution quality obtained in the earlier iterations is likely to deteriorate due to the late assignment of very large tasks. In case of the MaxMin scheduling, the larger tasks are allocated in earlier iterations, but not necessarily to their favorite machines. Since, in the first few iterations of MaxMin, the first iteration allocates the largest task to its favorite machines. It is assumed that the second largest task has the same favorite machines as the largest task. In the second iteration, the task selection policy of MaxMin prevents the assignment of the second largest task to its favorite machines. In the next iteration, the third largest task loses the flexibility of being allocated to the favorite machines of the largest two tasks and so on. To alleviate the above-mentioned drawbacks of the MinMin and MaxMin scheduling, these scheduling algorithms are combined under a hybrid scheduling, which referred to as MaxMin+. Like MinMin and MaxMin, the MaxMin+ scheduling involves a main loop that allocates a selected task to machines at each iteration. Within iteration, the scheduling first computes a task-to-machines assignment according to the MinMin scheduling. The computed result is considered only if it doesn’t make increase in the makespan of the previous iteration. If, however, the computed assignment increases the makespan, the task-to-machines assignment is recomputed according to the MaxMin scheduling. This scheduling overcome drawback of maxmin scheduling of task assignment problem to same machines by doing the combination of maxmin with minmin+ under a hybrid scheduling that is maxmin+.

C. Sufferage+ scheduling

The main idea behind the Sufferage+ scheduling is to perform critical assignment decisions by Sufferage so that the solution quality is not significantly degraded and perform non-critical assignment decisions by the fast MinMin+ algorithm. With this approach, it is expected a
considerable decrease in the execution time of Sufferage with a small potential degradation in the solution quality. Since Sufferage+ working is similar to sufferage scheduling since to make applicable sufferage scheduling to large datasets it is combining with minmin+ scheduling under a new scheduling that is sufferage+. As in MaxMin+, in this scheduling also the MinMin+Init function performs the necessary initializations. It computes the assignment according to MinMin+. The comparison operation checks whether makespan will change if the computed assignment is used. Then this algorithm computes the task-to-machines assignment according to Sufferage. This scheduling differs from previous scheduling in the sense that when assignment is computed, it is considered only if it doesn't result in increase in makespan of previous iteration otherwise assignment is recomputed using sufferage scheduling.

D. Switcher Scheduling

As the name indicates it is the combination of different scheduling also known as hybrid scheduling. Switcher scheduling is based on concept of standard deviation value comparison with threshold value. Based on this it switches between scheduling that is if standard deviation [6] value is less than threshold value than tasks are considered to be with minimum execution time and minmin scheduling is applied to allocate the tasks to available machines, otherwise maxmin scheduling is used to allocate the tasks to available machines. These steps are repeated until all the tasks are allocated to their respective available machines [3, 13].

Standard deviation concept is specially used for hybrid scheduling that is combination of different scheduling. Wherein, the standard deviation value is compared with threshold value to check which scheduling to be applied for mapping of task to different machines [6]. Since the standard
deviation value is calculated on the basis of average of completion time of all tasks, as mention below:

\[
\text{avg CT } = \frac{\sum_{i=1}^{s} CT_{ij}}{s}
\]

Where avg CT denotes average of completion time that is sum of all completion time of given tasks and s is nothing but total number of task. Using this average of completion time value the standard deviation is calculated as:

\[
sd = \sqrt{\frac{\sum_{i=1}^{s} (CT_{ij} - \text{avg CT})^2}{s}}
\]

Based on above mentioned formulae standard deviation is calculated. Since, this is compared with the max value (threshold) in case of hybrid scheduling wherein the multiple scheduling are called by algorithm alternatively for mapping task to machines. This hybrid scheduling will use standard deviation concept wherein if the calculated standard deviation is less than threshold value then that particular task is allocated using the minmin scheduling to available machine otherwise the task is allocated to available machine using maxmin scheduling. Since after the assignment of task to machine it will be deleted from set of task that is metatask and the hybrid scheduling will repeat all the steps until all the task are allocated to machines.

There are many different types of hybrid algorithms that call alternatively different scheduling for mapping tasks to their best machines. This type of scheduling also maintains the proper load balance across the machines due to which all the available machines get fully utilized and no machine remains an idle.
I. BALANCING LOAD IN DISTRIBUTED SYSTEMS

To better utilize the machines, the load should be balanced to minimize the machine idle time. To balance the load, the sizes of tasks must be taken into consideration. In a heterogeneous system, execution time of a task varies on different machines. The task size can simply be measured as the average of the execution times over all machines. Tasks can be allocated with priorities based on their sizes, either favorable to the smaller tasks or to the larger tasks. Or the priority can be allocated independently of task sizes. It has been found that the load is severely imbalanced when smaller tasks are mapped first. If large tasks are given higher priorities, it generally leads to a better balanced load. Also, a priority independent of tasks sizes has a fairly good chance for load balancing. Scheduling mentioned above like minmin and maxmin maps different tasks to different available machines efficiently but it does not maintain proper load balancing among the machines due to which some machines are utilized and some remain idle. This load balancing concept can be applied to this scheduling to get done execution faster [6].

Minmin scheduling selects tasks with minimum completion time and allocates it to available machine, due to which task with maximum execution time remains unallocated although the machine is available that causes machines to remain idle. Similarly in maxmin scheduling tasks with maximum completion time is selected and allocated to machines, due to which tasks with minimum completion time are allocated after long time to available machines [7].

Solution for above is to apply load balancing concept with this types of scheduling. This can be done when tasks are allocated to their machines that is once minmin scheduling is applied to allocate tasks to available
machines using minimum completion time, for balancing the load across machines the allocated tasks are rescheduled and allocated to respective available resource i.e. it may happen that minmin scheduling will use some machines to allocate task and some remain idle then load balancing method will select the task with maximum completion time that will be less than makespan produced by Minmin scheduling and reschedule it to the machine that is available and not utilized yet so that execution of tasks will be more faster [11]. Other tasks maximum completion time is not less than makespan. So whichever task has maximum completion time less than makespan is selected and rescheduled to available machine.

II. EXAMPLE OF BALANCING LOAD IN DISTRIBUTED SYSTEMS

Consider an environment with heterogeneous two machines $M_1$ and $M_2$ and metatask that contain four different tasks $T_1$, $T_2$, $T_3$ and $T_4$ as shown below in table1 that contains tasks, machines along with expected execution time for mapping tasks to their respective machines.

<table>
<thead>
<tr>
<th>Tasks</th>
<th>$M_1$</th>
<th>$M_2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>$T_1$</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>$T_2$</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>$T_3$</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>$T_4$</td>
<td>11</td>
<td>3</td>
</tr>
</tbody>
</table>
As shown in figure 1, minmin scheduling will select tasks according to given execution time so task T₃ will be allocated first to Machine M₂, then task T₁ will be allocated again on machine M₂, then task T₄ will be allocated again on machine M₂, and finally the remaining task that is task T₂ will also be allocated to machine M₂ only according to given expected execution time in Table 1. Since on machine M₂, completion of task is faster than on machine M₁, so all the task will be allocated on machine M₂ only.

Once minmin scheduling is applied for mapping tasks to available machines, load balancing technique is applied for again rescheduling tasks to make utilization of idle machines that minimizes overall task completion time that is makespan.
As shown in figure 2 task $T_1$ is rescheduled to balance the load as it provides maximum completion time on machine $M_1$ as shown in Table 1 as well as it is less than makespan produced by minmin scheduling. While remaining tasks although have maximum completion time but are not less than makespan. So task $T_1$ is removed from machine $M_2$ and reallocated to machine $M_1$ that results in better makespan as compared to minmin scheduling.

VI. CONCLUSION

The goal of this paper was to present various scheduling methods existing and proposed field of distributed computing. The scheduling like minmin and maxmin are suitable for small scale distributed computing but when number of tasks increases than these scheduling cannot schedule task appropriately that affects on makespan which relatively become large. To overcome drawbacks of these scheduling and make them applicable for large scale distributed computing, a new task scheduling algorithm are being proposed like minmin+, maxmin+ and sufferage+ along with hybrid scheduling are used that also maintains proper load balancing across the systems. This scheduling uses advantages of minmin and maxmin and covers there drawbacks that helps to achieve proper load balance by making use of all the available machines that remains sometime idle.

References


GLOBAL CIVIL SOCIETY: NATURE, ROLE AND SIGNIFICANCE

Arshad Jussain Qureshi
Assistant Professor (Contractual)
Department of Politics
Central University of Kashmir
Jammu and Kashmir

Introduction

Direct power is what German philosopher Hannah Arendt and Canadian political philosopher C.B. Macpherson says the power of one over others – the ability of one to make others to do something that others do not want to do. In international relations direct power is generally the focus of realism. Hannah Arendt equates this with violence where rulers use force to fulfil their desires against the wishes of the people. It is the property of the state which is used against the people. She warns that where genuine power is absent, violence may emerge to fill the gap. Institutional power on the other hand resides in the capacity and authority of established collective groups (agencies, organisations etc.) to manage and manipulate situations in their interest. This is the focus of neo-liberal regime theory in international relation and the new institutionalism in comparative politics, both of which focus on the principles, norms, rules and decision making procedures that lead to convergence of actor expectations and constraints on actor autonomy. As politics itself means the authoritative allocations of values, both of these forms of power are generally directed toward distributive matters in Harold Lasswell’s classical formula of ‘who gets what, when and how’. Beside these two forms of power, there are two more forms of power-structural and productive. Structural power resides in the sovereign’s authority to establish and alter the regulatory conditions through which institutions are created and by which
they are able to function- this is part of its sovereign authority. The sovereign is able to determine the rules that constitute a particular game and how the agents that play it can score points. Productive power, on the other hand resides in political subjects. As the organisation of social life is structured by the state so the state has the authority to ensure that the rules of subordinate institution are obeyed and to punish those who violate these rules. But in as much as the state is itself made up of institutions that are themselves open to influence by other institutions and social forces, the exercise of structural authority in a liberal system is never an easy or straightforward proposition. Social struggle among contending interests and forces is the order of the day. State is there to provide various social services along with peace, order and security but if it fails to perform these functions, then it faces resistance from the society in the form of demonstrations and non-cooperation. It then uses its repressive instruments, viz., police and force to suppress the dissenting opposition.

Civil societies have been viewed as forces of democratisation, counterweights to the state power and have emerged as alternative vehicles of citizens' participation at both national and transnational levels of governance. Their activism and initiatives have also been viewed as a movement for transformation of regional, national and global political economy. David Held says that civil society retains a distinctive character to the extent that it is made up of areas of social life- the domestic world, the economic sphere, cultural activities and political interaction- which are organised by private or voluntary arrangements between individuals and groups outside the direct control of the state.

Global civil society presented its public face in massive demonstrations in countries around the world. As the demonstration grew in size and frequency, the police response become increasingly violent,
brutal and repressive. In societies where fear, distrust and alienation prevail, we may find more competitive dominant models of social organisation that extend rights and freedoms to those on the top and denies these to those on the bottom. Such societies produce a culture that is taught to be a legitimate one which in Gramscian terminology is called 'Structure of Legitimation'. Societies so organised are likely to exhibit persistent patterns of exploitation, injustice, a climate of fear and insecurity, perceptions of real or imagined threats, violence against suspect groups, and the embrace of coercive institutions that specialize in the use of force to impose order. Such societies easily become trapped in a self-reinforcing cycle of violence and competition for power that provides a fertile ground for demagogues who build their power base on fear and violence. These societies then have to face a strong pressure in the form of public opinion fostered by civil society. While civil society cannot exist without a liberal system, a liberal system also cannot exist without civil society. Historically we witnessed how struggles between bourgeois social forces and the absolutist state during the eighteenth century gave rise to a liberal formation composed of representative state, deregulated market and what we now call civil society. Individualism, representation, human rights and naturalisation of the market all emerged from this doctrine through the exercise of constitutive power. Dr Alexis de Tocqueville in his book, 'Democracy in America', argues that the liberal version of civil society as existed in the United States provided both public goods (politics) and private goods (market). Alexandra Colas argue that civil society is the setting from which social movements and political activism originate within the context of capitalist modernity. He further asserts that civil society has historically found expression in two pre-dominant forms; one linked to the private sphere of the capitalist market, the other to the struggle against the all encroaching power of the
state. In a liberal system, civil society is concerned not only with social reproduction but also with ensuring that neither state nor market can take complete control of the bourgeoisie and its life, liberty and property. And it is civil society that ultimately is the location of contestation over the public-private divide. Under conditions of globalised neo-liberalism, the state is engaged primarily in providing attractive and stable conditions for capital and is less interested in addressing externalities or market failures. Under these circumstances, it comes to civil society to become more politicised and, through its own regulatory activities, reinforce the separation between the public (politics) and private (markets). Growing contradictions in the social and material organization of a society tend to affect the discursive sense, which can ultimately inspire the formation of social organisations and movements seeking to resolve the contradictions. For the most part, civil society organisations focus on institutions and the practices associated with them, trying to exert direct influence to induce capital to protect human rights. The processes of globalisation have given rise to global civil society. The spread of global civil society has been part of a wider process of globalisation. Robert Owen Keohone and Joseph Nye defines globalisation as a state of the world involving networks of interdependence at multi-continental distances linked through flows of capital and goods, information, ideas as well as environmental and biological relevant substances. In this way our conception of global civil society is thus inseparable from our notion of globalness. In global space, ‘place’ is not territorially fixed and global relations have what could be called a supra-territorial, trans-border or trans-world in character. This is by no means to say that territorial geography has lost all relevance in the late twentieth century. Social relations have under gone relative rather than total de-territorialisation. Alongside longitude, latitude and altitude globalisation
has introduced a fourth dimension of “supra territoriality” to social geography. If we identify globality as supra territoriality, then the notion of global civil society get an immense importance. It encompasses civic activity that addresses trans-world issues; having trans-border communication, has a global organization and works on a premise of supra territorial solidarity. Besidethis, a localised group that campaigns on supra-territorial problems like climate change could be considered part of global civil society even though the association lacks a trans-border character. A global civic activity in respect of human rights, humanitarian assistance and development has grown largely out of a cosmopolitan inspiration to provide security, equity and democracy for all persons regardless of their territorial position on the planet. Globalization provides the bed rock for global civil society, the supply side of the phenomenon that pushes it on reaction to globalisation particularly to the negative consequences of the spread of global capitalism. Civil society is the sphere in which social movements become organised. When these movements or civic associations concern themselves with issues that transcend territorial geography, we may call it a global civil society. The historiography of the global civil society places its emergence in the 1970’s and 80’s with mass protests and bottom-up regime change, which led to the rise of populists, gross-roots social movements in favour of democratisation and opposed to totalitarian, militarised regimes in Latin America and Eastern Europe.

The rise in popularity of civil society was largely due to the struggles against tyranny waged by resistance groups in Latin America, Africa and the former communist world. Global civil society emerged as a major force in the final decade of the second millennium to resist the social system currently operating in the world. The resistance initially centred on the Bretten woods system-the World Bank, International Monetary Fund, World
Trade Organisation - the so called instrument of neo-liberal policy and then swung toward the state-system policy. Global civil society has exposed the inability of modern nation-state to provide the security, living standard and good life to its citizens. Global civil society has exposed the state violence against its citizens, exploitation of the South by North and its domination through overall control of International institutions. The economic control of international political economy leads to political control of south which is further leading to neo-colonialism. It has also addressed the self-interested reason of humanitarian intervention by super powers in developing states which in turn put the concept of sovereignty in question. Besides this, stress on natural environment through the wide process of technological development, issue of nuclear proliferation which led the world insecure and states in MAD (mutually assured destruction) situation, women empowerment, child protection, health, environment and living standard are the core issues of global civil society.

Throughout history, the authoritarian states have sought to maintain the cultural legitimacy of their rule by using techniques of mass propaganda, advertising, the control over media, educational curricula and religious doctrines which makes individuals what Marcuse called “one dimensional man” and induce a kind of hypnotic cultural trace that aligns our behaviour and loyalties with values and ends that are not our own. This process is now at play on a global scale. As the imitation of US ways, gradually pervades the world, it creates a more congenial setting for the exercise of the indirect US hegemony where US exploits the money and power of the world politics. The awareness among geopolitical strategists of the important relationship of cultural penetration to geopolitical power accounts for the deep concern with US foreign policy circles for the so called “clash of civilizations” that is the clash of competing cultures. Global
civil society, to a large extent, is a response to great powers hegemony particularly to US who are projecting their political ambitions in the name of making world an egalitarian one. The contemporary threat to freedom and democracy emerges from an alliance of economic, military and police power which is at work to make empire strong. The September 11, 2001 attack awakened the United State and the world to the extent of the terrorist threat to peace and security and the ability of the terrorists to penetrate the defences of the world’s greatest military power and to turn modern technologies into weapons of mass destruction which led the post-cold war international system into a “Balance of Terror” in which every sovereign state find itself in a MAD situation. As the international system operates in a state of anarchy, it is up to civil society to play a positive role in conflict areas and post conflict peace building process.

Global civil society performs its job of economic and social emancipation of mankind from the platform of World Social Forum. The World Social Forum (WSF), established in 2001 in Brazil, has its roots in Latin American activism, as an umbrella organisation encompasses a galaxy of civil society groups working for an alternate to the existing global order which is characterised by exploitation, injustice and oppression. Some believe the beginning of World Social Forum originated at the battle of Seattle in November 1999 where anti-globalisation activists protested against WTO latest trade negotiation. It includes all non-governmental organisations like Amnesty International, Asia Watch, Human Rights Watch, Greenpeace movements, Red Cross. World Social Forum strives for the realisation of global justice and the protection of marginalised identities from the onslaught of corporate globalisation and the fascist policies of modern corporate state. As one of the founder of WSF namely Candido Grzybowski said that the numerous recent crises are expressions
of the contradictions and limitations of the form of global capitalism that has been imposed on humanity and earth. The assertion that another world is possible is now an absolute necessity. World Social Forum coordinates a network of international non-governmental organisations, social movements, advocacy groups etc. world-wide to addresses the concerns of global justice, global governance, environmental protection, protection of human rights, peace and security, women and child labours, provision of social solidarity and livelihood issues. World Social Forum has emerged as a potentially alternate voice to the dominant discourse of neo liberalism and globalisation. David Held argues that in last 20 to 30 years, social movements have been tremendously important in putting pressure to change the globalisation agenda, to move it away from neo liberal model, to press for greater democratisation and accountability. It has at least mitigated many evil practises operating in international environment and is a strong restrictive weapon on state's oppressive power. Importantly, World Social Forum is currently playing a pivotal role in influencing the state's policy on social welfare, articulating views on current issues, serving as the voice of constructive debate, providing forums for the exchanges of new ideas and information, initiating social movements by way of creating new norms, identities and institutions.

Joseph Nye, an acclaimed intellectual in the field of international relations, argues that subjugation of the weak continuous in the contemporary times not through coercive means but through the expansion and promotion of dominant culture and ideas, which he calls "soft power". Humanity has entered into the final stage of an epic struggle between the forces of imperial rule (empire) presently represented by the institutions of elite globalisation and the forces of democratic rule (community) presently represented by Global civil society. As the forces of empire
reconstituted themselves to establish their strong power base in the name of development, the forces of community organised together through a series of popular movements that drew inspiration from both theoretical tradition of many theorists and earlier national liberation movements. These include the civil rights, women, peace, human rights, environment, sustainable development, disarmament and gay rights among others and most recently the resistance against corporate globalisation. Each sought to transform the power relationship from violence to popular legitimacy. These movements are trying to create a truly democratic society. They challenged the legitimacy of dominant culture and institutions and contributed its piece to an emerging mosaic that is converging into what is known as global civil society. Global Civil Society is a manifestation of social energies released by an awakening of human consciousness to possibilities for creating societies that nurture and rejoice in a love of all beings. This energy is flowing towards what scholar Joanna Macy calls “The Great Turning” or in other words we may say towards global governance. This involves, according to Macy, three dimensions- resistance, creation of new socio-economic structure and spiritual awakening. In fact global civil society is a social expression of the awakening of an authentic planetary culture grounded in the spiritual values and social experience of hundreds of millions of people. The power of authentic culture gives civil society the ultimate advantage. The guiding purpose of global civil society and WSF is neither to capture power by replacing the present power holders in an inherently violent and unjust system nor to advance an ideological agenda. It is to replace the fabricated culture and dominant power relationship of empire with the authentic emergent culture which is the first step of civilizational emancipation and a way to what Macpherson said creative freedom. Its strategy is to accelerate the awakening of cultural
consciousness, defending community against empire's political, military, cultural and economic assault.

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ADMINISTRATIVE SYSTEM AND IMPACTS OF FEUDALISM DURING HARSHA’S AGE

Ashaq Hussain Malik
Lecturer in History [Cont.]
Government Degree College, Gurez

INTRODUCTION

1. Harsha’s administration: Rise of political Samantavada:

   Harsha’s empire was a looser federation much more based on diplomatic alliances than on the firm hold of the central authority. Harsha’s superiority over his subordinate kings and feudatories depended on his strength which was lesser than that of the Guptas despite.

   The fact that he is said to have had a very large army, for his army itself was not a ‘monolith’ controlled by the emperor, but a collection of the feudal military units contributed by the samantas. Actually, the growth of the samanta institution the Indian version of feudalism, was the greatest single factor which differentiates the administrative organization of Harsha from the administration of earlier periods.

   In the Arthasasatra of Kautilya (1.6) the term Samanta has been used in the sense an independent neighbor and in the Manusmriti (VII.258) and the Yajnavalkya Smriti (11.153) in the sense of those important persons with whose help the boundary disputes of the villages were settled. The Allahabad pillar inscription of Samudragupta shows that the subjugated princes were expected to pay all tributes, carry out royal orders, give their daughters in marriage and render homage to the conqueror. Though all term Samanta has not been used in this record, but it gradually became popular in this sense. In the Raghuvamsa (V.28) the word samanta is used
for the neighboring potentate who is made a vassal. In the Babar hill cave inscription of Anantvarman Maukhari his father is described as Samantachudamanih\(^3\). In the third quarter of the fifth century A.D. The term Samanta was used in this sense of vassal in south India also, for the phrase samantachudamanayah appears in a Pallava inscription of the time of Santivarman (455-70) A.D.\(^4\) MaharajaVainyagupta (know data 507 A.D.) had two Vassals under him. In his Mandsor stone pillar inscription Yashodharman (known date 532 A.D.) claims to have subjugated the Samantas in the whole of north India. In the sixth C. The rulers of Valabhi also bore the title Samanta, Maharaja and Mahasamanta.

2. Samantavada in the age of Harsha:

In the age of Harsha the term Samanta was widely used for the vassal chiefs. Sasanka the enemy of Harsha, was for sometimes a Mahasamanta before he became the independent ruler. Maharaja Mahasamanta Sri Madhavaraja-II of the Sailodhava dynasty ruling over kongoda, was a feudatory of Sasanka in 619 A.D. Bana Speaks of various types of feudal lords Samantas, Mahasamantas, aptasamantas, Pradhanasamantas, Satsrumantas and Pratisamantas.Aptasaman was probably one who willingly accepted the Vassalage of the overlord. V.S.Agrawala takes the word apta in the sense of hereditary. Pradhana Samanta was the most trusted hand of the emperor. The meaning of the term Pratisamanta is not definitely known while the satrumahasamanta were probably the Mahasamanta of the former enemies who now rendered various services to the emperor. At one place Bana refers to Anurakatamahasamanta which might suggest that they of their own accord became attached to ever lord.
In the Harshacharita and Kadambri Bana gives some idea of the behaviour and obligations of the Samantas. He mentions several modes of saluting the king by the defeated kings who were reduced to the position of samantas. These included salute by bowing the head and touching the feet of the emperor, taking the dust from the feet of the emperor on one's own head, and placing the head on the earth near the feet of the emperor and greeting him, by removing one's own crown and head-dress (Sekhara and mauli). Some served as the bearer of fans, others, prayed for their own life tying a sward to their neck and still others deprived of all their possessions showed their eagerness to solute the emperor with folded hands, and allowed their beard to grow till their fate was finally decided by the conqueror.

The defeated kings, relegated to the position of Samantas, were made to render various kinds of services to the king in the court. They held Chauris, served as door keepers in the court by holding a rod of cane in the hand, and served as reciters of the auspicious words such as victory (Jaya). They used to make repeated inquiries with the gate keeper about the possibility of greeting and audience with the emperor. The defeated Samantas their minor sons to the conqueror obviously as proleges. When the Malva princes Madhavagupta and Kumaragupta were formally introduced by Prabhakarvaddhana to Rajya vardhana and Harsha, they rose from their seats and saying “As your Majesty commands.”

Saluted the pushyabhuti princes by swaying their heads again and again to the earth. As Prabhakaravardhana’s Mother Mahasena gupta was most probably a sister of Mahasenagupta, the father of these princes, this mode of showing submission assumes significance, Bhandi, who served as the commender of the Thanesar cavalry force, was also the son of Yasomati’s brother, probably a samanta chief.
Some Samantas resided permanently in the court. The Kadambari depicts a lively picture of thousands of Subordinate crowned kings seated in the assembly hall of a palace some playing, dice others Practising premising the game of chess. And still others playing on the seven stringed Parivadini Lute. They talked of poems indulged in Jocular Talks, solved political riddles and engaged themselves in various activities meant for entertaining themselves or the king.

3. Feudal Nature of Kingship:

Although hereditary monarchy was the familiar form of govt. in the seven country, a faint hint of the pre-Gupta 'republics' was left in Kapilavastu, a Buddha’s birth place, where, were according to Yuan Chwang, each town had its own chief. But this system seems to be more feudal than ‘republican in Character.

Kings of post Gupta times, although of Smaller status (and perhaps because of this) began acquiring grandilogquent titles like Paramabha-Chakravartin, etc. They usually claim that their fame reached beyond the four ocens. Such a claim is made not only for paramount rulers like Harsha, but also minor rulers like Harivarman Maukhari. The smritis tried to reinforce the importance of kings by likening their qualities of those of gods. At one place Bana calls Harsha the combined incarnation of all gods (sarvadevaturamivaikatra) and elsewhere even superior to Indra, Yama, Varuna, Kubera and Jina (Budha). However in the Kadambri he raises his voice of protest against such claims, (supra). In the HC Harsha has been addressed as " Devanamapriya" also, but it was not his title.

Strangely the transfer of many of the duties of kings to feudal lords tended to increase autocracy of the former in personal life. That is why the inscriptions of the period are full of criticism of the evil ways of the kings.
which rulers like Yasodharman and many a Maukhari and Pushyabhuti kings, usually claim not to have followed. Among the main duties of the king were included the conquest of the neighbouring states, Protection of the people and the preservation of the Varna System.

In the feudal polity the success of a king depended largely upon his personal ability and his devotion to work. Therefore, kings like Harsha worked dedicatedly. Yuan Chwang refers to the busy daily routine of Harsha and his tours of inscription. He says;

He was just in his administration punctilious in the discharge of his duties. He forgot sleep and food in his devotion to good workers. The king also made Visits of inspection throughout his dominion not residing long at any place but having temporary buildings erected for his residence at each place of Sajourn, and he did not go abroad during the three months of the Rain season Retreat. The king's day was divided into three periods, of which one was given up to affairs of govt. and two were devoted to religious works. He was indefatigable, and the day was to short for him. In the seventh country Yuan Chwang found kings belonging to all the four castes. A part from Kshatriya kings there were Brahmana Kings in central India, kings of Vaisya Caste in Kanauj and Parayatra and of Sudra caste in Sindh and some other states.

The sovereignty for many successive generations has been exercised only by Kshatriyas: rebellion and regicide have occasionally arisen, other castes assuming the distinction.

Thus, Yuan Chwang apparently thought that the sovereign de-jure was usually of the Kshatriya caste, and it was that caste alone which could lawfully produce a king, but there were instances men of other caste raising themselves to the throne.
The succession to kingship was generally regulated according to the law of primogeniture, but the reigning king had the privilege to nominate his successor who could be different from his eldest son. Sometimes ministers played some role in the selection of the next king. In case a king died childless he was usually succeeded by his younger brother. In the Maitraka dynasty succession of younger brother was a nominal feature. Females had not any place in the order of succession. Only Suvarnagotra is said to have been ruled by females. The females did not play much role in the administration also, Rajyasri’s importance in Kanauj was caused by exceptional circumstances. There is also no indication whatever that she had any say in the administration. In the Kadambari and the Harsha inscriptions there is reference to the coronation of the Crown-Prince (Yauvarajyabhisheka). Chief queens were also honoured with Mahadevipattabanasatkara).

Harsha was fond of Pomp and show and occasionally indulged in the vagaries of a king. He was ambitious and clever and conducted his diplomatic relations shrewdly. His reign was characterised by a clever application by existing values and concepts rather than by bold and imaginatives handling of the changing social and political milieu.

4. Feudal- Federal Nature of the Empire:

The lesser kings called Maharajas and Rajas owed allegiance to the emperor under different terms of agreement. Some were required to offer complete submission, others were installed in suitable govt. posts as the direct employees of the central authority and yet other’s were expected to offer valuable gifts and military political and or economic services. The sovereign based his demands on the needs of the empire as well as on the relative strength of the subordinate allies.
As we have already cleared that the empire building of Harsha and the sphere of his influence, Harsha’s subordinate kings may be classified into several broad categories. Even with in each category individual rulers were bound with the central authority in a specific relationship with Gujarat, probably the most honoured of the subordinate states. There was a matrimonial alliance. The central Indian and Rajasthan rulers may have been only nominally under Harsha’s suzerainty while the non Aryan atavisamantas of the Vindhya forests, loyal, but internally autonomous, were obviously bound by a different kind of relationship. The Chinese sources record the presence of 20 important kings on a state occasion presided over by Harsha. The large no. of feudatory states that had sprung up after the decline of the Guptas, had by now mostly been over powered by Harsha, but he had to allow their rulers to retain their titles and had to remain content in most cases with only a show of submission on their part.

5. **Ministers and other Dignitaries:**

The administrative structure of Harsha’s empire was highly feudalised. It seems that he himself began to bestow the titles of Mahsamanta, Samanta, etc. to honour some of the higher state employees to bring them on a level with those who were previously autonomous feudatories, but after submission had been appointed to suitable Govt. posts. Some of the countries are also called Samantas.

As the title Samanta was closely associated with land, Harsha seems to have paid at least some of his Samanta employees by allocating to them the revenue and other benefits acquiring from pieces of cultivated land. In times of weak central control such officials or dignitaries might begin to regard themselves as owners to the land. But if the monarch had any
strength he could displace the way ward Samantas. There were other Samantas however, who were paid directly by the treasury.

Those Samantas or Mahasamantas, who were not part of the civil service, but continued to look after their territories as glorified governors, after submitting to the emperor probably paid the bulk of their land revenue annually, or upon every harvest, in to state treasury. But those Mahasamantas and Maharajas who were subservient to Harsha in the capacity of inferior allies, probably paid tribute at intervals in the form of wealth and facilities they could provide and the central needed most, presumably in accordance with their treaty obligations. In times of war they certainly helped the emperor with their armies as the testimony of Yuan Chhwang and of the Aihole inscription in connection with Harsha-Pulakesin war proves.

The council of Ministers generally known as the Mantriparishad may have consisted of some heads of departments along with those who acted solely as counsellors. Traditionally about twelve in no they could have been of any religious Persuasion and probably could belong to any varna from Brahmana to Sudra. The Mahabharata recommends the inclusion of all classes in the cabinet and specifies their respective nos. According to Yuan Chhwang, the ministers of Kanauj were asked by po-ni-to consider his advice to request Harsha to ascend the Kanauj throne. Yuan Chhwang also informs us that Rajyavardhana lost his life because of the fault of his ministers.

From their titles it appears to have been common practice for the ministers to possess military qualifications in addition to administrative ones, though in some cases these titles may be purely decorative honours. According to Bana, Bhandi led the army in the absence of Harsha, but
Yuan Chwang calls po-ni- a minster. In the HC Skandagupta is the commander of elephant wing of the army, but in the Banskhera inscription he figures as Dutaka Mahapramatara. In the HC he also advises Harsha.

A designation that often appears on ancient records is that of Kumaramatya which sometimes may have been a title of honour, but more often than not appears to have carried some administrative responsibilities. Some of the Kumaramatyas figure as district or provincial functionaries, others as members of the central secretariat. Some of the highest govt, officers, such as the minister of interstate relations, were selected from among the Kumaramatyas. In modern time one finds a parallel in the Indian civil services.10

The most important diplomatic office was held by the minister of interstate relations the Mahasandhivigrahadhikrta, literally, the great officer in charge of alliances and hostilities. No doubt he was an official of cabinet rank. Avanti was the occupant of this office when the HC was composed. The use of the word Maha in his title proves the existence of lower officers with the title Sandhivigrahadhikrta. Another functionary who is mentioned in the HC is the Mahapratihara who was in charge of court procedure and of arranging royal audiences. In this work Pratiharas of different ranks of whom dauvarikawas Perhaps the most important, manned, the royal palace consisting of an outer and an inner court. He accommodated feudatories and visitors waiting to be ushered into the kings presence. The palace consisted of four sections three of which were for public audience. An inner Chamber was meant for special and more confidential meetings. Beyond that stood the double storeyed white palace. Various other officers manned the private quarters of the royal household along with the Pratiharas. There were separate quarters for the queens (antahpura) and Princesses (Kanya anatabhura).
The king not only had a council of ministers, but also a large secretariat consisting of various departments such as those for revenue public welfare, interstate relations, army had so forth. A general coordinator known as Sarvadhyaksha is known from south Indian inscriptions whose duty was to despatch orders from the central to the provincial and district officers. According to Yuan Chwang there were separate custodians for maintaining official annals and state papers collectively called nila-pita.

In the days of Harsha Purohitas had lost much of their importance. But their presence, along with that of the astrologers etc. was needed for the performance of rituals and also on auspicious occasions.

There is ample evidence to show that the department of religion and social welfare was very active in Harsha’s administrative system, but we come across little nomenclature in this connection. The pramatara mentioned in Harsha’s inscriptions appears to have been connected with the legal aspect of land donation. Officers Permanently employed for the purpose must have looked after the establishment and maintenance of free boarding, lodging and medical facilities along the Hingh ways for travelers and poor people, while regular employees would have arranged the frequently mentioned debates, assemblies, entertainments and so forth. Yuan Chwang also records the appointment of an inspector for Buddhist affairs by Harshavardhana.

6. Administrative Units:

Harsha’s empire was divided into administrative Units of different sizes. Yuan Chwang usually mentions the dimensions of the seventy ‘countries’ he visited in India, but often in ‘circuits’ a method quite unhelpful in determining the area of the ‘country’ in question some of them were very large, other quite small. Harsha’s inscriptions mention
the traditional grama (village) vishaya and bhukti, but not the desa of the imperial Guptas epigraphs, although the divisions may have existed in his time. ¹¹

Anyway, in the Gupta period also desa was more or less synonym for Bhukti, Pathak, a classification between the first two, occurs in Harsha's Banskhera plate and in some near contemporary epigraphs but not in those of the imperial Guptas. ¹²

The modern districts or commissioners, divisions and provinces may be considered the present day counterparts respectively of the Vaishya and the Bhukti with regard to size. Some of the bhukti were Tirabhukti, Pundravardhanabhukti, Nogavabhukti, Nagarabhukti, Vardhamanabhukti, Sravastibhukti, etc. Sometimes the term Bhogika, also occurs as a territorial units. ¹³ It was quite usually headed by a Bhogika. (The Bhogapati of the HC). The governor of the Bhukti was a nominee of the king sometimes he is designated uparika and is honoured by titles such as Maharaja and Rajasthaniya. Rajasthaniya, literally meant viceroy (one who functions as a king in the place of the latter) He appointed the Vishayapatis.

Sometimes styles as Kumaramatyas. Pathaka was probably equivalent to modern paraganas. Grama was the smallest territorial unit. The village headman grameyaka or gramadhyaksha, though does not find mention in the inscriptions of the period, must have existed. He probably secured his office on the strength of heredity, informal village opinion and govt. approval. In the HC village Mahattaras and agraharikas come to request Harsha not to let their fields damaged by this army.

The village headman worked in co-operation with a group of local representatives. A large no of their seals have been unerathed. The villages
had their own local courts of justice, the panchayata. The HC refers to the Panchakula, probably in this sense. The rule of high appeal extended to these institutions as well.

The bhukti and vishay, offices were called respectively adhikarana and adhishathana and were maintained by the keepers of records, the pushtapalas. The legal aspects of the land transactions and possibly the revenue records concerning them were supervised by the vaishya and gramakshapalatas. The letter was helped by the Karanikas (clerks) Gramakshapatalas was probably the counterpart of the modern Patavari. The vishayapatis worked in co-operation with representative bodies perhaps consisting of twenty members, most important of whom were the chief banker, Chief Trader, chief artistan and chief scribe, leaders apparently of their respective guilds. The vaishyas had their own law courts. Some of their seals of authority have survived. There were also special courts, fixed and mobile, for members of specific profession, but appeal might be made to higher courts, as far as the king.

7. Law and Justice:

Law and justice in the age of Harsha were carried out along the well established lines, but for a few innovations. The paramatara, for example figures only in post-Gupta inscriptions. Devahuti believes that he was probably associated with law and Justice and explained the Dhamasastra to the king. Other court procedures point to a continuity of the tradition Bana refers to law courts as adhikaranas. Harsha's grants use the well-known legal terminology with regard to land rights.

As the executor or of justice the king was the highest court of appeal, but his legislative powers were always extremely limited. Dharmasastra literature, custom of the land, usages of vocational groups, ratiocination
and the opinion of the learned were considered to be the sources of law when all failed to solve the problems, the king was required to exercise his own judgment in accordance with the source. He was moreover expected to be easily accessible and, as a judge, to possess restraint.

Some designations mentioned in our sources apparently describe police duties. The term danda, with military, judicial or police connotations, is used in the letter sense in the Harshacharita. The Dussadhasadhanikas were probably police officers who were expected to perform those duties which were regarded as difficult (such as arresting harmed criminals). The words “Sanharaka”, “messenger”, and Sarvagah, “one who could reach anywhere. It indicate the presence of a confidential courier service which kept the king informed of public opinion, criticism, etc. Many palace guards are described as dandadharas, Vetragrahis etc. In the HC inscriptions refer to chatas and bhatas who most likely performed police duties. HC mentions chata-bhatas as soldiers in the vanguard of the infantry.

In the HC a reference is also made to Jails Rajyasri was put in prison bound with iron fetters. On special occasions prisoners were released from Jails before the expiry of their term. Writing about the Judicial processes Yuan Chawang says.

As the govt. is honestly administered and the people live together on good terms the criminal class is small. The statue law is sometimes violated and plots made against the sovereign when the crime is brought to light the affender is imprisoned for life; he does not suffer any corporal punishment, but alive and dead he is not treated as member of the community (Lit. as a man). For offences against social morality, and disloyal and unfilial conduct. The punishment is to cut off the nose, or an
ear, or a hand, or to banish the offender to another country or into the wilderness other offences can be atoned for by a money payment.\textsuperscript{14}

In the Kadambari Bana makes a references to divyas or deals somewhat differently they are also mentioned by Yuan Chwang: There are by water, by fire, by weighing and by poison. In the water ordeal the accused is put in one sack and a stone in another, then the two sacks are connected and thrown into a deep stream, if the sack containing the stone floats, and the other sinks, the man's guilt is proven. The fire ordered requires the accused to kneel and tread on the hot iron, to take it in his hand and lick it; If he is innocent he is not hurt, but he is burnt if he is guilty. In the weighing ordeal the accused is weighted against a stone and if the latter is the lighter the charge is false if of Otherwise it is true. The position ordeal requires that the right hind leg of a ram to be cut off, and according to the portion assigned to the accused to eat, poisons are put in to the leg, and if the man is innocent he survives, and if not the poison takes effect.\textsuperscript{15}

\textbf{Military Organization and Feudal Atmosphere in the Army:}

From the HC appears that the king was regarded as the supreme military authority. One only two important military titles are mentioned in Bana's work. They are senapati and Baladhikrta. The Dandanayaka figures in many contemporary inscriptions although not in those issued by Harsha. Yuan Chwang gives a few details about the military organization of the period He inform us that:

The national Guard (Lit. warriors) are hero of choice valour, and as the profession is hereditary, they became adopt in military tactics. In peace they guard the sovereign's residence, and in war they became the intrepid vanguard.
The army is composed of Foot, Horse, Chariot, and Elephant soldiers. The war elephant is covered with coat-of-mail and his turks are provided with sharp barbs. On him rides the commander-in-chief, who has a soldier on each side to manage the elephant. The Chariot in which an officer sits is drawn by four horses, while in fantasy guard it on both sides.

The infantry go lightly into action and are choice men of valour: they bear a large shield and carry long spear, some are armed with a sword or dash to the front of the advancing line of battle. They are perfect experts with all the implements of war such as spear, shield, bow and arrow, sword, sabre and c. having been drilled in them for generation.

Thus, Yuan Chwang reproduces the traditional list which includes chariots. But in fact the chariots had gone out of use even in Gupta times and boats had become an important wing of the army (Mahanau of inscriptions) Yuan Chwang himself nowhere else refers to the chariots in the armies of contemporary kings.

The Banskhera, Kurukshetra-Varanasi and Madhuban inscriptions of Harshavardhana record the presence of great boats (Mahanaue) at “the camps of victory” located it seems at sites along the river. An addition to river boats Harsha may have possessed some sea going vessels for strategic as well as trade purposes, operating from the ports of Bengal, Orrisa, and Gujarat. But we have no audience for that. The HC also refers to camels in the army of Harsha. But probably they were used in courier service and as beasts of burden and did not constitute a separate wing of the army.

Harsha had a large standing army. He increased his army from 5,000 elephants 20,000 cavalry 50,000 infantry to 60,000 elephants and one lac infantry. Yuan Chwang does not give the increased figures of cavalry. These figures may appear exaggerated, but in view of the situation of the period.
may not be altogether incorrect. Yuan Chwang states that when Bhaskara came to meet Harsha he brought 20,000 elephants and 30,000 ships (actually large boats) with him. Therefore, the figure of 60,000 for Harsha’s elephants may be regarded as not unduly inflated. The elephant corps appears to have received the greatest attention, perhaps, because the huge beast could be used to destroy the enemy fortification. Pulakesin-II also had an exceptionally strong elephant division. The HC, and to some extent the Records, contain most interesting information on the ingenious use of elephants in war. Bana also recalls the designations of various officers connected with this wing of the army. Cavalry was not neglected. Horses of good breeds were imported from well beyond the Indian frontiers and the science of steeds was a well developed branch of knowledge. The infantry also played an important part in the battlefield. They could wield a variety of weapons including arrows, javelins and slings, while they protected their bodies with thick unguents and shields made of leather.

CONCLUSION

Viewed in its totally the administrative organization of Harsha seems to have been based on the administrative pattern of the preceding Gupta age, but at the same time it appears to have been much more ‘feudalized’ and with lesser cohesion. Under the Guptas political unity was characterized by a balance between centralization and regional autonomy. Harsha’s empire, however was a looser federation much more based on diplomatic alliances than on the firm hold of the central authority. Harsha’s superiority over his subordinate kings and feudatories depended on his strength which was far lesser than that of the Guptas despite the fact that he is said to have had a very large army, for his army itself was not a ‘monolith’ controlled by the emperor, but a collection of the feudal military units contributed by the Samantas. Actually, the growth of the
Samanta institution was the greatest single factor which differentiates the administrative organization of Harsha from the administration of earlier periods.

In the age of Harsha the lesser king called Maharaja and Rajas owed allegiance to the emperor under different terms of agreement. It also seems that Harsha himself began to bestow the titled of Mahasamanta, Samanta, etc. to honour some of the higher state employees probably to bring them on a level with those who were previously autonomous feudatories, but after submission had been appointed to suitable govt. posts. some of the courtiers are also called Samantas.

Harsha’s empire was divided into administrative units of different sizes. Yuan Chwang usually mentions the dimension of the seventy ‘countries’ he visited in India, but often in ‘circuits’ a method quite unhelpful in determining the area of the ‘country’ in question. Some of them were very large, other quite small. Harsha’s inscriptions mention the tradition grama (village), Vishaya and bhukti, but not the desa of the imperial Gupta epigraphs, although this division may also have existed in his time. The bhukti and Vishaya offices were called respectively adhikarana and adhishthana and were maintained by the keepers of records, the Pustapalas.

Harsha had a large standing army. He increased his army from 5,000 elephants, 20,000 cavatry and 50,000 infantry to 60,000 elephants and one lac infantry.

Footnotes

1. For details vide puri, B.N. The Gupta administration Delhi, 1991.
3. Corpus, III, No.-49.
4. Pandey, R.B, Historical and literary inscriptions, no. 29.
6. HC, p. 60.
7. Ibid.
8. Travels, pp. 343-44.
11. Vide Harsha’s acquisition of Kanauj sovereignty Supra.
13. It is not mentioned in Harshas Madhuban and Kurukshetra Varanasi records also. However it occurs in the Valabhi epigraphs.
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INDIA'S LOOK EAST POLICY; IMPERATIVES CHALLENGES & PERSPECTIVES

Arshad Jussain Qureshi
Assistant Professor (Contractual)
Department of Politics
Central University of Kashmir
Jammu and Kashmir

Introduction

The Look East Policy is the product of various compulsions in the post-Cold war era. The focus on economic content of international relations, emergence of regional economic groupings, forces of globalization, slow process of economic integration within South Asia, and China's growing assertiveness in the Asia-Pacific region compelled India to rethink the basic parameters of its foreign policy. Ever since the Sino-Indian War of 1962, China and India have been strategic competitors in South and East Asia. China had cultivated close commercial and military relations with India's neighbors and rival Pakistan and competed for influence in Nepal, Bangladesh and Myanmar. Also, it was becoming increasingly clear that the South Asian Association for Regional Cooperation (SAARC) was not going to realize its potential, at least in the near future, because of the bilateral wrangling the South Asian Countries. India had to go beyond the confines of SAARC if it had to reap the benefits out of the economic potential of the Southeast Asia region and establish itself as a regional power. In many ways, the post-cold war external environment of a globalizing world, without rival political alliances, and with a tendency towards intensified regional integration, provided India with a perfect opportunity to improve relations with all major powers. India wasted no time in seizing this opportunity and launched its Look East Policy in the early 1990s.
The Look East Policy, which was initiated in 1991 by the Narsimha Rao government, is not merely an external economic policy, but marks a strategic shift in India's perspective of the world and India's place in the evolving global economy. It is about reaching out to our civilization neighbors in the Southeast Asia and East Asia. It is rather a late recognition of the strategic and economic importance of this region to India's national interests. The first phase of this policy focused on renewing contacts with a region that India had drifted away from. The second phase which began in 2003, is more comprehensive in its coverage. The Look East Policy has acquired a distinct dimension wherein the essence of Indo-ASEAN Cooperation was inextricably linked to the economic and security interests of its Northeast Region. The Look East Policy was initially directed towards the Southeast Asian nations. It is significant to note that India has since included China, Japan, South Korea and other Asia-Pacific nations in the gamut of this policy. The policy which began largely as an economic initiative has gained political, military and regional dimensions. Although regional organizations like BIMSTEC and Mekong Ganga Cooperation (MGC) are an integral part of India's Look East Policy, its major thrust is on improving relations with the ASEAN. This policy has several contours and the focus of this study will be to identify the challenges and prospects that accompany this policy in following areas:

India-ASEAN Relations:- The ASEAN is a geo-political and economic organization of ten countries located in Southeast Asia, which was formed in 1967 by Indonesia, Malaysia, Philippines, Singapore and Thailand. Since then the membership has expanded to include Brunei, Myanmar, Cambodia, Laos and Vietnam. Initially, Indian leadership viewed ASEAN as an American “imperialist surrogate” while ASEAN dubbed India as the “surrogate of the Soviet Union”. However, after the collapse of the Soviet
republic, India’s efforts to improve relations with ASEAN gained momentum. From becoming sectoral dialogue partners in 1992 to summit level partners in 2002, our relationship with ASEAN has come a long way. Since 2005 India has been participating in annual East Asia Summit (EAS) forums to expand its reach in the region. India-ASEAN functional cooperation includes cooperation in sectors such as science and technology, Human Resources Development, Health and Pharmaceuticals, Space Sciences, Agriculture, Information and Communications Technology, Transport and Infrastructure and Tourism and Culture etc. India desires to build on its centuries old historical, cultural, religious and economic ties with ASEAN to fashion a dynamic and a comprehensive relationship. Our thrust remains to create an “arc of advantage” linking India with Southeast Asia, that will help us take advantage of enormous opportunities this booming regional organization provides.

Though India and ASEAN do enjoy excellent bilateral relations, the engagement has not translated into good and beneficial macro-level relationship. There are several policy areas where ASEAN and India do not see eye to eye, such as, on issues of nuclear proliferation and human rights. In 1997, ASEAN members signed the Bangkok Treaty or South Asia Nuclear Weapon Free Zone Treaty. The treaty creates an obligation not to develop, manufacture, control or possess nuclear weapons. However, the fact that India is not a party to the Nuclear Non-Proliferation (NPT), makes its Nuclear weapon activities, including testing and proliferation, problematic for ASEAN. At the same time, India’s nuclear weapon policy for deterrence and its nuclear capability offers an avenue for ASEAN in ensuring security, peace and order in the region, as well as balancing the emerging military strength of China and North Korea in the region. Therefore, India’s nuclear weapon policy definitely represents an area of
challenge for India’s Look East Policy. India’s record in dealing with human rights issues has not been that great, at least in the eyes of outside world. All the ASEAN countries would want better performance from India on this front. There is no clear-cut policy on migrations and protection of worker’s rights between Indian and ASEAN. India’s perceived inability to absorb swiftly Southeast Asian capital and technology is seen by many because of India’s over protectionist policies, cumbersome laws and procedures. Problems related to terrorism are faced by both regions. So, there is a potential on these fronts as well.

India’s Look East Policy provides it with an opportunity to expand its defense ties with ASEAN countries. India has been engaging these countries through regional confidence building mechanisms like the ASEAN Regional Forum (ARF), the Regional Cooperation Agreement on Combating Piracy and Armed Robbery against ships in Asia (ReCAAP) and the MILLAN exercises that India holds every alternate year. However, the challenge remains to strengthen these mechanisms. Fighting piracy in the Indian Ocean Region also demands a strong collaboration between India and ASEAN. Maritime security has also become a priority for India in the light of 26/11 terrorist attacks. Signing of Free Trade Agreement (FTA) between India and ASEAN in 2009 marks a watershed development in India-ASEAN economic ties. This needs to be supplemented by FTA in services which is under intense negotiations. In a situation where the Doha Round under WTO has not seen success as yet and western economies are facing severe crisis, the growing value of India’s relations with ASEAN as a whole needs no emphasis, and India’s Look East Policy has the potential to facilitate intensification of this growing and flourishing relationship.

Look East Policy and India’s Northeast:- India’s Northeast came under the ambit of Look East Policy in its 2nd phase that was launched in 2003.
The disruption of old trade routes by colonial rulers had deprived the Northeast region of its natural markets. The introduction of import substitution economy after 1947 and the 1971 Bangladesh War only exacerbated the situation. But the inclusion of Northeast as an important component of this policy in 2003 is being labeled as the new paradigm of development in its development perspective. The Look East Policy provides Northeast with an excellent opportunity to integrate not only with Indian mainland economy but also with India's neighboring countries and even beyond. Though considerations of her own Northeast region where not a part of India's initial articulation of the Look East Policy, there has been increasing realization over the years of its potential to alleviate the region's poverty and economic backwardness through direct cross-market accessibility to the vibrant economies farther east from us.

In spite of all these opportunities and prospects that Look East Policy brings for the Northeast region, there are people who view this policy simply as an extension of India's new imperialism in a new form. They see Northeast only acting as a bridge between the rest of India and Southeast Asia. The main argument of these critiques is that India is more concerned with the East but not with India's Northeast. That may be too pessimistic a view of the utility of this policy for India's Northeast, but there have not been too many meaningful and positive outcomes of the enhanced engagement with neighboring countries in India's Northeast as yet. It has been articulated insufficiently but the amelioration of the economic and security situation in India's Northeast states must be regarded as one of the essential objectives of this policy. It is sad that Look East Policy has failed to uplift the Northeast India in the last fourteen or so as most of the goods from ASEAN are sent through sea route, as the land route is highly unsafe due to lack of infrastructure and insurgency. Unless we use Look
East Policy to accelerate economic development of our Northeast which, in turn, requires deepening of our relations involving our Northeast as well as Bangladesh and Myanmar, Look East Policy will not be able to realize its full potential.

**Look East Policy and India-China rivalry in Southeast Asia:**

India's Look East Policy has a direct bearing on India-China battle for supremacy in Southeast Asia as it represents an attempt on India's part to put up a response to China's growing assertiveness in the region. In fact, one of the major motivations for India-ASEAN bonhomie in early 1990s was the apprehension that China might make attempts to fill the power vacuum created in the Southeast Asia region due to collapse of Soviet Union and the decision of US to scale down its military presence in the region. East and Southeast Asian nations have always felt uncomfortable with China trying to emerge as a hegemon in the region and would like India to help them repel China's assertiveness. That is precisely the reason that India's Look East Policy has been welcomed whole-heartedly by all these nations. The policy has received support from the US as well as it wants India to increase its influence in the Asia-Pacific region, the reason being that US and China are competing for influence in this region. The rise of China has fundamentally altered the global strategic calculations in the first decade of the 21st Century. With its booming economy and rapidly modernizing military, Beijing is now ready to engage more assertively in great power politics. This coincides with the relative decline of the US and economic rise of India, although at a modest scale. Much to China's discomfiture, many of the smaller states in her neighborhood have found commonality of interests with India. Now China seems to feel threatened in her own backyard by the success of India's Look East Policy. It is therefore not surprising that China would be wary of this policy and has gone to the
extent of calling it a failure. China has time and again protested against India's joint naval exercises with the US, Japan, Vietnam and Singapore in the East and South China Sea, considering this as a strategic encirclement of PRC. But this has added to the confidence of countries like South Korea and Japan in the East to Vietnam and Indonesia in the Southeast as a counterbalance to China in the region. The central fact is that the two countries have competing visions: India wants a multi-polar Asia and a multi-polar World, whereas China seems to prefer a unipolar Asia and at best a bi-polar world. China is acutely aware of the centuries old cultural and spiritual ties that India shares with Southeast Asia. China knows that in the long-term India is the only country that could possibly challenge its ascendency and potential hegemony in Asia. All of this cannot but make China wary of India's growing engagement in its own backyard through Look East Policy. The recent South China Sea dispute is a case in point where China openly declared India's investment in energy exploration as an act of aggression. Under its “String of Pearls” policy, China is building strategic relationships along the sea lanes from the Middle East to the South China Sea in ways that suggests defensive and offensive positioning to protect China's energy interests and to serve broad security objectives. Undoubtedly, India has a powerful navy in the Indian Ocean Region and being guided by its “Look East” strategy is expanding its scope of activities to counter China's “Look West” strategy.

Having discussed the broad contours of India's Look East Policy, it becomes quite evident that the policy confronts several challenges and there are immense future prospects that accompany this policy at the same time. India's bureaucracy and business practices are seen as major impediments to forging meaningful partnership with the East. FTAs with some of the ASEAN countries have taken years to negotiate. India has been painfully
slow to grasp the opportunities offered by Southeast Asia. Record of implementation of accords signed with ASEAN countries has been poor. Summit level dialogues have seldom been result oriented. India has failed to establish strong linkages with South-Pacific Island Nations. They have not been a focal point of India’s foreign policy until now. In the changing global environment India could play a constructive role in the economic development of South Pacific countries. India’s Look East Policy has not been able to bring the desired results for India’s remote Northeast as well. Sub-regional initiatives like MGC and BIMSTEC have not lived up to their potential. China continues to have the upper hand when it comes to competition for energy resources in the region. Also, India should play an assertive role despite seeking cooperation with some of the ASEAN countries like Myanmar, Indonesia, Malaysia, Vietnam, and try to secure a role for joint patrolling in Malacca Straits to protect its security and strategic interests.

Inspite of all these challenges India’s Look East Policy faces, prospects of India overcoming them look quite bright. If India wants good relations with Asia-Pacific, India must look at economics and commerce as the prime factor which will propel all round development. It is not necessary to overemphasize the civilizational and historical links with the region. For any relationship to be enduring and self-sustaining it must be broad based, mutually beneficial, and above all, involve the people. India’s objective in Look East Policy can be furthered through areas like education, democracy, culture, where it has comparative advantage over other Asian countries. In this context the Nalanda Project, which envisages setting up of International University, is noteworthy. Tourism is also an area of cooperation for the promotion of relations. Among various places of Buddhist interest like Bodhgaya, Sarnath, Nalanda, and places of Muslim
interest like Taj Mahal, Fatehpur Sikri, Ajmer, and Hyderabad, have to be suitably promoted for establishing people-to-people contacts. India needs to re-ignite the MGC and BIMSTEC cooperation agreements because it can help it explore enormous potential present in the Bay of Bengal region. India can pay more attention to the economically underdeveloped countries like Cambodia, Laos, Vietnam and Myanmar, where there is enough scope for India to expand its influence. At the strategic level, India’s Look East Policy envisaged the ASEAN states and Japan as key partners in East Asia. Ties with South Korea are also strengthening with India-US partnership also expanding in scope and content, India can become a stabilizing and balancing force in the region. East Asia Summit (EAS) would not only offer India an opportunity to hold a summit level dialogue with ASEAN, ASEAN + 3 (China, Japan, South Korea), Australia and Newzealand, but also strengthen the claim to join APEC, a forum larger than EAS.

The Southeast Asian nations and India are increasingly becoming conscious of the imperatives of interdependence. China’s growing economic and strategic influence in the region makes diversified relationship with India necessary for Southeast Asia. With the US downscaling its presence in the region, many believe that India has the potential to contribute in enhancing stability and security of the region. The broad view in Asia is that India as a successful democracy and a fast growing economy remains a positive factor for security and prosperity. Realization of the Asian century will partly depend on how Asian economies perform, but also on whether Asian powers are able to connect with each other meaningfully, thereby contributing to peace and development. In that respect, India’s Look East Policy assumes enormous significance.

Look East Policy represented a paradigm shift in the foreign policy of India as it diversified the choice of interaction outside the cold war zone.
Its study has enormous significance as it marks one of the most significant foreign policy initiatives undertaken by India in post liberalization era. It represents the only foreign policy initiative of India that has received unstinting support of all the governments within the country in the last two decades. In the post cold era, the globalizing and liberalizing international environment created a new context and new imperatives for Indian economy to operate and compelled it to become a part of global tendency towards economic integration. This, along with several other motivations compelled India to look east and gradually intensify its engagement with East and Southeast Asian countries. The study will analyse the compulsions and motivations for India to pursue this policy, and will trace the evolution and expansion of this policy over the last two decades. ASEAN is a regional organisation with immense possibilities, and India's increasing engagement with it is going to benefit the country enormously in the times to come. India being a fast developing economy and an emerging global power, the Southeast Asian region has a lot to gain from it. There is no doubt that ASEAN’s outward-looking perspective and India's look East policy were able to interwine, allowing them to reap possible benefits in future, but India's engagement with ASEAN faces several hurdles and challenges that limit India’s ability to benefit out of ASEAN’s success story. The study will analyse and highlight mutual benefits that this policy brings with it for both India and ASEAN, and identify the contentious issues that prevent this relationship from realizing its potential.

Step-motherly treatment of India’s Northeast by successive governments at the centre coupled with insurgency has resulted in relative backwardness of the region. The look East policy provides the region with an excellent opportunity to integrate with Indian mainland economy as
well as the neighboring countries in the east. The policy has the potential to open flood gates of prosperity and development for the region. But this policy has been insufficiently articulated for the region and there are several hurdles that limit the ability of this region to reap benefits out of this policy. The study will be an attempt to highlight the future prospects of India's look East policy for India's Northeast and identify the challenges and impediments this policy faces in ameliorating the region's poverty and backwardness. India and China have been strategic competitors in the region for quite sometime now. Their booming and fast-growing economies are competing for energy resources and influence in the Southeast Asia region. At the same time, East and Southeast Asian countries feel threatened by China's ever-growing influence in the region. In this scenario, India's Look East policy and its high degree of acceptability in East and Southeast Asia has the potential to act as a response to the growing assertiveness of China in the region. The study will analyse and explore the options Look East policy provides to India and ASEAN countries in responding to China's aggressive and domineering attitude. The study will also analyse the impact Look East policy leaves on India-China relations. The Look East policy has provided India with an opportunity to break out of the political confines of the sub-continent, that had severely limited India's grand strategic options, and catch up with the global trend towards regionalization. The study will explore and highlight the possibilities and potentialities this policy has opened up for India in reaping benefits out of the global trend towards liberalization and economic integration. The 21st century is being labeled as the Asian century. It is therefore, obvious that Look East policy must hold enormous importance in India's foreign policy. The dynamics and intricacies of India's engagement in the East and Southeast Asia makes India's Look East policy an interesting and exciting
area of study. The present work will precisely aim at bringing out these dynamics clearly and putting them in the right perspective.

**International research on the topic**

There is a wide range of material available on the topic under study in the form of books, journals, magazines, and other online sources. However, it does not meet the requirements of the proposed research work which has a special focus on dynamics and intricacies of India's Look East policy, and the challenges and prospects this policy brings for the country.

Looking East to Look West: Lee Kuan Yew's Mission India, authored by Sunanda K. Datta Ray is perhaps the most prestigious work tracing the origins of Indian's Look East policy. The author claims that when India launched its Look East policy, it was only the first stage of the strategy to foster economic and security cooperation with the United States. But "Looking East" became an end in itself and Singapore a valid destination, largely because of Lee Kaun Yew. Lee never tired stressing that Asia would be "submerged" if India did not "emerge". The author's conversation with Lee Kaun Yew is the essence of this work. However not many subsequent works on India Look East policy have subscribed to Lee's view about the origins and compulsions of this policy, and the present status of this policy does not provide us with slightest of indications that "Looking East" was basically meant to "Look West".

Another important work concerning India's Look East policy is: India and ASEAN: The politics of India's Look East policy, edited by Frederic Grare and Amitabh Mattoo. The principle concern of this book is India-ASEAN relations as rooted in geo-political realities of the region. The authors argue that after the collapse of the Soviet Union and subsequent reduction of the US forces in the region, there were fears in
the most ASEAN states that a politically and economically dynamic China could easily fill the vacuum. India too faced the same growing concern, and this shared perception compelled New Delhi to look East. The book then goes on to discuss at length what India and ASEAN have to offer to each other politically, militarily and economically. However, while discussing these issues, the authors have ignored the dynamics of the environment in which India-ASEAN relations have operated over the years. This work also does not clearly point out the problem areas or challenges in India-ASEAN relations. The authors have also not taken into consideration the contribution made by India's Look East policy in strengthening India-ASEAN relations.

Frederic Grare and Amitabh Mattoo have authored another important work related to the proposed research work: Beyond the Rhetoric: The Economics of India's Look East Policy. This volume deals exclusively with economic issues. After tracing the history of cultural and political relationship between India and ASEAN, the authors examine the potential for increased economic relations between India and ASEAN, as well as the manner in which the structural problems of Indian economy could undermine these relations. Several essays seek to draw some lessons for India from the Asian financial crisis. However, the authors have failed to acknowledge the importance of politics in determining the economic outcomes. India-ASEAN relationship has been discussed completely in isolation ignoring the capability of dynamics of politics of this region to influence this relationship.

Fast facts: ASEAN, the PRC and India—the Great Transformation is a 2012 Asian Development Bank Publication. The study looks at how the economies of ASEAN, People's Republic of China and India might fare by 2030. The study points out the critical challenges and risks that could
undermine this transformation. It expects that by 2030, the PPP GDP of ASEAN, PRC and India could quadruple and exceed that of the US and Europe combined. However, this work ignores the unpredictable nature of world economies and the uncertainty that surrounds economic relationship between this trio of ASEAN, China and India. The authors of this work have focused only on structural challenges and social problems that have the capability to undermine the prospects, and this work does not take into consideration the dynamics of politics of this region that can act as a limiting factor as well. Overall, it contains too optimistic a view of the future prospects of these economies.

A Neorealist Assessment of India’s Look East Policy, authored by Johanna Bother follows the neorealist approach to study the motives and compulsions behind India’s Look East Policy. The subtitle of the book, ‘The Balancing of China as a motive for India’s close cooperation with Southeast Asia, is itself indicative of the fact that the author has tried to stress that Look East Policy is primarily a strategy of the Indian government to counterbalance the growing influence of China in the Southeast Asia region. In addition to evaluating the motives for India’s Look East Policy, the aim of this work is also to confute the liberal critiques on the balance of power theory and show that the conception has still an enormous predicative power also in the 21st century. However, this work ignores all the other motives and compulsions behind India’s Look East Policy which are mainly economic in nature rather than being exclusively political. The author of this study has put too much emphasis on China’s growing influence in the region being the reason behind India’s engagement in the East. This work also does not focus on complimentarity of interests between India and ASEAN nations as the motivation for the close cooperation between them.
Another notable work concerning the proposed research work is: Look East Policy and India’s Northeast: Polemics and Perspectives, authored by Thingnum Kishan Singh. This work first comprehensively traces the origins and compulsions behind India’s Look East Policy and then focuses entirely on the prospects and opportunities this policy brings with it for India’s Northeast region. It also attempts to highlight the core issues confronting the Northeast region vis-à-vis India’s Look East Policy. However, this work doesn’t present a comprehensive and holistic view of the challenges the Northeast region faces in reaping the benefits of this policy. It completely ignores India’s relationship with the countries surrounding Northeast and the bearing it as on the ability of Northeast region to develop and prosper.

The proposed research work will be an endeavor to overcome the deficiencies and inadequacies of these works and will be an attempt of its own kind in compiling a comprehensive and systematic study of India’s Look East Policy and India-ASEAN relations.

Foreign policies often define in terms of processes, whereby alternative decisions and choices compete for realization into actions. Hence, any problem that demands a solution is viewed as a process that can be broken down into sub-units or miniature parts which can be resolved at individual levels so that a holistic solution is offered to the problem. The same process can be applied to India’s Look East Policy, which in turn can be approached with analytical methodology because the methodology uses the same approach. The analytical approach will help us to synthesis ideas and evidences drawn from different sources and analyze the concepts and arguments being put forward regarding the desirability of India’s Look East Policy and the opportunities and prospects that accompany this policy. The approach will help us look deeper into the challenges and problem
areas in this policy and try to work out a remedial framework to overcome them. The approach enables us to discuss the issues involved in India's Look East Policy in a balanced way and evaluate the ideas and arguments of others in support of this policy or against it to construct and build a systematic and comprehensive study of this policy. Historical, geographical and descriptive approaches are also of relevance here as these approaches will help us trace the origins of this policy and its evolution and expansion over the years.

The research work will employ both normative and empirical tools and techniques with special emphasis on qualitative analysis. The study will be based on both the primary as well as the secondary sources. Amongst the primary sources, the government documents, statistical data and official reports and publications will be taken into consideration. Moreover, the interviews of different government officials like diplomats, officials of foreign affairs ministry, embassy officials from East and Southeast Asia will add to the primary data related to the work. Among the secondary sources the major works on the topic will be studied carefully and critically. The literature contributed by expert writers and authors on India’s Look East Policy will be dealt with critically and analytically. Data will also be collected from other secondary sources, such as, journals, magazines, newspapers and several online sources to evolve and work out a comprehensive study of the challenges and prospects of India’s Look East Policy.

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