

Volume 9, Issue 6(6), June 2020
**International Journal of Multidisciplinary
Educational Research**

**Published by
Sucharitha Publications
Visakhapatnam
Andhra Pradesh - India
Email: victorphilosophy@gmail.com
Website: www.ijmer.in**

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IJMER, Journal of Multidisciplinary Educational Research, concentrates on critical and creative research in multidisciplinary traditions. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.

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ISSN : 2277 – 7881
Impact Factor :6.514(2020)
Index Copernicus Value: 5.16



Editorial.....

It is heartening to note that our journal is able to sustain the enthusiasm and covering various facets of knowledge. It is our hope that IJMER would continue to live up to its fullest expectations savoring the thoughts of the intellectuals associated with its functioning .Our progress is steady and we are in a position now to receive evaluate and publish as many articles as we can. The response from the academicians and scholars is excellent and we are proud to acknowledge this stimulating aspect.

The writers with their rich research experience in the academic fields are contributing excellently and making IJMER march to progress as envisaged. The interdisciplinary topics bring in a spirit of immense participation enabling us to understand the relations in the growing competitive world. Our endeavour will be to keep IJMER as a perfect tool in making all its participants to work to unity with their thoughts and action.

The Editor thanks one and all for their input towards the growth of the **Knowledge Based Society**. All of us together are making continues efforts to make our predictions true in making IJMER, a Journal of Repute

Dr.K.Victor Babu
Editor-in-Chief

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EMMANUEL LEVINAS' INTERSUBJECTIVITY AS THE CONCERN FOR THE OTHER

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Abstract

Emmanuel Levinas asserted philosophy of intersubjectivity, rooted in Concern for the Other. To him, philosophy is ethical, as it concentrates on loving attitude towards the Other. So, Ethics is the first philosophy. As love is the basic fact in intersubjectivity, he calls philosophy as the 'wisdom of love' rather than 'love of wisdom'. This ethical philosophy originates in the face of the Other. Actually, his philosophy of intersubjectivity is face to face relationships. By face, he indicates the living presence of the Other. The subject cannot overlook the plea and command for help, arising from the face of the Other. His philosophy of intersubjectivity asserts the fact that subject is wholly dedicated to the service of the Other and therefore, his philosophy is entirely the concern for the Other.

Traditional philosophy maintained egocentric attitude and Levinas made another revolution in philosophy by altering the subject-centered philosophy to the Other-centered one. Face is the locus of morality. It invites the subject to be responsible. The subject can kill the Other, but the face of the Other tempts the subject to be loving towards him or her. This relationship is known as asymmetrical, meaning that the relationship is not reciprocal. The subject does not expect anything in return. According to Levinas' vision, the Other is infinite and therefore the Other is an irreducible gold. He even states that through the Other experience, the subject experiences the divine. As he is a theist philosopher, he uses the concept of the divine. Since the Other is infinite, he is beyond totalisation and objectification. The relationship with the Other is called 'Curvature of Intersubjective Space' because of the reason that the Other is not the same as subject. Both are different. The Other has its own independent existence from the Subject. Both are not equal. The relationship between subject and the Other is named as election and elevation because of the reason that the Other is infinite. The Subject is elected to serve the Other and this election is elevation because of his or her infinitude.

Introduction

Emmanuel Levinas, philosopher and Talmudic commentator, born in Kaunas, Lithuania in 1906, became French citizen in 1930. His important works are Totality and Infinity, Otherwise than Being, Existence and Existents and Alterity and Transcendence etc. For Levinas, Ethics is the first philosophy. For him, the other is not knowable and cannot be made into an object of the self. As love is the essential element in human life, he thinks of philosophy as 'the wisdom of love' rather than 'love of wisdom'. Traditional philosophy concentrated on the subject, but Levinas' thought aimed at the welfare of the Other. Without love, no ethical relationship can be established. Our responsibility is to



love. Face to face relationship means loving relationships. His philosophy of intersubjectivity is founded and developed on love. Love is the first responsibility. Human relationship cannot be talked of without love. It is the total commitment and concern for the Other. A life built in love leads to the truth. When sincere love governs intersubjectivity, then nothing is hidden. The truth is the result of this loving intersubjectivity. The truth flows from love. That is why, Levinas said, philosophy is the wisdom of love rather than love of wisdom where he underlines on love.

Emmanuel Levinas' philosophy is an ethical philosophy, for his philosophy is based on the analysis of face to face relation with the other, firmly set up in love. According to him, the other is not an object, but another subject, existing independent of the subject. A new era in philosophy is born with Levinasian thought. The traditional philosophy always kept the subject as the point of discussion and every discourse ended on the concept, Self. But this route of thinking is altered with the introduction of Concern for the Other in Levinasian philosophy. His philosophy of face to face relationship categorically declares concern for the Other as the base of human existence. Levinas lived in a period where human values were died out and the life was not given due dignity. By propagating the philosophy of face to face relationship, he wanted to convey humanism in the world and for this, he even considers the Other as an infinite being. The status of the Other is elevated by attributing the quality 'infinity'. He took this concept from Descartes' philosophy where he used for God but for Levinas, it is the Other.

The Face of the Other

Levinas formulates his ethics on the epiphany of the other person. The face of the Other tempts the subject to discharge responsibility towards the Other. Therefore, the face of the Other is the source of moral law. The face appears first, then only reason. Even before thinking, one is ready to be responsible for the Other. The face of the other person is not the appearance of that person; it is not a collection of features given to visual perception. It has no parts, no components. It is the basic and self-signifying. The face means what it is imploring, a plea of the weak to the powerful, of the poor to the rich. The face is the way the other person presents herself or himself to the subject. It is not the object of everyday intentional consciousness but a breach in that intentionality.

Levinas' philosophy cannot be talked of without face. Whole ethics flows out of it. To the question where we find the ethical code, the answer is, it is in the face.ⁱEthical normativity commences in the encounter with alterity, with the face.ⁱⁱSubject looks at the face of the Other. From the look on the face of the Other, flows out the consciousness of basic human obligation and its ethical sense.ⁱⁱⁱFace is the fact which guarantees moral laws. Even before the appearance of reason, there is the face which gives moral laws. Primacy is for face and not for reason. The face tells us what to do and what not. The Subject has direct and deep encounter with the face of the Other. The face establishes relation with the Subject. It calls for relation, help etc. Subject's openness towards Other's face is the underlying fact of intersubjectivity. If Subject is not opened to the Other by look, no philosophy of intersubjectivity is possible.



In front of the Subject, the face requests for assistance and the Subject cannot walk away from the Other. Ethical command comes out of the Other. The face of the Other speaks even though there is no utterance of words. An innate Ought is present in all human faces. Firstly, the communication is from the face and this communication which is an ethical command is founded in a committed responsibility towards the Other. The ethical command arising out of the Other is “Thou shalt not kill!”^{iv} These are the words of request which cannot be omitted by a human being of values or of dignity.

Face in Levinasian philosophy means the living presence of another person to the subject. The vulnerability of the other person is presented to the subject through face. The nudity of face is a call from the part of Other towards the subject to render responsibility towards the Other. “Thou shall not kill”, the words from the part of the Other express call for help by the Other. It is both plea and command from the part of the Other. The self is called to goodness by the appearance of Other’s face. By face, Levinas intend the human face but not thought of or experienced as a physical or aesthetic object. Unreflective encounter with the face of the Other signifies the living presence of the Other. It means that the vulnerability of the Other is presented to the subject and that the self becomes aware that the Other is an undeniable reality that cannot be reduced to images or objects.

Social Ethics

Levinas’ Social ethics is based on face to face relationship. As it is already mentioned, it is a relationship rooted and manifested in love. Subject encounters third party or others through the Other and thus relationship is extended to social level. A person’s inner eyes should be opened towards the other. ‘The Other is Other’ or in another words, ‘another subject’, having its absolute existence. The Other always remains as an another being. The encounter with the face of the other makes one empathetic and solicitous. Levinas’ philosophy always highlights loving attitude of subject towards the Other or the concern for the Other. His philosophy is born and brought up around this concept of concern for the Other. Subject comes out of its subjectivity or ego-centrism. Subject annihilates his or her egoism and other evil behaviors. One’s essence consists in a being toward and for the Other. Clear and sincere face to face relationship is the proof for humanism, present in man. Face to face relationship is a non-symmetrical relationship. Nothing can be expected from the Other. Our duty is always to be sincere in our inter-personal relationships. As Other is an infinite being, he or she should be treated with much respect. He or she is an incomprehensible being because of infinitude. The phenomenology of the other opens up the way to the holiness of God. The experience of the Other takes us to divine experience. The experience with the Other is social and ethical rather than intellectual, aesthetical or merely physical.

Subject is obliged to the other person not because they are alike but the other is infinitely heterogeneous to the subject. If ethics begins in the encounter with the other person who is always beyond and more than the self can conceive, then any attempt at ‘totalisation’ is inevitably reductive and unethical because it strips the Other of the very thing that makes them unique. The ethical contact with the other is not a symmetrical relationship. The subject is responsible for the other without waiting for reciprocity.



Face to face relationship with the other or the ethical contact with the other is known as 'the curvature of the intersubjective space', where the other is not the same as the subject but matters more than the subject where the subject seeks the good for the other before itself. It is unilateral responsibility without symmetry.

Levinas calls the face "destitute", hungry and naked or nude and says that it arouses the self's goodness through its plea and command. It is an event of election or a call to serve the poor, the stranger, the widow and the orphan. To recognize the other is to recognize a hunger. To recognize the other is to give. The other person summons the self to responsibility. The self is not conscious of the other person as other. Before the face of the other person, the self can no longer be powerful. The self feels ashamed of naïve spontaneity to dominate the Other. The nakedness and destitution of the face attracts the self towards the concern for the Other. The self is nonviolent in the presence of the Other. Levinas writes:

"The absolute nakedness of a face, the absolutely defenseless face, without covering, clothing or mask, is what opposes my power over it, my violence, and opposes it in an absolute way, with an opposition which is opposition in itself. The being that expresses itself, that faces me, says no to me by his very expression. This no is not merely formal, but it is not the no of a hostile force or a threat; it is the impossibility of killing him who presents that face; it is the possibility of encountering a being through an interdiction. The face is the fact that a being affects us not in the indicative, but in the imperative, and is thus outside all categories".^v

Responsibility

Responsibility of the Subject is very much advocated in Levinas' philosophy. While speaking about responsibility, he uses the words hostage, substitution etc. "I am responsible by substituting myself for the Other".^{vi} Actually Substitution implies limitless responsibility of the Subject towards the Other. By substitution, the subject feels pain and joys of the Other in his or her own flesh.^{vii} "When responsibility expands to substitution, where one substitutes him or herself for the Other, the self becomes dispossessed, denuded and evacuated".^{viii} The naked in front of the Other in the sense that the Subject is for the Other. His interests become the interests of the Other. The only motive behind the Subject's existence is the welfare of the Other. Subject cannot lead his or her life without seeing the plea of the Other. Subject's responsibility towards the Other is higher than everybody. Even though we are all responsible for each other, Levinas makes us remember of our responsibility towards the Other as highly demanded than others. 'Each of us is guilty before everyone for everyone, and I more than the others'.^{ix}

The call of the Other cannot be avoided by the subject. Subject's responsibility is a duty or an obligation to the Other. The self is not aware of it. The Other is not somebody who be understood but experienced. He or she approaches the self for assistance, either he should be permitted to live, or to die or in some other circumstances, the Other should be supported to live or to die. The supplication of the Other makes the subject answerable or accountable. Each person is responsible to the Other. Nobody can escape from this answerability. Every social encounter remarks the responsibility of each one



towards the Other. Levinas' philosophy installs responsibility as election, that is, the subject is elected to render responsibility towards the Other. This election is elevation as it is deed of dignity. Subject achieves elevated personality, he or she is freed from all evils that devoured his or her personality such as imperialism, egoism and power. As a result, self enjoys immense joy and therefore responsibility for the self is not a burden at all. Levinas insists on life that is social and ethical. Egoism, imperialism and power do not bring happiness to the self and what is noteworthy is to be attentive to the Other. Levinas writes, 'To be I signifies not being able to escape responsibility'; or again, 'to be a "self" is to be responsible before having done anything'.^x

Responsibility is inescapable. It is an election. This election is an elevation. The self, liberated from imperialism, egoism and power enjoys immense happiness. Responsibility is not a burden for the self. Through the face, the self is promoted or elevated and receives height. The subject is infinitely responsible for the other. Therefore, according to Levinas, 'human life is more than natural existence, that is, fundamentally social and ethical.

Ethics invites us to act without gratitude or thanks in return. The other who is in ethical contact with the subject is the stranger, the widow and the orphan representing the every man. For subject, the Other is the end. The self exists only in self-abnegation and sacrifice for the others which Levinas calls 'Substitution'. By Substitution, Subject is filled with the presence of the Other. Subject's placing in the position of the Other is not active placing but it is passive. Subject passively placed in the position of the Other prior to any commitment.^{xi} I (Subject) exist through the Other and for the Other as being-in-one's skin, having-the-Other-in-one's skin".^{xii}To speak about the Substitution, Levinas speaks about Mother. As mother carries child in her womb, so also Subject carries the Other in him or in her. Mother has within her constitution the capacity for an "echoing in another".^{xiii}Mother and Child are one and different at the same time. Both of them are completely together and completely different at the same time.^{xiv}By substituting myself for the Other, the Subject abandons everything that is, all having and all for myself.^{xv} Substitution is placing oneself in the place of the Other. The Subject is not an island, that is, has no solitary existence, but exists with others. The relationship with the Other leads the subject to substitution.^{xvi}Actually, substitution is an extreme form of responsibility. To Alphonso Lingis, Substitution is a nutrition for the Other from the Subject. It is like as he writes: "to give to the Other the bread from one's own mouth".^{xvii}

The human face of the other "orders and ordains us". It calls the subject into "giving and serving the other". The encounter of the other through the face reveals a certain poverty which forbids a reduction to sameness and simultaneously installs a responsibility for the other in the self. The revelation of the face makes a demand, this demand is before one can express or know one's freedom, to affirm or deny. One instantly recognizes transcendence and heteronomy of the other. Even murder fails as an attempt to take hold of this otherness. The trace of the other is the heavy shadow of God, the God who commands, "Thou shall not kill". It is divine commandment without divine authority. Killing of the Other is not something great, it is an act of weakness



from the part of Subject. The act, killing reveals subject's weakness and not power. He writes:

“The Other is the sole being I can wish to kill. I can wish. And yet this power is quite the contrary of power. The triumph of this power is its defeat as power. At the very moment when my power to kill realizes itself, the other has escaped me... I have not looked at him in the face, I have not encountered the face... To be in relation with the other face to face is to be unable to kill. It is also the situation of discourse”.^{xviii}

If the Subject is in relationship with the Other, he or she can not kill the Other. For the Subject, the Other is very valuable. In the life of the subject, the Other cannot be missed. He or she does the best for the Other. The sense of responsibility towards the Other is rooted within subjective constitution. The Other is the aim of subject's responsibility. The other is at the same time totality and infinity. To Levinas, the other is irreducible gold, definitely subject and infinitely other. Therefore, he or she should be treated with much dignity. The Other is another subject. The presence of the other does not contradict the freedom of self. It can kill the other, but his face reminds me of my responsibility.

Conclusion

In short, man's ethical relation to the Other (social ethical relation) is ultimately prior to his ontological relation to himself (egology) or to the totality of things which we call the world (cosmology). Levinas states that since we find ourselves in the world with others, we are already for the other, indicating that the ethical responsibility to answer the other is prior to any choice or discussion on my part. Every human being born in this world has the obligation to respect the other. Our obligation begins from the birth itself. We are obliged to our parents by birth. We are also obliged to others, because of their infinitude, plea, command etc. The existence of human beings continues due to the concern for the Other. To Levinas, ethics is the respect for others, it is the first philosophy. His ethical social philosophy, is therefore, a reversal of the ontological approach to the subject. The concern for the Other is the essential element in his philosophy of intersubjectivity.

Notes & References

ⁱOften Levinas seems to take shelter in the equivocation of the term, “face” with “human”. Cf. Moyer, “The Priority of the Human in the Philosophy of Emmanuel Levinas,” P. 11-12.

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- ^{vii}E. Levinas, *Otherwise than Being or Beyond Essence*, Transl. A Lingis, The Hague: Martinus Nijhoff, 1981, P. 117.
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- ^x'Transcendence and Height', in Emmanuel Levinas. *Basic Philosophical Writings*, eds. Peperzak, Critchley and Bernasconi (Indiana University Press, Bloomington, 1996), p. 17 & 94.
- ^{xi}*Otherwise Than Being or Beyond Essence*, Transl. A Lingis, P. 102.
- ^{xii}In his commentary Peperzak (1993:232 *To the Other, An Introduction to the Philosophy of Emmanuel Levinas*, Lafayette, IA Purdue University Press, 1993) paraphrases: "Passivity is irritability, receptivity, barrenness, vulnerability".
- ^{xiii}*Otherwise than being or Beyond Essence*, Transl. by A. Lingis, P. 108.
- ^{xiv}Peperzak A, *To the Other, An Introduction to the Philosophy of Emmanuel Levinas*, P. 232.
- ^{xv}E. Levinas, *God, death and time*, Transl. by B Berge, Stanford, CA: Stanford University Press, 2000, P. 176.
- ^{xvi}Cf. Ed. Wingenbach, "Liberating Responsibility: The Levinasian Ethics of Being and Time" in *International Philosophical Quarterly*, Jpsej W. Koterski (ed), Vol. XXXVI, No.1 < Issue No.141, March 1996, P. 33.
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A STUDY ON THE IMPACT OF INNOVATION ON MUTUAL FUNDS IN INDIA

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Abstract

This paper analyses the contribution of innovative strategies adopted by the Mutual Funds (MFs) in India, which has led to their phenomenal growth. In order to widen and deepen their asset base, the MF industry has over the years seen the inception of a number of innovative schemes. Besides the product innovations, which cater to the needs of investors with different risk-return appetite, innovative marketing and distribution methodologies have been used to increase awareness & popularity of MF products. The MF schemes in the US are significantly higher than that in India, indicating the tremendous scope of growth of India's MF in the years to come. The econometric tools deployed in this paper confirm the significant role that innovations have played in the growth of the MF industry in India and their important role in the Indian stock market.

Key Words: Innovation, Mutual Fund (MF), Assets under Management (AUM), correlation

Introduction

Peter Drucker defines innovation as change that creates a new dimension of performance.

(Tufano, 2003) in his study says financial innovation – like innovation elsewhere in business --- is an ongoing process whereby private parties experiment to try to differentiate their products & services, responding to both sudden & gradual changes in the economy. Broadly speaking, financial innovation is the act of creating & then popularizing new financial instruments as well as new financial technologies, institutions & markets. The “innovations” are sometimes divided into product or process innovation, with product innovations exemplified by new derivative contracts, new corporate securities or new forms of pooled investment products, and process improvements typified by new means of distributing securities, processing transactions, or pricing transactions.

The financial services comprise Housing Finance, Venture Capital, Banking, Non-Banking Finance Companies, Mutual Funds (MF) etc. For the purpose of the study

the analysis is confined to the innovative strategies adopted by MFs in India, which is one of the most important components of the financial services sector.

(Fischer & Jordon, 1995) mention, “Mutual funds represent one of the most potent institutional forces in the market.” They also state “The mutual fund industry has exploded. Investors became attracted to the market and mutual funds, because they represented a sensible, efficient vehicle for individual investors to participate in the market.”

Mutual Funds in India

Fig. 1 describes broadly the working of a mutual fund.

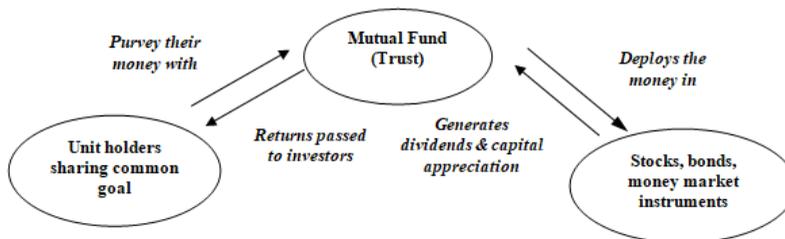


FIG 1: WORKING OF A MUTUAL FUND

MF Industry in a global perspective

(Dow Jr. and Elmendorf, 1998) in their study noted that during the 1990s, households have sharply increased the share of their portfolios held in equities and mutual funds and sharply reduced the share held in bank accounts. They showed that this reallocation has substantially increased the impact of financial-market developments on the demand for money. Specifically, both increases and decreases in the Wilshire 5000 have boosted the demand for money funds during the 1990s, although they had little effect on money funds during the 1980s. The estimated effects in the 1990s are generally statistically significant and economically important.

(Khorana, Servaes and Tufano, 2005) say that the mutual fund industry is the most successful recent financial innovation. They studied the mutual fund industry in 56 countries and examine where this financial innovation has flourished. The fund industry is larger in countries with stronger rules, laws, and regulations, and specifically where mutual fund investors’ rights are better protected. They said that they might expect that more economically well-off and sophisticated national populations would be quicker to adopt the innovation in place of the older, more opaque methods of investing.



Over the years the MF industry in India has seen the transformation through the inception of a number of innovative schemes like the following:

Money Market Mutual Fund (MMMF)/Liquid Funds

MMMFs owe their origin to regulations of banks. In the US, Section 11 of the Glass Steagal Act of 1933 prohibited payment of interest on checking deposits (current accounts); a ceiling was imposed on interest rates payable on time (fixed) deposits [Kohn 1996]. In India, RBI outlined the broad framework for setting up MMMF in its credit policy in April 1991. The objective was “providing an additional short-term avenue to investors and to bring money market instruments within the reach of individuals”

UTI Money Market Mutual Fund was the 1st MMMF to be launched in April 1997.

Index Funds

The sound performance of the S&P 500 has given rise to funds whose objective is to mimic the returns of major indexes. These funds have attracted much attention and therefore asset inflows. The S&P 500 is just one of the many indexes that can be purchased as a mutual fund. The Wilshire 5000 index, a proxy for the total stock market (small, medium and large stocks) is popular due to its broad representation of the stock market (versus the S&P 500's focus on large stocks). Index funds can track small-cap stocks, bonds, or specific industry sectors. Index Funds in India replicate the portfolio of a particular index such as the BSE Sensitive index, S&P NSE 50 index (Nifty, which is taken as the proxy of the Indian stock market), etc. IDBI Index Fund launched the first index fund in India in 1999

Gilt Fund

These funds invest exclusively in government securities and have no default risk. The gilt funds provide to the investors the safety of investments made in government securities and better returns than direct investments in these securities through investing in a variety of government securities yielding varying rate of returns. Kotak Mutual Fund was the 1st mutual fund to launch Gilt Plan in December 1998.

Exchange Traded Funds (ETF)

ETFs have been a great innovation and have made a significant impact in the USA market. It is a security that tracks an index, a commodity or a basket of assets like an index fund, but trades like a stock on an exchange, thus experiencing price changes throughout the day as it is bought and sold. . By owning an ETF, one gets the diversification of an index fund as well as the ability to sell short, buy on margin and purchase as little as one share. The Nifty BeES launched by Benchmark MF in January 2002 was the 1st ETF to be traded, in India.



Gold ETFs

Gold ETFs have been a great success in countries like the US, the UK and Switzerland and it is estimated that the size of the Gold ETF market in India would grow significantly. But in a country like India, where gold is acquired in the form of jewellery and is passed on from generation to generation, the success of Gold ETFs will depend on the innovative strategies of the MFs to ensure that the yellow metal succeeds in warehouses rather than ending up in jewelry boxes.

Fund of Funds (FOF)

In the U.S. mutual fund market, FOFs do offer diversification benefits to investors. These benefits exist at both the fund company and manager level, and FOFs outperform traditional equity mutual funds with similar investment objectives. The FoF is another innovation that has made a mark. Over the past decade the U.S. mutual fund industry has experienced rapid growth in a category of mutual funds known as Funds of Funds (FOFs), which distinguish themselves by investing in shares of other mutual funds rather than buying individual securities. These types of funds thus provide a unique opportunity to examine several relevant issues regarding mutual fund management, services and performance. FOFs offer advantages over traditional mutual funds, such as: instant diversification across different fund companies and managers; providing a mechanism for investing in those traditional funds with high minimum initial investments and closed funds.

Franklin Templeton India Asset Management Company launched the first fund of fund in the Indian mutual fund industry known as the Franklin Templeton India Life Cycle Fund in 2003.

Dynamic Multi Manager Fund of Funds (DFoF)

The DfoF is another innovation that is designed as a dynamic asset-allocating portfolio between equity and debt funds (including debt, liquid and money market funds). India's 1st Multi Manager FoF is the Optimix Dynamic Multi Manager FoF scheme. OptiMix is the Multi manager division of ING Investment Management India Pvt. Ltd.

The portfolio can hold up to 100% of its assets in equity and shift dynamically to debt/liquid up to a maximum of 100%, depending on market conditions. The equity component of the portfolio is managed using the proprietary multi-manager process.

This flexibility to dynamically allocate between debt/liquid funds and equity is needed because equity markets are essentially volatile. To an investor the fluctuations in the market indices make his decision to stay invested or to quit, a tough one to make.

Capital Guaranteed Fund (CGF)

The main element of the CGF is its capital preservation feature. A CGF is usually guaranteed by guarantors who are required by the Securities Commission of USA to be licensed financial institutions like banks or merchant banks with good credit ratings. These banks will receive guarantor fees in exchange for their bank guarantees. These fees are borne by the management company.



Inverse Index Fund

Equity funds can't expect to make money when markets fall. But, Benchmark Inverse Index Fund is one of them, which, promises otherwise by bringing an innovative concept. It has a 100 per cent short position on the Nifty, with any spare cash in money markets. If the Nifty falls 1 per cent, it returns 1 per cent plus the interest earned on money market instruments. If the index rises 1 per cent, it loses 1 per cent, less the interest income.

Analysis of Impact of Innovations In Mutual Funds

(Klapper, Sulla and Vittas, 2004) found that capital market development (reflecting investor confidence in market integrity, liquidity and efficiency) and financial system orientation are found to be the main determinants of MFs development.

(Khorana and Servaes, 2004) said that, product differentiation strategies are also effective in obtaining market share. Families that perform better, and start more funds relative to the competition (a measure of innovation) have a higher market share. Innovation is rewarded more if the new fund is more differentiated from existing offerings and is in a less crowded objective. Finally, market share within an investment objective is driven primarily by a family's policies within that objective, but there are important performance spillover effects from other funds in the family. Our findings are robust to various tests for endogeneity of the explanatory variables. Overall, this paper highlights a number of conflicts between fund families and investors.

In the context of Indian MFs, we analyze through econometric tools the impact that innovations have played in the growth of the MF industry and also whether MFs have emerged as a key driver for the Indian stock market.

We carry out a Regression analysis to understand whether MFs are playing a significant role in the Indian stock market. The period of study for this paper is January 2015 to January 2020 where the data for MF daily equity inflows and daily closing on Nifty, which has been taken as the proxy of the Indian stock market, is taken.

A regression is a functional relation between at least two variables and is generally defined by the form, $Y = f(X)$ where the attempt is to find a distinct mathematical relation between dependent and independent variables. This functional relationship ensures the existence of some causal relation between variables, so that some conclusions can be made about the significance of the relation by a distinct or particular mathematical or deterministic form. Like other models, regression methodologies are also statistical models where some set of assumptions are specified to describe the real world situations, though a model cannot probably explain everything about the real world.

Common experience suggests that, high Nifty value attracts more funds. In order to quantify this relationship a linear regression is the easiest way to do the same where MF inflow is dependant on Nifty_closing.

And our hypothesized relationship between the two variables of our interest is as follows-

$$MF_Net = \alpha + \beta \text{ Nifty_Clo} \tag{1}$$

Where,

α - Constant term.

β - Intercept term.

At first, F-value is checked which is a way to assess the prediction capacity of the fitted model. The F statistic, in the ANOVA Table 1, is significant as the p value is less than .05, which signifies that the model is significantly better at predicting the outcome variable.

TABLE 1: ANOVA RESULTS

	Sum of Squares	df	Mean Square	F	Sig.
Regression	366677.906	1	366677.906	17.576	.000
Residual	20799380.136	997	20861.966		
Total	21166058.043	998			

Predictors: (Constant), NIFTY_Closing

Dependent Variable: MF_Net

Table 2 gives the contribution of the independent variable to predict the dependent variable of the model, that is, MF_Net.

TABLE 2: SUMMARY OF REGRESSION COEFFICIENT

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-25.834	12.396		-2.084	.037
NIFTY-Closing	.022	.005	.132	4.192	.000

Dependent Variable: MF_Net

The coefficient of Nifty_Closing, in Table-2 is positive, representing the positive relationship between the dependent and independent variable. The corresponding p value of the t-statistic, under the null hypothesis that the population regression coefficient is zero, stands at a very low value, indicating the predictor (that is, Nifty) is making contribution to predict the dependent variable MF_Net.

The standardized value of the coefficients is taken, as it is easy to interpret the coefficients that are independent to the units of the model and scale of the variables considered. The standardized value of the coefficients signifies the standard deviation change in the dependent variable (MF_Net) due to one standard deviation change in the predictor variable (Nifty).

Thus, the regression equation comes out as,

$$MF_Net = 0.132 \cdot \text{Nifty_Clo} \tag{2}$$



Therefore, the paper has been able to establish a causal relationship between MF equity inflows and the Indian stock market and it influences MF inflows positively. In MFs, overtime, several schemes have been launched where some schemes are modifications over the existing schemes and many are completely innovative. It is interesting to assess the importance of new and old schemes in augmenting the AUM of MFs so that the effect of innovations in MFs could, to some extent, be captured. This paper makes an attempt to quantify the significance of new and old schemes in total AUM by means of Pearson correlation.

Simplistically, Pearson correlation can locate the linear association between two variables. The correlation coefficient ranges from -1 to +1 and the closer the correlation value to either -1 or +1 the stronger the correlation between variables. Any value between the ranges implies the degree of linear dependence between the variables.

From January 2014 to 2020 Jan, the period of 24 months has been rolled four times and a Pearson correlation test is run on these 36 months each to identify the impact of innovation. Table 3 provides the correlation between new schemes and total collection and old schemes and total collections for 3 years periods.

TABLE 3: CORRELATION TABLE FOR ROLLING THREE YEARS PERIODS

PERIOD	NEW SCHEMES & TOTAL AUM	OLD SCHEMES & TOTAL AUM
2014-2016	0.500	1
2015 - 2017	0.548	0.999
2016 - 2018	0.733	0.997
2017-2019 (till Dec)	0.981	0.486

Thus the paper develops the fact that MF investments and Indian stock market are interrelated. Moreover, the new MF schemes are playing an increasingly significant role in the increase of AUM in India.

Section VI: Conclusions

The MF industry started in India with the Unit Trust of India in 1964, which remained the only player till 1986. The private sector funds were allowed in India in 1993 when the AUM was approximately US \$ 10 billion. Since then there has been a phenomenal growth and the AUM. It has been possible due to the large number of innovative schemes, which these players have regularly introduced in the Indian market. Besides product innovations, these funds have also resorted to many innovative marketing and distribution strategies. Regression analysis has confirmed the causal relationship between the MF equity inflows and the Indian stock market. A Pearson correlation test confirmed that the new innovative MF schemes are playing a more dominant role in the increase of AUM. Further, deregulation of financial industry, increased penetration of the rural market, establishing more point of contact with retail investors, offering



cheque writing facility, seamless transfer of funds, use of digital signature technology and continuous innovations will drive the MF industry. If the past can be any indication of future, the coming years will continue to bring change, excitement, continual innovations and rapid growth to the MF industry in India.

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A STUDY ON THE STRATEGIES INITIATED BY RBI AND THE CHALLENGES TO OVERCOME FOR COMPLETE FINANCIAL INCLUSION IN INDIA

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Abstract

With the development in the technology and growth in all the aspects of the country, Financial literacy is also an area of growth. In the past 20 years there has been tremendous growth in the area of financial literacy and financial inclusion but still its evident that there are areas where improvement and adoption of new measures are to be taken. This study concentrates on the various policies and strategies initiated by RBI and Government of India for the financial inclusion in India. The study also covers the various challenges and barriers in the process of financial inclusion in India. The study is conducted with the data available from secondary sources and the reports published by RBI.

Key words: Financial Inclusion, RBI, Financial literacy

Introduction

“Financial inclusion is the process of ensuring access to appropriate financial products and services needed by all sections of society including vulnerable groups such as weaker sections and low-income groups at an affordable cost in a fair and transparent manner by mainstream institutional players” (Chakraborty, September, 2013)

India being a developing nation, the main focus of financial inclusion is availability of the financial services to the larger section of underprivileged section of the country. Financial inclusion is the process of ensuring access to financial services timely and with adequate credit needed by the weaker sections or the low-income groups at a reasonable cost. (Rangarajan, 2008)

Finance covers all the monetary aspects, investments or savings and also the financial inclusion that has become an evident part of the economy. Finance aims at managing the money including activities of budgeting, lending, borrowing, saving and investing. It takes into account the whole system and cycle of income turning to investments, and investments again turning back as income. Financial inclusion is the exposure of the facilities equally to the individuals and businesses to access the financial services available. It aims at making every day financial transactions effortless and easy at a reasonable cost.



Financial inclusion is the basic need of the hour. The reason for this might be the cash less economy, high use of Information & Communication Technology, availability of investment avenues or awareness about the financial services available. The need of financial inclusion is to remove the biggest hurdle in the path towards prosperity on a global level. Access to financial services enables the poorest and most vulnerable in society to **step out of poverty** and reduces the inequality in society. Financial inclusion not only helps individuals and families, but collectively it develops entire communities and can help **drive economic growth**.

Financial inclusion is about enabling people to have the ability and tools to manage and save their money and empowering people with the skills and knowledge to make the right financial decisions. Participation within the financial system leads to all kinds of **individual benefits**, including:

- Ability to start and grow a business, which gives people an opportunity through micro-financing schemes for example to better long-term prospects
- Being able to pay for an education for children, which in turn enables a new generation of educated and informed individuals
- The ability to handle uncertainties that require ad hoc and unexpected payments or 'financial shocks'

Methods and Materials Used

The nature of research adopted in this study is of descriptive nature using secondary data available on various mediums and platforms. The secondary data was taken from magazines, published articles and other available sources.

Objective of the study

- To know the strategies initiated by RBI
- To find the barriers in the process of Financial Inclusion in India

India and Financial Inclusion: The Journey

The efforts to usher financial inclusion have been recorded since nationalization of State Bank of India in 1955 followed by nationalization of other banks in 1969 and later in 1980. Other important measures included instituting priority sector lending, and issuing Kisan/General Credit Card. In the earlier years, urban areas had significantly large number of bank branches compared to rural areas. As the urban areas were concentrated with numerous bank branches, this resulted in higher absorption of bank credit in the urban areas. Such a condition continued in the country until the RBI rigorously started pursuing financial inclusion model in the mid-2000s.

The financial inclusion in India started in 1950s with the liberalisation of banks. But it came into focus in the year 2005 when the term became a part of the financial year. The term got highlighted by former RBI Governor YV Reddy in 2005. Later in 2008, with the recommendations of Rangarajan Committee Financial Inclusion was initiated as a policy in India.



Milestones in Financial Inclusion in India

Year	Event
1956	Nationalisation of Imperial Bank of India (Presently known as State Bank of India)
1968	National Credit Council was set up
1969	Lead bank scheme was introduced
1971	Lending norms for priority sector was laid down
1975	Establishment of RRBs
1982	Establishment of NABARD
1992	Launch of Self-Help Group Launch programmes for females of rural areas
2000	SIDBI foundation was established for making provisions of micro credit.
2004	RBI formed the Khan Committee
2005	Dr K C Chakraborty Chairman of Indian Bank introduced the pilot project for financial inclusion in Managalam Village of Pondicherry
2007	Micro finance bill was proposed in Parliament
2012	Micro Finance Institutions were passed by the Finance Department of Govt of India
2012	Revised guidelines for financial literacy centres were introduced

(Paramjit Sujlana, April, 2018)

Major Initiatives taken by RBI for the increase in the percentage of financial inclusion

1. No-frills bank account
2. Know Your Customer (KYCs)
3. Use of local language in the bank application forms
4. Appointment of Rural Intermediaries (Business Facilitators)
5. Adoption of Information & Communication Technology (ICT)
6. Adoption of Electronic Benefit Transfer (EBT)
7. Encouragement of Self-Help Group (SHG) Model
8. Mandatory migration of commercial banks including the regional rural banks to the core banking platform
9. Opening accounts for migrants
10. Kisan Credit Card
11. Credit counselling centres
12. General purpose credit cards
13. Saving bank account with overdraft facility
14. Mahatma Gandhi National Rural Employment Guarantee Scheme
15. ATM based banking
16. Branchless banking
17. Aadhar enabled banking services
18. Pradhan Mantri Jan Dhan Yojna (PMJDY)
19. Pradhan Mantri Suraksha Bima Yojana
20. Atal Pension Yojna



Apart from the above listed major initiatives already taken by RBI, RBI along with the association of Central Government and the major finance sector regulatory defined the focus of the financial inclusion in the national strategy for financial inclusion 2019-2024 on January 2020.

The report refers to financial inclusion as the process of ensuring access to financial services, and timely and adequate credit for vulnerable groups and low-income groups at an affordable cost. Financial inclusion has a multiplier effect in boosting overall economic output, reducing poverty and income inequality, and in promoting gender equality and women empowerment.

It was observed that majority of the countries have a national strategy for financial inclusion and also, they had their own themes and focuses. RBI identified six strategic objectives of a national strategy for financial inclusion: (i) universal access to financial services, (ii) providing basic bouquet of financial services, (iii) access to livelihood and skill development, (iv) financial literacy and education, (v) customer protection and grievance redressal, and (vi) effective coordination.

To achieve this vision, certain milestones are identified such as: (a) providing banking access to every village (or hamlet of 500 households in hilly areas) within a five km radius by March 2020, (b) strengthening digital financial services to create infrastructure to move towards a cash less society by March 2022, and (c) ensuring that every adult has access to a financial service provider through a mobile device by March 2024.

For providing universal access to financial services, RBI noted that while schemes such as PMJDY have created the required banking infrastructure to enable financial inclusion, efforts are required to improve access to insurance and pension services. It recommended that every willing and eligible adult who is enrolled under PMJDY should be enrolled under an insurance or pension scheme by March 2020. Similarly, for financial literacy and education, specific modules for target audience (children, entrepreneurs, senior citizens) should be developed through the National Centre for Financial Inclusion and centres for financial literacy should be expanded to reach every block in the country by March 2024.

Barriers and challenges of Financial Inclusion

Despite the various measures that have been undertaken by various stakeholders in strengthening financial inclusion in the country, there are still critical gaps existing in the usage of financial services that require attention of policy makers through necessary co-ordination and effective monitoring.

1. Inadequate Infrastructure: Limited physical infrastructure, limited transport facility, inadequately trained staff etc., in parts of rural hinterland and far flung areas of the Himalayan and North East regions create a barrier to the customer while accessing financial services.
2. Poor Connectivity: With technology becoming an important enabler to access financial services, certain regions in the country that have poor connectivity tend to be left behind in ensuring access to financial services thereby creating a digital divide. Technology could be the best bridge between the financial service provider and the last mile customer. Fintech companies can be one of the best solutions to



address this issue. The key challenge that needs to be resolved would be improving tele and internet connectivity in the rural hinterland and achieving connectivity across the country.

3. Convenience and Relevance: The protracted and complicated procedures act as a deterrent while on-boarding customers. This difficulty is further increased when the products are not easy to understand, complex and do not meet the requirements of the customers such as those receiving erratic and uncertain cash flows from their occupation.
4. Socio-Cultural Barriers: Prevalence of certain value system and beliefs in some sections of the population results in lack of favourable attitude towards formal financial services. There are still certain pockets wherein women do not have the freedom and choice to access financial services because of cultural barriers.
5. Product Usage: While the mission-based approach to financial inclusion has resulted in increasing access to basic financial services including micro insurance and pension, there is a need to increase the usage of these accounts to help customers achieve benefits of relevant financial services and help the service providers to achieve the necessary scale and sustainability. This can be undertaken through increasing economic activities like skill development and livelihood creation, digitising Government transfers by strengthening the 16 National Strategy for Financial Inclusion 2019-2024 digital transactions' eco-system, enhancing acceptance infrastructure, enhancing financial literacy and having in place a robust customer protection framework.
6. Payment Infrastructure: Currently, majority of the retail payment products viz., CTS, AEPS, NACH, UPI, IMPS etc. are operated by National Payments Council of India (NPCI), a Section (8) Company promoted by a group of public, private and foreign banks. There is a need to have more market players to promote innovation & competition and to minimize concentration risk in the retail payment system from a financial stability perspective.

Further, there are many other challenges which need to be addressed in order to effectively achieve financial inclusion –

1. Low penetration of banks - Also, there is lower percentage of new bank branches opened in the unbanked areas and lower percentage of 'no-frills' accounts with overdraft facility.
2. Low level of credit extended against accounts - Metropolitan centres accounted for more than half of the total banking business of the Indian banking sector whereas rural areas accounted for only a small proportion of credit (8.4 per cent as of March 2014).
3. Need for greater use of technology - On the operational side, despite the convenience offered by ATMs in providing banking services, the debit card penetration continued to be low with only 30 per cent of deposit account holders having a debit card.
4. Demand Side Factor - Factors such as lower income or asset holdings, lack of awareness about the financial products, perceivably unaffordable products, high



transaction costs, products which are not convenient, inflexible, not customized and of low quality are the major barrier for gaining access to the financial system.

5. Costs and risks in using technology - Costs in terms of increasing expenditure on IT deployment and risks in terms of monetary loss, data theft and breach of privacy are a concern. Thus, banks need to be extremely cognizant of such risks.
6. BCs high attrition rate - High attrition rate of BCs is another challenge of financial inclusion which needs more focus and attention.
7. Cyber Security - Nearly 16 crore new accounts, have been opened in 8 months and many of these are first time users. This can be a threat to cyber security especially when know-your-customer norms have been diluted.
8. Overlapping Instructions - The creation of MB would require that the existing regulators need to ensure that there are no overlapping of guidelines and instructions, so that implementing agencies at grass-root level are not confused. This is especially relevant because the RBI is envisaging giving licenses for small banks and many existing MFIs have already applied for license too.

Discussion & Conclusion

There is a need for the expansion of the counselling and advisory services on financial literacy in order to reach the vulnerable sections. There is a requirement to tailor differential literacy and counselling mechanisms depending upon the need of different segments of the society. In this context, literature in different languages and different medium needs to be considered. (Singh, 2016)

There is a dire need to provide quality financial services in rural areas for economic growth as it will help rural households to fund the growth of their livelihoods. Government of India has taken heartfelt efforts in bringing the citizens of India under the ambit of banking services. But still some segment of the nation is lagging behind even though financial inclusion initiatives are in progressive stage. Rapidly developing technology has also played a vital role in bridging the financial divide of the nation. More number of people have started using ATMs, Immediate Payment Service (IMPS) and mobile banking. In a nutshell it can be said that India is at a fast pace towards achieving financial inclusion and this can be speeded up by collaborative efforts of Government, Reserve Bank of India and Citizens of the country.

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RELATIONSHIP OF SPAN OF ATTENTION WITH HEALTH STATUS OF PHYSICAL EDUCATION TEACHER TRAINEES

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Abstract:

Cognitive psychology deals with the perception of information it deals with understanding it deals with through and it deals with formulation and production of an answer you may say," cognitive psychology is the study of thinking, cognition touches all parts of the perceptual, memory, and thinking process and is a prominent characteristic of all people. Cognitive psychology is the scientific study of the thinking mind and is concerned with: 1)How we attend to and gain information about the world. 2) How that information is stored and processed by the brain. 3) How we solved problems, think, and formulate language. The correlation coefficients obtained between health status and NML ($r = -.055$, $P=.707$), health status and ML ($r = -.248$, $P=.082$), have all failed to reach the significance level criterion of .05 . In other words the cognitive variables were independent of general health status. None of the cognitive variables were found to have significant relationship with weight status of the subjects selected for the study. The hypothesis formulated in the study was therefore, rejected.

Terms: Cognitive, Span of attention, Techistoscope

Introduction

Modern cognitive psychology freely draws theories and techniques from twelve principle areas of research cognitive neuroscience, perception, pattern recognition attention, consciousness, memory, representation of knowledge, imagery, language, developmental psychology, thinking and concept formation, and human and artificial intelligence.

STATEMENT OF THE PROBLEM

The purpose of the present study was to find out the relationship of selected cognitive variables with health status and of physical education teacher trainees.

HYPOTHESIS

For the purpose of the present study, it was hypothesized that selected cognitive variables would show statistically significant relationship with health status of physical education teacher trainees.

SIGNIFICANCE OF THE STUDY

Literature reviewed makes the investigator believe that cognitive factors would be influenced by health factors. The selected variables or important for physical education teacher trainees, as they have to possess ideal body and health status that may promote their effective participation in physical activity. may be inter-relationship



between health status, and cognitive variables, that may enhance student learning of physical activities. These factors together may help students participate in physical activities and also learn plenty of motor skills during training. The investigator was, therefore, interested in knowing the relationship selected cognitive variables with health status.

METHODOLOGY

The purpose of the present study was to find out the relationship cognitive variables with health status of physical education teacher trainees. In this chapter, the selection of subjects, sample of the present study, selection of variables, tests/tools selected, procedure of administration of test, description of tests/tool, data collection procedure and statistical technique employed, have been presented.

SUBJECTS

The subjects for the present study were drawn from the Department of studies in physical education and sports sciences. The subjects were male students who were undergoing physical education teacher training course during the year 2012-13, who volunteered to act as subjects for the present study.

SAMPLE

The sample consisted of fifty male (No=50) Physical Education Teacher trainees studying in the B.P.Ed course, during the year 2012-13.

Variables selected for the present study

The following variables with the corresponding tools/devices were selected for the present study.

Variable: Span of attention (Span of Attention test)

Health status (General health questionnaire)

Procedure of data collection

All the subjects who volunteered to act as subjects for the study were assembled in the class room. They were briefed about the purpose of the investigation. The investigator gave a brief description of the test/tools that were used for the study. The health status questionnaires were given to the subjects in the class room and they were requested to read and fill the questionnaire properly. The tests were conducted and measures of other variables were taken for all the subjects as per instructions given in the literature. The subjects were requested to co-operate.

Description of test /tools HEALTH STATUS

Health status was measured using general health questionnaire, which includes twenty eight questions. There are four heads covering twenty eight questions. The data with regard to health status was obtained through response of the selected subjects, and quantified as given in the manual and literature.



SPAN OF ATTENTION

Problem: To determine experimentally the effect of varying the nature of material on visual span of attention (using digits and letters-random combinations).

Materials

- 1) A Techistoscope with camera slit or falling door type; 2) Two sets of cards-; Set (a) consisting 8 subsets of cards varying in the number of digits, i.e, 3 to 10 digits. Each subset consists of 4 cards, of each variety. Example four cards containing different combinations of 3 digits and four cards containing different combinations of 4 digits in each and soon. Set (b) consisting 8 sub-sets of cards varying in the number of nonsense combinations of letters ranging from 3-10 as above in all other respects (cards with dots can also be used). 3) Writing materials.

Plan: Conduct the experiment in two parts. Compare the span for digits with letters.

Procedure

I Part—Cards with digits: Instruct the S to observe the window of techistoscope carefully. "J will say 'ready' and open 'this window'. You will see a card with a number of digits for a short period. Note down the digits you have observed in the same order."

With these instructions, expose the cards with three digits one by one. After exposing all the four cards, check up the digits of each card and assign 1 mark for each correct digit placed in its order, 0.5 marks for a right digit in a wrong place, or order, and zero to wrong digit. Then find out the total marks obtained for each sub-set. Following the same procedure expose the cards of 4 digits and the rest, if the S fails to obtain 75% marks in two consecutive subsets, stop the experiment.

II Part—Cards with non-sense combination of letters. Follow the same procedure as above.

Precautions

- 1) **Ready signal must be given before exposing each card ; 2) The distance between the S and the techistoscope must be held constant ; 3) Glare, diffusion, deflection and distractions must be avoided ; 4) Test must be presented in broad daylight; 5) Before lifting the door remove the card from aperture and after lifting the door insert another card into the aperture. Otherwise the same card will be exposed twice.**

Results:

1. Determine the threshold for the group and the individual taking minimum 75% of the total scores of the respective subset of cards.
2. Fix the span for digits and letters and compare.



Table 1.

Analysis of Cards

Number of digits or letters	3	4	5	6	7	8	9	10
Number of Cards	4	4	4	4	4	4	4	4
Maximum Marks	12	16	20	24	28	32	36	40
75% of the maximum	9	12	15	18	21	24	27	30

Table 2.

“Correlation coefficient between health status and selected cognitive variables”

V1	V2	Correlation Coefficient (r)	df	significant
GHQ	NML	-.055	48	.707
GHQ	ML	-.248	48	.082

Table 2 clearly reveals that cognitive variables selected in the study were not significantly related to health status. The correlation coefficients obtained between health status and NML ($r = -.055, P=.707$), health status and ML ($r = -.248, P=.082$), have all failed to reach the significance level criterion of .05 . In other words the cognitive variables were independent of general health status.

Hence, hypothesis formulated, that the selected cognitive variables would show statistically significant relationship with health status of physical education teacher trainees is rejected, as all the observed correlation coefficient were found to be non-significant.

CONCLUSION

None of the cognitive variables were found to have significant relationship with health status of the subjects selected for the study. The hypothesis formulated in the study was therefore, rejected.

None of the cognitive variables were found to have significant relationship with weight status of the subjects selected for the study. The hypothesis formulated in the study was therefore, rejected.



CONSUMER PROTECTION ACT 2019: A MILE STONE IN EMPOWERING CONSUMERS

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Abstract

The Indian consumer market has gone through a drastic change over the last two decades with the advent of digital technologies internet, rapid penetration of e-commerce, smart phones, and cloud technologies. The Consumer Protection Act (CPA), 1986 being the foremost legislature for protecting the rights of the consumers had become archaic and does not cover rapid changes in the consumer marketplaces, especially those dealing with online shopping, teleshopping, product recall, unsafe contracts, and misleading advertisements Therefore, it was felt to replace it with the Consumer Protection Act, 2019.

With the growing number of pending cases in the consumer courts and huge delays in providing speedy justice to the consumers for petty amounts. The new Act repeals and replaces the older CPA, 1986 and provides mechanisms for making the consumer complaint system more robust. It envisages to remove anomalies and problems faced by the consumers. Innovative methods such as mediation, establishment of Central Consumer Protection Authority, class action suits etc. would be part of the Consumer Protection Act, 2019. Since the rules of the New Consumer Protection Act, 2019 are yet to be framed and implemented it is time to look at what the new Act would deliver and draw a comparison with CPA, 1986.

Key Words: New Consumer Protection Act 2019, Digital Technologies, E-Commerce.

Introduction

After 33 years of enactment of the CPA, 1986 it is time to revisit its objectives and organizational structure and enlist its shortcomings in the present era. In 1986, when the CPA was enacted, a key milestone in consumer advocacy was achieved in India, which provided a legislative framework for better protection of the interests of the consumer by creating a formal but three-tier quasi-judicial dispute resolution mechanism at National, State, and District levels exclusively for consumers. The Consumer Courts were established with the twin objective for speedy redressal of consumer complaints and establish quasi-judicial authorities unlike civil courts to provide compensation to the consumers. But over the years there have been heavy pendency of cases in various consumer courts.

Some of the lacuna of the CPA, 1986 are:

a) The CPA, 1986 has become outdated and does not consider rapid changes in consumer marketplaces. Section 13 (3A) of CPA, 1986 states that “every complaint



shall be heard expeditiously as possible and endeavour made to dispose of complaint within a period of three months from the date of notice by the opposite party and five months if it requires testing of commodities.” But it is seen that due to heavy pendency of cases and frequent adjournments delay in getting justice takes place.

b) The consumer commissions have been overburdened with pending cases and the buyer-seller contract is tilted in favour of the seller. Further, the procedures are becoming expensive and time consuming.

c) The presidents and members of the consumer courts constitute the backbone of the consumer dispute redressal system. They play a major role in establishing the faith of the consumers in the redressal mechanism. But it has been seen that there are more than 400 posts of President and members in various consumer forums which are lying vacant. The State Governments show less interest in immediately filling up the vacant posts and the issue of consumer protection is not always at the top of any political parties' agenda.

d) Consumer commissions are functioning with staff deputed from other departments who do not have any experience in judicial practices. It is necessary to provide intensive training to the members of the Consumer courts before putting them on the job. The present practice is to provide training after assuming charge as a member.

e) Many times, it is seen that the award ordered by consumer commissions is very meagre and the consumer has to run from pillar to post to get the orders implemented.

f) There has been lack of proper coordination among the President and members of the consumer commissions for timely adjudication of cases and quite often around ten or fifteen adjournments are allowed.

g) The President of the National Commission/State Commissions are not empowered to take up suo motu action in consideration of the damages affecting a sizable number of population, e.g., misleading advertisements.

Analysis of the cases disposed by Consumer Courts

According to the data available from the Department of Consumer Affairs (Table 1), more than 4.3 lakh cases are pending in the various consumer courts, which is an alarming figure. When the consumer courts were formed, the main purpose was to provide inexpensive and speedy redressal to consumers, where a consumer could itself plead her/his case in the consumer courts. Since the law was complex in nature, many consumers started hiring lawyers and there were frequent adjournments by the consumer courts which started delaying the entire adjudicatory process. Analysis of data regarding number of cases disposed by consumer courts shows that the performance of District Consumer Forums was better as 92.37% cases were disposed of.



Table 1: Total Number of Cases Disposed by Consumer Forums since Inception (Updated on 5.7.2018).

Sl. No.	Name of the Agency	Cases filed since inception	Cases disposed of since inception	Cases pending	% of total disposal
1	National Commission	122042	103520	18522	84.82%
2	State Commissions	788463	678124	110339	86.01%
3	District Forums	3903706	3605673	298033	92.37%
	TOTAL	4814211	4387317	426894	91.13%

Source: www.ncdrc.nic.in

Consumer Protection Act, 2019

The objective of the Act is to provide for protection of the interests of consumers and to establish authorities for timely and effective administration and settlement of consumers’ disputes.

Some of the highlights of the Consumer Protection Act, 2019 are

- a) The definition of ‘Consumer’ would include both offline and online consumers. The expressions “buys any goods” and “hires or avails any services” would include offline or online transactions through electronic means or by teleshopping or direct selling or multi-level marketing.
- b) Establishment of the Central Consumer Protection Authority (CCPA) to promote, protect and enforce the rights of consumers, to investigate and intervene when necessary to prevent consumer detriment arising from unfair trade practices, and to initiate class action including enforcing recall, refund and return of products.

Thus CCPA can act on:

- i. complaints of unfair trade practices,
- ii. issue safety guidelines,
- iii. order product recall or discontinuation of services,
- iv. refer complaints to other regulators,
- v. has punitive powers such as imposing penalties,
- vi. can file actions before consumer commissions, and vii. Intervene in proceeding in matters of consumer rights or unfair trade practices.

The Central Authority will have an Investigation Wing headed by a Director-General for the purpose of conducting inquiry or investigation under the Act. For false and misleading advertisements CCPA may issue a penalty up to 10 lakh on a manufacturer and endorser and includes online marketing. For a subsequent offence, the fine may extend to Rs. 50 lakh. For every subsequent offence, the period of prohibition may extend to three years. However, there are certain exceptions when an endorser will not



be held liable for such a penalty. The CCPA has the authority to direct the removal of a misleading advertisement.

c) The pecuniary jurisdiction of adjudicatory bodies increased in case of District Commission to Rs. 1 crore, in case of State Commission between 1 crore to 10 crore, and for National Commission, above Rs 10 crore. Further simplification of procedure for filing of complaints and online filing of complaints has also been envisaged.

d) The Bill also lists punitive actions against those who are found to be manufacturing, storing, distributing, selling, or importing products that are spurious or contain adulterants.

e) Provisions for “product liability” action for or on account of harm caused by or resulting from any product by way of fixing the liability of a manufacturer to a claimant.

f) Provision for “mediation” as an Alternate Dispute resolution (ADR) mechanism which aims at giving legislative basis to resolution of consumer disputes through mediation, thus making the process less cumbersome, simple, and quicker. This will be done under the aegis of the consumer fora.

g) Several provisions aimed at simplifying the consumer dispute adjudication process in the consumer fora are envisaged. These include, among others, enhancing the pecuniary jurisdiction of the consumer disputes redressal agencies, increasing minimum number of members in the consumer fora to facilitate quick disposal of complaints, power to review their own orders by the State and district commission, constitution of ‘circuit bench’ to facilitate quicker disposal of complaints, reforming the process for the appointment of the President and members of the district fora, enabling provisions for consumers to file complaints electronically and file complaints in consumer fora that have jurisdiction over the place of residence of the complainant, and deemed admissibility of complaints if the question of admissibility is not decided within the specified period of 21 days.

h) E-commerce guidelines would be mandatory under consumer protection law which would include 14-day deadline to effect refund request. It would mandate e-tailers to display details of sellers supplying goods and services on their websites and moot the procedure to resolve consumer complaints.

The e-commerce companies would also be required to ensure that personally identifiable information of customers are protected. Terms of contract between e-Commerce entity and the seller relating to return, refund, exchange, warranty/guarantee, delivery/shipment, mode of payments, grievance redressal mechanism etc. to be displayed to enable consumers to make informed decisions. There are huge challenges faced by online buyers such as breach of data privacy and security, substandard and duplicate products, phishing, territorial jurisdiction. In case of misleading advertisements, especially digital, the consumer courts or the Consumer Protection Councils at Centre, State, and District level, till now do not have suo motu powers. Only when somebody complains in the consumer forums, action is being taken and also the compensation is given to only the aggrieved consumer who files a case in the consumer court. CCPA would function on the same lines as the Federal Trade Commission in the USA and investigate into consumer complaints, issue safety notices for goods and services, and pass orders for recall of goods and work against misleading advertisements.



Under the CPA, 1986 Central Government or State Governments are empowered to file a legal case against manufacturers if they come across defective products, deficiency in service, unfair trade practice, or a restrictive trade practice. But till date we have found that hardly any case has been filed by the Government suo motu. Since the adjudication process in consumer courts is slow, setting up of mediation centres at District, State and National Commissions annexed to the consumer courts can play an important role in delivering justice. Clauses 74-80 in the Consumer Protection Act, 2019 contain provisions for “Mediation” as an Alternate Dispute Resolution (ADR) mechanism. It aims to provide legislative basis to resolution of consumer disputes through mediation thus making the process less cumbersome, simple, and quicker. The mediation centres would work under the aegis of the Consumer Commissions, and the State Government and the Central Government would decide the composition of the mediation cell. Section 74 of the New Consumer Protection Act mentions that the State Government would establish a consumer mediation cell which would be attached to the consumer courts and each of the regional benches. Every consumer mediation cell would submit a quarterly report to the District Commission, State Commission, or the National Commission to which it would be attached.

Thus, every consumer mediation cell would maintain:

- a. a list of empanelled mediators;
- b. a list of cases handled by the cell;
- c. record of proceeding; and d. any other information as may be specified by regulations.

The tenure of the panel of mediators would be valid for a period of five years, and the empanelled mediators shall be eligible to be considered for reempanelment for another term, subject to such conditions as may be specified by regulations.

The mediation shall be held in the consumer mediation cell attached to the various consumer Courts (Clause 75). The Consumer Protection Act, 2019, with its innovative changes, would help in empowering consumers and provide justice to the needy in time.

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DEEP CONVOLUTIONAL NEURAL NETWORK BASED INTRUSION DETECTION SYSTEM

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Abstract

In present situation the internet is developing massively and the Intrusion Detection System (IDS) plays a key part in it to guarantee data security. The IDS, which works in organize and have level, should be competent of recognizing different noxious assaults. We take advantage of later advance in profound learning to construct convolution neural systems that can distinguish interruptions in cyber physical framework. The Intrusion Detection System is connected on the NSL-KDD dataset. Results show the effectiveness of the techniques.

Keywords: Intrusion detection, Deep learning, Convolution neural network, Cyber security.

Introduction

Due to gigantic increment in arrange activity and distinctive sorts of assaults, observing each and each bundle within the arrange activity is time devouring and computational seriously. Profound learning acts as a effective device by which intensive parcel assessment and assault recognizable proof is conceivable. Profound learning is able of automatically finding relationship within the information, so it can be used to efficiently distinguish zero-day assaults and so we are able procure a tall discovery rate. Later propels in profound learning strategies have driven to breakthroughs in longstanding counterfeit insights assignments such as discourse, picture and content acknowledgment, dialect interpretation and cyber security. There have been numerous IDSs created to distinguish organize assaults, but the issues that regularly emerge within the IDS is to overcome the issue of idleness, moo discovery precision either untrue positives or wrong negatives and location of obscure dangers. The viability of Organize Network Intrusion Detection System (NIDS) is assessed based on their performance to distinguish assaults which needs a comprehensive information set that contains ordinary and anomalous behaviors (Gael Kamdem De Teyou Junior Ziazet, 2019). Host-based IDS (HIDS) which recognizes both inner and outside interruption and misuse by observing the framework in which it is introduced. It always records the client exercises and alarms the assigned specialist in case of an assault. Both IDS are spoken to in Fig. 1.

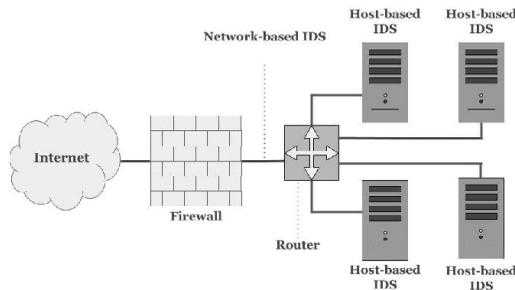


Fig 1: Model of IDS[2]



Literature Review

A few ML and DL based approaches have been connected for different issues like malware discovery, homoglyph assault discovery, etc within the field of cyber security including IDS (Vinayakumar, R., Alazab, M., Srinivasan, S., Pham, Q. V., Padamayil, S. K., & Simran, K., 2020) (Mishra, P., Varadharajan, V., Tupakula, U., & Pilli, E. S., 2018) examinations a few ML based approaches for interruption location for recognizing different issues. Issues related to the discovery of low-frequency attacks are talked about with conceivable arrangements to make strides the execution further. The impediment of ML based approach is that ML models work on manual features extricated by the space master. Since DL models can extricate relevant features naturally without human intercession, numerous analysts propose various DL based arrangement for IDS. Self-Taught learning based NIDS is proposed in (Javaid, A., Niyaz, Q., Sun, W., & Alam, M., 2016, May), where a inadequate autoencoder and softmax relapse is utilized. The proposed model is prepared on the NSLKDD information set and it accomplishes an precision around 79.10% for 5-class classification which is exceptionally near to the execution of existing models. Separated from this, 23-class and 2-class classification moreover achieved good execution. A later ponders (Hodo, E., Bellekens, X., Hamilton, A., Tachtatzis, C., & Atkinson, R., 2017), claim that the profound systems perform better than shallow systems for IDS as the profound organize is able of learning salient highlights by mapping the input through different layers. In (Yin, C., Zhu, Y., Fei, J., & He, X., 2017), the execution of RNN based NIDS is considered. The demonstrate is prepared on the NSL-KDD data set and both multi-class and parallel classification are performed. The execution of RNN based IDS is distant prevalent in both classification when compared to other conventional approaches and the creator claims that RNN based IDS has strong modeling capabilities for IDS. Different recurrent structures are proposed for IDS. In (Shone, N., Ngoc, T. N., Phai, V. D., & Shi, Q., 2018) a modern stacked non-symmetric profound autoencoder (NDAE) based NIDS is proposed. The demonstrate is prepared on both KDDCUP and NSLKDD benchmark data sets and its execution is compared with DBN based show. It can be watched from the exploratory examination that the NDAE based approach improves the precision up to 5% with 98.8% preparing time lessening when compared to DBN based approach. The adequacy of CNN and cross breed CNN repetitive structures are considered and it can be watched that CNN based model outperforms cross breed CNN-RNN models. In (Staudemeyer, R. C., 2015), the creators have claimed that analyzing the activity highlights from the arrange as a time arrangement progresses the performance of IDS. They substantiate the claim by preparing long short-term memory (LSTM) models with KDDCUP information set with a full and negligible highlight set for 1000 ages and have gotten a greatest precision of 93.82%. A adaptable DL system is proposed for interruption location at both the arrange and have levels. different ML and DNN models are prepared on information sets such as KDDCUP, NSLKDD, WSN-DS, UNSW-NB15, CICIDS 2017, ADFA-LD and ADFA-WD and their execution are compared. In this work, the effectiveness of the proposed demonstrate is assessed utilizing standard execution measurements and it is compared with other works such as (Staudemeyer, R. C., 2015), performance of IDS.

Methodology

The tcpdump data of the 1998 DARPA intrusion detection evaluation data set is pre-processed to build KDDCUP 99 data set. This information set contains a total of 5 classes and 41 highlights. The primary one is the normal class which denotes generous arrange activity records. The moment one is DoS. It could be a kind of assault that works against asset accessibility. The third one is the examining assault. This course speaks to all assaults that are utilized by the assailants to get nitty gritty data almost the framework and its security structures and setups. This kind of assault is performed by the attacks initially in arrange to pick up experiences almost the arrange so that they may perform many basic assaults afterward. The following one is R2L which signifies root to local attacks. This kind of assault is performed in arrange to procure illicit farther access to any framework in a arrange. The final one is U2R which is client to root attacks. It speaks to assaults that are utilizing to pick up root-level get to a system.

Results and Discussion

The proposed CNN demonstrate is planned and prepared utilizing one of the foremost commonly utilized python 3 library called Keras3 with tensorflow4. The demonstrate execution is tried on the KDDCup 99 information set and the gotten comes about are organized in Table 1. The proposed CNN show beats than the existing LSTM and DNN based interruption discovery models.



Table 1. Evaluation of DL models on test set

Architecture	Accuracy	Precision	Recall	F1-score
LSTM	93.82	82.8	58.3	68.4
DNN	93.5	92	93.5	92.5
CNN	94.1	92.4	94.1	93

Conclusion

In this paper, the viability of the profound CNN show is considered for intrusion detection by modeling the arrange activity information. The proposed 1D-CNN beats the other important approaches where models like DNN and LSTM are used. The proposed demonstrate employments as it were 425,989 parameters and does not consolidate any complicated preprocessing methods. In this manner, it has the potential to be used in different low-powered IoT gadgets which contains an exceptionally restricted computation power. In long term, half breed models can be utilized where the highlights are excruciated from hidden layers of DL models and nourished into other ML or DL models for further improvement of performance.

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ASSOCIATION OF SOCIO-DEMOGRAPHIC VARIABLES AND ROLE PERFORMANCE OF NURSES

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Abstract

The present study aimed to sociologically analyze the association of demographic variables with role performance of the nurses. There are very few studies in medical sociology regarding nurses who are the backbone of healthcare system. The study was conducted in multispecialty medical college hospitals of Dakshina Kannada district in Karnataka state with a sample size of 500. Simple random sampling method was used. Standardized tools were administered for socio demographic variables and assessing role performance. 'p' value for the association of demographic variables and role performance was taken by calculating chi square value and fishers exact test. The study observed that there is a highly significant relation is seen between certain demographic variables and role performance of nurses. The study came to the conclusion that measures have to be taken to improve the conditions that affect role performance so that nurses are able to provide healthcare with their full potentiality.

Keywords: Nursing Professionals, Role performance, Socio-demographic variables

Introduction:

The past few decades has seen an increasing interest in the phenomenon of occupational stress and role conflict. Studies have shown that burn out and stress is present in various professions within the human service fields like teachers, nurses and social workers. This holds true especially for nurses as they undergo significant physical, psychological and emotional stress owing to their sensitive working conditions (Maslach and Webber. 2000). Nurses witness sufferings of the patients everyday and sometimes death of the patient whom they have cared for. They also deal with patients who do not improve in spite of providing maximum possible care and treatment. All these may result in more stress. Insecure work contract, night shifts, high-intensity work place environment, power hierarchy also adds to their reduced well being. Studies have shown that work related stress among the nursing professionals not only has serious effect on their health like depression, anxiety, infertility and miscarriage, it also has its effect on role performance.

Sociologically speaking, role performance refers to the overt behavioral aspect of role, more or less characteristic ways in which the individual acts as the occupant of a social position (Levinson. page no 250). However the formulation of adequate variables for the analysis of role performance is in fact a major theoretical problem. Nursing by nature is an Occupation subject to high level of stress, ethical dilemmas, emotional strain, balancing domestic responsibilities and role conflict which not only creates disappointment, frustration and health problem but it also affects their role performance.



By and large nurses represent a workforce with high motivation and dedication. Their problem need to be addressed by providing them adequate support, stress management, institutional support and family corporation so that their role performance is not affected.

Objectives:

Analysis of association between demographic variables and role performance of the nurses.

Study design:

A descriptive research design was used to analyze the association between demographic variables and role performance of the nurses.

Study setting:

The study was conducted in the prominent, multispeciality medical College hospitals of Dakshina Kannada District in Karnataka state.

Sample size:

Sample size was 500.

Sampling technique:

Simple random sampling method was used in this study.

Development and description of tool:

An extensive review of relevant literature was done regarding the topic. The primary data was collected through questionnaire method. Data collection tools were developed after reviewing the literature, consultation with Guide and nursing experts. The content validation of the tool was done by the guide. The data collection tools were,

1. Tool for socio demographical data of the respondents.
2. Standardized tool for assessing role performance.

Data Collection procedure:

The data was collected by providing questionnaire to the nurses after taking the prior permission from the concerned authorities. The respondents were convinced about the need for the study and true responses. Confidentiality of the information was assured.

Data analysis plan:

The data obtained were analyzed on the basis of objectives. Demographic variables were analyzed by taking percentage. Role performance was measured with the help of the following 11 statements which was rated as poor, moderate and good performance.

- I am unable to perform my duties satisfactorily.
- I experience difficulty in making decisions.



- I experience difficulty in concentrating in my duties.
- I am sure about my duties and responsibilities.
- I experience difficulty in carrying out instructions given by the physician for supervisors.
- I experience irritability while working.
- I lose my temper often while at work.
- I find it difficult to deal with unmanageable patients.
- The demands of my family interfere with my work related activities.
- I find it difficult to update myself with new innovations and Technology.
- My job needs me to professionally update myself constantly.

'p' value for the association of demographic variable with the role performance was taken by calculating chi-square value and Fisher's exact test.

Findings:

The socio demographic profile of the nurses indicates that majority of them (79.6%) were in the age group of 20 to 30 years and living in a nuclear family setup (80.0%). Most of the nurses belonged to Christian (53.0%) and Hindu (44.8%) religion. The place of residence indicates that almost equal numbers of nurses were residing in rural (49.2%) and urban (50.8%) areas. The marital status of the nurses shows that majority of them were single (61.2%) and those who were married (38.0%), most of them had one child (42.8%). The professional qualification of the nurses indicates that majority of them had done GNM diploma course (51.2%) with most of them having work experience between 1 to 5 years (46.2%). The mode of transportation to the workplace shows that majority of nurses were dependent on public transport system (67.4%) and most of them (52.2%) travelled more than 10 kilometer to the workplace.

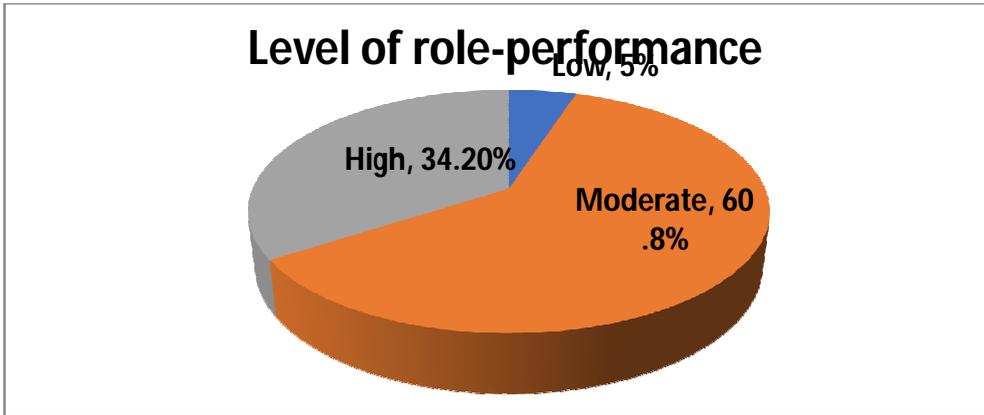
Table 1: Arbitrary classification of level of role-performance was made as follows,

Range	Level of Role-performance
11-17	Poor
18 - 25	Moderate
26 - 33	Good

Table 2: Overall assessment of role- performance among respondents n=500

Sl. No	Level of role-performance	Range	Frequency (f)	Percentage (%)	Mean ± S.D
1.	Low	11 – 17	25	5.0	35.02±6.20
2.	Moderate	18 – 25	304	60.8	
3.	High	26 – 33	171	34.2	

**Fig 1 – Overall assessment of role- performance among respondents
 n=500**



The role performance of the nurses indicates that majority of them (60.8%) showed moderate role performance, 34.2 percent exhibited good performance, while only 5.0 percent showed poor role performance with standard deviation of 6.21.

Table 3: Association of demographic variable and role performance.

Socio-demographic variables	chi square value	d.f	p	Significance
Age	24.355	4	0.000	HS
Religion	Fishers exact test.	.	0.211	NS
Nationality	Fishers exact test.	.	0.650	NS
Place of residence at present	2.517	2	0.284	NS
Annual Family Income	Fishers exact test.	.	0.006	HS
Type of Family	1.873	2	0.392	NS
Marital Status	Fishers exact test	.	0.000	HS
Number of Children	8.179	4	0.085	NS
Age of the children	2.189	2	0.335	NS
Professional qualification	Fishers exact test	.	0.117	NS



Total Years of Work-Experience	34.041	8	0.000	HS
Distance from Home to Work-Place	20.938	6	0.002	HS
Mode of Transportation to the work-place	Fishers exact test	.	0.005	HS

HS = Highly Significant; NS = Not significant;

'P' value for the association of demographic variables and role performance was taken by calculating chi square value and fisher's exact test. The study shows that there is a highly significant relation of age, annual family income, marital status, work experience and distance to workplace with role performance. Whereas there is no significant relation of religion, nationality, place of residence, type of family, number of children and professional qualification was observed with role performance.

Discussion:

The findings of the present study indicates that majority of the nurses belong to 20 to 30 years, mostly living in urban areas (50.8%) and had a nuclear family setup. Most of the nurses (61.2%) were single and belong to Hindu (44.8%) and Christian (53.0%) religion. Majority of them had completed GNM diploma course and are using public transport system to travel to their workplace.

The study shows that majority of the nurses exhibit moderate role performance and only 5 percent of them showed poor role performance. The 'p' value for the association between demographic variables and role performance shows that majority of nurses who were above 40 years of age, those who had annual income between 1 lakh to 5 lakh, nurses who were married and had more than 15 years of work experience, respondents who had to travel between 6 kilometer to 10 kilometer and had their own vehicle showed good role performance. There was no significant correlation of role performance was observed with the demographic variables like religion, nationality, place of residence, type of family, number of children, age of the children and professional qualification.

Recommendations

- Better social security measures and incentives should be provided to the nurses by the authority as a token of appreciation to improve the role performance.
- Concrete measures have to be taken to understand their problem and institutional constraints, so that they are able to provide their service to the community in an efficient manner.
- Deficiencies in health workforce which leads to over work load, creating a barrier in providing healthcare and affecting role performance can be dealt with by establishing more training Institutions for nurses.



- A sociological study can be done to see the correlation between role conflict and role performance.

Conclusion

Today globally when we are suffering from pandemic, we have witnessed how our frontline healthcare warriors risk their life for providing healthcare. It is the time we should not only applaud their service but also have to find ways to promote their well being professionally and personally. The data in this study show that there is a highly significant relation between certain demographic variables and role performance. Role performance is also affected by some other factors like occupational burnout, role conflict and health issues. So a comprehensive and integrated approach is needed to deal with the issue of role performance.

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IMPACT OF PLUS SIZE MODELS ON THE MENTAL HEALTH OF WOMEN : AN EVALUATION

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Abstract

The main aim of the study is understand the psychological wellbeing and mindset of a huge bodied customer while seeing a plus size model during shopping. The study has attempted to bring a scientific method of assessing the effect or impact of plus size models on customers by opting survey method done through structured questionnaire. The study found significance for the topic using the cross tabulation and percentage analysis. The study revealed that there are numerous ideas and concepts about the plus size models in society including the terms horizontally prosperous, illusion dressing, self and actual love than ideal love. The present study was carried out only among a group of plus size women respondents which really couldn't get the perception of the entire society on plus size models. There can be a scientific scale to evaluate the perception of the different groups of the society on the topic in detail. This study really brought out the unknown ideas and perceptions on plus size group, their perception on themselves and on society which can be the emerging perspectives in this subject in the coming future.

Keywords: body acceptance movement, mental health, plus size models,

1.1 Introduction

Body acceptance movement in the market paved the way for the emergence of plus size models and apparels for customers. There are many research studies carried out which clearly brought out the negative effects of using zero slim models only for the advertisement of brands and products. The recent trend of bringing plus size models for advertisements clearly boosted the self esteem of the consumer and thereby it has also benefited to introduce a new content for attracting the customers in the market. There is a clear rise in the sale of plus size apparels from 2014 onwards.

1.2 Implicit self theories on body size.

While discussing about the plus size models and their mental stage one should go into the theory of implicit self theories. The significance of implicit theories lies in the fact that the customers who are bothered about the body size objectively will be also focussed on the subjective beliefs imbibed in their mind for centuries on how the model should be appealing or not. The theorists even conducted psychological observation on the mental perseverance of customer on body size which can be compared with the body size of the model. Finally the theorists even found out that there was no similarities been found between the two. Rather the theorists who had a liberal and positive outlook brought the conclusion that the customer undergoes through self evaluation process by seeing a model which can positively or negatively influence her personal life later.

Plus size models and mental health of customers

Women usually experience drastic changes both mentally and physically along with their ages (Sowers et al. 2007), and these changes can negatively affect their body



image perception and satisfaction (Deeks 2004). There are many studies been carried out all over especially in USA that clearly shows that the bodily changes in plus size women makes them fall into depression and mental traumas that leads to drop in the quality of their life dramatically. However the research studies which highlighted the relationship between body image and mental health deterioration leading to depression are seen more among young and middle aged adults in whom women are in more number (Reeves, 2011).

Even there are studies related to the display of slimmer models and the body satisfaction of plus size customers. It was clearly seen in the study that there was a less attention towards slimmer models by these people and their impact is not felt anywhere. Women went for less social comparisons and possessed more mental and body satisfaction when exposed to plus size models. Therefore, it might be a useful persuasive strategy for media producers to employ plus-size models if the goal of the campaign is to capture attention while also promoting body positivity (Clayton, 2008). Dissatisfaction of body by women is usually addressed with the ideal body v/s actual body conflict. The unrealistic and illogical standards and parameters for body imaging bring women to high body dissatisfaction. Furthermore women who are concerned with body size and dissatisfaction are also concerned with the fitness of clothing in a wider angle (Kim, Darmhorst, 2010)

There were a few studies seen globally on plus size models and their impact on customers and even media portrayal of these groups is not judiciously carried out on this subject. There is a high need of such studies to be carried out which can really a morale booster for such groups to overcome their hurdles and to be more visible among fellow beings.

2.1 Review of Literature

Hannah D. Walters, Michael D. Wiese Michael L. Bruce (2018) in the journal, *Journal of Research for consumers* discussed that there is an alarming rate of customers who choose plus size and above. The study emphasis on the fact that social pressure and smooth buying facility are more preferred by the customers with plus size rather than social pressures of de-motivating them by body shaming. The study also found out those companies which target women based on size and shape are less ethically sound than other companies.

Kathrynn Pounders, Amanda Flynn (2019) in the article *Consumer Response toward Plus-Size Models Featured in the Mainstream Media* said that the increase of body acceptance movement among people created by several brands especially on plus size customers. There was also a positive sentiment created among customers regarding the portrayal of plus size models in media in a very pleasant way. All these activities my media helped to bring out a better image of plus size acceptance among society which created awareness on health and concern of such models also in wider angle.

Rebecca Jennings (2006) in the article, *Plus size-An Introduction* described that the there is an increasing rate of acceptance for plus size models in the society quoting the significance and awareness created on plus size models through various media



including online media. It clearly mentioned that plus size models experience an entire different way of shooting and the choice of better representation among existing modelling industry and the sustainability factor in the business market. The article also raises the issue of finding one's own market for the plus size industry in the highly competitive world as an incumbent in the industry

Delisia Mathews, Laurel Romeo (2018) in the article, *A qualitative exploration of perceptions, shopping motivations and demand of plus size women-An ethical approach* discussed that there is a current increase in women's plus size market which evidently shows the increase in the sales of women's plus size clothing. The paper clearly bring out the experiences of a plus size model and the social pressures, motivations, meeting the demand of clothes etc which can be considered as a unique inference in the field of fashion industry. This paper concludes by providing the details of apparel marketers and retailers knowledge that will help them better target their plus-size offerings to better suit their customers.

Amanda (2011) in the research article, *Disciplining Corpulence: The Case of Plus-Size Fashion Models* described that change of attention seen in fashion industry from performance of fat to backstage aesthetic situations which led for a wide recognition. Along with that the models became close to subjects and objects which is highly managed by self analysis and corporal acceptance. The idea of fat aesthetic was seen in media through this article which made it into wide acceptance and recognition instead of many stereotyped terms in fashion industry.

3.1 Research Methodology

The objectives of the research are as follows:

- To analyse the physiological role of plus size models to customers(self satisfaction and body comparisons)
- To know the acceptance level of plus size models in the society
- To study the emerging perspectives and ideas regarding plus size models.
- To analyse the relationship between communication strategies and influence on plus size customers

Population or sample size

- 100 plus size customers including men and women

Data collection method

- Primary data collection is done through survey with structured questionnaire
- Convenience sampling technique is used for data collection

Sampling method

- With 100 sample size the questionnaire will be distributed as randomly and full sample size is taken for analysis in detail

Data Analysis

- Following the percentage analysis will be used for the primary data collection

Sample distribution



Sl. no	Samples selected	Zone wise division	total
1.	50	western	40
2.	50	Central	30
3.	50	Harbour	30
		total	100

4.1 Data Analysis and Interpretations

- Demographic details of the respondents

- ✓ Age of the respondents

Age	frequency	percentage
18-28	51	51
29-40	49	49
total	100	100

- ✓ Educational qualification of the respondents

education	frequency	percentage
professional	15	15
Post graduate	35	35
graduate	30	30
Not in any	20	20
TOTAL	100	100

- ✓ Monthly income of the respondents

Income	frequency	percentage
below 30000	26	26
30000-100000	34	34
100000-200000	24	24
200000 and above	16	16
Total	100	100



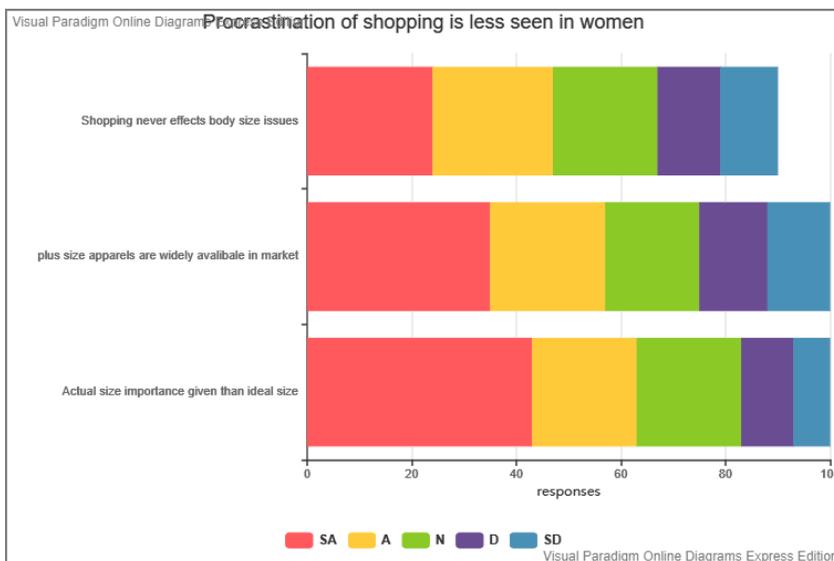
Major Findings of the study

- Women are the primary buyers in plus size apparel industry

Independent variable		Response					Total
		SA	A	N	D	SD	
Advertisements on plus size clothing are monitored well before shopping	F	23	14	5	4	4	51
	%	45.09	27.45	9.80	7.843	7.843	100
Prefers fitting of dress than rate of the clothing	F	12	8	5	6	1	32
	%	37.5	25	15.62	18.75	3.125	100
Awareness on self body love	F	5	5	3	5	0	17
	%	29.41	29.41	17.64	29.41	0	100

Regarding the buying behaviour of plus size apparels women have occupied major portion. It clearly mentions two things like the body acceptance and adjustments with the options are done more by women where men are not ready to accept their body and the fitness consciousness is more for men than women

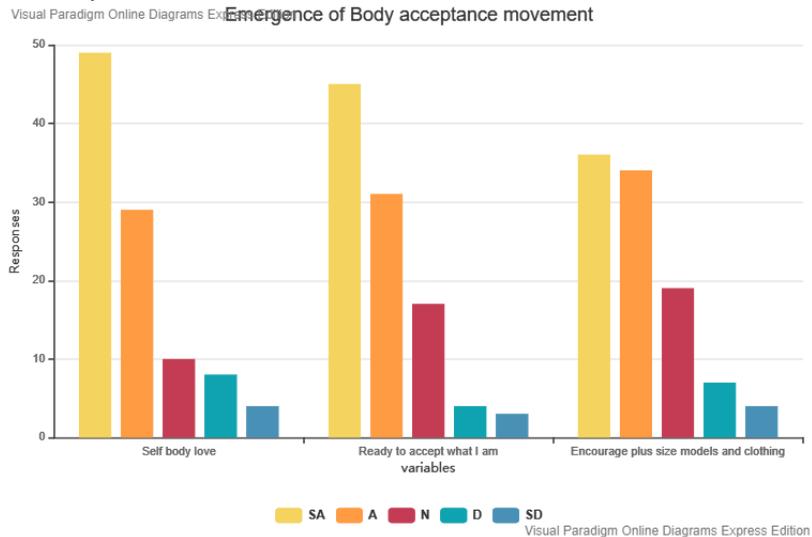
- Procrastination of shopping for plus size due to body shaming is less affected for women than men



In the research study, when the respondents were asked this question, majority (70%) of them said that before 5 years they couldn't even think of stepping out for plus size shopping but now the situations is on their side and says like any other shopping group, they step out because of the wide options they have in apparel selection.

Respondents also said that they depend on malls and brand showroom rather than single outlets due to the wider options and brand selection for the clothing. There was only a few respondents (5%) who really contradict the statement

- Emergence of body(fat) acceptance movement is welcomed by women extensively



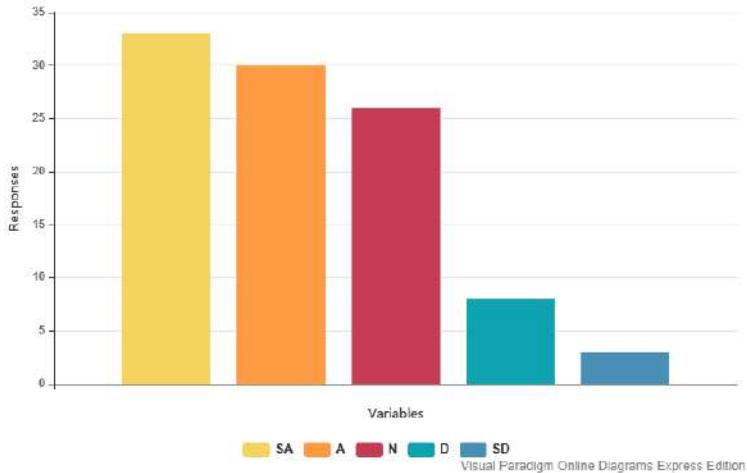
The movement which accepted socially aimed for body culture to be more inclusive and diverse as in an emerging level.

Majority of the respondents (65%) were ready to admit the method of body positivity which they follow to lead a better social life and they are happy with what their body looks like.

- Psychological and utility satisfactions are the main criteria for apparel purchase decisions

Sl no	Independent Variable	Response					total
		Strongly agree	agree	neutral	disagree	Strongly disagree	
1.	Female	33	30	26	08	03	100

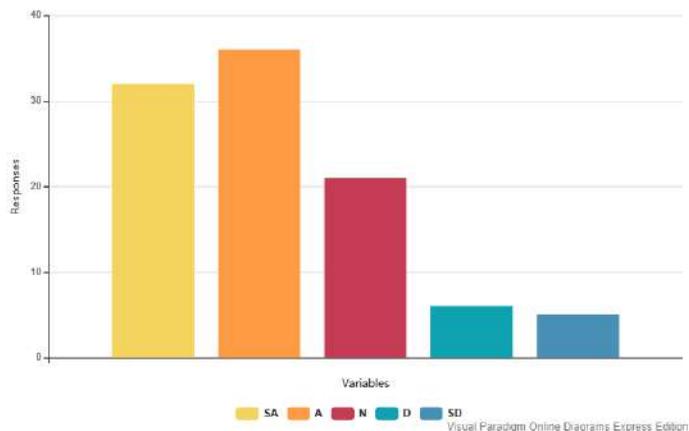
Psychological and utility satisfactions are the main criteria for apparel purchase decision



The plus size stores both online and offline provides the customers a feel of positive to shop and the body shaming is reduced drastically which instigates them to opt for purchase like any other normal groups. The plethora of options for shopping makes them feel mentally stable and thereby creating better mental satisfaction.

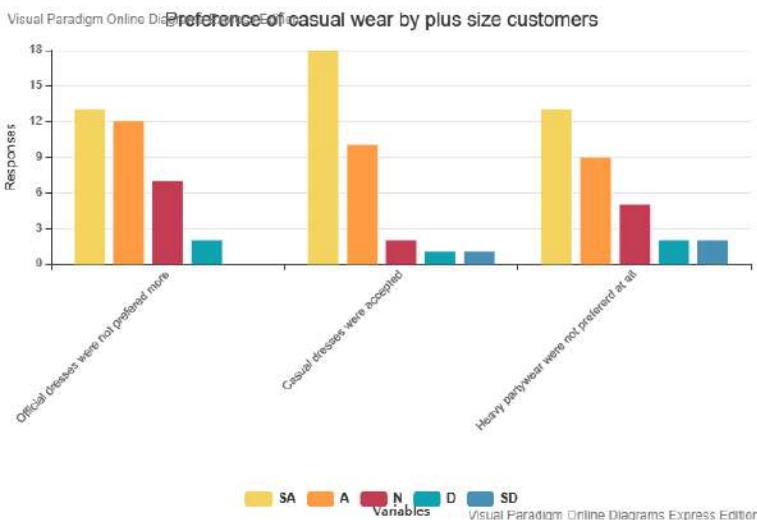
- Irrespective of brands, customers give preference for size availability while selecting apparels.

Customer give preference to brands than size



Plus size customers clearly focussed on the proper size and fitting rather than the diversity in the apparels. This statement was clearly understood and got proved by the approval of more than 67 participants in the study. There were only a few 5 in number who said contradictory opinion on the statement.

- Casual and daily wear is the type of apparel preferred by plus size customers



While selection of apparel, majority of the respondents went for casual and daily wear plus size clothing rather than junky party wear or formal attire. The respondents were given three set of questions under this topic and it was clear that more than 70 respondents were saying the use and selection of casual dress. The reason may be they are not conscious about the body shape and trend but are more cautious on comfortable in wearing dresses.

5.1 Conclusion and Discussions

It was clearly found out in the study that the lamenting women on her body shape is nowhere in the scene and people are more self confident and focus on intellectual fitness than body conscious. Other ways they were ready to accept what they are and don't waste their time for flogging on body shape concepts. The number of women who dependent on tailoring for clothing had changed their mental inhibitions and started opting for plus size brands

The plus size brands including ALL, Sassy soda, MUSTARD and LURAP were in the topmost level for the preference for the respondents selected for the study. Women in the age group of 25-35 are the maximum users for plus size clothing.



It was clearly understood that the plus size brands were highly focussed in researching the weight gaining patterns of the customers to make them more confident and rely on their products. Earlier irrespective of size, salwar was the typical dressing style for Indian women where now it is been surpassed by kurtis and tunics

Plus size women who are chosen for the study opted mainly for cotton fabric kurtas and kurtis with cigarette pants, palazzo and culottes. In the respondents list there are a few women who preferred partially fitted clothes to look slimmer but a major chunk depended on loose fitted clothes.

Another major conclusion found in the study was the emergence of the term “Anti-fit” was accepted well by the respondents. Flexibility in dress size is the main soothing thing these respondents demand while going for shopping

Majority of respondents said that they need calm and cool atmosphere in shops were the availability of plus sizes are smooth and simple like any other size groups. Pictures of plus size models also make them mentally fit while shopping.

Another interesting factor generated in the study was the respondents who are plus size figures says that even they are oversize still they follow healthy diet and do exercises on regular basis. The answer given by one of the respondents was highly notable because she said, Even we are oversize we also do exercise for healthy living. So it is clear that majority of the respondents are plus size due to hereditary factors which may not allow them to have a reduced body structure.

In the area of social acceptance of the plus size customers, the respondents clearly said that initially they were not accepted by the society due to their ‘oversize structure. But now the respondents admit that they the situations are far changed that wherever they go and whoever they encounter, body size never comes as a hurdle.

Respondents were highly agreeing that they are getting familiar with normalising obesity concept and prefer Indian dresses than western outfits and enjoy the label of large bodied women. Indian actor and celebrity Vidya Balan due to her acting in Tumari Sulu has become the inspiring model for the plus size people and the respondents admitted that they get admired by her acting more than her physical appearance.

Finally illusions dressing and horizontally prosperous are the mantras of the modern women and rather than physical appearances talent is the most important factor to judge anyone

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SOCIAL MEDIA - IT'S IMPACT ON YOUTH

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ABSTRACT

Social media has been ingrained into our society today to such extent that it is virtually impossible for people to take you seriously, if you are not on any social media platform. Everyone is on social media – young, old, rich, poor etc. Everyone is always in a frenzy when it comes to socializing online. Even the corporate world has jumped into the bandwagon and companies are very active online, posting updates and answering queries. There are many social networks to choose from; some of the popular ones include Facebook, Twitter, Snapchat and Instagram.

With the help of social networking they can advertise or communicate in a more efficient way. People can follow or get information from any part of the world. Online communities and Blogs are becoming very popular and moreover since the advancement of embedded systems people can use them “on the go” with the help of handheld devices like cell phones or palmtops. They can get information which is more interactive in nature with the help of embed photo and video. People can also take part in the social network by using many tools available to them. Users can tag particular pages of interest in an interactive manner or can just bookmark them for further interaction. The kind of interaction a user wants from these social networks depends on the type of information the user is interested in. People can watch videos to understand a topic better or look at photos which might help them to visualize a concept, after all “a picture speaks a thousand words”.

INTRODUCTION

Social media is defined as grouping of internet based an application that builds on the ideological and scientific foundations for transforming communication, in to an effective and interactive conversation between different societies and individuals. Social media is one of the easiest means of communication and includes media and social networking sites like face book, twitter, Google+ etc. This is creating lot of interest in the youth as it is one of the most exceptional resources in information and opinion exchange. Using social media will help in improving contacts and thus increases social interaction. Social media may comprise of different forms like magazines, social club, Internet forums, weblogs, social blogs, micro blogging, wikis, podcasts, photographs or pictures, video, rating and social bookmarking etc.



Social media is different from the usual traditional media which include newspapers, television, radio and films etc. This social media is less expensive when compared to the traditional media and is also easily accessible. This is not only used for communicating and interacting with people worldwide but is also one of the best ways to advance in social and cultural contacts and relations.

Types of Social Media



Social media can be categorized in to six types and they are: Joint projects like Wikipedia, blogs like Twitter, content communities like YouTube, social networking sites like Face book, effective game worlds like World of War craft and virtual social worlds like second life. Other than this social media technologies may include: blogs, picture-sharing, vlogs, wall-postings, email, instant messaging, music-sharing, crowd sourcing and voice over IP and many more.

Social media is managed using the seven functional building blocks and they are: Identity, conversations, sharing, presence, relationships, reputation, and groups. Main purpose of using these building blocks is to get better idea on the essential needs of the social media viewers and these building blocks may differ with the type of social media. For example users of LinkedIn mainly focus on identity, reputation and contacts whereas YouTube building blocks are sharing, conversation, groups and reputation.

Advantages of Social Media

One of the main advantages of social media is that it reaches millions of people in just a couple of minutes. One thing that is needed for any social media network is associates, as they are the commodity and they create value, not only to the site but also to the society. Some of the benefits are listed below:

► **Reach:** It is proved that this social media can reach huge audience across the globe. Industrial media uses a nationalized framework for grouping, manufacturing and broadcasting, whereas social media is more decentralized, less hierarchical and renowned by multiple tips of manufacture and service.

► **Accessibility:** Accessibility for industrial media is governed by government or it may be privately owned. Social media tools will be available to the public at a very low cost or sometimes at free of cost.

► **Usability:** Social media when compared to the industrial media does not need expertise skills and training, but it only needs the reinterpretation of existing skills. It is very easy to operate and access social media for a person with minimum knowledge of computer operating and one can easily avail the vast services provided by social media. Social media is known for its ease of use.

► **Immediacy:** Social media is capable of conveying information in just a span of seconds. People or audience can get quick updates on the latest news with just a single click.



► **Permanence:** Social media can always be altered with comments or suggestions which are provided by the industry experts or the audience. Social media will undergo rigorous change to cope up with the latest technology that is exploring in today's generation. Apart from the above mentioned benefits, other benefits are mentioned below:

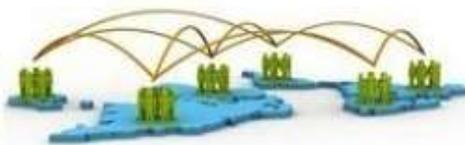
► **A flexible media:** Social networking sites like facebook, twitter, google+ help users to find and connect with friends worldwide, easily with a quick process. These will also be helpful in promoting business by increasing contacts. Using these sites is very easy because they are designed in a way to reach the targeted audience and new features and functions are constantly developed so as to make the site more flexible in satisfying user needs. Many famous personalities for example celebrities, business men and famous personalities create their own blogs to promote their business or to express their views. This will make their work easier in reaching huge audience in a very less time.

► **Network building at free of cost:** When compared to journals and reports, social media will easily connect to the users. This will take less time in reaching the audience whereas the journals, reports will take lot of time as it is a tedious process. Social media

also helps in promoting scientific researches which will be very helpful to mankind. Every service rendered by these social networking sites is provided at free of cost for its users.

Impact of Social Media on youth

“Youth” is best understood as a period of transition from the dependence of childhood to adulthood’s independence and awareness of our interdependence as members of a community. However, age is the easiest way to define this group, particularly in relation to education and employment. Therefore “youth” is often indicated as a person between the age where he/she may leave compulsory education, and the age at which he/she finds his/her first employment. Generally the people within the age of 18 to 35 years are regarded as ‘youth’.



Social media has become a part of everyone’s life that it can’t be ignored. Social media has both positive and negative impact not only on youth but also on elders and children. Let us see some of the positive impacts of social media:

Positive impacts:

◆ Friends:

Making friends has become easier with these social networking sites like facebook, google+ and twitter etc. in olden days it was a bit tough to make friends unless and until one has personal interest of going out and making friends. Later after in the decades of 70’s and 80’s mobile phones helped in connecting and improving conversation with people. And now the exploration of social networking sites sprang up and it has changed the whole idea of making friends once more and forever. We can make unlimited friends worldwide and chat with them without any time limit and even at free of cost. Now a day’s even we can have a video chat which is also available for free of cost. This can be considered as one of the best advantages of having social networking sites. We can connect with friends whom we missed out in our childhood.

◆ Empathy:

By connecting with friends through social networking sites we share all of our good and bad experiences with friends. This will improve the relationship between friends and thus creating good bonding. Thus by sharing both good and bad experiences with friends, we will be able to empathize with each other. Sharing one’s experiences with friends will also give mental relaxation.



◆ **Rapid communication:**

Everybody is becoming so busy with their lives that they don't even have time to communicate with their family members. Our time is getting thinner and thinner with busy work schedule and family commitments. Social networking sites give us a chance to communicate in a speedy and effective manner. Writing in face book, Google+ and twitter will reach as many people as we want just in a span of seconds and with no cost. These sites will allow us to live a life which is unhindered with a small talk.

◆ **Be in touch with the world:**

Not only communicating with friends within the circle but we can also make friends worldwide easily. We can build a network of friends and we can share our ideas, photos and videos through these sites. Through this we can have updated news of friends and family members.

◆ **Building relationship and finding a common ground in an open society:**

We can make a strong relationship with friends and relatives through these sites. This can help foster friendship and more besides strengthen us. Because friend is the only person with whom we can share everything related to our life. Connecting with groups will help in improving one's own business, thus creating profits. Professional sites like LinkedIn will have many groups based on different criteria. Through LinkedIn people get jobs and some promote their business.

Negative impacts:

Social media, now a day's is leaving a negative impact rather being positive. Most of the youth spend lot of time on the internet to visit and check their single or multiple accounts. This will affect students, youth and productivity of work because of the extreme use of technology. The risks of using social media may also include mental health, cyber bullying, texting and revelation to problematical and unlawful content and privacy violations.

◆ **Cyber bullying:**

Usage of social media may create a chance for emotional distress in getting frightening, irritating and degrading communication from another teenager which is called cyber bullying. It's been proved that cyber bullying will build advanced levels of depression and anxiety for victims and also resulted in youth suicide. Most of the females become victims of this cyber bullying.

◆ **Texting:**

Texting is used to harass people. Using cell phones and social networking sites for instant messaging to threaten, and hassle relationship partners is increasing day by day. One in three teens in relationships has been text messaged up to 30times an hour by a partner to know where they are, what they are doing, or who they are with.



◆ **Privacy:**

Most of the teenagers are not aware of the website policies when setting their profiles and they may not be even aware of disclosing the information to the third parties like the advertisers. Most of the teenagers like to post their information publicly which will affect them when the hackers or people with cruel intension may use their information for wrong purposes.

Risks associated with Social Media:

The following risks are associated with the Social Media:

- The e-learning concept is booming and most of them prefer to this e-learning rather reading books which costs them more.
- Using social networking sites to make friends is not always good because most of them make friendship with a bad intension. This may damage their reputation by adding unknown friends to their list.
- Extreme use of technology makes us more disruptive in life. Most of them get addicted to this, knowing its negative impacts. This may lead to low performance and loss of productivity in workplace as people tend to slink on their accounts as well as health problems.
- Information published through this social media may not always be informative and trusted.
- Most of them use internet or social media for wrong purpose which will affect the entire youth and also kids.
- People who spend long time over the internet show the signs of depression like change in sleeping and food habits, experience swing in moods and change in daily routine.

The following are the recommendations for better use of Social Media:

► **For parents and caretakers:** Parents and the caretakers have to alert themselves regarding social media and the means which their teens may use. And they should be aware of the risks to understand and navigate technology. Family discussions are also one of the recommendations which will help teenagers in avoiding using internet. Parents should be concerned about the online protection and sharing of individual information and photos of their teens, as less sharing of personal information will prevent the risk. Most of the information should be kept private so as to avoid spammers.

► **For community:** Better resources should be owed to schools, libraries and community organizations, to help them in taking on risk management strategies and to offer education about online security matter. Resources are required for social services and mental health professionals, who job with minors and their families in extending their skill, to online spaces and also work with other members of the society, for identifying at-risk youth and interfere prior to risky performance results in unenthusiastic endings.

► **Technological solutions:** Internet providers like Google and Yahoo, and social networking sites, like Face book and YouTube, must continue in working with parents



and policymakers for creating alertness and chances for privacy defence of youth and to expand technologies which will help teenagers in getting secured.

► **Health providers:** Medicinal and psychological health suppliers should comprise regular broadcasting to evaluate the risk for depression which considers teenagers social media use. For instance, assessing the time spent in using media as well as online activities or inquisitive about online contacts .Tools must be developed for helping providers engage in these conversations.

► **Research Evaluation:** continuous research is required on the achievement of social media based involvements, especially those focusing on metropolitan and countryside teenagers from lower middle class families and those with deprived home locations.

CONCLUSION

The study deals with a survey on the impact of the social media networking in the education of youth. The social media referencing which is used in the research tool are Face book, Skype, YouTube, Twitter and MySpace. Social Networking website is a revolutionary idea with a very bright future with further scope for advancements. The opportunities provided from this medium are immense and many organisations are making use of this medium to better their practices. Organisations are no longer at the mercy of the media to advertise or convey their message. With the help of social networking they can advertise or communicate in a more efficient way. People can follow or get information from any part of the world. Online communities and Blogs are becoming very popular and moreover since the advancement of embedded systems people can use them “on the go” with the help of handheld devices like cell phones or palmtops.

The world is getting closer everyday and everyone wants to be connected. Static blogs and websites are losing popularity. World is moving more towards "information streams". The information comes to users rather than users have to make effort to get the information. The social networks can be extended to other media, for example Television now integrates Twitter feeds. In terms of personal relationships too the social networking is connecting people.

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ROLE OF JUDICIARY IN PROTECTING RIGHT AGAINST NOISE POLLUTION IN INDIA

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Abstract :

Under Article 21 of the Indian Constitution, the citizens have a right of a decent environment and they have a right to live peacefully, right to sleep at night and to have a right to leisure which are all necessary ingredients of the right to life guaranteed under Article 21 of the Constitution. Although, various legislations pertaining to the preservation and protection of the environment were passed in India, they have many drawbacks for improvement and preservation of environment. Deterioration of the quality of environment by various industrial pollutants has proved to have a significant impact on health, eco-system and atmosphere. India is a second largest nation in population growth. Due to growth in population the problem of noise pollution is growing day by day in residential area. In India, the problem of noise pollution is widespread due to population growth. The effect of noise pollution is multifaceted & inter related. Due to lack of application and effective implementation of Constitutional as well as legislative provisions, problem of noise pollution could not be controlled. The main objective behind this research is to identify the present scenario and study the nature and extent of developments in various environmental statuses as a consequence of judicial decisions. It further views upon the constitutional aspects and the new trends in judicial approach in environmental protection. This is a doctrinal research and materials collected are secondary data.

Key Words: Noise Pollution, Supreme Court, Right, Environmental Law, Judiciary.

Introduction

Air resides in the body as life.ⁱ Rigveda mentions 'O Air! You are our father, the protector.'ⁱⁱ Air has medicinal values.ⁱⁱⁱ In ancient India, it was emphasized that the unpolluted, pure air is a source of good health, happiness and long life. Air pollution refers to the contamination of the air, irrespective of indoors or outside. Air pollution occurs in many forms ranging from chemicals in the form of gases or liquids, noise, energy sources such as light or heat, or even solids such as particulate matter. The great majority of the world's population is continuously exposed to some level of air pollution from transportation, household sources, agriculture, and industry, and many are also exposed to ambient noise from the same sources.^{iv} During the industrial revolution of the eighteenth and nineteenth centuries, the pollution became a major problem with the introduction of the steam engine and a series of technological advances that led to the production of goods shifting from homes and small factories to large industries. Noise pollution refers to the disturbing sound that means an excessive, offensive, persistent,^v that may cause harm to human and animal life. Constant exposure to noise can make one deaf.^{vi} Noise is a type of atmospheric pollution and it is one of the undesirable



consequences of technological civilisation.^{vii} Environmental noise reaches the listener's ears as waves in the air. The air around us is filled with noise. It has penetrated almost every aspect of modern life.^{viii} Noise can well be regarded as a pollutant because it contaminates the environment, causes nuisance and affects the health of a person and would, therefore, offend Article 21 of the Constitution. Although significant statutory provisions are there to deal with negative impacts during different stages of activities, still India is facing pollution control problem. Laws and regulations have been an important part of tackling the problem of pollution.

The law

1. Constitution of India

The Constitution of India guarantees life and personal liberty to all persons. It is well settled by repeated pronouncements of the Supreme Court that the right to life enshrined in Article 21 is not of mere survival or existence. It guarantees a right of persons to life with human dignity. Anyone who wishes to live in peace, comfort and quiet within his house has a right to prevent the noise as pollutant reaching him.

2. Criminal Procedure Code, 1973.

Section 133 of the Criminal Procedure Code, 1973, empower an executive magistrate to interfere and remove a public nuisance caused by noise, in the first instance with a conditional order and then with a permanent one. Magistrate can adopt immediate measure to prevent danger or injury to the public. For prevention of danger to human life, health or safety the magistrate can direct a person to abstain from certain acts.

3. Indian Penal Code, 1860.

Chapter IV of the IPC deals with offences relating to public health, safety and decency. A person is guilty of public nuisance who does any act or is guilty of an illegal omission which causes any common injury, danger, or annoyance to the public or to the people in general who dwell or occupy property in the vicinity or which must necessarily cause injury, obstruction danger or annoyance to persons who may have occasion to use any public right.

4. Factories Act, 1948.

Under Sections 89 and 90 of the Factories Act 1948, noise induced hearing loss, is mentioned as a notifiable disease. Similarly, under the Model Rules, limits for noise exposure of the work zone area have been prescribed.

4. Motor Vehicle Rules, 1989.

Section 190(2) of Motor Vehicles Rules, 1989, provides that any person who drives or causes or allows to be driven in any public place a motor vehicle, which violates the standards prescribed in relation to road safety, control of noise and air pollution shall be punishable under this rule.

6. The Noise Pollution (Regulation and Control) Rules, 2000..

In order to curb the growing problem of noise pollution, the Government of India has enacted the *Noise Pollution Rules, 2000*.



Judicial decisions

In *Dhannalal v. Chittar Singh*,^{ix} the High Court upheld the decision of the lower court granting a perpetual injunction restraining the defendants from running a flour-mill close to the house of the plaintiff-respondent in the Manorama Ward of Bina town. The Court observed that a man is entitled to the comfortable enjoyment of his dwelling house and to carry on ordinary conversation in that house without substantial interruption from any abnormal noise.

In *Kirorimal Bishambar Dayal v. State of Punjab*,^x the petitioner was convicted and sentenced under Section 290 of *Indian Penal Code, 1860* and was fined fifty rupies for causing noise and emitting smoke and vibrations by operating heavy machinery in the residential area. The order of the trial court was upheld by the District Magistrate on appeal. The High Court of Punjab & Haryana also upheld the decision of the lower Courts and dismissed the revision petition.

In *Re Noise Pollution case*,^{xi} where, a petition filed by Mr. Anil K. Mittal, an engineer by profession moving the Court for appropriate directions to authority. The immediate provocation for filing the petition was that a 13 year old girl was a victim of rape (as reported in newspapers on January 3, 1998). Her cries for help sunk and went unheard due to blaring noise of music over loudspeakers in the neighbourhood. The victim girl, later in the evening, set herself ablaze and died of 100% burn injuries. In due course the Supreme Court appointed expert to make report on fact and widened the scope of the petition to include noise from various sources, including firecrackers, traffic, loudspeakers and festival and cultural noise. The Court treated petition as public interested petition.

The Supreme Court directed that the State shall make provision for the seizure and confiscation of loudspeakers, amplifiers and such other equipments as are found to be creating noise beyond the permissible limits and make provisions for specifying ambient air quality standards in respect of noise for different areas/zones.

In *M.C. Mehta v. Union of India*,^{xii} the Supreme Court held that to preserve the environment and control pollution within the vicinity of the two tourist resorts, resorts of Badkal Lake and Surajkund. it was necessary to stop mining in the area. Further, the Court instructed to develop a green belt of 200 meters at 1 km. radius all around the boundary of the two lakes and to leave another 800 meters as a cushion to absorb the air and noise pollution.

In *Church of God (Full Gospel) in India v. K.K.R. Majestic Colony Welfare Association and Others*,^{xiii} the respondent KKR Majestic colony made a complaint to the Tamil Nadu High Court that prayers in the Church located at KKR Nagar, Madhavaram High Road, Chennai, were recited by using loud speaker, drums and other sound producing instruments which caused noise pollution thereby disturbing and causing nuisance (public) to the normal life of the residents of the said colony and made a request for a direction to take appropriate measures to control large-scale pollution.

The Supreme Court held that undisputedly no religion prescribes that prayers should not be performed by disturbing the peace of others, nor does it preach that they should be thorough voice amplifiers or beating of drums. These are activities, which disturb the



older or infirm persons in the name of religion. The court further directed to make rules for regulate noise pollution level, under the *Environment (Protection) Act*, 1986, in residential, commercial and industrial areas.

Development in law

1. In *Church of God (Full Gospel) in India v. K.K.R. Majestic Colony Welfare Association*,^{xiv} the Supreme Court issued directions in respect of controlling noise pollution even if such noise was a direct result of or was connected with religious activities. As a result, use of loudspeakers in religious places such as temples, mosque, churches, gurudwaras and other places is being discontinued or at least regulated. Judicial interdictions and the mounting public pressure for a specific legislation to combat noise pollution eventually led to the amendment of the *Noise Pollution (Regulation and Control) Rules*, 2000.

2. In *Re Noise Pollution case, 2005*,^{xv} the Supreme Court in its judgment of July, 2005 has given detailed directions regarding implementation of laws for controlling noise. The court held that Rule 3 of the *Noise Pollution (Regulation and Control) Rules*, 2000 makes provision for specifying ambient air quality standards in respect of noise for different areas/ zones, categorization of the areas for the purpose of implementation of noise standards, authorizing the authorities for the enforcement and achievement of standards laid down. The Central Government/ State Governments shall take steps for laying down such standards and notifying the authorities where it has not already been done. The directions also covered the noise generated from fire crackers, loudspeakers, vehicular noise, etc. The Central Government while complying with the Supreme Court's directive after a lapse of four year made a provision in central acts prohibiting late night noise pollution by amplifiers, loudspeakers, music system etc. *The Noise Rules, 2000 were amended in 2010* to include the words "fire crackers and sound polluting instruments."

Judiciary, in India, has been treating noise pollution as violation of the right to life and a form of abuse of freedom of speech and expression, thereby signalling the State of its solemn obligation to protect the citizens from noise pollution. In their efforts, the courts have also elevated freedom from noise pollution to the status of a fundamental right.^{xvi}

Conclusions

Indian judiciary has played a pro-active role in environment protection by interpreting the various Constitutional and legislative provisions in the interest of the environment and upholding the citizens' right to a clean and healthy environment.^{xvii} In fact, there is no dearth of laws on the control of noise pollution, but statutory provisions alone are of little or no use unless they are implemented effectively. . Therefore, it became necessary for Indian judiciary to adopt some effective remedial measures to prevent violation of environmental rights. Many of these judicial interventions have been triggered by the persistent incoherence in policy-making as well as the lack of capacity-building amongst the executive agencies. These new innovations and developments in India by the judicial activism open the numerous approaches to help the people. Courts can play a very constructive role by their pragmatic judicial approach towards the problems dealing with noise pollution.



Suggestions

1. There is a need to create awareness about causes of noise pollution and their rights against noise pollution..
2. Need for strict standards for use crackers, various instruments creating noise.
3. Fix liability on officers who failed to discharge their duty under the provisions of the environmental law.

ⁱTaittiriya Upanishad, 2.4

ⁱⁱRigveda10.186.2

ⁱⁱⁱIbid, 1.37.2

^{iv} Benjamin J. Carins and Colin Baigent, “Air Pollution and Traffic Noise: Do They Cause Atherosclerosis?,” *European Hart Journal*, Vol. 35, Issue 13, April 2014, p.826.

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PENTAS LANCEOLATA AND EPIPHYLLUM OXYPETALUM: ORNAMENTAL PLANTS WITH MEDICINAL VALUE- A MINI REVIEW

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Abstract

Pentas lanceolata and *Epiphyllum Oxypetalum* are commonly available ornamental plants used for landscaping purposes. Now a day, where viral ailments are peculiar like COVID-19 etc, we need to explore the medical properties of vicinity plants and have proper knowledge about their bioactive properties. These plants are having vast phytochemical properties and secondary metabolites, which help them to enhance their pharmaceutical properties. Both the plants are having anti-inflammatory, anti-microbial, anti-bacterial, analgesic properties. The current mini-review compiles updated information collected from all possible scientific sources that would be helpful to the future investigators for pursuing further studies on the plant.

Keywords: *Pentas lanceolata*; *Epiphyllum Oxypetalum*; phytochemical; anti-inflammatory; anti-microbial

Introduction

The use of plants for medicinal purposes dates back to earlier recorded human history. Traditional medicines primarily containing medicinal plants have always played an imperative role as important alternatives to conventional medicines in developing countries. The use of medicinal plants or their products is more popular especially among the poor and tribal communities that inhabit rural areas. On the other hand, there has been an enormous increase in the demand of medicinal plants across the globe for their chemical diversity and for the production of newer therapeutic moieties to control various diseases. Lots of ornamental plants are also available in the surrounding, which can be only use for decorative purposes, but few of them were also having medical properties due to their Phytochemistry. Plants like *Pentas lanceolata* and *Epiphyllum Oxypetalum* are easily available in the nature and use for landscaping purposes due to their ornamental flowers.

1. *E. oxypetalum*

E. oxypetalum commonly known as “Bakawali” or “Bunga Raja” in Malaysia, is a vital medicinal plant from the species of Cactus (family-Cactaceae), finds its function in the Malay traditional medicine (Mahmad *et al*, 2017). *Oxypetalum* is a Latin name derived with reference to the sharp shape of the petals. The plant has received quite a few other popular names such as Night-blooming cereus and Queen of the Night. In India, it is known as Bramhakalam and considered as a sacred plant. The Shoshone Indian tribe calls it “Pain in the heart” and used for heart pain.

This flower is named after Brahma, the God of creation (as per Hindu mythology), blooms only for one night in the entire year. The blooming lasts only for a few hours.



This plant is related to the story of how Brahma emerged from Vishnu's navel in a lotus flower. It is believed as a sacred flower and does not bloom in all homes.

The plant, though a cultivated species, grows well under full sun or light afternoon shade during dry months. The stems are erect, branched, sprawling or climbing, primary stems are cylindrical and flattened laterally. The plant blooms large white star-like flowers with lovely fragrances. The size of the flower is about 6 to 8 inches in diameter and the blooming takes place after sunset. The flowers stay open all night and close in the morning before sunrise (Purak, 2013).

1.1 Traditional medicinal use of *E. oxypetalum*

The plant is often used to treat bloody phlegm and cough, uterine bleeding and shortness of breath in old people. In addition, the constituents of *E. oxypetalum* are supposed to have well-built ability to smother pain and are able neutralizing blood clotting (Dandekar *et al.*, 2015). The stems are reported to heal cardiac affections and dropsy. The Vietnamese used the petals of the faded blooms to make soups, which are believed to have tonic and aphrodisiac properties. Furthermore, the flowers are used to treat wound abscesses for rapid healing (Purak, 2013).

1.2 Phytochemistry and Bioactive properties of *E. Oxypetalum*

Dandekar *et al.*, (2015) concluded that the GC-MS analysis of the leaves revealed presence of the following essential compounds: ethanone, 1-(2-hydroxy-5-methylphenyl)-; 4-Hydroxy-2-methylacetophenone; Megastigmatrienone; Cycloocta-1,3,6-triene,2,3,5,5,8,8-hexamethyl; 2,5-Dihydroxy-4 isopropyl-2,4,6-cycloheptatrien-1-one; n-Hexadecanoic acid; 4-((1E)-3 Hydroxy-1-propenyl)-2- methoxyphenol; Octadecanoic acid; Phytol; 6-octen-1-ol,3,7-dimethyl; Stigmasterol; Tetracosane; Hentriacontane; Stigmast-4-en-3-one and Testosterone cypionate respectively.

1.2.1 Anti-inflammatory activity

Dandekar *et al.*, (2015) recorded the anti-inflammatory activities of alcohol and aqueous extracts of the leaves of *E. oxypetalum*. The experiment was performed through both in vitro and in vivo models. The in vitro models incorporated human red blood cell membrane stabilization and inhibition of protein denaturation methods. The in vivo anti-inflammatory activity was assessed on albino rats using carrageenan induced paw edema model. The extracts were tested at 200, 400 and 400 mg/kg; p.o. Aspirin (10 mg/kg, p.o.) was used as the standard drug for comparison of the activity. Results of the study made known noteworthy anti-inflammatory activity of the test extracts in a dose dependent relative manner with an observation that aqueous leaf extracts showed better activity than the alcohol extract.

1.2.2 Antimicrobial and antibacterial activity

The antimicrobial activity of petroleum ether, acetone and ethanol extracts of the *E. oxypetalum* leaves against *Staphylococcus aureus*, *Escherichia coli*, *Bacillus subtilis*, *Klebsiella pneumonia*, *Aspergillus terreus*, *Aspergillus oryzae*, *Rhizopus oryzae* and *Aspergillus niger* were reported at diverse concentrations of 25, 50, 75 and 100 mg/ml respectively using disc diffusion method by Upendra & Khandelwal, 2012. The results of the experiment exposed promising antimicrobial activity against all tested organisms except the test fungi *A. terreus*, *A. niger* and *R. oryzae*. The nutritive values of the plant showed a significant presence of proteins (14mg/g), fatty acids (4.6mg/g), and vitamin niacin (0.18mg/g). Initial phytochemical analysis of the extracts made known the



presence of phenolic compounds, glycosides saponins, steroids, terpenoids, tannins, and resins in the leaves of *E. oxypetalum*.

Paralikar *et al.*, (2014) observed the biogenic synthesis of silver nanoparticles due to the reduction of silver nitrate by an aqueous leaf extract of *Epiphyllum oxypetalum* and its antibacterial activity. The biogenic synthesized silver nanoparticles were characterized by UV-Visible spectroscopy and Zeta potential. The result depicted that silver nanoparticles thus synthesized have an average particle size of 86nm. The synthesized silver nanoparticles of aqueous leaf extract of *Epiphyllum oxypetalum* was tested for antibacterial activity both in alone and in combination with commercial antibiotics against *Propionibacterium acne*, *Pseudomonas aeruginosa* and *Klebsiella pneumonia* by the disc diffusion method. The result of the study concluded the noteworthy bactericidal activity of the synthesized silver nanoparticles. This showed the antibacterial activity of the *Epiphyllum oxypetalum*.

1.2.3 Antioxidant activity

Dandekar *et al.*, (2015) recorded the *In vitro* antioxidant activities of *Epiphyllum oxypetalum*. The alcohol and aqueous extract of dried leaves of *Epiphyllum oxypetalum* were tested for free radical scavenging activities by using hydrogen peroxide scavenging and DPPH assay method. In DPPH method maximum free radical scavenging activity was found to be (60.37±1.67) than that of aqueous extract (34.23±0.88). In hydrogen peroxide scavenging method the maximum inhibition by alcohol extract (43.76±0.97) and aqueous extract (27.07±0.16) was shown at 500µg/ml concentration.

2. *Pentas lanceolata*

The genus *Pentas* belongs to the botanical plant family Rubiaceae. It consists of about 40 species, many of them used extensively by indigenous people in Africa as medicinal plants. It is a flowering plant found mainly as an herb or shrub (*P. bussi* and *P. nobilis*), herb or subshrub (*P. lanceolata* and *P. zanzibarica*) or sub-shrub only (*P. paviflora*).

The stem length varies between 60 and 2 m in the case of subshrubs and between 2 and 4 m if a shrub. The shape of the leaves is ovate, oblong, lanceolate or elliptic, while the flower shape is dimorphous, subsessile or unimorphous. This upright evergreen shrub or tall perennial becomes 3 to 4 feet tall and is decorated throughout most of the year in hardiness zones 9 through 11 with many 3-inch-wide, dense clusters of long-tubed, star-shaped flowers. Available in white, pink, red, and lavender, these blossoms are extremely popular with butterflies and are long-lasting as cut flowers. Hummingbirds enjoy the red-flowered selections. Plants fertilized regularly during the growing season will continue to grow and bloom all during the warm months (Gilman & Shiffit, 1999).

2.1 Phytochemistry and Bioactive properties of *Pentas lanceolata*

2.1.1 Antiplasmodial activity

Endale *et al.*, (2012), conducted an experiment from there they discussed the antiplasmodial activities of *P. longiflora* and *P. lanceolata*. They observed that the dichloromethane/ methanol (1:1) extract of the roots indicated in vitro antiplasmodial activity against chloroquine-resistant (W2) (IC₅₀: 0.93 ± 0.16 lg/mL) and chloroquine-sensitive (D6) strains (IC₅₀: 0.99 ± 0.09 lg/mL) of *Plasmodium falciparum*.



2.1.2 Antimicrobial properties

Payvelde and his co-worker in 1994 performed an experiment to evaluate the antimicrobial properties of *P. Longiflora*. The ethanolic extract of *P. longiflora* (100, 500 and 100 mg/mL in 95% ethanol) was tested among another 19 extracts of a number of medicinal Rwandese plants against Mycobacteria. It inhibited the growth of *M. Simiue* and *M. avium* at a concentration of 1000 mg/mL, whereas *M. tuberculosis* was less sensitive. Another work had been done by Ahumuza et al, 2011, where they observed that similar species *P. decora* leaves was studied for four fungal strains: *Epidermophyton floccosum*, *Microsporium canis*, *Trichophyton rubrum* and *Candida albicans*. The inhibitory zone of 2000 mg/mL of the plant extract was 4.8 ± 0.4 and 3.7 ± 0.2 mm against *C. albicans* and *M. canis*, respectively, while the other two fungal strains were not sensitive. They endorsed the results to the presence of alkaloids and terpenoids, which are renowned to be biologically active in the treatment of fungal infections. Previously this plant is also used for the treatment of fungal infection, based on which the present research work had been done to explore its healing properties.

1.2.3 Analgesic effect

Suman *et al.* (2014) discussed that n-hexane of leaves of *P. Lanceolata* exhibited momentous activity in relieving the pain from the acetic acid-induced writhing method. The percentage of inhibitory activity was recorded 61.91% at a dose of 200 mg/kg of the extract, whereas it was 75% at 150 mg/kg of aspirin.

1.2.4 Immunomodulatory activity

Ethyl acetate and n-butanol extracts of *P. Lanceolata* were discovered to be immunostimulants at both the humoral and cellular levels. This assessment was performed on specific-pathogen-free chickens vaccinated against Newcastle disease (ND) virus. Increases in lymphocytes and macrophages were experiential in the blood of poultry. It leads to lesser in poultry mortality rate. (Abd-Alla *et al.*, 2017).

Conclusion and future perspective

Generally these two ornamental plants were only used for the decorative and landscaping purpose, but from the present review and historical evidences it is very much clear that these plants have medicinal properties. *Pentas lanceolata* and *Epiphyllum Oxypetalum* both are having lots of good bioactive properties like anti-inflammatory, anti-oxidant, anti-analgesic etc. These plants having vast Phytochemistry, which still needs to explore more. Presence of essential secondary metabolites helps to reduce the metallic salt for formulation of biogenic nano materials and also enhance the pharmaceutical ability.

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**CRISIS IN RURAL LIVELIHOOD AND URBAN MIGRATION: A
STUDY ON MIGRANT WORKERS IN NATIONAL CAPITAL REGION,
DELHI**

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Livelihood crisis and growth of jobless population in rural area is a grim situation arises out of commercialisation of agriculture and deskilling agrarian workforce by use of technology agrarian production. As a result of this, rural urban migration increases rapidly over the period of time, where occupational multiplicity by working in various informal sectors in cities becomes an important source of income for these agrarian workers. Social network and modern technology make things easy to connect between urban labour contractor and rural labourersⁱ. Thus, this crisis leads to a large scale of agrarian labourers migration toward cities to find a job in urban informal sector even it is more insecure and precariousness of work.

As part of Ph.D research this study has carried out primary survey on migrant construction sector workers in the National Capital Region, Delhi, which gave a source to visit the place of their origin of these workers. Snowball sampling provided an appropriate research technique to gather sufficient information about these workers from field site because population in this sector is very unorganized and unregistered which makes difficult to identify without tracking their invisible chain and social network. Thus, after observed precariousness of work in informal sector in the city, researcher visited villages in Utter Pradesh and Bihar to inquire present situation of joblessness and labour mobility in villages.

The village scenario is changing rapidly over the period of time, in fact, people are moving from agrarian sector to non-agrarian sectors for their basic income. One hand, new generation young masses are willing to give up existing traditional occupational structure through mobilising towards service and business sectors by access of modern education and technology, whereas on the other hand a large chunk of population unable to mobilise from their lower rung and rely on various informal sector works for their livelihoodⁱⁱ. It raises the question of livelihood insecurity for those populations who always remain under a tremendous pressure of social exploitation and joblessnessⁱⁱⁱ. However, this study will be discussing on some key aspects of labour mobility in urban informal sector and livelihood insecurity.

Commodification of resources and Labour

Commercialization of agrarian sector and use of technology in agrarian production creates a large scale of unemployment through deskilling of agrarian workforces. Private entrepreneurs occupied every sector for commercial activity such as commercialization of agrarian production, fishing work, forest resource extraction, carpentering furniture, art, oil producing, food items producing and providing labour



with intermediate private agent etc. which reduced everything into profit making commodity. Thus, commodification of resources and labour power reduces everything into commercial profit-making activity (Harvey 2005).

Traditionally closed system such as caste based social division of labour is replaced with open system of society such as free flow of capitalist's market system where everydayness of human life is habituate by a new way of experiencing culture and social practice. Although caste structure remains a major factor with social and economic domination of upper castes but gradual upward mobility of various caste groups restructure a new working class which free labourers in the neoliberal capitalist production system. These free labourers sale their labour power in the hand of new entrepreneur class in order to meet their survival needs. Thus there are not only traditional long-term agrarian labourers but also many caste-based occupational groups shift into free industrial labour activities in cities.^{iv}

Education, Technology and Mobility

There has been a marked increase in migration as increasing number of rural populations shift toward both formal and informal sector jobs in urban areas. One hand, traditional landholding class invest their resources in education and business sectors and mobilise in service sector and business sector within the formal sector job, whereas on the other hand, small landholding and landless populations bog down form this mobility process and end up in informal sector works (Bremans 1996: 24-25). Still education plays a vital role for all section of populations for their status mobility, but a large section of population unable to find their way in formal sector. Even after completed college level education, a big chunk of population force to enter into informal sector works or daily labour activities.^v

However, there is also a sense of social prestige among people in village society which determine choosing their work place. During the course of field survey, the study has found that many young people in villages are unwilling to work in their native place because of changing nurture of labour relations in village society. Indeed, semi-educated or college level educated persons feel uncomfortable to work in informal sector works in his own locality and migrate into cities for searching jobs.^{vi}

Urban cities become hub of economic activities with massive infrastructure developments and industrial establishments where social network and modern technology make things easy to connect between urban labour contractor and rural labourers. The study has found that large number of workers who migrate through the process of labour sub-contract have access of direct connection with the labour contractor by mobile technology. In present scenario of circular migration, mobile technology helps labourers to stay in contract with various labour recruitment agencies and labour contractors in different places at a same time. When working opportunity is available labourers get direct information from these agencies and labour contractor through this modern technology.

Lack of Welfare Policy Measure

Local bodies in village and panchayat level unable to create enough jobs for daily wage labourers. Indeed, corruption and dictatorial politics in local level involve fund leakage from transfer of benefit to the poor section. During the course of field work in



Purbanchal region specially Saran and Siwan districts in Bihar and Ballia and Ghazipur districts in Uttar Pradesh, researcher found many such cases in which *Gram Mukhias* (Village Heads) manipulate public policies and indulge in petty business of dictatorial politics. Thus implementation of social benefit scheme in rural areas poses a serious question on its local level authorities. Social control of public policy by local influential people renege the promise of job at local level.^{vii}

However, lack of job security and inefficiency of state's mechanism to deliver welfare schemes for rural poor culminate forced migration as the survival strategy. Failure of welfare programme like National Rural Employment Guarantee Act (NREGA) to provide wage labour in rural areas shows overlapping in the state's policy making (Bremann 2013). Inadequate knowledge of policy maker about people's culture, institution and their way of life create lacuna in the policy making. The traditional Indian social structure is changing by growing middle class population from across the caste, religion and ethnic groups in which a new working class is emerged at the bottom line of economic layer. This study has found that people from various traditional occupational groups like fishermen, carpenter, oilmen, goldsmith and many other communities unable to find jobs within the traditional ascribed structure and move towards cities to find a work in informal sector.^{viii} People migrate from rural to urban areas for finding a job but in every case worker does not get a job easily. When these migrants unable to get a job then reside on slum areas and rely on various odd jobs by which their living conditions is gradually deteriorated.

Conclusion

Thus, under the neoliberal phase of capitalist's accumulation many traditional occupational groups in Indian society reduce as informal workforce. Traditional small industries and manufacturing activities are unable to compete with the capitalist system of production activity which leads to huge scale of unemployed workforce in the rural area. For instance, traditional cottage industry is no more useful now, traditional oil producing communities is no more visible, potter, weaver, and fishermen etc. lose their livelihood and force to move toward city for searching of jobs.

As feudal structure of agrarian production also over taken by the capitalist production system, however, small landholding and landless population also lose their jobs and rely on urban informal labour activities. Thus this occupational shift has no social security and livelihood protection as urban industrial production system does not consider these categories as skillful for their work. In this situation large scale population become jobless and remain in poverty under the circumstance joblessness. As there is no livelihood security so a big chunk of workers constantly move from one place to another for searching jobs. Children of these workers are deprived from state's curriculum and formal educational process because of constant migration from one place to another place or unstable life of their parents.

Constant migration from place to place for searching of job makes these workers more vulnerable as they spend their homeless life mostly in places like urban slum ghettos which is prone to be unhealthy and causes diseases. Thus, as a citizen of the state, the poor section of populations should have livelihood security and social protection for their basic income. Lack of job opportunities and failure of public policy



to creates adequate job in the rural area mark critical understanding about the state's policy and rural livelihood of every citizens. In Foucauldian understanding, public policy is not just a welfare mechanism set up by the state for the welfare of its citizens, but it also aims to fulfill the political interest of the government (Shore & Wright 1996: 8). However, despite of introducing many social welfare schemes there is no significant change in poor people rather than growing up social insecurity and joblessness. Many respondents said that local politicians and state's official indulge in corruption where poor marginalized sections remain in poverty for long. This invokes the statement made by one of former Prime Minister of India that 'if Government send one rupee to the common people, it reaches only 15 paise'.

However, the study also found that urban migration is not a voluntary choice of these migrant populations. It is because of lack of job opportunity and lower income in local place people move from village to city. The study also found many reverse migration cases during the course of our field study where some respondents said that they like to stay in their village instead of living homeless lives in urban cities, but lack job opportunities force them to migrate outside. Thus, there should be a long-term plan for job creation in local level to fill this increasing gap between collapsing traditional livelihood and growing insecurity in urban informal sector.

Note

ⁱ Meghnad Sahu, *Informal Labour in a Neoliberal Economy: A Sociological Study of Construction Workers in the National Capital Region* (New Delhi: Unpublished PhD theses, JNU, 2019)

ⁱⁱ Jan Breman (1996) notices in the context of South Gujarat *Halpati* migrant labourers that the nature of economic activities of labourers is based on dualism between rural agrarian and urban informal sector. However this study has found dualism between urban and rural, but these workers engage in multiple works within informal sector.

ⁱⁱⁱ Primary Survey (2020) a 35 years man narrates a story of how people in his villages stay in home without job opportunity. They hardly get ten to twelve days job in a month and remaining days stay in home. These are landless and small landholding populations rely on daily labour both in agrarian and non-agrarian sector.

^{iv} Meghnad Sahu (2019) highlights agrarian workforce mobility in urban industrial work with the specific case study of construction workers in Larsen and Toubro Company (L & T) in National Capital Region of Delhi. *Informal Labour in a Neoliberal Economy: A Sociological Study of Construction Workers in the National Capital Region* (New Delhi: Unpublished PhD theses, JNU, 2019).

^v Primary Survey (2018-19, 2020) in this case researcher found many respondents those completed their college and joined in informal sector work because of lack of job opportunity in formal sector work.

^{vi} Many respondents from Tajpur Dehema village in Varachakwar Block in Ghazipur district in Utter Pradesh and Chanchaura Bazar in Saran district in Bihar said that new generation people are not willing to work in their Village. They go outside for searching of same kind of jobs but do not working in local area. Another example, a street vendor in Delhi said, he had contested a candidate for village sarpanch in his local area but after losing the election he felt discomfort to work in their local area so migrated Delhi and doing vending work.

^{vii} Primary Survey (2020) during the course of field work researcher found from most of respondents that there is no job availability under the National Rural Employment Guarantee Scheme (NREGS). In many cases people said, they have job cards but they do not have jobs so they migrate outside to find jobs.

^{viii} Primary Survey (2020) many respondents complained that 'Job card' are being distributed in unfair manner in which many people who deserve for such benefits are being excluded when they unable to give bribe.



SOCIAL MEDIA IS ALSO NOT UNTOUCHED FROM THE HEAT OF FAKE NEWS- AN ANALYTICAL STUDY

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Abstract

During the lockdown along with corona virus nation is also facing the virus of fake news. As Covid-19 is a dangerous virus for humanity same is the intensity of fake news, it is also not less perilous than corona virus. Fake news is infringement of people's strength, spreading hatred among people, dividing society and has also become carrier of negativity. Fake news can also lead to people's death.

Fake news has emerged as a deadly virus during lockdown. From the Central Government to the Supreme Court, all have expressed their concern about it. Social media has played a major role in disseminating fake news through its platform. Fake news during lockdown has not only terrified common people but has also misguided them and also generated so many predicaments for the government. Innocent people went into the death mouth because of fake news. Fake news has also reached newspapers, electronic media and social media which is seen as the powerful is also witnessing the profusion of fake news on it. In this study we are trying to understand that how fake news is affecting social media platforms as social media is considered majorly responsible for spreading fake news. We are also trying to understand that whether fake news has increased the influence of social media on common man or whether it has confounded the trust of the people. These were the questions which were hitting the mind of the researcher and carried this study on the sample of 118 people.

Key Words: Fake News, Misguided Information, Covid-19 Media Crisis, Social Media Credibility

Introduction:

"Fake News is a kind of yellow journalism and it includes acts like spreading false news, misguided news and disseminating news stories in favor of specific people, possessions and amenities. Fake news is also accountable for damaging the image of a person or organization and also provoke people and incite their thoughts. Websites are also using sensational, fake news, fake headlines for attracting viewers and for increasing clicks for earning click revenues."¹

By fake news we mean news which is not actually news but only means of spreading untruth and only means falsehood. It is presented as truth by using old pictures, fake



cuttings and with fraudulence of videos .It is created in a way where untruth is shown as truth by all means. The motive of fake news could be condescending image of an individual, company, organization or image of a party or group, its purpose could be misguiding people and making financial benefits.

During lockdown when newspapers were not getting delivered to people then people were accessing electronic media along with social media platforms for attaining news and people were completely dependent on electronic media and social media for news.

Due to the compulsion to stay in their house all day, people started spending more time on social media. During this period, social media was flooded with fake news. The Government of India itself got dismayed with the fake news about Corona virus. Upset with the inundation of fake news, the Central government took refuge in the country's highest court. "The Central Government appealed to the Supreme Court that no media establishment should publish and broadcast any news without verifying the facts on the corona virus. Publication / transmission of any fake or false news to a larger section of the society may cause serious and unavoidable panic situations."2

"Due to fake news, the situation can get so worst that innocent people may lose their lives as well. "According to Live Law, a division bench of C.J.I SA Bobde and Justice L Nageshwar Rao saidthat, "The large number of exodus of laborers working in cities was a result of the fake news that propagated that lockdown would continue for more than three months. Due to such painful exodus, people started migrating and relied on fake news and faced many difficulties. In fact, some people lost their lives during this period."3

Research Methodology:

Researcher in this study opted for quantitative and qualitative analysis where he took the primary data from survey method and included a sample size of 118 people and also analyzed the content of the website published during Covid times.

Different Versions of Fake News: Discussion and Analysis

Fabricators of fake news do not miss out on using statistics, including fake videos and photos to overlap the truth on their lies. Techniques and software are also being used to prepare fake news. It means that people who are technically sound and have profound knowledge of techniques can also be the disseminator of fake news. During this lockdown following examples of fake news were evidently seen on the social media , Malaysian photograph was shown as Gujarat's picture showing that lockdown was not followed in the state and was served as the truthful news, one of the fake news also showed that government was dropping currency from helicopter , sometimes by putting an old video of the corona affected patient spitting on a police official ,sometimes by tampering with the news of a major news channel wherein screen shot of the news was tempered stating that the government has extended lockdown till 2nd June , one fake news that was really horrific was that a woman was raped in the isolation ward of a hospital.

This black game of fake news has increased so much during the lockdown. Prominent industrialist Ratan Tata has also become the target of this fake news gameplay. In order to clarify the fake news spread on social media with newspaper photos of industrialist Ratan Tata, industrialist Ratan Tata himself had to come out and tell the truth that the



newspaper article was not his statement. "An article titled 'Very Motivational at This Hour' was going viral on social media with a picture of Ratan Tata. In this facts have been written about the effect of corona virus on the economy. It is designed in a way as if it was a newspaper article."⁴

There is a lot of truth and false information on social media regarding lockdown and corona. In this, it has become more difficult to recognize the truth and falsehood, because the liars are also uploading old photos and videos of other events and places together to prove it true. Some technical understanding and time are required to know when and where the video is from. It can also be difficult for the less educated ones. Therefore, by assuming photos and videos as evidence of a false story told in fake news, most people instinctively believe it to be true. Many people are allowing fake news to go unknowingly by forwarding such lies without testing the truth. Actually, they accept it as true and become the tools of spreading fake news. This dangerous innocence of people is giving a lot of boost to fake news.

The credibility of social media, which has created new dimensions of popularity among people, has been illumined by Fake News. "According to the C-Voter survey, those who relied heavily on Indian social media have come down drastically, especially when compared to mainstream media such as newspapers, TV channels. ... Surprisingly, only those who use Indian social media have less faith in social media. At the same time, Indians under 25, who rarely read print newspapers, say that they have no faith in social media."⁵

Misleading people through fake news, sowing seeds of hatred or trying to spoil someone's image is a crime in the eyes of law. This crime becomes more serious when the whole country is fighting against Corona. This is the reason that police in states like UP, Maharashtra, Bihar have filed several cases against hundreds of people against fake news spreaders during this period of war with Corona and have made a lot of arrests. "So far 104 lawsuits have been registered on various social media platforms for posting misinformation or misleading people. 79 people have been arrested in these cases."⁶

Despite concerns at all levels about fake news, millions of dollars are being spent on this dirty game of image-making and cossetting. Therefore, this issue has become more serious. "According to the study of Oxford University, one of the world's premier educational institutions, has revealed that government agencies and political parties are using social media to spread fake news, censorship, reduce the confidence of people in media, mass media and science. The report also states that these people are spending millions of dollars to spread fake news."⁷

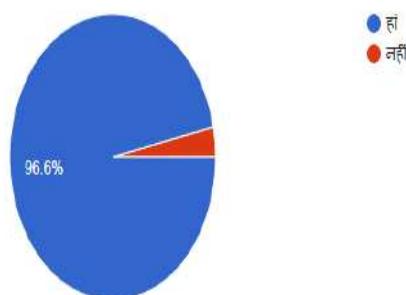
In today's era, fake news is also one of the major concerns of the most powerful country in the World America. "Especially US President Donald Trump repeatedly uses the term fake news."⁸ Social media companies are also participating in the isometrics of curbing fake news, it indicates that fake news, which has a sharp and sometimes stinging color in the world of news, has started damaging the credibility of social media. "The world's big social media company's i.e. Facebook, Google, Twitter and Byte Dance are now considering forming an industry association. This will not spread fake news in India using their platform."⁹

Questions are being raised on the credibility of social media. There are also people who feel that social media is not reliable. "Social media has lost its credibility in the last few months. Sometimes are also exploding riots. It is clear that fake news is striding the society towards darkness."¹⁰. Not believing social media to be trustworthy, government officials are also advising people not to believe it. "Instead of relying on social media, people should adopt the right media information."¹⁰

- In a survey conducted to assess the impact of fake news on social media credibility, most people have acknowledged that social media is being used and misused for fake news. 96.6 percent of the people surveyed believe that it is happening. Only 3.4 percent do not feel that social media is being used or misused for fake news.

1. फेक न्यूज फैलाने के लिए सोशल मीडिया का बड़े पैमाने पर उपयोग/दुरुपयोग किया गया?

118 responses

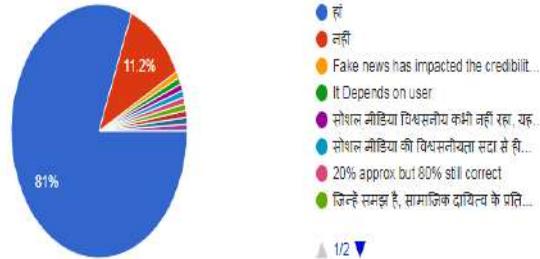


According to the survey done 118 people 96.6% people voted that social media platform is being used the most for spreading fake news and only 3.4% people believed that social media is not misused.

- Fake news has reduced the credibility of social media. 81% people in this survey believed that due to fake news, the trust of the common man on social media has decreased. Only 11.2 per cent of people denied that fake news has reduced the credibility of social media. The remaining 7.9 percent included those who believed that social media is not at all trustworthy, the one's who talk about forwarding fake news for fun, and those who do not find social media as credible source.

2. फेक न्यूज के कारण सोशल मीडिया की विश्वसनीयता कम हो गई है?

116 responses

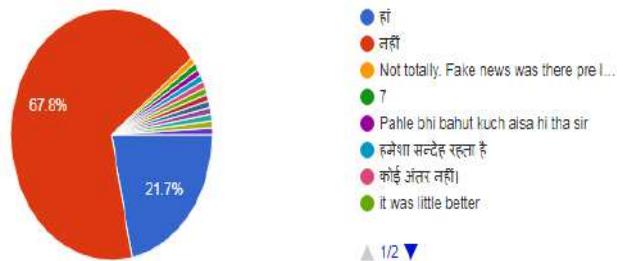


According to the survey done on 116 people, 81% people voted that credibility of social media has diminished during lock down period due to increase in fake news and 11.2% differed from this thought.

- People do not believe that social media credibility has been higher before lockdown they still doubt this fact and do not believe it. 67.8 % of those polled considered that social media credibility was not high even before the lockdown. Only 21.7 % felt that social media had high credibility before lockdown. The remaining 10.6 % people had given different types of answers. These answers included skepticism regarding social media for the information getting accessed from social media, increase in the propensity of fake news.

3. लॉकडाउन से पहले सोशल मीडिया की विश्वसनीयता अधिक थी?

115 responses



According to the survey done on 115 people 67.8% voted that even before lockdown credibility of social media was not even high and only 21.7% voted that social media had high credibility before lockdown and 10.6% people had different opinions and answers.



Conclusion-

Social media is being misused extensively to spread fake news. Fake news is not only misleading the society, but is also proving fatal to the social media, which is their biggest platform. The heat of fake news has reached social media. Due to fake news, the credibility of social media is becoming low day by day. Study has clearly shown that how social media has been corrupted by the ill practices of fake news and fake news has also affected the credibility of social media platform.

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CULTURE OF INDIA AS DEPICTED IN NEHRU'S LETTERS

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Abstract:

Jawaharlal Nehru was a pioneer in Indian writing in English. Even if he would not have been the longest serving Prime Minister of India, he still would have earned an eternal name as a writer. His dream for a modern, industrialized, democratic and secular India which will be known for its multicultural and pluralistic mosaic with her rich tradition of cultural-linguistic-religious diversity of thousand years is manifest in his writings, mostly letters. A glimpse of his profound understanding of India's cultural and literary identity and ethos could be had from his writings, most particularly from his letters written to Indira-his only daughter who went on to become the Prime Minister of India later on. Many of his letters reveal his sweeping knowledge of world history, politics, Indian culture and its values.

As a writer, Nehru's three renowned books- *An Autobiography*, *Glimpses of World History and Discovery of India* have been hailed as classics the world over. The latter two compose of letters written to Indira. His profound love for India, her culture, heritage, diversity and values are reflected well through his writings. The present paper is a humble endeavor to discuss and underline how India's culture is depicted in his selected letters.

Key-words: Nehru, Indian culture, letters, India

Introduction

Nehru had high vision for not only India, but also for entire Asia in a world beginning to be polarised in his own time. Since his being itself was inextricably annealed into the Indian identity and soul was in deep affliction over India's miserable condition in the British hands, he visualised an India that will have her fair share in the world. His dream was would raise her head proudly shaking off the disgrace, domination as if of a thousand years, poverty beyond measure and unfathomable sense of frustration eating into the core of hearts and announce her previous glory firmly with a new note. The country would be developing in all other related fronts like agricultural and industrial products, infrastructure, power plants supplying the much needed power, development of the huge pool of India's human resources, education, a vibrant form of democracy duly supported by secularism and in many others directly or indirectly linked to the national sense of development. He was aware of the myriads of problems India was passing through at that time and the areas that needed immediate attention and address. But he was hopeful and his dreams were never blurred. He sincerely and firmly believed that India 'had something' that she has been keeping intact in her being which was not easily to fall apart. That something, to Nehru, meant everything: from her rich



cultural heritage to her inner strength of philosophy to her great values and to her inscrutable depth to exert herself time and again against all odds. This, Nehru believed, was hidden in the culture and values of India which she has imbibed for thousand years. This inextricable and firm belief is reflected through Nehru's writings which highlight his idea of India's culture.

Discussion

One of the many different ways of defining culture may be that it is a particular society at a particular period of time with its ways of livelihood, food habits, festivities, religion being followed, language spoken, dress codes, customs, art and crafts and all other things and aspects associated with these. With reference to a particular society, culture is an all-inclusive term pervading diverse aspects of that society's corporate life. The culture of a society is like a mirror wherein the essential nature of that society is reflected.

In one of his letters to Indira dated January 18, 1931, titled "Where Do Riches Go To?" Nehru tried to give an idea of what culture and civilization are. He wrote:

"Culture and civilization are difficult to define, and I shall not try to define them. But among the many things that culture includes are certainly restraints over oneself and consideration for others. If a person has not got this self restraint and has no consideration for others, one can certainly say that he is uncultured." (Glimpses of World History, Penguin Books India, New Delhi, 2004, p 40)

Allied with this idea of being restrained and caring for others, is Nehru's favourable impression of the Indian nation for its patron animal which Nehru believed, shaped and indicated a nation's essential character. He wrote in his *An Autobiography*:

"Different countries have adopted different animals as symbols of their ambition or character-the eagle of the United States of America and of Germany, the lion and bulldog of England, the fighting-cock of France, the bear of old Russia. How far do these patron animals mould national character? Most of them are aggressive, fighting animals, beasts of prey. It is not surprising that the people who grow up with these examples before them should mould themselves consciously after them and strike up aggressive attitudes, and roar, and prey on others. Nor is it surprising that the Hindu should be mild and non-violent, for his patron animal is the cow." (Animals In Prison, Selections From Nehru, eds. Ganeswar Mishra and Sarat Chandra Satapathy, Orient Longman, 1989, p 19) It is needless to add here that by 'Hindu' Nehru refers to the Indians as a whole irrespective of religions.

Nehru's idea and vision of Indian culture was inextricably related to these two observations. Nehru was a man with profound knowledge and panoramic view of India's long and checkered history, myths, religions, and culture. He was a man who studied history and culture by choice and gathered encyclopedic knowledge on them. He delved deeper into India's psyche through centuries in the past as it flowed in a perennial stream from time immemorial. And as he penetrated deeper into the surface, he realized more and more the fact that the Indian people have lived true to his conception of culture and civilization, as they have been always tolerant, considerate and accommodating to others. He was thrilled to 'discover India' in her entirety. He felt



India and Indian culture in his very blood and as he himself had said in *The Discovery of India* ‘there was much in her that instinctively thrilled me...’

Nehru was very proud of India’s rich and variegated cultural heritage and great reverence for this age-old heritage and tradition. He never failed to take pride in it whenever he got the opportunity. He seems to have a storehouse of profound learning of Indian culture and tradition and had a special liking for writing about it. Through his mind’s eye he jumped into the fathomless depth of Indian cultural tradition to cull its essence from the days of the Mahabharata and the Ramayana. His deep passion and love for Indian culture, history and tradition probably was firmly rooted in his childhood days when he listened to stories from the Hindu mythology, from the epics-the Ramayana and the Mahabharata that his mother and aunt used to tell him and others. As he affirms this in his Autobiography and adds that his aunt was learned in the old Indian books and had an inexhaustible supply of these tales. His passion for learning more about these was very possibly stirred by this at a very tender age and gradually his knowledge of Indian mythology and folklore became quite considerable.

Nehru’s profound knowledge of Indian culture and tradition is evident from his numerous letters and other writings. It was a comforting feeling for him to realize that he was an heir to this unique cultural legacy. He endeavoured to plunge into the bottomless depth of Indian culture to cull out the essence that made India unique in her entirety-her culture and faith stretching thousand of years; the inner force that has bound her people together in the face of great odds; the great fertility and warmth of her soil that has attracted and enticed different races and conquerors to her and diverse religious, ethnic, linguistic and geographic as well as demographic multiplicities. At times, it seemed he was very close to gauge her depth, but the very next moment understanding eluded him. India’s current face appalled him sometimes and he wanted to change and scrap it but he had always the realization that India had ‘something’ that bound her together down the ages. This was that ‘something’ that has made India what India is today. He said: ‘...but surely India could not have been what she undoubtedly was, and could not have continued a cultured existence for thousands of years, if she had not possessed something very vital and enduring, something that was worthwhile.’ (The Discovery of India, OUP, 21st Impression, 2001, p 50)

It was in search of this something that Nehru had a deep probe into her past, present and future to ‘discover’ her. He probed deeper and different periods and aspects of her culture began to unfold before him. He wrote:

“The long panorama of India’s history unfolded before me, with its ups and downs, its triumphs and defeats. There seemed to me something unique about the continuity of a cultural tradition through five thousand years of history, of invasion and upheaval, a tradition which was widespread among the masses and powerfully influenced them. Only China has had such a continuity of tradition and cultural life. And this panorama of the past gradually merged into the unhappy present, when India, for all her past greatness and stability, was a slave country, an appendage of Britain...” but an incorrigible believer in India’s essential greatness of culture and tradition as Nehru was, it does not take long for Nehru to revert to the previous faith. He writes again:”The hundred and eighty years of British rule in India were just one of the



unhappy interludes in her long story; she would find herself again...” (The Discovery of India, OUP, 21st Impression, 2001, p 52)

Nehru went on discovering her, even when campaigning for the elections during 1936-37 he traveled extensively throughout India, in a corner of his mind was full of the cultural thought of India. While amidst this campaign, another and a major excitement had seized him and that too was that of discovering India. He writes:

“I was again on a great voyage of discovery and the land of India and the people of India lay spread out before me. India with all her infinite charm and variety began to grow upon me more and more, and yet the more I saw of her, the more I realized how very much difficult it was for me or for anyone else to grasp the ideas she had embodied. It was not her wide spaces that eluded me, or even her diversity, but some depth of soul which I could not fathom, though I had occasional and tantalizing glimpses of it. She was like some ancient palimpsest on which layer upon layer of thought and reverie had been inscribed, and yet no succeeding layer had completely hidden or erased what has been written previously. All of these existed in our conscious or subconscious selves, though we may not have been aware of them, and they had gone to build up the complex and mysterious personality of India. That sphinx-like face with its elusive and sometimes and mocking smile was to be seen throughout the length and breadth of the land.” (The Discovery of India, OUP, 21st Impression, 2001, p 59)

Nehru was awe-struck with the mellowness and gentleness of the culture of the Indian masses that comprised of a great number of illiterate poor. He was impressed by the unseen, thin fabric of unity that bound the Indians through thousand years of their existence even though a great many tragic and trying periods have passed by and have tested their mettle. It is really wonderful in a nation like India which is not an anthropomorphic entity but rather full of classes, castes, religions, races and different degrees of cultural development. Nehru wanted all those who wished to build the house of India’s future-strong and secure and beautiful- to dig deep for India’s foundations rooted in the thousand years of culture. He was of the view that the unity of India amidst diversity that we frequently talk of is not an intellectual conception; it is rather an emotional one.

It was fascinating for Nehru to find that the different races of India-the Bengalis, the Marathas, the Gujratis, the Tamils, the Andhras, the Oriyas, the Assamese, the Canarese, the Malayalis, the Sindhis, the Punjabis, the Pathans, the Kashmiris, the Rajputs, and the great central block comprising Hindustani-speaking people have still more or less retained their peculiar characteristics of hundreds of years and even then have remained distinctively Indians with the same national heritage and the same set of moral and mental qualities. He felt sure that there was something living and dynamic about this heritage which showed itself in ways of living and a philosophical attitude to life and its problems.

Nehru has all praise for Indian culture for its accommodating various sects of faiths, beliefs, religions, and different shades of culture within its fold without ever discarding opposite faiths in an outright manner. It has been a supreme example of different faiths and values co-existing peacefully. India has been an embodiment of ‘many distinct pursuits, vastly different convictions, widely divergent customs and a



feast of viewpoints.’ This is associated with the Indian way of thinking which has always been philosophical. The essence of this philosophy has been to ask questions: questions pervading as aspects of this life and after-life. It seeks to know truth and recognizes that there may be many different ways of knowing the truth. The accommodation to other faiths and beliefs is a part of it and that is why different faiths and beliefs and values have co-existed peacefully in India for thousands of years.

Nehru was well aware of India’s comparative strength, which is pluralism. This pluralism also conforms to Nehru’s concept of being civilized and cultured. He went deep into the roots of India’s cultural and historical identity and always endeavoured to underline the importance of retaining the same pluralism. Religion is one aspect of this pluralism. For example, so far as India’s linguistic diversity is concerned, unlike many modern-day advocates who raise their unanimous voice for promoting only Hindi as the only official language of India, Nehru wanted all other regional languages as they were. In one of his letters he wrote about it:

“Thus the principal languages of India are just ten. Hindustani, Bengali, Gujrati, Marathi, Tamil, Telegu, Kanarese, Malayalam, Uriya and Assamese. Of these, Hindustani, which is our mother tongue, is spoken all over northern India-in the Punjab, United Provinces, Bihar, Central Provinces, Rajputana, Delhi and central India. This is a huge area inhabited by about 150,000,000 people. So you see that already 150,000,000 speak Hindustani, with minor variations, and as you know well, Hindustani is understood in most parts of India. It is likely to become the common language of India. But this of course does not mean that the other principal languages, which I have mentioned above, should disappear. They should certainly remain as provincial languages, for they have fine literatures, and one should never try to take away a well-developed language from a people. The only way for a people to grow, for their children to learn, is through their own language.” (The Letter to Indira dated January 14, 1931 taken from Glimpses of World History, Penguin Books India, New Delhi, 2004, p 27) In order to preserve these linguistic diversities, Nehru’s government re-arranged the Indian states on the basis of language later on. In retrospect, this may appear to be faulty for some, but the nobility of motive of Nehru or his government should not be doubted.

India’s secularism, of which, we are reasonably proud, was a catchword for Nehru. His inclination for secularism and dialogic tradition was not a political one. It had to do something with India’s cultural and religious heritage. Nehru acknowledged this fact in one of his letters dated January 9, 1931 when he wrote that old Indian civilization is the basis of Indian life even today. In it Nehru saw the roots of secularism-that of giving other religions equal space with one’s own. For centuries, religions have co-existed in India and it was very easy to adopt the concept of a secular state keeping in rhythm with the contemporary urgency. This does not, however, mean that Nehru supported everything about religion, a very important component of Indian culture. In fact, Nehru who grew in an educated family and who got education in the west on a scientific basis was averse to much of the religious practice in India. He saw a lot in Indian religious practices that angered him. He was against all kinds of religious bigotry and fanaticism. He wanted us to be on our guards against the ill practices of religion and some other aspects of India’s corporate life. Untouchability, for example,



was one such social evil, which is beyond any explanation for a broad-hearted humanitarian like Nehru. In the meantime, great national figures like Mahatma Gandhi had started a massive programme against the eradication of this evil. Nehru finds it very unreasonable in a country like India where religion rules the roost-the same religion that talks of living equally like god's true children with benign nature. Such an incongruity was wholly unacceptable for Nehru who placed rationality at the top of all considerations. He also wrote about it in one of his letters highlighting the pressing necessity of embracing and treating all equally in so far as humanity is concerned.

One aspect of Nehru's idea of India's culture is noteworthy. He had an irresistible inclination of looking back to the past days of Indian art and culture. It pained Nehru sometimes to see the pathetic condition of the then Indian art that once flourished to its zenith when India was not under any dominion. In his letter dated January 19, 1933 titled 'A Look Back' to Indira he wrote about it: " Art is a faithful mirror of the life and civilization of a period. When Indian civilization was full of life, it created things of beauty and the arts flourished, and its echoes reached distant countries. But, as you know, stagnation and decay set in, and as went to pieces the arts fell with it." (Glimpses of World History, Penguin Books, New Delhi, 2004, p 567) He held the view that the search for the sources of India's strength and for her deterioration and decay is long and intricate but the fact remains that she fell in the march of 'technique', which for Nehru, is a product of art and culture. He also held the view that this deterioration was a progressive one when the 'urge to life and endeavour' became less and the 'creative spirit' faded away and gave place to imitation. About this rude fact of the slow decay of Indian art, culture and technique, Nehru gives a detailed commentary:

" Where triumphant and rebellious thought had tried to pierce the mysteries of nature and the universe, the wordy commentator comes with his glosses and long explanations. Magnificent art and sculpture give way to meticulous carving of intricate detail without mobility of conception or design. The vigour and richness of language, powerful yet simple, are followed by highly ornate and complex literary forms. The urge to adventure and the overflowing life which led to vast schemes of distant colonization and the transplantation of Indian culture in far lands: all these fade away and a narrow orthodoxy taboos even the crossing of the high seas. A rational spirit of enquiry, so evident in earlier times, which might well have led to the further growth of science, is replaced by irrationalism and a blind idolatry of the past. Indian life becomes a sluggish stream, living in the past, moving slowly through the accumulations of dead centuries. The heavy burden of the past crushes it and a kind of coma seizes it." (The Discovery of India, OUP, 2001, New Delhi, p 54) But Nehru is does not wholly agree to this survey either. As has been stated elsewhere, he was an incorrigible believer in India's core strengths and potentialities and her tremendous power of building a magnificent something out of this seeming debris. For, Nehru himself again asserts that India had never broken the long continuity of her cultural heritage even in the periods of trials and tribulations. He saw in Indian life and culture 'an attempt to understand and adapt the new and harmonize it with the old, or at any rate with parts of the old which were considered worth preserving...something vital and living continues, some urge driving the people in a direction not wholly realized, and always a desire for synthesis between the old and the new. It was this urge and desire that kept them going and



enabled them to absorb new ideas while retaining much of the old.” (The Discovery of India, OUP, 2001, New Delhi, p 55) He held the view that the Indians are ‘an old race, or rather an odd mixture of many races, and our racial memories go back to the dawn of history. Hence, Nehru was hopeful of India regaining the erstwhile position for he had an infallible faith on the immeasurable tolerance and the power of the innumerable masses to revert to the original position.

Nehru was critical of the priestly class or for that matter, the traditional hierarchies of Indian society, which was responsible for the crushing down of many springs of their emotions, likes and dislikes. The high-handed behaviour of the high classes oppressed tens of thousands of ‘lowly’ classes, who by their own right could have enriched the collective appeal of the nation. Nehru wanted to ‘discover’ these ‘lowly’ classes of people, scattered all over the country particularly in the rural villages mostly consisting of poor illiterates. As he probed and went further on to discover that, he was painfully conscious of the failings and weaknesses of the people and he found in India’s country folk something very difficult to define but which attracted him. He opines ‘that something’ he missed in the middle classes.

Any discussion on Indian culture remains incomplete if it is not made without reference to Hinduism. Nehru too deliberated over this aspect. The notion on the part of many that Indian culture is nothing but Hinduism is, for him, a mistaken idea. Nehru opines that the *sanatana dharma* or the ancient religion could be applied to any of the ancient Indian faiths (including Buddhism and Jainism), but the expression has been more or less monopolized today by some orthodox sections among the Hindus who claim to follow the ancient faith. Elaborating further about this he writes: “ Buddhism and Jainism were certainly not Hinduism or even the Vedic dharma. Yet they arose in India and were integral parts of Indian life, culture and philosophy. A Buddhist or Jain in India is a hundred percent product of Indian thought and culture, yet neither is a Hindu by faith. It is, therefore, entirely misleading to refer to Indian culture as Hindu culture. In later ages this culture was greatly influenced by the impact of Islam, and yet it remained basically and distinctly Indian.” (The Discovery of India, OUP, 2001, New Delhi, p 75) Thus Nehru affirms the fact that Indian culture, though inextricably related to the Hindu way of life, is an all-embracing ideology, rather than a religion in the usual sense of the term. He adds that in its present form, as also in the past, Hinduism embraces many beliefs and practices, from the highest to the lowest, often opposed to or contradicting each other. Its essential spirit, it seemed to Nehru, is to live and let others live. (Ibid)

Nehru also takes into consideration two aspects of Indian life-the acceptance of life and the abstention from it- developing side by side with the emphasis on the one or the other varying in different periods. It is inconceivable for him to note that a culture forming its basis on the other-worldliness has produced unmistakable manifestations of a vigorous and varied life and has carried the same trend for thousands of years. And the basic ideals, the governing concepts are taking shape, and literature and philosophy, art and drama, and all other activities of life have been conditioned by these ideals and world-view. Nehru wanted these ideals to continue with a few alterations and modifications befitting modern-day demands and situations. The caste-system, the regions as they are practiced and the way women are treated are a few examples where



Nehru wanted the Indians to change the 'face' a little even after having the profoundest regards to age-old Indian culture and tradition upheld by the epics, history, mythology, folklore and others. He wanted all forms of human activities to continue and produce many more beautiful, artistic, magnificent cultural things that could withstand global competitions. He wishes us to cultivate, true to the spirit of Indian culture, the intellect prowess for the internal joy experienced by our mind in the perennial search. This pursuit, the hallmark of Indian culture, does not encourage this cultivation as some saleable commodity.

Conclusion

Nehru has very aptly and succinctly summarized his idea of Indian culture quoting the words of the celebrated scholar and Orientalist Max Muller:

"If we were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow-in some parts a very paradise on earth- I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Cant-I should point to India. And If I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human a life, not for this life only, but a transfigured and eternal life-again I should point to India." (Max Muller in his lectures delivered before the University of Cambridge, England, in 1882 quoted from *The Discovery of India*, OUPP, 2001, New Delhi, p 88, 89)

The Microsoft Encarta Encyclopedia of the Microsoft Corporation (1993-2001) Microsoft Corporation also very beautifully summarized the reflection of Indian culture in Nehru's letters:

"His letters to his daughter Indira Gandhi, published as *Glimpses of World History* (1936), project a vision of cultural synthesis on a global scale, with the distinctive features of each culture fully preserved. His opposition to Western imperialism notwithstanding, Nehru was deeply attached to English culture and opposed to all forms of cultural chauvinism. An agnostic, he believed in secularism and rationality, with emphasis on a scientific approach as the preferred path to India's progress. Yet he was profoundly respectful towards India's rich religious and cultural inheritance." (Reviewed by Tapan Raychaudhuri in Microsoft® Encarta® Encyclopedia © 1993-2001 Microsoft Corporation)

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ACHIEVEMENT MOTIVATION IN RELATION TO MENTAL HEALTH AND HOME ENVIRONMENT AMONG THE HIGHER SECONDARY SCHOOL STUDENTS

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Abstract

An attempt has been made to construct and validate the academic achievement with mental health in the home environmental scales. Well structured scales were administered among the higher secondary school students. The sample consists of 391 higher secondary school student randomly selected from the schools situated in Cuddalore district. The scales were validated using Mean, Standard Deviation, Student 't' test and F ratio test. The present research discusses about the level of academic achievement and mental health among the higher secondary school students. In the present investigation there is a significant difference in the Mental Health of students based on Parents' Educational Qualification. Parents' who have the School level qualification their Mean score is high 131.95 compare to Parents' who have UG/PG and illiterate level. In this study found that there was a positive and significant relationship Achievement Motivation and Mental Health ($n=391$ and $r=0.544$).

Keywords: Achievement motivation of school students

INTRODUCTION

Achievement motivation is an important determinant of aspiration, effort, and persistence when an individual expects that his performance will be evaluated in relation to some standard of excellence.

Motivation to achieve is instigated when an individual knows that he is responsible for the outcome of some venture, when he anticipates explicit knowledge of results that will define his success or failure, and when there is some degree of risk, i.e., some uncertainty about the outcome of his effort. The goal of achievement-oriented activity is to succeed, to perform well in relation to a standard of excellence or in comparison with others who are competitors (McClelland 1961, Atkinson 1964).

Need for achievement refers to an individual's desire for significant accomplishment, mastering of skills, control, or high standards. The term was first used by Henry and Murray associated with a range of actions. These include: "intense, prolonged and repeated efforts to accomplish something difficult.

This will lead to a productive, happy, and well established work force. Here are some road blocks that those who have a high need for achievement. David McClelland suggested other characteristics and attitudes of achievement-motivated people (9).



1. Achievement is more important than material or financial reward.
2. Achieving the aim or task gives greater personal satisfaction than receiving praise or recognition.
3. Financial reward is regarded as a measurement of success, not an end in itself.
4. Security is not prime motivator, nor is status.
5. Feedback is essential, because it enables measurement of success, not for reasons of praise or recognition (the implication here is that feedback must be reliable, quantifiable and factual).
6. Achievement-motivated people constantly seek improvements and ways of doing things better.

It is conditioned by one's early training, experiences and subsequent learning. In general, children usually acquire the achievement motive from their parent's lifestyle. Studies have shown that the children whose independent training starts at an early age and who get more autonomy within a co-operative, encouraging and less authoritarian family environment usually develop an achievement oriented attitude (Saxena, 1988; Cohen, 1990; Khare, 1996; Acharya, 1999; Pandey, 2005; Usha, 2007; Sunitha and Khadi, 2009 and Hafiz Muhammad et al 2013).

In 1960, UNESCO adopted the convention against Discrimination in education, which acknowledges the crucial role of education in ensuring equality of opportunity for members of all racial, national or ethnic groups. It was the very first Researcher has evidence for the positive effects of parent involvement on children, families, and schools when schools and parents continuously support and encourage the children's learning and development.

According to **Henderson and Berla (1994)**, "The most accurate predictor of a student's achievement in school is not income or social status but the extent to which the student's family is able to:

1. Create a home environment that encourages learning.
2. Express high (but not unrealistic) expectations for their children's achievement and future careers.
3. Become involved in their children's education at school and in the community.

Mental health

According to the world Health organization mental health is "a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community."

"Emotional, behavioral, and social maturity or normality; the absence of a mental or behavioral disorder; a state of psychological well-being in which one has



achieved a satisfactory integration of one's instinctual drives acceptable to both oneself and one's social milieu; an appropriate balance of love, work, and leisure pursuits."

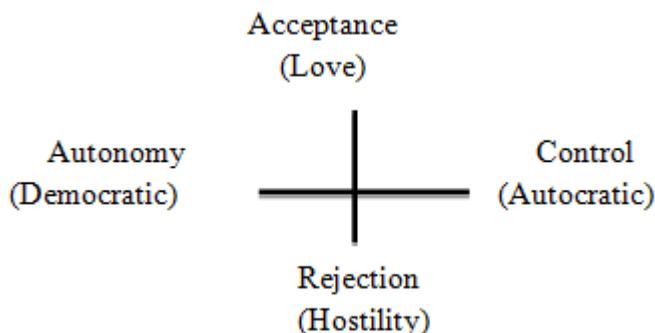
Mental Health is "a state of relatively good adjustment, feeling of well - being and actualization of One's potentialities" Wolman (1973)

Importance of mental health

- It plays a significant role in education.
- It is said that is "The sound Mind in sound Body".
- The sound Mental Health is the first condition for education.
- Mental Health is most important condition for teaching and learning.
- It is important at every stage of our life, from childhood to adulthood.
- Good Mental Health that they can achieve their maximum potentialities.

Home environment

According to Johnson and Medinnus (1989), the psychological atmosphere of a home may fall into any of the four general combinations acceptance autonomy acceptance control, rejection autonomy and rejection control.



Two characteristics recur throughout the studies of Symonds (1939) Baldoin, Kalthorn and Breese (1958), Lorrqnd Jenkins (1953). These are acceptance versus rejection and autonomy versus control Grehew (1973) reports that the dimensions of parental behaviors which have been most consistently suggested as important by previous research are a nurturance affection and achievement expectations, demands and standards (Crandall, Preston & Rabson 1960, Crandall, Katkovsky and person, 1960 Rosen and D. Andrade, 1959, Winter bottom (1958)).

METHODOLOGY

Actually Research is a voyage of discovery "Redman & Mory" defined research as "A systemized effort to gain new knowledge". Research is thus an original contribution to the existing stock of knowledge making for its advancement. There matters, in fact call for special attention in every research work they are the problem to



be investigated, the methodology to be applied and systematic analysis of the data collected.

“Activity of collecting information in an orderly and systematic fashion” is called research -Francis

Research is a systematic and refine technique of thinking, employing specialized tools, instrument and procedures in order obtain a more adequate solution of a problem , collection of data or facts , analysis them critically and reaches decisions based on the actual evidence.

All significant research leads to progress in one field of life or the other. Every day new ways of doing things enter into our lives (Jayanthi 2017). Genuine research must be an exploration a gamble. The more massive reporting starting and defining the facts in a numerical form is in itself no educational research (Best - 2005).

OBJECTIVES OF THE STUDY

1. To find out the level of Achievement Motivation of Higher secondary school students.
2. To find out the level of Mental Health of Higher secondary school students.
3. To find out the level of Home Environment of Higher secondary school students
4. To find out whether there is any difference between male and female students with respect to their Achievement Motivation.
5. To find out whether there is any difference between male and female students with respect to their Mental Health.
6. To find out whether there is any difference between male and female students with respect to their Home Environment.
7. To find out whether there is any difference between the students residing in different localities with respect to their Achievement Motivation.

STATEMENT OF THE PROBLEM

Achievement Motivation in Relation to Mental Health and Home Environment among the Higher Secondary School Students.

The following are the operational definitions of the various terms used in the problem.

- ❖ Achievement Motivation
- ❖ Mental Health
- ❖ Home Environment
- ❖ Higher Secondary School Students

Achievement motivation

Achievement motivation can be defined as the need for success or the attainment of excellence. Individuals will satisfy their needs through different means and are driven to succeed for varying reasons both internal and external.

Mental health

Mental Health is “a state of relatively good adjustment, feeling of well - being and actualization of One’s potentialities”.

Home environment



Home environment means all the object, forces and conditions that compass home, that affects the individual through such stimuli, as he/she is able to receive.

Higher secondary school students

Higher Secondary School Students means XI and XII standard students are those who attend an educational institute of higher secondary school level in the XI and XII grade between the age group of 15 - 17.

OBJECTIVE

To establish the reliability and validity of the questionnaire on Achievement Motivation, Mental Health and Home Environment among Higher Secondary School Students and finalized.

SAMPLE

30 students were selected from five different schools in Cuddalore District.

Reliability

Reliability defined as the degree of the consistency with the test measures. A test score is called reliable, when we have reason to believe to be stable and truth worthy. The concept of reliability suggested both stability and consistency of measurement.

The co-efficient of correlation was computed. The 'r' value was calculated by Correlation method. The reliability co-efficient of scale on Achievement Motivation was 0.80, Mental Health was 10.20 and Home Environment was 0.90.

Validity

A test is said to be valid, if it measures only what it intends to measure. In other words, it could be said that a test is valid logically, when it actually measures or is specifically to the traits for which it is designed.

The present study validity was ascertained by means of validating the criteria used with the help of experts in the field and also supported by calculating the reliability of the tool. The validity of the Achievement Motivation tool was found to be 0.89, Mental Health was found to be 0.91 and Home Environment was found to be 0.94.

Sample technique

Survey method was carried out for this study because the investigation was primarily concerned with the condition and difference existing in the present time.

Adopting method and procedures earlier, the obtained data were then analyzed using appropriate statistical techniques described to study the Achievement Motivation, Mental Health and Home Environment among the Higher Secondary School Students the results of which are discussed in the hypotheses formulated the presents analysis and discussion part of the study.

Methods of investigation

The gives a detailed description of the variables, sample selection, selection of suitable tool and description of the study with a brief analysis.

Statistical techniques used

The following statistical techniques were used in this study.

Arithmetic mean

The arithmetic mean is the most widely used measure for representing the entire data by one value. It is the center of gravity in a distribution

$$X = A + \frac{\sum fd}{N} \times i$$

Where,

F- Frequency of the class interval

M- Mean of the variable

A - Assumed Mean

N- Number of frequency

i- Length of the class interval

D= X-A/i (Deviation from the assumed mean)

Standard deviation

The standard deviation measures the absolute dispersion or variability of a distribution, the greater amount of variability the greater the standard deviation. A low standard deviation reveals a high degree of uniformity of the observations. If the standard deviation is above 4, there is high scattering of value.

$$\sigma = \frac{\sqrt{\sum (fd)^2}}{N} - \frac{\sum fd^2}{N} \times i$$

Where,

f = frequency

d= deviation from arithmetic mean

i = class interval

N = total frequency

σ = Standard Deviation

3. 't' TEST

t – Test is used to determine the significance of the difference between two independent means. In this study used t – test to find the significance difference between the Variables.

$$t = \frac{M_1 - M_2}{\sqrt{\frac{S_1^2}{N_1} + \frac{S_2^2}{N_2}}}$$



M_1 = Mean of sample group I

Where,

M_2 = Mean of sample group II
 S_1 = Standard deviation of the group I
 S_2 = Standard deviation of the group II
 N_1 = Size of the group I
 N_2 = Size of the group II

1. F Ratio (ANOVA)

$$F = \frac{MSB}{MSCW}$$

MSB = Mean squares between the scores.

MSCW = Mean square variance within the groups.

Correlation co-efficient

$$r = \frac{N \sum X \sum Y - \sum X \sum Y}{\sqrt{[N \sum X^2 - (\sum X)^2] \times [N \sum y^2 - (\sum y)^2]}}$$

$\sum x$ = sum of x score

$\sum y$ = sum of y score

$\sum x^2$ = sum of squared x score

$\sum y^2$ = sum of squared y score

$\sum XY$ = Sum of Product X and Y scores

N = Number of passed scores

Results

Analysis

In the present study the data collected with regard to Achievement Motivation, Mental Health and Home Environment of Higher Secondary School students in cuddalore district were analyzed with reference to the objectives and hypotheses of the study. The data have been subjected to the following statistical analysis (Mean and SD), differential analysis (t-values, F-ratios) and correlation. The results of statistical analysis have been summarized along with interpretations.



In this problem the investigator has tested the entire hypothesis on the basis of results obtained through analysis of data using the statistical procedure. The hypothesis was tested for acceptance or rejection at 0.05 levels of significance.

Hypothesis 1

The Higher Secondary School Students' Achievement Motivation level is moderate.

The level of Achievement Motivation is categorized into Low, Moderate, High using quartiles and the results are given in Table-1.

From table.1 it is observed that Achievement Motivation of Higher Secondary school students is Moderate as 70% of students lie in this range, 19% of the students lie in the high range and 11% of the students is low range of Achievement Motivation. Hence the hypothesis is accepted Fig 1.

HYPOTHESIS 2

The Higher Secondary School Students' Mental Health level is moderate.

The level of Mental Health is categorized into Low, Moderate, High using quartiles and the results are given in Table-2

From table 2 it is observed that Mental Health of Higher Secondary school students is Moderate as 26% of students lie in this range, 27% of the students lie in the low range and 47% of the students is high range of Mental Health. Hence the hypothesis is rejected Fig 2.

Hypothesis 3

The Higher Secondary School Students' Home Environment level is moderate.

The level of Home Environment is categorized into Low, Moderate, High using quartiles and the results are given in Table-3.

Interpretation:

From the above table 3 it is observed that Home Environment of Higher Secondary school students is high as 46.55% of students lie in this range, 27.88% of the students lie in the moderate range and 25.58% of the students is low range of Home Environment. Hence the hypothesis is Rejected Fig 3.

HYPOTHESIS 4

There is no significant difference in Mental Health of students based on Parents' Educational Qualification Table 4 (a).

Interpretation:

The above table 4. (b) shows that the 't' value is 3.57, is significant difference at 0.05 level in the Mental Health of students based on Parents' Educational Qualification. Hence the Null hypothesis is rejected. Thus, there is a significant difference in the Mental Health of students based on Parents' Educational Qualification.

HYPOTHESIS 5

There is no significant difference in Home Environment of students based on Parents' Educational Qualification 5 (a).

Interpretation:

The above table 5. (b) shows that the 't' value is 2.36, is significant difference at 0.05 level in the Home Environment of students based on Parents' Educational



Qualification. Hence the Null hypothesis is rejected. Thus, there is a significant difference in the Home Environment of students based on Parents' Educational Qualification.

DISCUSSION

In the Present study aims to find out the level of Achievement Motivation, Mental Health and Home Environment of the Higher Secondary Students. In this present Investigations are to find out the significance of the difference between the personal variables of Higher Secondary School students in respect of their Achievement Motivation, Mental Health and Home Environment. The findings of this study are supported and challenged by the findings of the previous studies conducted in India and Abroad. In this study find out the level of Achievement Motivation is moderate, 70% of the students laid in. This study found that there is no significant difference in the Achievement Motivation of students based on Parents' Educational Qualification, this result contradicted by finding of (Sharma and Tahira 2011) the results indicated that family variables including parental education had significant relationship with the achievement of their children. In this study find out the level of Mental Health is high, 47% of the students were laid in. This result Contradicted by finding of (sivagama sundari 2013) she found only 9.8 % of the students have high level, 20% of average level and 70.2% of students had low level of Mental Health. There is a significant difference in the Mental Health of students based on Parents' Educational Qualification. Parents' who have the School level qualification their Mean score is high 131.95 compare to Parents' who have UG/PG and illiterate level. In this study found that there was a positive and significant relationship Achievement Motivation and Mental Health (n=391 and r=0.544). In this study find out the level of Home Environment is high, 46.55% of the students laid in. This finding is contradicted by finding of (Sivakumar 2012).He found that level of Home Environment is Average/Moderate. There is a significant difference in the Home Environment of students based on Parents' Educational Qualification. Parents' who have the School level qualification their Mean score is high 71.51 compare to Parents' who have UG/PG and illiterate level. This result supported by (Codjoe and henry 2007) this article focuses on the educational experience of African- Canadian youth.The data presented here show that factors such as the home environment and parental encouragement contribute to academic success.

In this study found that there was a positive and significant relationship Achievement Motivation and Home Environment (n=391 and r=0.370). This result supported by Jogeswara rao 2016). He found the result was that there is significant impact of the three variables (School Environment, Home Environment and Mental Health) on achievement motivation of the students and one more support by (Bansal *et al.*, 2006) Ludhiana city India showed that good quality of home environment had significant positive correlation with high level of achievement motivation among high achievers.

CONCLUSION

The purpose of the present investigation was to study the relationship between Achievement Motivation, Mental Health and Home Environment with reference to



some selected variables like Gender, Residing localities, Parent Educational Qualification, Family Income, Types of family, Types of School, Medium of Instruction and Future Interest in higher studies and go for job. The study indicated significant Relationship among some variables. The study may be found to be useful in the field of education and the findings of this study may serve as a data base for the future research. Hence Mental Health and Home Environment will be good in the sense the children get more Achievement Motivation.

ACKNOWLEDGEMENT

The author(s) would like to acknowledge the help and support stretched by the Department of Education, Annamalai University, Chidambaram in Tamil Nadu, India.

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A STUDY ON THE GROWING IMPORTANCE OF SOCIAL MEDIA MARKETING: A TREND IN INDIAN BUSINESSES

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Abstract

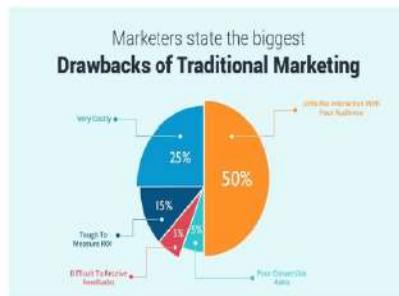
Those were the days where communication and marketing were purely traditional. As years passed, different methods of communication were developed which changed the day to day life. Social Media is one such development in the recent times, which is not just used to communicate but also to market the products or services. Indian businesses now use social media sites to attract the customers. The use of social media platforms to promote or market a product or service is Social Media Marketing. The main purpose of this research paper is to know about how social media is contributing towards the growth of Indian businesses. This paper also studies the barriers of social media marketing. It also compares the trend of the companies before and after social media evolution.

Key words: Communication, social media marketing, strategies, social media evolution, trend comparison.

Introduction

Traditional Marketing

Traditional marketing had been the forefront medium for marketing for decades. It has created exposure for many brands, and its simplicity and familiarity make it a medium that's easy to understand by many. But the drawbacks of Traditional Marketing paved a way for Social Media Marketing. Fig. below explains the drawbacks of traditional marketing.



(State of Marketing Report)

Social Media

The current population of India is 1.3 billion as of January 2020, based on the latest United Nations estimates. The number of social network users in India in the year 2019 is 351.4 million and in the year 2022 it is expected to be 370.77 million.



Social Media is an internet-based technology which facilitates social interaction between large groups of people through some type of network. The evolution of social media was in the year 1997. The first social media website was called "Six Degrees". It lasted till 2000. Six degrees allowed users to create a profile and then friend with other users. Later in the year 2000, Internet was everywhere. It became common for people and people then started engaging socially online.

The first social media surge happened in the year 2000, where the website "Myspace" was the popular site to set up a profile and make friends. Myspace was the original social media profile website which inspired other websites like Orkut and Facebook. The next social media site in the row was LinkedIn which was meant for professional business people to connect with each other to find jobs or socialize.

The year 2004, was marked with a great innovation in social media. Facebook became the social media giant, which currently has over a billion users. In 2006, twitter had gained its fame in social media which allowed users to send tweets. In 2007, Tumblr and Pinterest began and in 2010 Flickr Photobucket and Instagram became the top social media sites.

Social Media Marketing

Social media marketing refers to the use of social media platforms and websites to promote a product or service. Companies address a range of stakeholders through social media marketing, including current and potential customers, current and potential employees, journalists, bloggers and the general public. Social networking websites are based on building virtual communities that allow consumers to express their needs, wants and values, online. Social media marketing then connects these consumers and audiences to businesses that share the same needs, wants, and values. Through social networking sites, companies can keep in touch with individual followers. This personal interaction can instill a feeling of loyalty into followers and potential customers. Also, by choosing whom to follow on these sites, products can reach very narrow target audience. The top two benefits of social media marketing are increasing exposure and increasing traffic. Most companies are using social media to develop loyal fans and gain marketplace intelligence. (Juneja)

Research methodology

The study utilises the data available on the secondary data available through different sources like periodicals, journal articles and statistical reports. The method of research adopted in this study is descriptive in nature. The data for this research is collected from secondary sources. It is then analysed to know about social media marketing.

Objectives of the study

- To understand the significance of Social media marketing.
- To know the barriers of social media marketing.
- To have a comparative view of Indian businesses before and after social media

Analysis of the study

Emergence of information and communication technologies has created a wide impact on living habits of people. Social Media, the new trend in the recent years, acts as a connecting agent between people. Marketing using social media platforms such as Facebook, Instagram, WhatsApp etc, act as a channel to interact with customers and helps in promoting products and services. Marketing over the internet channels provides variety of choices, hence helping the customers in buying the required products. Social media marketing has been gaining a lot of importance over the years as the barriers



of traditional marketing is overcome by social media marketing. The cost of marketing is reduced at a notable rate when social media platforms are used. The cost to reach 100 audience is less i.e. Rs.10,431.18 when social media is used, as compared to traditional marketing where cost would be Rs.53121.75. (State of Marketing Report)

The number of social media users in India is increasing over the years. In the year 2019 the number of users is 258.27 millions and in the year 2022 it is expected to be 370.77 million. With the increased users over the years, branding becomes easy and businesses are able to enhance their customer base, also understanding their needs and wants. Customers find social media marketing platforms to be user friendly, which saves their time and cost and are able to buy the products of their desire with just a click.

Some facts about Social Media Marketing:

- As per a report by IAMAI and Boston consulting group, India has one of the largest and fastest growing populations of Internet users in the world—190 million as of June 2014 and growing rapidly.
- According to a report, India will cross 500 million Internet Users Mark in 2020
- According to Direct Marketing Association, Digital Marketing Industry is worth \$62 billion.
- According to a report published in The Hindustan Times, New Delhi digital advertising space in India is worth Rs. 6000 crore and video is Rs. 1600 crore of that.

With the rapid growth of Social Media Marketing, Indian businesses are able to compete with international competitors. Having a suitable site with an effective content would be a success factor to any business using social media platforms for marketing. Hence, Social media marketing would be a boon for those business who make use of the platforms in a better way. (Kaushik, 2016)

Barriers of Social Media Marketing:

Social media marketing calls for proactive participation, in order to derive maximum benefits out of it. Continuous posting or tweeting becomes necessary to interact with people. Communication is to be kept alive as business and customers are virtually connected. Answering the queries of customers, convincing the potential customers about the effectiveness of the products consumes a lot of time. Businesses which fail in spending enough time on social media would fail in achieving customer satisfaction.

Hacking is another barrier to social media marketing. Hackers would break into the social media accounts of well performing companies, which would bring in a huge loss for the companies. The customers would also lose interest in the company as the trust factor would be lost.

There is also risk of negativity in marketing using social media platforms. The rivalries among the competitors would make them post negative comments about the products or services. This would be an influential factor costing the business in losing their customers. (Sharma, 2013)



Comparison of Indian Businesses before and after social media evolution:

Traditional marketing runs in a uniform pace irrespective of the age groups, locality, etc. and includes platforms such as radio, television, print media etc. In this era where internet runs the world, traditional marketing would lead to a high cost as there would be very little interaction between the medium used and the customers. Measurement of results would be difficult as the reach cannot be measured.

Social media marketing evolution has led to a greater impact on the purchasing habits among the customers. It allows to reach global and international customers at the same time without much efforts. Marketing campaigns and strategies can be tailor made to suit the customers. The benefits can be easily measured as the reach would be visible. Customers requirement can be understood as there is interaction between the seller and buyer before the purchase and post purchase. Social media platforms offer low cost advertising which can be used efficiently to increase the reach. The cost to reach customers is less in social media marketing where as the cost would increase with the increase in the reach under traditional marketing.

Findings

In the year 2019 the number of users is 258.27million and in the year 2022 it is expected to be 370.77million. Facebook and Twitter are the most popular social media platforms. Social media is highly contributing towards the brand building. The cost to reach 100 audience is less when social media is used, i.e. Rs.10,431.18 and Rs.53121.75 when traditional marketing is used.

Suggestions

Companies should choose the best and relevant platform that would suit their business. Companies should have a separate plan for each social media platform. Having the best content would help in overcoming the competition. A regular analysis of the content should be done to improve the performance.

Conclusion

The future of Social media marketing for India looks very bright. The growth rates of Indian industries are impressive. Also, the social media platforms are going through phases of rapid innovation and feature additions. It is now in the hands of the brands/companies to make sense of these innovations and reach out their prospective customers.

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NATIONAL EDUCATION POLICY (NEP) 2019: A REVOLUTIONARY REFORM TOWARDS QUALITY UNIVERSITIES AND COLLEGES (A NEW AND FORWARD LOOKING VISION FOR INDIA'S HIGHER EDUCATION SYSTEM)

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Abstract:

Every county develops its educational system to express and promote its unique socio-cultural identity and also to meet the challenges of the time. For proper development of educational system of the country, the Government of India had initiated the process of formulating a new education policy through the consultation process for an inclusive, participatory and holistic approach; result of such initiative is National Education Policy (NEP) 2019. The main objectives of National Education Policy are to meet the changing dynamics of the nation with regards to provide qualitative education, so that shortage of manpower can reduce in the area of science, technology, industry, academy and all others areas. National Education Policy 2019 has given special emphasis on Higher Education System. The objective of New National Policy (NEP) 2019 towards quality Universities and Colleges are “Revamp the higher education system , create world class multidisciplinary higher education institutions across the country – Increase Gross Enrolment Ratio (GER) to at least 50% by 2035”. The paper is based on secondary data and descriptive in nature. In the area of higher education system, the National Education Policy has included many policies to develop overall higher education system in India.

Key Words: Educational System; National Education Policy; Nation, Qualitative Education; Gross Enrolment Ratio.

I. Introduction:

Education is the national schema and is the catalytic tool that can transform the future of children and youth of our country. Education has continued to evolve, diversify and extend its reach and coverage since the dawn of human history. *According to Swami Vivekananda “Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life –building, man making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education is identical with information, the libraries are greatest sages of the world and encyclopedias are the greatest Rishis.”* Every county develops its educational system to express and promote its unique socio- cultural identity and also to meet the challenges of the time. More than half the population of our



country is below age of 26 years and is the youngest country in the world by 2020. The main objectives of National Education Policy are to meet the changing dynamics of the nation with regards to provide qualitative education, so that shortage of manpower can reduce in the area of science, technology, industry, academy and all others areas. National Education Policy is the foundational pillars of Access, Equity, Quality, Affordability and Accountability of Education. The vision of the National Education Policy 2019 “Envisions an India- Centred educational system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society by providing high quality education to all”.

II. Brief of National Education Policy (NEP):

The National Education Policy was framed in the year of 1986 and it was modified in 1992. After that more than three decades have passed and a significant change has taken place in the country, society, economy and also in the world. In this context the education sector need to gear itself towards the diversified demand of the 21st century. Quality, innovation and research will be the pillars on which India will become a knowledge super power. Clearly, a new Education Policy is needed. The Government had initiated the process of formulating a new education policy through the consultation process for an inclusive, participatory and holistic approach, which takes into consideration expert opinions, field experiences, empirical research, stakeholders feedback as well as lessons learned from best practices. The committee under the chairmanship of K. Kasturirangan for preparation of the draft national education policy submitted its reports on 31.05.2019. The draft policy was uploaded on MHRD’s website and MyGov Innovate portal by eliciting the views/ suggestions/ comments of various stakeholders, including general public.

States/UTs Governments and Government of India Ministries were invited to give their views / comments on draft national education policy 2019. A brief summary of draft national education policy 2019, after translating in 22 languages circulated among various stakeholders and also uploaded on the Ministry’s website. A special meeting of Central Advisory Board of Education (CABE) on National Education Policy was also held and in this meeting 26 Education Ministers of various States and UTs, representatives of States and Union Territories, Members of CABE, Heads of Autonomous Organizations, Vice Chancellors of Universities, attended the meeting along with senior officials of the Central and State Governments. Around 2 lakh suggestions on the Draft National Education Policy received from various stakeholders. A meeting on Draft NEP 2019 of Parliamentary Standing Committee on Human Resource Development was also held on 07.11.2019. Currently exercise of formulation of National Education Policy-2019 is ongoing and it is expected that it will be finalized shortly.

III. Objectives of Study:

The objectives of study are :

- To give an overview about National Education Policy 2019;



- To explore the Vision of India's Higher Education System in NEP: 2019.

IV. Methodology of Study:

The present paper is mainly based on secondary data and data have been collected from the published and unpublished records, report and contribution of several institutions and organizations. Data collected from various reputed web site like, UGC, Planning Commission, Education department of Ministry of Human Resource Development and various books and journals and Newspapers. Present paper is descriptive in nature.

V. Areas Covered by National Education Policy 2019:

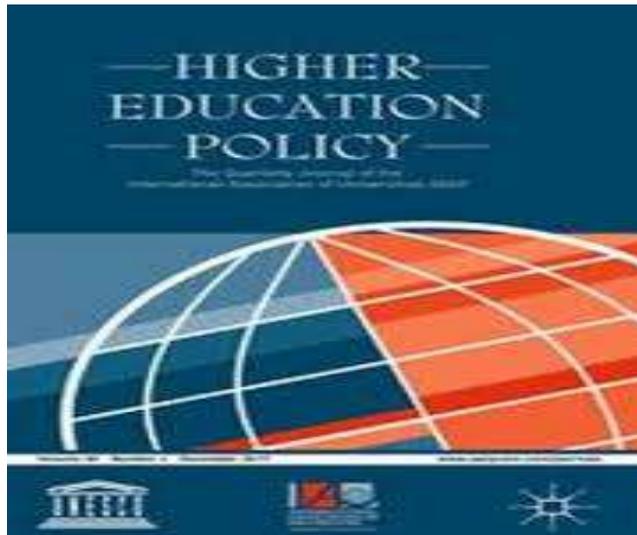
Wide areas covered by the said policy for the proper development of education. The coverage are:

PART-I: School Education: Under this –

- Early Childhood Care and Education: The Foundation of Learning;
- Foundational Literacy and Numeracy;
- Reintegrating Dropouts and Ensuring Universal Access to Education;
- Curriculum and Pedagogy in School;
- Teachers;
- Equitable and Inclusive Education;
- Efficient Resourcing and Effective Governance through School Complexes;
- Regulation and Accreditation of School Education.

PART- II: Higher Education: Under this –

- Quality Universalities and Colleges;
- Institutional Restructuring and Consolidation;
- Towards a More Liberal Education;
- Optimal Learning Environments and Support for Students;
- Energized , Engaged and Capable Faculty;
- National Research Foundation;
- Teachers Education;
- Professional Education;
- Empowered Governance and Effective Leadership for Higher Education Institutions;
- Transforming the Regulatory System.



PART – III: Additional Key Focus Areas: Under this –

- Technology in Education;
- Vocational Education;
- Adult Education;
- Promotion of Indian languages.

PART – IV: Transforming Education: under this --

- Rashtriya Shiksha Aayog.

VI. Overview of National Education Policy 2019:

In this policy emphasis are giving on the following areas:

- Early childhood care and education for all children between 3-6 years by 2025;
- Reintegrating dropouts and ensuring universal access to education and new curricula and pedagogical structure for school education;
- 5+3+3+4 curricular and pedagogical structure for school education;
- Reduce curriculum content to enhance learning and critical thinking and empowering students through flexibility in course choices;
- Student in grade 5 and beyond will achieve foundational literacy and numeracy by 2025;
- More emphasis on education in local language/ mother tongue and multilingualism;



- Integration of vocational and academic streams;
- National textbooks with local content and flavor;
- 100% gross enrolment ratio from pre-school to secondary levels by 2030;
- Effective teacher recruitment and development;
- Education of girls as a cross – cutting theme;
- Special emphasis on education for children belonging to SC/ST/OBC and education for children of tribal communities;
- Education of transgender children and children with special needs;
- Ending the isolation of small schools through school complexes and fostering integrated education through school complexes ;
- Effective governance through school complexes;
- Accreditation for autonomy with accountability ;
- Protecting the right of children and adolescent education;
- Quality Universities and Colleges and liberal education to energies undergraduate programmes;
- Establishing new higher education institutions and empowering governance and effective leadership;
- Innovation and responsive curriculum and pedagogy ;
- Emphasis on open and distance learning;
- Establishment of a new National Research Foundation and Internationalization of higher education;
- Building research capacity at all Universities and Colleges and recognizing outstanding research funded by the National Research Foundation through award and national seminars;
- Integrating vocational education into all schools, colleges and universities;
- New vision and architecture for higher education with large, well resourced , multidisciplinary institutions;
- Master and Doctoral levels are being strengthened with provision of at least three routes into the Master’ degree- a one year degree, a two year degree and integrated five – year degree ;
- Capacity planning for professionals and more emphasis on legal education, healthcare education and technical education;
- Restoring integrity to teacher education and moving teacher education into multidisciplinary Colleges and Universities;
- “Light but tight” regulation – separation of functions to eliminate conflicts of interest;
- Professional education as an integral part of higher education;
- Setting up of a new national educational technology forum and improving teaching, learning and evaluation processes;
- Developing a curriculum framework for adult education;
- Rashtriya Shiksha Aayog- Custodian of education in India.



VII. *Emphasis on Quality Universities and Colleges: Vision for India's Higher Education System*

Objective of New National Policy (NEP) 2019 towards quality Universities and Colleges are Revamp the higher education system , create world class multidisciplinary higher education institutions across the country – increase Gross Enrolment Ratio (GER) to at least 50% by 2035. Higher education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. Higher education aims to serve as a hub for developing ideas and innovations that enlighten individuals and help to propel of the country to forward socially, culturally, artistically, scientifically, technologically and economically. It contributes to national development through dissemination of specialized knowledge and skills. It is therefore a crucial factor for survival. Being at the apex of the educational pyramid, it has also a key role in producing teachers for the education system. Higher education must form the basis for knowledge creation and innovation in the nation and thereby contribute deeply to a growing national economy. In view of the requirements of the 21st century, the aim of a quality college or university education must be to develop good, well rounded and creative individuals. But higher education systems are facing number of challenges which hinder to achieve the above mentioned goals. The main challenges are as follows:

- **Fragmentation of the system:** At present India have more than 800 universities and 40,000 colleges approximately. But more than 40% of the colleges run only one programme, over 20% of the colleges have enrolment below 100, only 4% of colleges have enrolment over 3000 , thousands of small colleges have no teaching faculty at all and there is little or no education taking place which affecting severely the integrity of the higher education system in the country. Above mentioned fragmentation directly leads to various sub optimality like – resource utilization, range and number of programmes,



disciplines and faculty, ability to carry out high-quality multidisciplinary research etc.

- **Lack of access to higher education especially in socio-economically disadvantaged/rural areas:** Number of higher education institutions has increased significantly compare to past few decades but they are mostly around the urban and semi urban areas not in village areas. So question arises regarding access of higher education to all young citizens and at the same time equity and quality of education still remain a big challenges.
- **Lack of autonomy to teachers and institutions:** An affiliated college requires to follows a central syllabus, curriculum, pedagogy and specified text books makes it difficult to provide teachers autonomy. It leads to severe lack of faculty motivation and scope for innovation. In the same manner institutional heads are not able to take bold and innovative steps to enhance their educational offerings or research related and community outreach programme because they do not have academics, administrative or financial autonomy. In recent year the word “autonomy” mean “reduction of public funding” but “autonomy” must mean the freedom to innovate, to compete, to cooperate, to govern more locally , to break silos and to excel etc.
- **Inadequate mechanisms for career development of faculty and institutional leaders:** Lack of suitable structure for career development of faculty and institutional leaders is another reason for lack of novel initiatives from faculty and institutional leaders. At current time the system of selection, tenure, promotion, salary increase and also other recognition not based on merit but tends to be seniority based or arbitrary. Obviously this system has a negative effect on severely improving quality and innovation at all levels
- **Too many silos, too much early specialization and streaming of students into single discipline:** Higher education system of India has developed a rigid boundary of disciplines and field with narrow view regarding what constitutes education. There are thousands of standalone teacher education institutions, engineering and medical colleges. Normally students are not encouraged to take any courses which are not available in colleges and universities which result in producing thousands of students with identical education rather than true individuals and human exercising their own creativity to develop their own talent and innovation. Such rigid boundaries and silos violate the basic requirement of good higher education.
- **Lack of research, transparent and competitive peer reviewed research funding:** Separation in higher education between teaching institutions and research institutions has caused much harm. At present the most of universities and colleges in the country conduct very little research. This has two negative impacts, firstly as many member of the academic community not conducting scholarly research, the country lost creative innovation as also enormous loss of opportunities. Secondly, on the education side, it is difficult to have outstanding higher education and teaching in an environment where knowledge creation is not taking place. At the current time, there is no mechanism to seed



or mentor research in nascent stage. Very little funding for novel research ideas and proposals, especially in multidisciplinary and cross-disciplinary areas like relating to renewable energy, clean water, Air, education, pedagogy, health care etc at most of Higher Education Institutions is another problem area.

- **Regulatory system allowing fake Colleges to thrive and constraining excellent, innovative institutions:** In the country, there are many fake colleges that run with impunity, while excellent colleges and universities feel constrained academically, administratively and financially. Regulation has been too heavy handed for decades and it is the key contributor to diffused sense of autonomy and accountability in the system. The basic problems in this arena like concentration of power within few bodies, lack of accountability, conflicts of interest among these bodies etc. Moreover private higher education institutions have not been treated on an equal footing with public institutions. This approach discouraged public-spirited philanthropic of higher education institutions and also has been unable to stop commercialization of education.
- **Suboptimal governance and leadership of Higher Education Institutions:** Governance and leadership of higher education institutions are at current time deeply influenced and controlled by external bodies and individuals. There is significant external interference in the selection of leaders of the public institutions. The educational aspect of higher education institutions are controlled by multiple external bodies and HEIs are not empowered to manage their own teams, progression of faculty, appointments etc. Internal governance structures have thereby become dysfunctional.

Various Policies formulated in National Education Policy 2019 to overcome the above shortcoming are –

- **Policy towards moving a higher educational system consisting of large, multidisciplinary universities and colleges:** The main thrust area of this policy is the ending of fragmentation of higher education system by moving higher education into large multidisciplinary universities and colleges aiming each having more than 5000 students. Obviously It would greatly improve the efficiency of use of resources and resource sharing, both materials and human across higher education institutions. It would also help to break down harmful silos between the disciplines and also help to develop active research communities across the disciplines- particularly cross-disciplinary research which will be the key for the innovations of 21st century. The policy also emphasis on to establish at least one large high quality multidisciplinary HEI in every district. Mainly three types of such HEIs along the research-teaching and university-college spectrum will be developed in accordance with needs of the country. Single-stream HEIs will be phased out and single stream HEIs will move towards becoming multidisciplinary.



- **Policy towards autonomy regarding faculty and institution:** Faculty will be enabled and motivated to innovate their teaching, student assessment, research, share best practices and ideas with each other in H EIs through faculty autonomy. Through institutional autonomy, institutions will enable to start and run novel and cutting -edge programmes, develop innovative curricula, set up optimal people and career management system. So substantial and adequate public funding with stability must be provided to public institutions to enable academic and administrative autonomy. Private higher educational institutions will arrange their own funding but they need to disclose their full academic, administrative and financial details. They will move towards full autonomy in order to allow them to strive for excellence. Such gradual granting autonomy to public and private HEIs will indeed be the key to actually attaining the true excellence at all HEIs.
- **Policy towards reaffirming the integrity of faculty positions and institutional leadership through merit based appointments and career management:** Only based on rigorous recruitment evaluations, all faculty members will be filled and practice of contract employment will be totally stopped. Their tenures, promotions, compensation increase will be totally based on their merit by taking into account teaching, research, services and in evaluation process students, institutional leaders, peers committee will be involved. Institutional leaders will also prepare them by taking leadership training in advance. Institutional leader will help to create a culture of innovation and excellence that will encourage innovative teaching, research, institutional services and community outreach. Incentives will be for colleges and universities to attain new height of excellence across the field and across teaching, research and service.
- **Policy towards moving to more liberal undergraduate education:** The needs of 21st century require that liberal broad based multidisciplinary education becomes the basis of all higher education. This will help to develop well- rounded individual that possess critical 21st century capacity across the various fields. In the long run such liberal education would be the approach across all undergraduate programmes including technical, professional and vocational disciplines. Master and doctoral level education in large



multidisciplinary universities would provide opportunities for multidisciplinary work including education and industry. Our ancient books describe educations as the combination of 64 kolas or arts which includes subjects like singing, playing, painting, engineering, medicine etc is known as “knowledge of many arts” must be brought back to meet the 21st centuries educational need as was in the past in Takshashila and in Naland.

- **Policy towards Independent Boards, with complete academic and administrative autonomy:** As per this policy only clear merit based procedures will be followed for appointments of Board of Governors (BoG), the Chancellor and the Vice Chancellor/Director/Chief Executive of HEIs which will ensure elimination of external interference, including from the Government and will aim to engage high capacity individuals who are invested in and have strong commitment towards the institution.
- **Policy towards revamp curriculum, pedagogy, assessment and student support:** As per this policy the curriculum, pedagogy and assessment procedure will move away from solely rote learning of facts and mechanical procedure. Examination system will be recast; evaluation procedure will be guided by curricular objectives. Special emphasis given on “quality higher education” in Indian languages. Academic, financial, social and psychological support systems will be for all students with special focus on disadvantaged students.
- **Policy towards “Light but Tight” Regulation:** Only one regulatory will be for all higher education institutions, including professional education. Accreditation on basic parameters (like financial probity) will form the basis of all regulation; parameters will be minimalistic but rigorously enforced, including shutting down of HEIs which do not adhere the regulation. Disclosure of all relevant information will be must for all HEIs and to be used for public decision making. Public and Private institutions will be treated on par by the regulatory regime. Emphasis also given on stopping of commercialization of education and philanthropic efforts are highly encouraged in the policy.
- **Policy towards establishment of a National Research Foundation (NRF):** As per NEP 2019, a National Research Foundation will be established to provide grant to various research proposal to all disciplines. NRF will give more importance on those researches works which in nascent stage. The NRF will also act as a liaison between industry, government and researchers to confirm that most useful and socially needy research reaches to the people as soon as possible. NRF will also recognize the outstanding research work through prizes and seminars, recognizing the outstanding research works

The above mentioned policies are the summary of the vision of the NEP 2019 for ensuring “high quality” in higher education in the 21st century.



VIII. Conclusion:

National Education Policy 2019 has started to provide emphasis from primary education to post graduate, doctoral level including engineering, medicine and all other areas. In school level 5+3+3+4 curricular and pedagogical structure to be introduced. No doubt higher education is a critical contributor to sustainable livelihood and economic development. The policy has given much emphasis on Quality Universities or Colleges to fulfill the requirement of 21st century and quality includes good, well round and obviously creative individuals. The future workplace will demand critical thinking, communication, problem solving creativity and multidisciplinary capability. To attain these goals the policy includes broad based multidisciplinary education and also emphasized on specialized education with true disciplinary rigour. The Policy has given much importance on higher education system and has included various measures so that present various problems in higher education can overcome. The various measures included in this policy , like faculty and institutional autonomy, more liberal undergraduate education, academic and administrative autonomy, revamp curriculum, pedagogy, assessment, Light but Tight Regulation etc. If the various policies as mentioned in the NEP 2019 follow properly, then it is expectable that India's education system will be the one of best education system in the world.

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COVID-19: A TIME TO REINVENT INDIA'S EDUCATION SYSTEM

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Abstract

The COVID-19 pandemic has urged the Educational Sector to make considerable changes in the existent learning process. Alternative learning pathways is a priority now. The current effects of the global pandemic have paved way for digital education. For a country like India, this is an opportunity to strengthen the internet technology even in rural areas. The paper discusses the need for a connected digital world to re-discover the higher education. An overview of the present situation and its impact on education system is evaluated with the help of various articles and journals. The shift to distance learning has challenges that are to be alleviated so as to Re-imagine education and to make best out of the situation.

Key Words: Covid-19 Pandemic, Digital World, Education Sector Reformation

INTRODUCTION

"Necessity is the mother of invention"- *Plato*. These words have become much relevant nowadays. COVID-19 has been the most recent and perhaps the most dangerous nightmare of the world today. With the blink of an eye, everything has turned upside down. The world decided to take a pause. But people can't right? Well, these days, life has literally started to revolve around technology. Digital world might be the only area to which the pandemic has fallen as a major boon. From students to higher authorities, everyone still manages to stay in the sunny side of life, just because of the enormous opportunities provided by the digital world. What was expected to happen after many more years is happening before our eyes now; "the ultimate digital era". There is no doubt that COVID-19 has pushed all of us to take a step back and look into ourselves, recreating our life from various perspectives. The uncertainty precipitated by the pandemic has taken away all the privileges that we once enjoyed, but it gives ample opportunity for various sectors to engage in the process of introspection and fundamental re-evaluation. This unprecedented crisis, which has its hardest hit on education sector, has given ideal time to reform and redefine the future of pedagogy. This is possible by accelerating the potential of technology and its latest offerings to make education more meaningful and productive. It is altering the way learning is imparted in India and is now offering the integrity of virtual learning.

The COVID-19 pandemic will have a lasting impact on education sector. Indeed, the time has unveiled a new reality for those conservative education systems - A paradigm shift from classroom education to digital education.



OBJECTIVES OF THE STUDY

1. To evaluate the impact of the global pandemic on education sector.
2. To highlight the various reformations taking place in education system.
3. To analyze the challenges faced with the shift to distance learning.

METHODOLOGY

This paper is prepared on conceptual basis and the information collected is based only on Secondary Data such as journals, books, internet sites and newspaper articles.

THE DIGITAL ERA PHENOMENON

A Paradigm Shift in Education Sector.

Ever since time, education has been closely related to 'brick and mortar' based learning where educator is at center of learning and is responsible for providing knowledge. The sole purpose of instructor is to impart knowledge and students being merely 'rote learners'. The education industry has been relatively slow in adapting to digital disruption. But we are now forced to break the decades of tradition into a new reality of digital world where learning becomes student-centric and educators moving aside to function as a guide.

The staggering impact of COVID-19 has drastically affected the education sector leading to the closure of all educational institutions across the country. According to latest figures released by UNESCO, over a billion students are affected due to the global challenge. This unprecedented crisis has given a silver lining to the educational sector to redesign and redefine the future learning. Here the Digital India vision of government is emerging as a new momentum. Educational institutions are adopting digital solutions and fostering innovations that make online learning more accessible than ever, which is a 'new normal' in the future.

- **Redefining the role of teacher**

In the wake of COVID-19, the traditional view of a teacher's role as a giver of knowledge has been challenged by personalized online learning services. The basic premise of a 'teacher' as the 'conduit of knowledge' has fallen in the boon of digital world. The shift to online platform transforms the role of educators from as a content provider to that of collaborative facilitator; thus "moving from sage on stage to a guide on the side".

Educators are now expected to meet the diverse and variable needs of all learners to enable learning to happen. For instance, in New Zealand this paradigm transition is marked by a move from "one-size-fits-all" approach of imparting knowledge to an approach that respects the individual and their diversity. The shift to innovative learning environments (ILEs) encouraging hybrid pedagogical practices demands the development of high order cognitive skills and professional attributes for



innovation and creativity to ensure inclusive learning. Though the situation is challenging for educators to move beyond the traditional role as experts in pedagogy and curriculum, it helps to build next generation faculties to ensure critical thinking and to solve problems competitively, now and in future.

- **Enhance learner's involvement**

The shift to online platforms, have increased emphasis on learner driven pedagogy. Growth of exponential technologies like artificial intelligence (AI), robotics and nanotechnology opens a new opportunity to the learners of millennial to broaden their horizons. Through the digitalization of learning experience, learners are able to study at their own pace and at a time of their choice. Platforms like Active App and Mastering offer interactive tools for inculcating independent learning and self-management skills. Additionally, online learning tools develops a conducive learning environment which empowers the students to work more than ever.

- **Reduce education gap**

Faced with COVID-19 disruption, the educational institutions across the country are forced to adopt digital transformation as a new norm in a move not to hamper the learning. As a result, the digital divide is set to slim down, a key issue holding back the promise of digital learning. The globalization of education reveals disparities in assessing and affording the digital technology due to institutional and infrastructural barriers. However, this situation has taught us to accelerate strategic innovation and experimentation to transform education as more productive by promoting equitable education to ensure transparency in education value system.

- **Way for private-public partnership(PPP)**

The pandemic also leads to public-private partnership with several coalitions including governments, education professionals, and telecom network operators to ensure continuous learning. For instance, China has formed a consortium of educational institutions to promote remote learning and to upgrade the existing educational infrastructure, led by the Education Ministry and Ministry of Industry and Information Technology. It reveals that beyond the government-funded project, our education innovation is gaining attention by private corporations by its strategic goal to provide education for all.

Even though, the shift in education sector from thinking digital to being digital is a remarkable one, the education systems must be set up with contingency capacities to mitigate the challenges. The sudden decision of online learning without any planning, especially in a country like India, where the online platforms are yet to be strengthened has the most complications. In this short period, many educational institutions have tried to setup and enhance their ICT for recording classes as well as live streaming. The issue pertains with providing access to network connectivity for all so as to reduce digital divide. The under-privileged sections are suffering more. The risk is now to reach to each student and it is evident that many of them are becoming passive



learners due to low level of attention. The Government has taken various initiatives in keeping students engaged through online learning. But this remains ineffective unless teachers as well as students can manage the digital platforms smoothly. There must be a proper plan of action to make them well acquainted with the digital learning. The complexity not only lies within the nation but even the demand for international higher education may decline in the long run, if this situation persists. In this time of pandemic, a conscious choice for a well-rounded educational practice is required for the capacity-building of young minds.

Initiatives by Government.

The education sector reformation has its own implications too, mainly that the e-learning infrastructure in India is simply not strong enough to ensure effective learning for all. To tide this period over, the national institutions of UGC and MHRD are at the forefront of provisioning technology-enabled learning.

- The Swayam Prabha is HRD ministry's free-to-air education channels, which consists of a group of 32 DTH channels that provide educational content. The content for these channels is provided by esteemed educational institutes of the nation like IIT, UGC, NCERT, etc. The government has launched Swayam Prabha DTH channels to support and reach those who do not have access to the internet.
- There is a provision of digital repository of journals and books which can be accessed by the learners at one place in the National Digital Library of India (NLDI).
- MHRD has also ensured the provisioning of virtual labs that simulate an environment to perform experiments.
- The launch of 'PM eVIDYA' programme for multi-mode access to digital/ online education was announced by finance minister Nirmala Sitharaman. Under this programme, there will be 12 DTH channels introduced, with one each dedicated to classes 1 to 12 to support those who do not have internet. The other component in the PM eVIDYA package is the DIKSHA portal (One Nation, One Digital Platform) which will provide quality educational content to researchers and students.
- The launch of 'Manodarpan', was announced by finance minister Nirmala Sitharaman. This is an initiative to provide psychological support and counseling to students, teachers and families for mental health and emotional well-being. Manodarpan initiative provides psychological counseling through website, toll free helpline, and national directory of counselors, and also through interactive chat platform.

CONCLUSION

COVID-19 has disastrous impact beyond the imagination of human kind. The world around us has drastically transformed within few months and it's going to be a new



reality to live in the world of Corona virus. The pandemic can better prepare the citizens for an uncertain future. Corona age is paving into a stark reality to embrace the enormous opportunities provided by the digital world. At this time of pandemic, students across the nation have experienced educational loss due to the prolonged closure of educational institutions. The various initiatives from the part of Government have reduced its severity. The inclusion of technology in teaching-learning process will lead to a new era in education system. The crisis has given a chance for "learn to change and change to learn". In the end, it's not digital world that will transform education, but people; with digital technology.

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JAMDHANI WEAVING AN EXQUISITE SAREE MAKING ART OF ANDHRA PRADESH

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Abstract:

Handloom industry in India has gone through a lot of changes and evolution in the past few decades in terms of innovations and introduction of new designs, and technology addressing various new products ranges. The industry has greatly benefited through the new technology for creating different designs for most product groups/clusters. However clusters groups of certain areas continue to use the traditional design craftsmanship. This paper analyses the usage of different design techniques, both traditional and modern by different cluster groups and bring out the advantages/disadvantages of these techniques. The analysis for the research work will be based on various clusters in Nellore a textile town in Andhra Pradesh, South India. These centres are the manufacturing hubs of various handloom cotton and silk threads made their way recently. Saree is the major attraction of the venkatagiri clusture. This is also home for the Indian Institute of Handloom Technology. The major difference among different clusters is vary in price, design, materials, technology and manufacturing methods. An initial analysis has shown that while products are similar, there are variations in price, design, materials, technology and manufacturing methods. Also traditional saree designers are able to produce better designs through manual methods of production.

Keywords: Venkatagiri Sarees, Jamdhani Weaving, Handloom, Traditional Craftsmanship.

Introduction:

Indian Handloom industry produces large quantities of contemporary and ethnic handloom products to the world. Andhra Pradesh is one of the richest state for large traditional base for the handloom industry and in production of the cotton. In this the major product manufactured by the handloom in India is Saree. This state produces exotic handloom fabrics based on the traditional designs and techniques which are inherited from older generations or passed on from generations. Traditional sarees of different states are Venkatagiri, Pochampally, Gadwal, Dharmavaram and Uppada are well known to the world for their textiles and colours which are beautifully woven by handloom weavers. In Andhra Pradesh state more than 90% of weaving households have their own loom.



In Andhra Pradesh most of the handloom weaving is cotton weaving, but there is also prominence of silk, wool, polyester and silk-cotton blends. Most of the production is for the export market. In some of the areas exclusive products are made, like in Venkatagiri of Nellore district, where we can see sarees which are produced using real gold threads woven into silk products. Weaving centers or villages are the brand names which are used by the weavers, particular type of brand signifies the village name and then the same product is not produced elsewhere.

In consideration with the weavers there are four types of weavers, First type of weavers are truly independent and in some cases they manage their own marketing and production and these kind of weavers are rare in Andhra Pradesh. The second type of weavers are co-operative members of the societies which supply yarn to weavers and sell the products, about half of the weavers of A.P are members of this society. Third type is the individual weavers who can work for the master weavers, who supplies and sell the work of the master weavers.

More than three quarters of the production comes from master weavers. Finally, there are some weavers who do not own a loom themselves. But all employed either by household based weavers, or they may work in work-sheds run by co-operative societies or by master weavers.

Andhra has a rich, multifaceted tradition which is reflected in its arts and crafts and is ranked as the Fifth place in the order of industrial development and Seventh place in consideration with the industrial output of all the states. Indian Union is a strategy which can develop village industries. Handloom clothes served the consumers over centuries and won laurels in the market for their durability, quality and attractive designs. Andhra Pradesh textiles have found their way into the hearts of the people all over the world from time immemorial. Creative urge of the weavers has found their expression in many liveliness forms. Inherited expertise from the age old knowledge of chemistry and colour combination and supreme personification of an artist, weavers produce fabrics which reflect the culture of their land, taste, fashion and changing seasons everywhere.

Establishment of Indian Institute of Handloom Technology, Venkatagiri To improve the availability of technical personals for the development of handloom sector in the State, a institute has been established at Venkatagiri in Nellore district with matching assistance from Government of India. The first batch for the Diploma course has been started in October 1992. So far 120 students in the institute have completed the Diploma Course.

Review of Literature:

Saree:

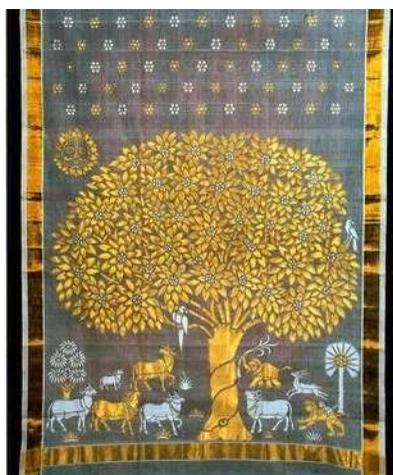
Saree is a woven and elaborated length wise decorated cloth. It have one plain end and two long decorative boarder ends which runs along the length of the saree and one to three foot section on the other end. The end of a saree is known as pallu which thrown over the shoulder in Andhra style of draping. Hand woven/ decorated sarees are more costly than the machine imitations. Whereas overall market for the hand woven sarees have plummeted, hand woven sarees are still popular for wedding ceremonies all over the Indian communities and other grand social occasions in India and saris has various diversified products such as skirt and half-sari to the Indian women.

Jacob and Bala (1999) in their study on 'Changing trends in cotton zari 'sarees of Andhra Pradesh' discussed that good number of colours were introduced in Venkatagiri sarees since 1962 under All India Handloom Board supervision Madras. Pastel shades were introduced as per the taste of the consumers which are from Paris and the shades change with the consumer demand. The zari were procured from Surat. Golden zari was later on replaced by plastic, tested and powder zari. In 1960's lots of changes were brought about in the motifs. The film bordered designs were representing the holes in the cine reel along with motifs of parrot, mango and gold coins. In 1970's changes were made in the body designs by the imitation of donas. Later tissue patterns with zari as weft and pure cotton as warp become famous in 1980's. In additions to kaddi anchu some buttas were incorporated in the pallav. Whereas in recent decade trends floral, birds and peacock motifs were more popular.

Introduction:

Venkatagiri is a small village of the Nellore district of Andhra Pradesh. Venkatagiri sarees are mainly made of cotton, but silk mix, pure silk are also weaved because of the spread of art and demand all material are woven on the traditional pit looms. Jamdani weave sarees are mostly woven with exquisite art which is followed from about 14 generations. During the time of Venkatagiri Raja, this art of weaving started and about 70,000 people of Venkatagiri are now involved in making of classic Venkatagiri sarees. Padmashali community caste was previously involved in this work, but nowadays other people are also part of this work. The craftsmen from more than five generations were involved in the making of Venkatagiri sarees.

Pure zari threads are brought from Kanchipuram, and artificial zari threads from Surat with a price range of Rs. 300 to Rs. 3000 as per the design. The adai system is followed for the insertion of the Jamdani work on the loom.



An award winning Venkatagiri saree in Jamdani design by Sant Kabir award recipient and Venkatagiri weaver G. Ramanaiah

Previously cotton was generally preferred but, today pure silk is favored as per the customer's requirement. It takes minimum two days to complete a simple work Jamdani saree but gives only Rs. 200 to 300 to the weaver after completion of the saree. But still the weaver is happy to see the completed beautifully designed saree which gives them the satisfaction that this work was done by their hands and then they proceed to weave the next pattern of design allotted to them.

It takes minimum two months to set a new design; lot of work goes behind the pattern. Once it is confirmed to them, the design is transferred from butter paper to graph sheet to the setting on to the loom. For each line of weaving the weavers set the adai settings in order and continue the laying of the pattern of design. Most of the loom sheds in Venkatagiri have the coconut rooftops which helps them in weaving a good saree. Most of the houses have a loom attached to it where the craftsmen work. Venkatagiri is located in a small town at the Nellore district, Andhra Pradesh. It is the firm motivation of the weavers and their families the tradition of weaving of this saree is continued till today. This is usually woven with cotton or silk with zari, in some cases along with the prints from nature and elegant borders with eye-catching pallus. Some of the tools and raw materials basically used for making of Venkatagiri saree are shown as below.

Raw Materials:



- Cotton yarn - Cotton yarns of generally high quality are generally preferred.
- Silk yarns - Pure or Art silk yarns are preferred as per the cost at which it is made.
- Zari - Pure or Artificial zari threads are used as per customer's request.

- Charkha - It is equipment that winds the yarns on to the pirns.
- Spools - It is used to input the Jamdani designs in the weaving process.
- Scissors - It is used to cut out the unrequited yarns.
- Shuttle (Paggu) - Generally used to supplement the weft yarn into the loom.
- Pit Loom - To interlace the warp and weft yarns.

Process Work Flow of Venkatagiri Sarees:

Venkatagiri sarees are mostly made up of 1-2 inch wide gold border; it is an unique combination of woven zari and cotton threads. Border designs are locally known as Patti, which are dotted lines alongside the golden bands. These are made up of high quality muslins with high thread count. They are transparent with colour saturation of yarns dyed with hues like purple, orange, olive green, bright green, bright red.



The yarns are woven together to create fine checks and stripes, the coloured muslins are woven with two relatively wide and plain warp bands at end pieces. The sarees are one of the finely woven and soft to touch and light weight which are comfortable for any season. Raw materials are obtained from different places based on the requirement some of the places include Coimbatore, silk, Bangalore and surat, the materials were segregated as per the end-use. In case of weft the yarns are winded to the plastic pirns and spools, especially for the Jamdani design insertion. Zari thread segregated as per in warp way and spools.

The warp yarns are spread as per the pattern of design in the open space outside the house, special care is taken to insert each yarn with colour. The adai system is carried out for the laying of the Jamdani design's, for the insertion of the weave the adai arrangement is spread and the yarn is weaved along with extra yarn insertion with spools as per the colour to be inserted like the peacock, mango design etc. In some cases after the fabric is woven rice starch is applied for strength purposes and rolled on to the beam. This technique of weaving of the handloom Venkatagiri saree gives the softness, durability and comfort to wear that suits all types of climates. The uncertain payments from the merchants and the change of the lifestyle have forced most of the weavers to choose other means for their livelihood.

Products:

Venkatagiri sarees are usually found with various motifs, like of peacocks, flowers, rudraksha, beetle leaves, parrots, gold coins, buds, geometric and fish designs. These saree are usually found of cotton with zari border, cotton with thin zari border, cotton with silk, Venkatagiri silk saree etc. They generally measure around 5.18 mtrs of length and 1.17 meters of width.

The cost of a simple Venkatagiri cotton saree with zari borders and pure Venkatagiri silk saree varies from Rs.1300 to Rs.7000. Some of the varieties commonly found are Venkatagiri Pattu, Venkatagiri silk and Venkatagiri cotton 100 is considered the lightest of them and very popular. They vary with light colour to dark shaded colours with light or heavy Jamdani works on them.

Global Appeal:

The lightness and softness of these sarees along with their high durability make them one of the most sought after sarees as they can be worn irrespective of the time of the year and/or geographical location of the individual. Venkatagiri saris have got their GI in 2011.

Difficulties faced:

The uncertain payments from the merchants and the change of the lifestyle have forced most of the weavers to choose other means for their livelihood. New generation is not interested in this profession due to the low wages prevailing in the industry.

Influence of Western Culture:

People residing in the urban area have started wearing western clothing both by choice and by the requirement to comply with their office/workplace dress code. More and more women are shifting from wearing sarees to wearing salwar kameez or western



clothing, as it is easier to work with them. The youth and the kids also wear pants and shirts as opposed to their traditional wear which the older generations wear.

Exclusivity is what Venkatagiri's weavers excel in. So if you have a design in mind and want it on your saree, then all you need to do is get in touch with the specialized weavers and they would gladly design a saree just for you. In fact, the town of Venkatagiri has 40,000 inhabitants and 20,000 of them are weavers.

Present Day Scenario:

Though their earlier jamdhani works were influenced by Bengal and Chanderi, later on they have started weaving their own style of Jamdhani motives. Placing a big single jamdhani motive of a peacock or a parrot (generally mirror repeated) in the pallu is typical traditional style of Venkatagiri. The houses are neatly arranged in rows, and almost every house has a loom, with atleast one male weaver spending atleast 6 hours a day weaving the yarn before him. What is significant is that the entire family is involved in the weaving process in Venkatagiri sarees making the town inhabited by a weaving community.

Dyeing and weaving methods are being constantly updated. With the recent set-up dyeing unit in the small town, the weavers of Venkatagiri no longer need to go to the nearby cities or towns to get their produce dyed, thereby saving them a lot of time and money.

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TRADITIONAL ADMINISTRATIVE INSTITUTIONS OF THE TRIBAL SOCIETY IN NORTHWESTERN ETHIOPIA: A CASE STUDY OF SHINASHA TRIBE

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Abstract

This paper is a part of my Ph.D research work and attempted to explore and interpret the past traditional administrative Institutions of the Shinasha society in northwestern Ethiopia in the Historical outline. The Shinasha societies are living in Asosa and Metekel administrative zones in the State of Benishangul-Gumuz Region. Even the name of the ethnic group and their origin is not detailed mentioned in any historic and other pieces of literature accessible to us. What were the economic lives of the Shinasha community? What were the administrative institutions and changes, and continuity in the Shinasha community? I highlight these questions by historically contrasting and comparing traditional administrative system and changes in the Shinasha with my interviews with the key informants and observation of changes in the conditions of the Shinasha. This study, based on preliminary research carried out from July to September 2019, is intended to give a general survey on traditional administrative institutions changes, continuity and some of the peculiar features that differentiate them from other nations, nationalities in Ethiopia. An attempt thereafter has been made to analyze the economic lives of the Shinasha community in general and Northwestern Ethiopia in particular. The paper is based on information obtained during a field trip to the Asosa administrative zone and Metekel administrative zone of the region. The method used contains the interviewing key informants to support the existing sources. Their evidences were wisely cross-checked and analysed through qualitative methods.

Keywords: Shinasha, livelihood, traditional administrative institution, Benishangul-Gumuz region.

Introduction

Background to the study area

Benishangul-Gumuz Region is among the regions in Ethiopia to be found in northwestern portions of the country. It parts borders in the northeastern with State of Amhara in the east with regional state of Oromia, in the south, by the Gambella State and the west by Sudan (BGRSRC, 2002).

Before 1898 the western and northwestern regions of Ethiopia, present-day State of Benishangul areas were administrated by local chiefs and an autonomous. Then after various rulers or governors ruled their region sent from the central government or appointed by central government without wishes of the local people. Accordingly, the rulers appointed from the center until 1991. Recently, the state consisted of Asosa, Kamashi and Metekel administrative zones. Subsequently, in 1995, there were three administrative zones in the erstwhile transitional period (1991-1994). Asosa administrative zone is among them. Recently, it is inhabited by Shinasha, Berta, Mao, Komo and Gumuz and languages of these groups are largely speaking in the province (FDRE Constitution and BGRS History and Usefulness, 2015, PP.18-20).

In post-1991 the State many ethnic groups desired to have a separate statehood for the Benishangul Gumuz region due to its multi-cultural nature of society and rich heritage. However, it became a fundamental portion of the states of the Federal Ethiopia following the political change in the 1990s as an ethnic organization of states was viewed with promises for the comprehensive development of the Region in multiple sectors (Elders Key informant's interview results).

Apart the doubts, fears, and hesitations of the people of Benishangul Gumuz region, the region became a central part of the Federal Ethiopia. There was an attempt in the form of disrespectful



ethnic-based organization of the region as the part of the previous administrative organization in the 1990s when political change prevailed in the state by the interest groups. Nevertheless, from 1991-1994 became of the fourteen ethnic divisions of Ethiopia during the transitional period. The Region was also known as Region Six and making its capital at Alemu, present-day Pawe district in Metekel zone (Abebe Ano, 2010, P. 2). But later due to political turmoil in the capital city of the Region, Alemu and surrounding areas due to ethnic conflict among locals and non-local communities, the region moved its capital city to Asosa, under Asosa zone in 1994. It was subsequently the implementation of the Federal Ethiopia constitution in 1995 and reorganization of states and self-governance in the country took place, the region renamed as the State of Benishangul-Gumuz Region (BGRS) and became one of the Federal Regions of Ethiopia. The region's capital is at Asosa today (BGRSRC, 2002).

As far as this, no contribution has been made to clarify the administrative history of the Shinasha community during successive imperial rules and the military regime in Ethiopia. The consequences of these different regimes on the daily life of the people have not been properly treated. The successive regimes in Ethiopia also did not promote the writings of minority ethnic groups like Shinasha nationality. Therefore, exploration of traditional administrative life of the people under the study would fill in some of the gaps and provide a true picture of the Shinasha community.

In our case, conducting a deep and careful historical reconstruction of the Shinasha economic life and administrative institution history would give also a comprehensive and objective historical account of the people in the region, Ethiopia. That means the study would be through an outstanding influence to modern Ethiopian history in general and the State of Benishangul-Gumuz region in particular. Therefore, this study intended to seal this breach. It tried to identify the major processes and examine their contribution of the traditional administrative institutions in the Shinasha community in particular. Furthermore, it also tried to ascertain the major contests endangering its major practices and the scenarios thereof.

Political changes in the country after 1991, no doubt that it has brought enlightenment, progress, development, the spirit of nationalism, contact other regions to become politically refined in every race and nation in the region. Yet it shakes the traditional administrative institutions bringing the heavy ring in the pressing situations in the study community. The Shinasha people live in a non-self-sufficient economic life. They are using traditional agricultural tools, digging and ploughing. Recently, they have very complicated landownership and holding system with shifting cultivation as the main occupation. So, this study intended to cover this gap. The study also delivers major recommendations for protecting and preserving the traditional administrative institutions of the minority groups, like Shinasha in this border region of Ethiopia.

Research General Goal

The general research goal of the study is aimed at investigating the administrative institutions of the Shinasha community in northwestern Ethiopia.

Research Specific Goals

The specific goals of the study are:-

- To look at undergoing economic life in the Shinasha community,
- To examine and critical analysis traditional administrative institution and its changes in Shinasha community.

Basic Research Questions

To deal with this particular topic and other issues, we have the following research questions.

- What were the economic lives of the Shinasha community?
- What were the administrative institutions and changes, and continuity in the Shinasha community?



The Significance of the Study

As much as this, no contribution has been made to clarify the administrative history of the Shinasha community during successive imperial rules in pre-1974 and the military regime (r. 1974-1991) in Ethiopia. The consequences of these different regimes on the daily life of the people have not been properly treated. Therefore, exploration of traditional administrative life of the people under the study would fill in some of the gaps and provide a true image of the Shinasha community.

In our case, showing a deep historical reconstruction of the Shinasha economic life and administrative institution history would give also a comprehensive and objective historical account of the people in the region, northwestern Ethiopia. That means the study would be through an outstanding influence to modern Ethiopian history in general and the State of Benishangul-Gumuz region in particular. Therefore, this study intended to seal this breach. It tried to identify the major processes and examine their contribution of the traditional administrative institutions in Shinasha community in particular. Furthermore, it also tried to ascertain the major contests endangering its major practices and the scenarios thereof.

Political transformation in the country subsequently 1991, no doubt that it has brought enlightenment, progress, development, the spirit of nationalism, contact other regions to become politically refined in every nationalities in the region. Yet it shakes the traditional administrative institutions bringing the heavy ring in the pressing situations in the study community. The study also delivers major recommendations for protecting and preserving the significant elements of the traditional administrative institutions of the minority groups for next generations, like Shinasha in this border region of Ethiopia.

Methods: Data Collection Instruments

The main tools that the investigator used for data collecting purposes were questionnaires, interview and Focus group discussions. Besides, the study is established and takes place on first-hand information and second-hand information or data. The primary sources have been obtained from informants and personal observations which were gathered during a short-lived study tour of the northwestern Ethiopia from July to September 2019. Thus; this study resulted from qualitative approaches.

Methodology of the Study

The data for this study were collected at Asosa, Gilgel Belese, Dibate, Bullen, Dangur, Wenbera and Guba districts in the State of Benishangul-Gumuz Region. The data for this study were collected through qualitative data collecting methods. The first-hand records were gathered through questionnaires, discussions and interviews with elders of study areas. Although it was difficult to confidently agree to take oral evidence as pure, researcher cautiously checked with second-hand data available different bureaus in the Region.

The study area

The Benishangul Gumuz is among the states of Ethiopia sited in northwestern areas of the nation. It shares territorial boundaries from the northeastern Amhara, from the east with Oromia, from the south with the Gambella region and from the west with Sudan.

Sampling techniques

The researcher used purposive sampling techniques with the topic of the study and sample areas where majority of Shinasha people were living in the region.

Sampling Districts

In the state of the Region State of Benishangul-Gumuz, there are three administrative *zones* and one special district, namely Metekel *zone*, Asosa *zone* and Kamashi *zone* as well as Tongo Special district consisting seven, five and one district respectively. In Metekel Administrative *zone*, Gilgel Belese, Dangur (Manbuk), Guba, Dibati, Bullen and Wenbera districts were selected for the mainstream of the Shinasha reside there for centuries. In Asosa *zone*, Asosa town was selected for the majority of the causes of Shinasha elites are resides in this town since the 1990s.



Discussion and Results

The Geographic Setting and Economic Life

The study was conducted in the Benishangul-Gumuz regional state, which is one of the nine regional states of the Federal Ethiopia. It is sited in the northwestern area of the nationstate (*Ibid*).Thecentralempphasis of this article is the study of the traditional Administrative Institutions and economic conditions of the Shinasha tribe in northwestern Ethiopia.

Like the other Gonga speaking people in Ethiopia such as Kaffa, Sheka, Anfilo, and others, the Shinasha, according to their tradition, trace their origin back to the ancient State of Israel, Cana'an. They say that the group of Shinasha originated from Cana'an, a place in ancient Israel. The story told by my informants regarding the migration of the Shinasha tribe from this district a crossing Red sea via Egypt to Ethiopia has the following version. The store is that due to the lack of pasture land in the region, the Shinasha tribe living in Cana'an was forced to leave in search of a better livelihood to Egypt. But, the combined forces of grazing land for their herds, starvation in Egypt and conflict with the local people drove the Shinasha out of Egypt in search of a fertile and suitable place of settlement or to seek a newnonviolentexistence (Taye Gebra-Mariam 1987, PP.17-19).

As a result, in their thousands migrated to Ethiopia following the Nile River. The Shinasha, who asserts that their historic origin is *Cana'an*, told us that the migrant Shinasha left their homeland on account of unbearable starvation which they also called *k'aak'a*(Elders Key informant's interview results).

According to my Shinasha key informants, alternatively, the Kaffa, Sheka and Shinasha have the same ethnic roots until the Shinasha left for other parts of present Ethiopia. The existence of clans, Boro, Hinnario, Hinbaro, Gijinao, Wasero in Kaffa and Boro (the proper name of Shinasha), Ennoro, Endemara, Gusena, Woshara in Shinasha, which are common to both Shinasha and Kafa would seem to confirm the claim about their ethnic affinity(Abebe and Addisu Adame, 2015, PP.34-35, Bekele W/Mariam, 2010, PP.99-104).Be it what it may, the questions concerning their origins and affinity should be tested through further historical and ethnographic investigations.

According to traditions, before the Shinasha and the Kaffa separated to each other in Ethiopia, they were both took up their residence on both sides of Abay River. But due to population movement and expansion of the Christian high land states, the two ethnic groups separated to each other (Bekele W/Mariam, 2010, PP.7-8).

But what we do understand from relations of the early integration is that despite the long years of their separations, the people of Shinasha are very similar to the Gonga people in language. Besides, the similarity between the words below can be confirmed by the fact that there is a long-standing historical connection between the people of Shinasha and other Gonga groups. We can see the following table shows the relations of Shinasha with Kaffa and Sheka people in the usage of terms or words in the language.

English version	Shinasha version	Kaffa version	Sheka version
One	<i>ekka</i>	<i>ekka</i>	<i>ekka</i>
Two	<i>gita</i>	<i>guto</i>	<i>guto</i>
Three	<i>keza</i>	<i>keja</i>	<i>keja</i>
Four	<i>auda</i>	<i>auda</i>	<i>auda</i>
Five	<i>uutsa</i>	<i>wussa</i>	<i>ucha</i>



English version	Shinasha version	Kaffa version	Sheka version
Six	<i>shirtta</i>	<i>shirtta</i>	<i>shirto</i>
Seven	<i>shewatta</i>	<i>shwatta</i>	<i>shiwatta</i>
Eight	<i>shimita</i>	<i>shimitta</i>	<i>shimito</i>
Nine	<i>jedhya</i>	<i>jedhya</i>	<i>yidya</i>
Ten	<i>tasta</i>	<i>achera</i>	<i>achera</i>
Eleven	<i>taste ekka</i>	<i>acheraikka</i>	<i>acheraikka</i>
Twelve	<i>taste gita</i>	<i>acheragutta</i>	<i>acheragutta</i>
Twenty	<i>hiya</i>	<i>hiyo</i>	<i>hiyya</i>
Thirty	<i>shasha</i>	<i>shasho</i>	<i>shasho</i>
Forty	<i>abba</i>	<i>abbo</i>	<i>abbo</i>
Fifty	<i>ballikasa</i>	<i>acho</i>	<i>acho</i>
Hundred	<i>balla</i>	<i>ballo</i>	<i>ballo</i>
Thousand	<i>kuma</i>	<i>humo</i>	<i>humo</i>
Front	<i>bara</i>	<i>barro</i>	<i>barro</i>
Food	<i>misho</i>	<i>misho</i>	<i>misho</i>
Cow	<i>mimo</i>	<i>miza</i>	<i>mimo</i>
Ear	<i>wazo</i>	<i>wano</i>	<i>wano</i>
Cloth	<i>taho</i>	<i>taho</i>	<i>taho</i>
Javelin	<i>gino</i>	<i>gino</i>	<i>gino</i>
Teeth	<i>gasho</i>	<i>gasho</i>	<i>gasho</i>
Hand	<i>kisho</i>	<i>kisho</i>	<i>kisho</i>
Stomach	<i>macho</i>	<i>macho</i>	<i>macho</i>
Water	<i>acha</i>	<i>acho</i>	<i>acho /asso /</i>
Mother	<i>inda</i>	<i>inde</i>	<i>inde</i>
Dog	<i>kana</i>	<i>kunano</i>	<i>kuno/kunano/</i>

Source: Bekele W/Mariam, 2004, P.7-8, and Abebe Ano, 2010, PP. 15-16.

From the table, we understand that the *Bori nono* language is one of a Gonga language family and is very close. Also, there are two basic reasons why Shinasha was in the same ethnic group as the people of Gonga but disintegrated later due to different historical events of the period. One of



them is attributable to the movement of the Oromo people in the sixteenth century, and the second is the root causes of the expansion of Shinasha people who had fled and settled in the lowlands of the present Metekel because of the opening out of the Christian state.

The Shinasha according to oral informants moved towards the north of Abay River, the present location. Here until they finally settled around Metekel region, northwestern Ethiopia, they were settled around Limmu, Horro-Guduru, Nejo, Mendi, Amuru, Wasti, Jidda and Horro in west and east Wollega and in Gojjam areas such as Damot, Azina, Gumyesus, Zigam, Bure, Dingash, Wambarma, Bure-Shendy, Guman, Nafro, etc.(Jira Mekuria,2000, PP.8-9).

The Shinasha tribe, which led them from ancient Israel, *Cana'an*, and Egypt to Ethiopia, as tradition claimed, they were led by *Nesi*, who knew traditional medicine and should directions to the people using the traditional medicine, and *Abuguri*, who was a skilled person by which he made and offered the people javelins, spears, arrows, and safeguards from commencing danger (*Ibid.*, Abebe, 2010, P.10).

Thus, Shinasha reached Ethiopia and settled the west and northwest and moved as far as Shewa where they were settled. However, due to overpopulation there, they came back to Gojjam and occupied Damot, Bure-Shendy, Shasina, Gumer, Azena, Gumyesus, and Zigam (*Ibid.*).

Though, much of the existing sources didn't support this Canaanite origin of the Shinasha despite the undisputed traditions. What is well-known about Shinasha identity is that Shinasha belongs to the Omotic language speaking groups and part of the Gonga groups in Ethiopia (*Ibid.*). They were belongs to north Omotic which comprises of an integer of sub-clusters including north Omotic to which the Shinasha belongs (*Ibid.*).

The history of the Gonga refers to the history of the peoples of the 16th century, who had their own socio-economic ties and was governed by their own government prior to the blow-out of the Oromo population. This has, on the contrary, been dispersed and dissociated for a long period in various systems that did not create a favorable environment for the unity and harmony of the people. In the process, these people remained hidden from the pressures of the system and were deprived of their culture, history and language. According to available sources the relationship between the Shinasha and other Gonga group has been disintegrated due to population pressure in the 16th century A.D. The Kaffa, Sheka and other Gonga groups remained south of Abay, especially in southwest region of Ethiopia while Shinasha were made to move towards Gojjam (previously Debremarkos administrative region) and Gondar during the period of disintegration and majority of the Shinasha absorbed into Amhara, Agaw and Oromo ethnic groups. Today, Shinasha in these areas assimilated and lost their Shinasha identity. It was only a few elders who remind their Shinasha origin in the past (Gonga Peoples Peoples-Forum for Public Relations, 2014, PP.2-8). The external challenges taking place in Shinasha society is glaring but one of the unique features where Shinasha society, in particular, has not changed is the customary system of cultivation. The amount of labor, time, energy, work out-load put into the traditional method of cultivation is highly inefficient as the returns are less than the input in value. It is a wonder while Shinasha still retains their old mode of cultivation, the plow of the farm field with-outdate implements, harrowing with oxen, preparing the forest areas, clearing, bought fertilizers in some case for manure, seed saws, weeds, and harvest, etc. They cut trees to prepare for cut-and-burn agriculture the ashes to plant maize, vegetables, cash crops, cereal crops, oilseeds, etc. They search and collect firewood. The old cottage practice of weaving, pot making, basket making, blacksmith, brewing sorghum, maize, local beer, bore-dawutsa, etc. continue. Mechanized and modern techniques of farming are yet to be introduced although pesticides, artificial manure, etc. are now being introduced. There is no much facility as quality control or cold storage to store goods from rain, heat and humid climate. The Shinasha depended for their subsistence on Agriculture or shifting cultivation. This granted an immense part of their food requirements. They were produced crops like maize, millet, corn, pumpkin, cotton, sorghum and others (Jira Mekuria, 2000, PP.5). Besides, to these, rear various animals like cattle, sheep, goats, chicken, etc. In the



ancient period, they were gathered honey from the forest and meat of the wild game hunted and skilled by arrows and guns at the beginning of their settlement. The gradual transformation of the Shinasha life started when they began to plow farming (Elders key informants interview results). They devoted much of their time to cultivate maize, pumpkin, sorghum and millet along with the forest areas; they adopted a rudimentary agricultural way of life, using a hoe, a chopper for chopping woods. Their agricultural technology is still rudimentary. Planting is done with a hoe, *taba* by which they splitting up the topsoil and with a digging stick. During the wet period, sowing of sorghum and maize starts just after the bushes are cleared and uprooted. The wet periods begins in month of June and concluded in September (*Ibid*).

Agricultural farming or cultivation was done by communal labour known as *dáwa*. A few days in advance the leader of *dáwa* sends young boys around summoning participants of the public who then gather at the field of the person who is in need of labour (*Ibid*).

During harvest fifteen to twenty heads of sorghum or maize, when ripe, are fastened together and cut by a knife or sickle. The harvesters store crops at a well-fenced place to keep them out of the reach of animals. When the crops are ripe within the fence men thresh them by beating with sticks and store in a pit granary. The agricultural products of the Shinasha include Sorghum, Maize, Pumpkins, pepper, beans, cotton and etc. (*Ibid*).

The Shinasha keep a few sheep, cattle and goats, but many of the two latter die during the long period dry weather and epidemic diseases. Not much attention is paid to breeding donkeys and horse or mule except that they keep a limited number for transportation purpose in highland areas in the region. Goats and Sheep were sold in markets and purchase clothing, soap, plastic materials such as shoes, plates and cups, various cosmetics, sugar, salt, and tea-leaves were brought the central parts of the country especially, from Chagni, Dangila, Bahar-Dar, Debre-Markos and Addis Ababa to the Shinasha markets. The economic links between the Shinasha with the neighboring ethnic groups such as Amhara, Oromo, Gumuz and Agaw markets were strong. Bulls and cows producing calves are in great demand among the Shinasha, and are not sold on the markets except to get additional income and to overcome some difficulties they faced (*Ibid*).

In most cases, cows are trounced merely the moment their owners old and die. After slaughtering, their heads are eating by interested groups or individuals while bulls are slaughtered for their skins and meat (*Ibid*).

Men construct huts like a cave and make wooden materials while women usually weave costume. Some Shinasha individuals had a skill of weaving. Today, most of the weaving practices abandoned their occupation because the Shinasha markets are swollen by plenty of manufactured clothes coming from the central parts of Ethiopia. As for other occupational groups, the blacksmith was also a common activity among the Shinasha society (*Ibid*).

Administratively, in the northwestern portion of Ethiopia, in present State of Benishangul-Gumuz region, there are indigenous people for instance Shinasha, Gumuz, Berta, Mao, and Komo are considered as aboriginal racial sets to the region (Abebe, 2010, P. 2).

The Region is my research area found on the Ethiopia and Sudan border and in which the mainstream of the Shinasha community settled there for Millennia.

Historically, like other regions in present Ethiopia, the Benishangul-Gumuz Region became part of the Central government at the end of the 19th century through wars of conquest by the armies of Emperor Menelik II. Among the Ethnic groups of the Benishangul Gumuz Region, Shinasha after some resistance submitted to the invading army of Menelik II. It said to be until 1898 most parts of the present-day Benishangul-Gumuz Region including Metekel administrative province and the people were independent states from the control of the Central Government like that of other regions in the country. The indigenous ethnic groups in the area ruled themselves by their local chiefs. However, in post-1898, the region of the Metekel incorporated under the administrative province of the Gojjam while Benishangul areas or present-day Assosa areas failed under the province of Wollega administrative control (Elders key informants interview results).



Generally, however, without the people's aspirations, the Bela Shangul region and Metekel areas were made an important part of the administrative provinces of Ethiopia during the imperial regime since 1898 A.D. It was annexed under Imperial rule through force i.e. military conquest. As a result, the People of the Bela Shangul region had to wage so many struggles to achieve a self-rule State of Benishangul Gumuz region. Because of its cultural diversity and geographic specificity, many people desired to have a separate State of Benishangul Gumuz region since the 1990s became realistic. In the process, hundreds of people left their lives for the region and become scapegoats in the State of Benishangul Gumuz region emerged as the ninth state of the Ethiopian Federation. The day of its emergence i.e. 1992 became a red-letter day in the records of Benishangul Gumuz region history (Elders key informants interview results).

Traditional Administration institutions and Changes in Shinasha community

Until the 1890s, Shinasha was an autonomous region ruled under traditional authority form any years. But after that time, Shinasha was integrated into the Ethiopia Realm. This was when the Bela Shangul and northwestern areas of Ethiopia were first incorporated into the Ethiopian Empire by the arms from King Tekla Haymanot of Gojjam and tax collection was introduced. Shinasha was brought under the instruction of the Ethiopia Domain under Menelik II in 1898. The empire divided into local districts and each district was ruled by a governor, usually, somebody who had acquitted himself well during the battle in which the area was brought under the control of the Gojjam and loyal traditional administrators in these years. In other words, the pre-conquest (before 1898) Shinasha society had rich social and traditional administrative institutions. The people had developed their cultural ethos based on community life with moral codes, norms, values, which they locally called *nema*, literally mean institution that governed by the norms of the society and it is a traditional administrative system within the Shinasha society which served as a mechanism of conflict resolutions and easing tensions at various levels. It said to be equivalent with modern concepts of judiciary court. It has been constituted by elders, who believed to have had the ability to settle conflicts, solve disputes, had audience and respected in the community (Abebe, 2010, P. 51). With this Wodisha Habtie pointed out that, Shinasha contains a group of specialist mediators who were leaders of the major clans (*Endiwo*, *Ennoro* and *Do'o*) can deal any social blessing activities and social unrest among the society. This inclusive social organization was traditionally known as the '*Boro-Three-Rule*' (Wodisha Habtie, 2010, PP. 38-48).

These elders were traditionally allowed to enact, take managerial activities to encounter difficulties, facilitated disagreements and implement resolutions. They reached their position settling disputes of every day's life, making cultural rules about conflict resolution, assisting the government in resolving conflict and performing the rituals that negotiate the changing meaning of the cultural norms of the society in relating to issues of phenomena (*Ibid*).

Recently the "*nema*" traditional conflict resolution mechanism of the Shinasha tribe by which the community used to maintain its peace and co-existence had suffered in various ways. Its values and underneath principles were the major components of the social values of the people since antiquity. It was central to socialize and promote the culture of peace existence between the people (*Ibid*. p.65). These values implicate for instance the significance of kindness, obligation to reality in conflict mediation, fairness in providing guilt and penalty, escaping troubles, discussion etc. in the past, the *nema* worked effectively well through social sanctions. It is known as '*qari-geda*'-literally means community denunciation and cursing by the '*Boro-Three-Rule*' (*Endiwo*, *Ennoro* and *Do'o*) elders (*Ibid*). The therapy to decisive endorsement proceeds in the practice of spells supposed to be in effect. Among such sanctions, the feeling of alienation would have a marked effect since the ostracization by *qari-geda* leads to social denunciation (*Ibid*).

In Shinasha tribe without the use of physical force and violence, the *Nema* order had worked well for centuries in preserving the institutions and the moral rule itself. It linked a household to community, generation to generation and men to women, on a complementary basis among the



Shinasha society (Elders Key informant's interview results). According to Wodisha Habtie (2010) studies, the customary accepting of responsibility among the Shinasha community is a shared one. In this regard, in the tradition of the people, members of lineage families in advance caution the belonging party saying '*awoo Noatsi Doqaye Or Nujuwo Okk Damee*' which literally means '*Don't ignite the fire against us Or take away your evil*' (Wodisha, 2010, P.33). This clearly point out that the people challenge unnecessary social untested and provoke events among the group.

Nevertheless, 'modern' government-focused tools of conflict determination work nonspiritual values. It falls short of restoring and amending the parties' relationships. It mainly focuses on punishing the offender but fails to redress the victim (*Ibid*, PP.96-100). It is due to this nature that people owe to submit their case to the traditional mechanisms. Moreover, the rightfulness of the processes of the resolution of conflict by the traditional mechanisms is clear and often promotes trustworthiness among the revelries. As a result, state institutions at the Districts of the study sites were organized the ritual elders under 'the ritual elders' committee' to utilize their credential image in the community. These demonstrations that the 'nema' traditional conflict resolution tool has still a valuable image in day to day peace-making endeavours in the study community (*Ibid*).

Concerning traditional administrative institution of the Shinasha, the people still remind the story, which is socio-political power of *Kuupa* was a central figure of authority in Shinasha for many years. The *Kuupa* institution is the earliest form of traditional administrative institution in Shinasha before the foundation of modern administration in study area. During this time *Kuupa* might appear to have a monopoly on the source of power before incorporation under Central government (or before the 1890s). The term *Kuupa* is associated with wisdom whose role in organizing and leading the local Shinasha community. In *Kuupa*, tradition, leaders elected to the position to administration and leadership based on knowledge, skill and ability to confront the challenge, norm, customs, justice, patience or wise person. His election takes place after thorough consultation with members of elders, who are selected by the community to elect youth among the community for the position of *Kuupa* (traditional administrative system). The role played by *Kuupa* in social organization and internal politics of Shinasha is concerned with keeping peace and order by carrying out the necessary ceremonies and settle in the case of reconciling deputies (Elders Key informants interview results). The elders consider different criteria based on the customary order of the community. However, *Kuupa* institution had experienced a decline through time with the beginning of the modern administration after 1898. The role of the *Kuupa* was reduced to the level of none interference in political and administrative matters (Abebe and Addisu, 2015, P.26). In recent years ago, the *Kuupa* institution is declined and replaced by a modern administrative system of the state in the Shinasha community (Elders Key informant's interview results). But elders among the community still recently have a great role in consultation on cultural conflict resolution, blessing, religious issues and other community-related aspects.

As local elders states that during the process of recruitment in *Kuupa* institution, selected elders consult to community members, identify the right person, who would be a leader's character, ideally, the person should be physically and morally fit to lead or exercise of power on behalf of the community. The required merits of headship in *Kuupa* include wisdom, circumspection, capability to intermediated disagreements and knowledge. The final selection is based on the elder's majority vote (Elders Key informant's interview results). Therefore, *Kuupa*, for choose he must be brave and courageous and must able to lead the whole Shinasha without showing fear; he must be able to organize and lead his people against infringement from alien tribes; he also must have skill to arbitrate in the case of disputes; and he must have a powerful, persuasive personality and be a convincing speaker interested in the affairs of the community at large. Nevertheless, the Shinasha traditional administrative system underpinning was further undermined by the upheaval of military dictatorship after 1974 and continued until 1991 (Abebe and Addisu, 2015, P.26).



The role of cultural norms was neglected and replaced by communist structure. That means it was replaced by the administrative units known as *Kebele* since 1974. The district and *Kebele* administration instituted by the *Derg* or military junta had nothing to do with the Shinasha customary rules and procedures, *Nema* and *Kuupa* institutions; appointees become part of the *Derg* governmental tool. The administration strategies of revenue system and selling gear stick developed further tyrannical, creating existences shoddier and undermining the mood revolutionize to survival. Villagization, forced conscription of youth into the army to fight endless civil wars with nationalist insurgencies in northern parts of the country become common developments in the area (1974-1991) (Elders Key informant's interview results). The regime replaced by Ethiopian ruling government in 1991 was created high enthusiastic in supporting the local community for self-rule and self-administration of the region. Shinasha community as like other communities of the region guaranteed the use of local language ensures social and political sovereignty in the region ideally by Ethiopian ruling government. By the 1990's the people of Benishangul Gumuz had become politically conscious. Each ethnic group areas of the state had its ethnic-related organizations. For example, on the front of a political organization known as Boro-Shinasha People's Democratic Movement (BSPDM) began to establish in 1992 (*Ibid*). However, BSPDM was supervised by a satellite organization known as Tigray People Liberation Front (TPLF). BSPDM's had no strong Regional and Federal position, which was disempowered at both Regional and Federal levels since 1991 until recently. Since the ruling party at the federal government was Ethiopian ruling government (EPRDF) dominated Tigrayan, Amhara and Oromo interests are pursued. Recently, Benishangul Gumuz People's Democratic Unity Front (BGPDUF) had remained weak and practically ineffective political mobilization and the way forward in the region (*Ibid*). Therefore, historically the development of Shinasha nationalism owes its origins in the expeditions', conquest, marginalization's and the growing discontent and deep-rooted disorder caused by the Ethiopian empire statehood since the last decades of the 19th century to the last decade of the 20th century A.D. Recently, this ultimately led to development of political issues for establishment of separate ethnic political organization in the region by Shinasha and other native ethnic groups in the region in 1990s.

Conclusions

The Benishangul Gumuz is among the states of Ethiopia sited in northwestern areas of the nation. It shares territorial boundaries from the northeastern Amhara, from the east with Oromia, from the south with the Gambella region and from the west with Sudan.

There are about five native ethnic groups in the region such as Mao people, Berta people, Shinasha people, Komo people and Gumuz people exist in the Regional state of Benishangul Gumuz. Among these people, the concern of this article is the Shinasha people.

Shinasha is among the indigenous people, whose majorities are surviving in northwestern Ethiopia. As stated by the customs of society, Shinasha is one of the early pioneers of the region.

The Shinasha depended for their subsistence on agriculture or shifting cultivation. This granted an enormous part of their food requirements. They produce crops like maize, Millet, Corn, Pumpkin, Cotton, Sorghum and others. However, agricultural technology is still rudimentary and traditional.

In the history of Ethiopia, the experience of the Shinasha tribe reveals that they were administratively discriminated and marginalized by relatively organized neighboring ethnic groups and highland states as the result they were forced to confine to malaria-infected lowland areas of western and northwestern Ethiopia. The ostracism of the aboriginal people like Shinasha in the state was a characteristic of the reigning bodies for the centuries. This was evident almost all of the administrative posts in Metekel were filled by the highlanders, particularly during the period 1898-1974 and even be it post-1974 from the perspective of Center-periphery relation. In this period, Ethiopian state without the involvement of the local people or with no regard for their



traditional institutions imposed its various policies. Hence, the Shinasha marginalized and existed in a subordinate relationship either to the Central or the neighboring local highland appointees in the period under discussion.

However, the value-oriented '*Nema*' mechanisms of conflict resolution are deteriorating. They are confronted by different social issues, economic issues and political issues in research areas. In this regard, the ritual elders of the '*Nema*' traditional institutions are organized under 'the Ritual Elders' Committee or elders councils' which is accountable to state institutions. The on-going process of organizing the ritual elders seems to leave the '*Nema*' institutions to be left without elders. Furthermore, as of the considerations gained from the study sites, some rulings made by the elders bring to mind their intrusion by the secular values and procedures. However, the traditional administrative institutions above described have gradually been superseded by the institution of a new administrative apparatus in modern sense. In circumstances of conflict matters, the petition structure in the "*Nema*" traditional conflict resolution is highly significant and be reinforced. However, the facts and practice of the procedures are critically deteriorating. Therefore, serious discussions have to be made to support these values to the earlier value succeeding generations by nurturing their awareness. The criminal justice system working by the government body has to be familiar with and create make up for relation with the "*Nema*" traditional tool of conflict resolution.

In traditions of Shinasha, they had a system of empowering people who were transgender and self-governing, known as "*Kuupa*." To carry out the "*Kuupa*" system, a group of seven seniors from each clan were selected from the clan elders and food suppliers for a seven-year term to determine their candidate's qualifications for leadership. It is kept hidden from the eyes of other people.

During the seven years of hair shaving, dressing, sexual intercourse, body massage and use of especially condemned speeches, he is not allowed to eat or drink with his hand except in the attendance of other persons. At these times, the elders teach the class in different ways so that he can impart tradition and judgment and judgment without discrimination. They provide the instruction with a clear mind every morning, and evening without ever having to drink water.

In these times it is essential towards learn the traditions, customs, judgments and patience of the people in society, and to pass on temptations. At the end of the seventh year of "*Kuupa*," all members of the Shinasha community were invited to a public gathering and the "clan leaders" were declared eligible for governing "clan leaders". He graduates and is given the responsibility of running the decision-making body in society. From this time on, the community would be given the authority and responsibility of any kind of cultural, economic and administrative power.

The role of the "*Kuupa*," was also taken over with introduction of modern administrative system in study area. Moreover, it has to make in the way the legitimacy and continuity of the traditional mechanism can be ensured. The efforts of integration undergoing cannot promote and maintain the values of tradition among the Shinasha. However, it would weaken the legitimacy and independency of the '*Nema*' and "*Kuupa*", traditional values. The studies on the issue of traditional Administrative institutions of the Shinasha society in the study population are so dynamic and demand a thorough interpretation. The issues of this study are highly essential subjects of socio-cultural and administrative studies. Hence; I suggest the necessity for a further in-depth study on the matter in study areas.

Acknowledgement

While I claim full responsibility for the views presented here, I would like to thank informants for helping me providing information/data/ sources. I would like to express my heartfelt gratitude to my supervisor, Prof. Arjun Rao Kuthadi, whose persistent supervision; guidance and his constructive comment have been most valuable to me. Despite heavy workloads, he has always



been ready to help me. I am very grateful for their lofty contributions. The research for this dissertation supported in part by open society Foundations (OSF), the author also gratefully acknowledges. The opinions expressed herein are my own and do not necessarily express the views of OSF.

Declaration of conflicting Interests.

The author(s) declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

Funding

The author(s) received no financial support for the authorship, and/or publication of this article.

Endnotes

- ❖ The researcher kept the confidentiality of the selected key informant's names in most illustrations as per the interest of the informants of the research who prefer to stay confidential. Accordingly, Key informants interview results (age 60 and 58) conducted at Asosa on 15 July and (age 55 and 52) at Asosa on 18 July 2019.

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THE TEXT OF A PRESIDENT IN THE CONTEXT OF EDUCATION

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ABSTRACT

Education is a significant factor in India where an endeavor is made to formulate popularity centered mainstream state to shape a legitimate and effortless social presence. Zakir Husain, the third President of India, pivots his concept of instructive remaking on two standards, 'work and social direction.' He thinks about the procedure of training or the refinement of the brain to the procedure of progressive advancement of the body. There shall be an attempt to join in the national life powered with profound quality, procedure with morals, activity with devotion, the East with the West. There shall be an ability to see the two posts of the interminable and the fleeting, of a stirred still, small voice and talented productivity, of conviction and accomplishment. Incredible spirits have a perseverance to convey forward their plan, arouse dormant energies and transform dreams into the real world. The ability to make and keep up information foundation, enhance the aptitude range, increment the profitability through the investigation and utilization of trend setting innovations are the key parts of an information society. The breathing of soul into the drudgery of mechanical work has been the greatest test of financial implications and moral appearances. Issues and problems in the field of education are in abundance. This paper attempts to explore the mind and text of Dr. Zakir Husain from the perceptive angle of discourse of an educationist President and lays bare the vision for the ideal of education.

KEY WORDS: Education, President, Vision, Ideals, Perceptions,

Education policies of polity aim at forging citizenship, pooling the human resources and harnessing their energies. The Planning Commission of India, in 1950, upon the directive principles of the then Central Government prepared a blueprint and an action plan towards the evolution and development of different aspects of social, economic and cultural life, including education. The University Education Commission of 1949 under the chairmanship of Dr. S. Radhakrishnan made recommendations regarding the reorganization of courses, techniques of evaluation, media of instruction, student services and the recruitment of teachers. Consequently the University Grants Commission was set up to look after university education. The Secondary Education Commission of 1952–53 under the Chairmanship of Dr. Lakshmana Swami Mudaliar focused on secondary and teacher education. The Education Commission of 1964–66 of Dr D.S. Kothari made a comprehensive review of the entire field of education by evolving a national pattern for all stages of education.

In his Presidential speech, the third President of India, Zakir Husain offered a glimpse of his core philosophy of education: "...education is a prime instrument of national purpose and that quality of its education is inescapably involved in the quality



of the nation... We shall seek to combine in our national life power with morality, technique with ethics, action with dedication, the East with the West, Siegfried with the Buddha. We shall keep in view the two poles of the eternal and the temporal, of an awakened conscience and skilled efficiency, of conviction and achievement.” Zakir Husain is one of the greatest contemporary thinkers of education who rendered great service to the cause of education and many of his schemes are still practiced in educational institutions of the country. He points out that education, true education, is the life breath of the nation in its pursuit of goals of social and secular democracy.

Zakir Husain gave expression to his high ideals of education and educational reconstruction in several books and innumerable speeches delivered at several forums in the form of convocations addresses and memorial lectures. His collections of addresses were published under titles such as *Capitalism: Essays in Understanding* (1948), *Educational Reconstruction in India* (1958), *The Ethics and the State* (1960), *The Dynamic University* (1965) and *Education and national development* (translation from Urdu to English by B. Sheik Ali, 1993). Zakir Husain was famed for his profound knowledge of four languages, Urdu, Hindi, English and German. His fine translation of Edwin Canaan’s *Elementary Political Economy* into Urdu under the title, *Mubadi Maashiyat* (1922), Plato’s *Republic*, under the title, *Riyasat* (1932) and Friedrich List’s *National Economy*, under the title, *Maashiyat: Maqsad Aur Minhaj* highlights his exceptional scholastic and intellectual faculties. He authored a book on Mahatma Gandhi, *Die Botshaft Des Mahatma Ghatma Gandhi* (1924), in German language with a German writer as co-author. Zakir Husain’s incisive political and economic commentaries and articles on national and international issues were published in Urdu, in *Jamia Monthly*. These include a translation of Mussolini’s article published in the *Encyclopaedia Italian*, a translation of an Italian philosopher’s writings and a translation from the message of Chancellor of Peking University. Zakir Husain has a less known but significant facet of his personality – as the composer of children’s literature. He wrote excellent short stories in Urdu, which are published under the title, *Abbu Khan ki Bakri Chaudah Aur Kahanian* (1963). This was translated under the title, *The Goat of Abbu Khan and Fourteen Other Stories* (1963). Some commentators feel that the early loss of his beloved elder daughter, Rehana, might have been cause of his evocative narration of the stories. M. Mujeeb, in his foreword to the book, expresses the objective of publishing the lectures in the following words: “I am aware of the presumption in writing a foreword to a collection of addresses delivered by Dr. Zakir Husain. But a foreword of some kind is necessary if these addresses are not to be mistaken for conventional words of wisdom and exhortation to the old and young in the academic world. The principles of Basic Education as enunciated by Dr. Zakir Husain are basic to all education. As member of the Radhakrishnan Committee on University Education, Dr. Zakir Husain obtained direct personal knowledge of the quality of Indian Universities as centers of learning and intellectual advancement. His views, expressed with the restraint demanded by courtesy, are evident from these addresses. For real understanding, one must convert the indirect into direct forms of expression, the praise into polite doubt, the hope into sorrow, the vision of what might be into the lamentation that the even the attainable has not been attained. But that is something the intelligent reader does not need to be told.”



Education is an important factor in India where an attempt is made to build a democratic and secular state to shape an honest and graceful social existence. Zakir Husain hinges his idea of educational reconstruction on two principles, 'work and social orientation.' He compares the process of education or the culturing of the mind to the process of gradual development of the body. As body from embryonic stage grows gradually and attains its full stature, so does the mind develop from its original state to its fullest powers by assimilating the mental food supplied by the environment in the form of cultural goods, science, literature, arts, technique, religion, customs, moral and legal codes, social forms and personalities etc. As the same cultural good cannot be utilized by all, scientific education and cultural psychology should locate and exploit different cultural goods of the society. Against this backdrop of a nascent nation relocating its path from the past into the future, *The Dynamic University*, a slender but extremely valuable text, was published in 1965. It is a collection of twelve addresses delivered by Dr. Zakir Husain during the period 1957-1962. The addresses cannot be dismissed as conventional words of wisdom and exhortation to the populace of academic world. It is said that for real understanding of Zakir's ideas and words in the book, one must convert the indirect into direct forms of expression, the praise into polite doubt, the hope into sorrow, the vision of what might be into the lamentation that even the attainable has not been attained.

It must be understood that all knowledge and skills are not educative. Knowledge, acquired externally and passed on as information is different from knowledge acquired through our own experience - knowledge that has grown in our mind by its own work. Similarly, skill can be of two varieties: it can be mechanical skill attained by imitative diligence capable of repeating existing values, or it can be a non-mechanical skill based on natural disposition of creating new values. The first kind of knowledge and skill are additions from outside, the second kind display an enrichment and a transformation from within; the first represents an external appendage, the second signifies an internal development; the first is instruction, the second education; the first is outward dressing, the second essential culture; the first comes from drill, the second from educationally productive work. As long as education was integrally related with life and was not taken over by specialized agencies, the second kind prevailed. But specialized centers of instruction turned more and more to the first kind by making the school and college as drudgery to which we all have been witness since 80's. Zakir Husain's comments relevantly help us in dispelling the confusion surrounding the definition and range of education and in distinguishing between real education and pseudo one in the light of coaching centers masquerading as centers of excellence across India.

The breathing of soul into the drudgery of mechanical work has been the biggest challenge of socio-economic ramifications and manifestations. Problems are aplenty: "...textbooks or original source material; lectures or discussion groups; objective tests or essay type examinations, or a combination of both; selection of teachers primarily for research or for teaching or for teaching and research, and with what variation of emphasis at what point; whom to admit and how to select; liberal general education or specialized education; the medium of instruction - English, or regional language and Hindi - these are all questions... There is a pathetic feeling of security in treading along the beaten track; everyone is afraid of doing anything for the first time." Transformation



from passive receptivity into spontaneous activity is in dearth and deeply desired. Zakir Husain looks at the cultivation of social responsibility as the second principle necessary for the educational reconstruction of the nation. While acknowledging the demands on the democratic society for expansion of the education facilities, he insists that education for a common nationhood must be cultured by taking the individual initiative and freedom into view.

National control and uniformity of education will not be realized if young men -- who are blind to the beauty of their own art; deaf to the harmonies of their own music; ashamed of their cultural heritage; ignorantly and arrogantly parading it; incapable of using their tongue with no competence or effectiveness; woefully unaware of their own literature; indifferent to the social scene and out of touch with the aspirations of society -- are recruited. Higher education should preserve its autonomy and academic freedom; and should not succumb to the exigencies of political polemics and disturb its own stability.

There has been a worry and concern at the burgeoning trend of new universities. They help the people in getting a job and in this process the primary purpose of the old university -- the reverence for the intellectual and moral superiority of education is lost. The university should be able to distinguish between the heritage that hampers and the heritage that helps and take good care to see that nothing is rejected or accepted because of the label some people seek to put on to it.

Teachers are pivots of the process of education. Zakir Husain says that in India teachers are bought at low prices and treated as refugees from the world of competitive advancement in life. This trend will not augur well for the prosperity of the education system of India in view of the significant role cast upon the teacher in the society. He maintains that the teacher is responsible not only for himself but for the whole society. The teacher is responsible not only for himself but for the whole society. He forthrightly says "Teacher is the custodian of the highest values created and cherished by his people. He is the transmitter of these values to his students, and if he has not experienced them himself... he is, I am afraid, in the wrong place. If he has the urge to dominate, if he is principally interested in earning money, or even in detachedly collecting useful data for scientific work, without the positive relationship with his students, he has, indeed, missed his vocation." Zakir Husain feels that India has a unique advantage of displaying its experiment where in the evolution of a new humanity is on the anvil. He says that it is India's historical mission to combine diverse cultures, harmonize the virtues of different creeds and create a humanity of universal character. He desires participation of the youth in this remarkable evolution.

Similarly, Zakir Husain observes that it is not right for the nation to adopt one-sided growth of its citizens. He says, "Lineal growth is not a characteristic of organic development. It is not right to have a group of saints and another of sinners, a class that works only with the hands and a class that works only with its wits, a class that gives its life-blood to create new values and a class that just enjoys them. We should not see to base the perfection of our national life on the multiplicity of individual defects. We should aim at the perfection of the whole though the perfection of the parts. We should be ready for the material just as much as for the ideal, for inner contemplative experience as well as for outward activity, for suffering as much as for enjoyment."



Zakir Husain suggests a continuous selection process, for students, involving a variety of measures like discussions, written work, tests and other assessment procedures to shape the students for intellectual work and less intellectual work. He wants the universities to be less thickly populated in order to improve their efficiency. Yet, he humorously concludes, “However much we may try to place limitation on the numbers going to the top of the pyramid, they are bound to increase greatly, unless by accident or by design our school system succeeds in killing all intellectual interest and aptitude – and blind circumstance or morbid ingenuity can sometimes achieve that dismal end which God forbid.” Zakir Husain deplores the cavalier student behavior of uncontrolled obsessions, distractions and dissipations and says that these are the symptoms of some widespread national malady, which calls for restraint on their part. He enumerates the four essential objectives which the youth should cultivate: “the objectives of a healthy body, a healthy mind, and healthy character; the objectives of a strong, vigorous body, a strong, alert, disciplined mind, and a strong character – firm, efficient, thorough and persevering; the objectives of a beautiful, well-proportioned body, a beautiful, harmonious mind and a beautiful, consistent, integrated character; and the objectives of a clean body, a clean mind, and a clean life.”

Zakir Husain lists five concerns of the university and upholds the value of each concern. The first concern of the university must be the growth of the individual mind and spiritual upliftment of the individual. He says that education is not indoctrination or passing on information and pressing a shape. On the other hand, education is the process of individual mind reaching its potential development. The second concern of the university is the shaping up of machinery for understanding the varied types of individuality, which consists of development of subjective mind through the accrued manifestations of the objective mind. The selection of appropriate cultural goods to impart real education to its students is the third concern of the university. Zakir Husain points out that university must be concerned with its method of approach to intellectual work. Fifthly, universities should not only concentrate on the development of the individual but also on the rearing of the social responsibility in the young minds.

Continuing in the same vein, Zakir Husain expresses agony at the unsystematic expansion of the universities at the expense of quality. In the post independence scenario, he was particularly worried at the burgeoning trend of new universities. They help the people in getting a degree for a job – the primary purpose of the old university – and in the process, the second purpose, the reverence for the intellectual and moral superiority of the education is lost. He castigates the standards of the new universities in this way: “The new university has no ideal attachments, no philosophy, no urge to help in creating a national ethos, no readiness to supply an intellectual and moral basis for the greater enterprise of evolving a good life in a free country, no sense of mission to supply to a people, pulled in all directions by the narrow loyalties of caste and creed and language and region, the moral foundations of the wider loyalties to the nation and to humanity.” However, he adds that it is futile to hope for character building, honesty, disciplined thinking and broadminded tolerance inside the university when it is surrounded by an environment, which lacks all these qualities.

In his convocation addresses, Zakir Husain offers his valuable words of advice and wisdom to the students. He paints his idea of life in these words: “Life, friends, is



composed of sterner stuff than words. It is more than the mere glamour of the phrase. The axis on which worthwhile life rotates is not the axis of pleasure and pain, but one of progress and retrogression; not the axis of profit and loss, but one of self-realization and self-abasement; not the axis of self-seeking and self-aggrandizement, but one of service and sacrifice. It rotates round the axis of the noble and the ignoble, of the worthy and unworthy. Life is striving for ever higher ends, life is mission, life is service, life is worship. From individuality through character to personality, is the destiny of worthwhile human life. You have to broaden your vision to be able to see also the other man's point of view, to understand and appreciate it before accepting or rejecting it; you have to learn to be true to yourself, to try to be yourself, an original and not just a copy. You have to develop, that is, the capacity for independent judgment and sustained action, a love of freedom and tolerance, a preference for methods of persuasion rather than force." He reminds the youth that youth is not a stage of attainment but a phase of opportunity and alerts them not to lose the opportunity.

Zakir Husain positively posits the challenges faced by the newly independent nation to the youth emerging out of the educational institutions and encourages them with these words: "It is the challenge of our newly-won freedom which has all at once made it possible for us to deal, as best we may, with old and menacing challenges that had long been waiting to be met, the challenge of intellectual sloppiness, the challenge of moral insensitiveness, the challenge of social injustice, the challenge of crippling customs, of narrow corporate selfishness, of the hatred of creed towards creed and caste towards caste, the challenge of ignorance, the challenge of preventable disease and avoidable death, the challenge of unspeakable poverty and indescribable misery. Can one imagine a more bewildering multiplicity of challenges, all opportunities for our young men to their strength and show their mettle? It is, perhaps, this baffling multiplicity of challenges, which engenders in some of our youth an impatience that believes it can meet them by violent root and branch change. I have imagination enough to understand this impatience – I, too, was once young. But I can see, and wish my younger friends to realize, that the disease and disabilities we are up against are not such as can be removed by working ourselves up to a frenzy and ending in a supremely heroic but short-lived effort. What we are primarily called upon to do is not to destroy but to build. No senseless annihilation is required, but deliberate construction."

It has been a desire that the engineer whose work is based on scientific knowledge and systematic thinking processes should also have a humane attitude. He says, the engineer should understand and appreciate the urges, aspirations, and limitations of these human beings. The engineer should not lose sight of the man in him and he should appreciate such things as good poetry, music, books and relationships. Zakir Husain stresses the need for developing links between the branches of engineering and social sciences.

The educationist in Zakir Husain comes out in the addresses as a original thinker. His love of education and his experience as teacher give a stamp of authority to the addresses. His exposition of the idea of true education through a synthesis of Indian culture and value system demonstrate his grasp of both empirical and philosophical knowledge.



Zakir Husain had an eye for detail in his short and beautiful descriptions of the concepts of education especially on what is educative work and what is, non educative. The explanation of his viewpoint and the logical progression of the thought from the inception of the address to the last prove his written prowess and oratorical expertise. The intelligent use of short and long sentences in tune with the weaving of ideas represents the good quality of prose writing. To Zakir Husain education was life and to the discerning reader, his life was education.

The ideas of Zakir Husain still hold well more than the sixties. His saner advice to the authorities, teachers and students can pave the path to correction of the present education system in India. In the context of introduction of the right to education by the government of India, proliferation of private universities and schools, the slackening grip of the public over the education sector, changing definition of education and vitiation of the campus, Zakir Husain shows the path and rakes up the need to retrieve the lost ideals through his writings and speeches. It is highly imperative for the mandarins of the ministries of Education in state and central governments of India to revisit Zakir Husain. A researcher of education, Dr. R.S. Mani, analyses: "Rightly does he sense the cause of inefficiency of our educational institutions as lying in 'the very rapid expansion of educational facilities at all levels in recent years without the necessary preparation to make the expansion effective'. This, he says, has led to the 'indifferent recruitment of large bodies of half-baked under-paid teachers to look after a growing army of young pupils in a world of changing standards in ill-equipped schools and colleges'. Will things be set right?"

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CHARACTERISTICS OF MILLENNIAL MOTHERS AND THEIR PURCHASE BEHAVIOR

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Abstract:

Millennials are the generation which born between 1980 to 2000. In India this is going to be largest customer segment by 2020. Millennials are the largest population in India. This is the generation who has seen maximum transitions in their life span. The mothers of this millennial generation are different then their previous generation in multiple ways. They are decision makers, many of them are working. They are multi tasker. These mothers are not only taking care of their household and kids but also working outside, being vocal about their rights and equality, and have different views about kids upbringing.

These new generation of mothers have huge importance to marketers as they are the decision makers for kids' product purchase. These generation is having more information, varied and bigger reference group in physical as well as virtual world. These mothers are more aware about nutrients and food habits for their kids. They are also cautious about fashion and style for kids' products. Most importantly these generation of Mom is having higher disposable income with less number of kids to spent upon. The purpose of this study is to understand purchase behavior of Millennial mothers for kid's product and providing suggestions about targeting them more effectively with right Marketing Efforts. This is a review paper based on last 2 decades' research in the area of Millennials and Millennial Mothers.

Key Words: Millennial Mother, Purchase Behavior, Kids Products

Introduction:

Jain (2017) suggested the Millennials will be the largest generation in India by 2022. India which is marketed as youngistan have new norms. This generation mothers multi taskers, more knowledgeable, having access to higher information and more aware about various facets of Marketing. Influencers for kid's product buying used to be elders and doctors but now it's not only them but whole world of virtual groups and load of information from various sources are there. Millennial moms are the mothers from a generation who has seen highest transformation in the technological social and virtual world. This generation is witness of the development and growth of Internet and its usage in various fields (Rthree worldwide, 2018.) Millenial Mothers are the one who have huge exposure to the information, knowledge and experience. They have varied reference group to refer for purchase decision of kids' products.



There are various studies (Sherman,2012:Sullivan, P., &Heitmeyer, J.,2008: Sullivan, P., &Heitmeyer, J.,2008:Thomson, M.,2006) happening in this area to understand purchase behavior of this generation mother regarding various products but rarely any study is studying it regarding kid's products

Research Methodology:

The Research study is based on review of literature and review type of paper. This paper helps in better understanding based on literature regarding the Construct Millennials and Millennial Mother. it also discusses various characteristics of Millennial Mothers. It is a qualitative transaction research where the presented findings are based on secondary data and literature collected from Eb4sco, Emerald and science Direct. The study summarizes characteristics and purchase behavior of Millennial Mothers.

Literature Review:

Millennials:

Kotler & Armstrong (2013) Suggested in their study that Millennials are the set of people whom can be identified as children's of baby boomers. Baby Boomers are defined as people born between 1946 to 1964. This millennialis having higher proportions of population in India than any other age segment. Weber (2015) suggested that maximum part of the workforce e in the country is now constituted by Millennials and they are major part of building GDP for the nation. Literature Review based on various studies (Valentine & Powers (2013): Muda et al. (2016):Omar (2016)) suggest that Millennials can be defined as the generation which is born between 1977 to 2000. Broadly 90% researcher suggests 1980 to 2000 born generation as Millennials.

Millennial Mothers:

In general, based on the literature review Millennial Mothers are the mothers who are born after 1980 and mostly having kids in the age group of 0 to 10. Barton et al. (2012) said millennial mothers are more health conscious and take extra care of managing nutritious balance for their kids. These moms are more internet savvy and sensitive about online information. Millennial mothers feel that purchase for a cause is good idea.

Characteristics of Millennial Mothers:

1. Creator of new Social Guidelines:

As suggested by Kohut and Taylor, 2010 Millennial Mothers are raisers for future generation with new norms and new social guidelines. These new mothers are not following tradition approach and mindset towards social acceptance of differences in opinion. These mothers are raising their kids with more equality and giving them confidence to leave their dreams instead of following the world. These mothers purchase more products which are promoted as open minded and modern products.

2. Tech Savvy and More Connected:

Millennial Mothers are generation which raised with development of technology and so these mother's no very well how to utilize technology and buying product online. Millennial mothers trust on the various virtual group for suggestion regarding the purchase of kid's products. Rahman (2015) suggested it will be extremely important for the marketers to use Digital media effectively for targeting Millennials and Millennial Mothers for kids products



3. E Commerce lovers:

Smith (2011) suggested that These generation shows highest repeat purchase for all the web commerce platforms who are giving competitive rates and Economical shipping charges. These mothers are buying multiple products like clothing shoes, food online for their kids.

4. More Purchase of Luxury and Lifestyle Products:

Francis & Burgess(2015) suggests that these millennial mothers are ready to spend premium prices and high price for the lifestyle and luxury products for their kids. These mothers are not only spending for their kids but have their priority for their own health fitness and wellbeing products.Lissitsa&Kol (2016) also suggested that millennial mothers are the luxury oriented purchaser and ready to spend money on the luxury and lifestyle items.

5. Virtual Reference Group:

These Millennial Mothers are more dependent on virtual advice and suggestion for making purchase decision. They are also very open and ready to share their true review and opinion on virtual platforms (Küster et al., 2016)

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“श्रीमद्भागवतपुराणम्” महाभारतकारस्य व्यासदेवस्य कृतिर्नवा
(समीक्षात्मकः निबन्धः)

ड. दिलीपकुमारपण्डा

सहयोग्यध्यापकः

संस्कृतविभागः

घाटालरबीन्द्रशतवार्षिकी महाविद्यालयः

पश्चिमवङ्गः

भारतवर्षः

भूमिका

भारतवर्षस्य हिन्दुजनमानसे सुदीर्घकालादेव वद्वमूला धारणा अस्ति यत् ,महाभारतकारेण व्यासदेवेन श्रीमद्भागवतपुराणं विरचितम् –

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।

अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम् ॥ (२/१/८)

केनचिन्मतानुसारेण श्रीमद्भागवतं व्यासस्यान्तिमा तथा परिणतकालस्य रचना इयम् ,यत्र तस्य पूर्णप्रज्ञायाः अन्तर्दृष्टेः परिणतकलानैपुण्यस्य च परिचयं प्राप्यते ।श्रीमद्भागवतं महाभारतकारेण व्यासदेवेन रचितम् नवा इत्यस्मिन्विषये आलोचनायामेकः पूर्णाङ्गगवेषणाग्रन्थः रचितो भविष्यति इति न सन्देहातीतः ।एतदर्थं सर्वेषां ज्ञानदीपे केवलम् अग्निसंयोगरूपं आलोचनमिदम् । अर्थात् गवेषकाणां गवेषणाद्वारमुन्मोचनार्थं समासतः अत्र मया विषयोऽयम् आलोचितः ।अनेन सारल्येन प्रमाणितं भविष्यति यत् श्रीमद्भागवतं न महाभारतकारेण व्यासेन रचितं ,परन्तु व्यासनामधारिणा केनापि व्यक्तिविशेषेण रचितम् ।

प्रथमतः श्रीमद्भागवतपुराणस्य टीकाकारः श्रीधरस्वामी खृष्टीयाष्टमशताब्द्याः एकः बिदग्धजनः आसीत् ।पुनः आचार्यशङ्करेण खृष्टीयसप्तमशताब्द्यामाभिर्भूतो भूत्वा अद्वैतवादस्य प्रतिष्ठामकरोत् ।शङ्करोऽयं उपनिषद् –ब्रह्मसूत्र –श्रीगीता इत्यादीनां ग्रन्थानां टीकाभाष्यानाञ्च अरचयत् ।शंकरस्य प्रागेव व्यासस्याविर्भावः ।यदि शंकरस्यकाले भागवतपुराणस्य अस्तित्वं विद्यते तर्हि अवश्यमेव शंकरेण तत् आलोचितं भवेत् ।परन्तु तन्न दृश्यते ।इत्यर्थं सिद्धान्तितं यत् ग्रन्थोऽयं शंकरस्य उत्तरवर्ती श्रीधरस्वामिनश्च पूर्ववर्तिनिकाले रचितो अभवत् ।यस्य व्यासस्य रचितस्य ब्रह्मसूत्रस्य भास्यं शङ्करेण विरचितम् ,तस्य एव व्यासस्य अपरैकग्रन्थविषये तेन किञ्चिदपि नोल्लिखितमिति अकल्पनीयम् ।यदि च शङ्करस्योत्तरकाले महाभारतकारेण व्यासेन श्रीमद्भागवतं विरचितं ,तर्हि तत्काले व्यासस्य अस्तित्वमासीत् न वा इत्यनुमेयः ।जैन-बौद्धधर्मयोः भारते प्रचारकाले एव भागवतं विरचितमित्यस्मिन्विषये भागवतपुराणस्य द्वितीयस्कन्धस्य सप्तमाध्यायः चतुर्थस्कन्धस्य च उनविंशाध्यायः प्रमाणम् ।

“देवद्विषां निगमवर्मनि निष्ठितानां

पूर्भिर्मयेन विहिताभिरदृश्यतुर्भिः ।

लोकान् धनतां मतिविमोहमतिप्रलोभं



वेषं विधाय बहु भाष्यत औपधर्म्यम्”॥इति । (२/७/३७)

“ यानि रूपानि जगृहे इन्द्रो ह्यजिहीर्षया ।

तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते ”॥इति । (४/१९/२३)

“ ऐवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया ।

तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् ॥”(४/१९/२४)

“ धर्म इत्युपधर्मेषु नग्नरक्तपटादिषु ।

प्रायेण सज्जते भ्रान्त्या पेशलेषु च बाग्मिषु ”॥ इति । (४/१९/२५)

अत्र यस्य नास्तिकदर्शनस्य वर्णनमस्ति तत्तु जैनदर्शनमथवा बौद्धदर्शनं भवति । श्वेताम्बरदिगम्बरश्चेति सम्प्रदायद्वयमस्ति जैनदर्शने । स्पष्टरूपेणात्रोल्लिखितं यत् , पृथोः यज्ञाश्चापहरणार्थमिन्द्रेण यय्यत् सन्न्यासीरूपं धारयति स्म तत् सर्वमेव नास्तिकदर्शनस्य प्रतीकमभवति । अतः बौद्धादयस्य नास्तिकदर्शनस्य भारते प्रचारकाले एव भागवतस्य रचनमभवत् ।

द्वितीयतः आर्यसमाजस्य प्रतिष्ठाता दयानन्दसरस्वतीः अवदत् , भागवतस्य रचयिता वोपदेवः नामकः कश्चित्ब्याक्तिः , येन “हेमाद्री”त्यस्य ग्रन्थस्यापि रचयिता आसीत् । यतः हेमाद्रीनामके ग्रन्थे एव अस्ति –

श्रीमद्भागवतं नाम पुराणाञ्च मयेरितम् ।

विदूषा बोपदेपेन श्रीकृष्णस्य ययोन्यितम् ”॥

वङ्गीये विश्वकोषे , सुबलमित्रेण च सम्पादिते “सरलबाङ्गाला अभिधानम्” इति ग्रन्थे अस्ति श्रीमद्भागवतं बोपदेवेन रचितम् ।

तृतीयतः भागवते अस्ति , शुकदेवेन परीक्षितः भागवत्कथा श्रुतः अभवत् ।

“तदहं तेऽभिधास्यामि महापौरुषिको भवान् ।

यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती ॥ (२/१/१०)

इत्यपि असमीचीनम् । यतः महाभारते अस्ति कुरुक्षेत्रस्य युद्धात् प्रागेव शुकदेवस्य देहान्तः अभवत् पुत्रस्य च अस्मिन् महाप्रयानेन व्यासदेवे पुत्रशोकेन कातरे भूते सति महादेवः आबिर्भूतो भूत्वा तां सान्त्वनादानमकरोत् इत्येवम् –

“स गतिं परमां प्राप्तो दुष्प्रापां जितेन्द्रियैः ।

देवतैरपि विप्रैः ! तं त्वं किमनुशोचसि ”(महाभारतम् – शान्तिपर्व - ३३३ अध्यायः)

अतः श्रीमद्भागवतस्य रचनायाः पूर्वमेव यस्य मृत्युरभवत् कथं तेन भागवतं श्रुतमभवत् इति चिन्त्यनीयम् ।

चतुर्थतः महाभारत-श्रीमद्भागवतयोः रचनाकारः यदि एकः ब्यक्तिः भवति तर्हि स्थानद्वये उल्लिखिता काहिनी कदापि बिकृता न भवेत् । यथा परीक्षितस्य काहिनी स्थानद्वये अस्ति । परन्तु इयं काहिनी स्थानद्वये भिन्ना दृश्यते । महाभारते दृश्यते , ब्राह्मणेन अभिशप्तो भूत्वा परीक्षितः प्रासादस्य निर्माणं कृत्वा चतुर्दिशि च विषनाशकौषधीबृक्षाः रोपित्वा मन्त्रसिद्धब्राह्मणैः राजकार्यपरिचालनमकरोत् । अतः अत्र परीक्षितस्य जीवनं प्रति अधिकाग्रहः दृश्यते ।



परन्तु श्रीमद्भागवते दृश्यते ,अभिशापश्रवणमात्रेण सः जीवितुं नेच्छति ।तस्मिन् बैराग्योदयः अभवत् ।अनन्तरं सः सर्वं परित्यज्य मुकुन्दस्य पदसेवा एव श्रेष्ठ इति ज्ञात्वा प्राणत्यागेच्छया गङ्गातीरे प्रायोपवेशनाधिष्ठितः अभवत् ।

“स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।

प्रायोपविष्टो गङ्गायामनादत्याधिराट्श्रयम् ॥” इति । (१/४/१०)

अपि च तत्र उक्तम् –

“इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रतिबिष्णुपयाम् ।

दधौ मुकुन्दद्विधमनन्यभावो मुनिव्रतो मुक्त समस्तसङ्गः ॥”(१/१५/७)

अतः एकस्याः घटनायाः भिन्नवर्णनात् ग्रन्थद्वयं न एकस्य विरचितमिति बयं बक्तुं पारयामः ।

पञ्चमतः बहूनि मिथ्याभाषणानि श्रीमद्भागवते वर्णितानि यानि कदाप्यपि महभारतकारसदृशस्य ज्ञानवतः पुरुषस्य न लिखितानि ।यथा परीक्षितस्य गङ्गातीरे प्रायोपवेशनात् परं अत्रिः- बशिष्ठः -च्यवनादयः ऋषयः तत्र राजदर्शने समागताः अभवन् इत्युक्तम् श्रीमद्भागवते ।परन्तु येषां ऋषीणां नामानि तत्र उल्लिखितानि परीक्षितस्य काले ते जीविताः नासन् ।अतः ईदृशमिथ्यावचनं कदापि महभारतकारस्य लेखनीप्रसूतं न भवेत् ।

षष्ठतः श्रीमद्भागवतस्य सूचनायामस्ति ,महभारतादयं शास्त्रं विरच्य अपि मानसिकशान्तिः व्यासस्य नासीत् ।एतदर्थं सः हरिभक्तिपूर्णब्रह्मज्ञानवितरणार्थं श्रीहरेः लीलाविषयकश्रीमद्भागवतपुराणरचनायां प्रवृत्तः अभवत् ।अत्र प्रश्नः जायते यत् ,व्यासः जीबन्मुक्तपुरुषः ।तथापि तस्य मानसिकी शान्तिः नासीदित्यविशवास्यम् ।अपि च हरिलीलां निकषा ब्रह्मज्ञानं कदापि तुच्छं न भवेत् ।अतः यस्य परमशान्तिप्रदायकं ब्रह्मज्ञानं भवति स शान्तिप्राप्त्यर्थं हरिलीलाविषयकं काव्यरचनं किमर्थं करिष्यति ?सर्वोपरि नारदस्य सनत्कुमारशकाशात् ब्रह्मतत्त्वश्रवणेन अशान्तहृदयं शान्तमभवत् ,परन्तु सः नारदः तत्सदृशरोगाक्रान्तं व्यासदेवं ब्रह्मतत्त्वश्रवणरूपौषधदानमकृत्वा कथं हरिलीलावर्णनरूपं भिन्नौषधं प्रदत्तम् ।अपि च ईदृशमेकं उक्तौषधप्रदानमकरोत् यः परब्रह्मज्ञानी ।अतः ईदृशः असारः अवास्तवश्च उपदेशः कदापि नारदेन न प्रदत्तः ।

सप्तमतः “प्रज्ञानमानन्दं ब्रह्म ”इति श्रुत्यामुक्तम् ।अर्थात् ब्रह्मज्ञानमेव प्रकृष्टानन्दस्वरूपम् ।अतः यदि व्यासदेवः ब्रह्मसूत्राणि प्रनयनकाले बेदविभागकाले वा तस्य ब्रह्मज्ञानं न अभवत् तर्हि उक्तकर्माणि अवश्यमेव त्रुटिपूर्णानि इति बक्तुं शक्यते ।अपि च ब्रह्मज्ञानानन्तरं यदि सः उक्तकर्माणि अकरोत् तर्हि उक्तश्रुतिवाक्यानुसारतः तस्य चित्ते शान्तिः नास्ति इति न बक्तुं शक्यते ।श्रुत्याः प्रायशः प्रतिछत्रे एव ब्रह्मज्ञानव्याक्तेः आनन्दलाभस्य विषयः वर्णितः अस्ति ।अतः व्यासेन स्वग्रन्थे इत्येवं श्रुतिविरुद्धवचनं कदापि न लेखनीयम् ।

अष्टमतः श्रीमद्भागवतकारेण लिखितम् –

“स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।

कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ।’

इति भारतमाख्यानं कृपया मुनिन कृतम् ॥” (१/४/२५)



अत्र लक्ष्यणीयं यत् यदि महाभारतकारेण एव श्रीमद्भागवतं लिखितमभवत् तर्हि उक्तश्लोके “मुनिना” इति स्थले “मया” इति पदसन्निवेशमेव युक्तियुक्तं भवेत् । अतः अनेन मुनिना इति पदप्रयोगेन एव बक्तुं शक्यते यत् श्रीमद्भागवतं महाभारतकारं बिना केनापि अपरेण व्यासेन लिखितमभवत् । अपि च उक्तश्लोके बेदविरुद्धबचनमस्ति । यथा - “स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा” इति । यतः वेदे स्त्री-शूद्रादीनां बेदध्यायनमेव स्पष्टम् । यथा शतपथब्राह्मणे स्पष्टतः एव उल्लिखितमस्ति गार्गीत्यादिनार्यः बेदाध्ययनमकुर्वन् , बेदज्ञा नारी एव ब्रह्मवादिनी इति आख्यायित अभवत् , कुमारीणां मौञ्जीबन्धनं , बेदाध्ययनं , सावित्रीवाचनञ्च प्रचलितमासीत् इति गोभिलेति गृह्यसूत्रस्य बिबाहप्रकरणे यज्ञोपवीतधारिण्याः कन्यायाः उल्लेखः अस्ति । श्रौतसूत्रे अस्ति “इमं मन्त्रं पनी पठेत्” इति । पुनः ऋग्वेदीयदेवीसूक्तस्य मन्त्राणि अम्भृणस्य ऋषेः बाङ्नामकायाः कन्यायाः विरचितानि । सर्वापरि बेदे स्वयं परमेश्वरेणोक्तम् –

“यथेमां बाचं कल्याणीमाबदानि जनेभ्यः ।

ब्रह्म राजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय ॥” इति ।

अतः बेदपारङ्गमेन महाभारतकारेण बेदव्यासेन कदाप्यपि तस्य ग्रन्थे ईदृशबेदविरुद्धबचनं न लिखितव्यम् ।

उपसंहारः

स्पष्टतः एव भागवते उल्लिखितमस्ति यत् , व्यासदेवेन भागवतपुराणं न रचितम् परन्तु संकलितम् -

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।

उत्तमश्लोकचरितं चकार भगवानृषिः ।

निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् ॥ (१/३/ ४०)

अतः कृष्णभावनया उद्बलितहृदयेन केनापि व्यासदेवेन अथवा बोपदेवेन लिखितं श्रीमद्भागवतमहापुराणमिति सत्यं न वा इति बिचारणीयम् ।

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LOKNAYAK JAYAPRAKASH NARAYAN'S CONTRIBUTION TO THE SARVODAYA MOVEMENT:AN ANALYSIS

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Abstract:

Jayprakash was an active supporter of the Sarvodaya Movement started by Gandhiji and spearheaded by VinobhaBhave. JP's Sarvodaya meant a new order to set up a classless and stateless society for the people's socialism instead of power politics. JP was worried about the growth of political corruption in India. To change the party-centric politics, he proposed the concept of partyless democracy and communitarian democracy to set up democratic values and culture. He dedicated himself to establish people's democracy based on equality and fraternity. The total revolution was the last intellectual contribution of Jayprakash in his unending quest to seek and set up such a socio-economic and political order in the country which would turn India into a democratic, participatory, prosperous nation in the world. This paper will focus on the social, political contributions of JP as a Sarvodaya activist.

Keywords:Sarvodaya, Socialism, partyless democracy, non-violence, Total Revolution.

I. Introduction:

Sarvodaya is a social restructuring movement through which Jay Prakash Narayan has tried to establish social justice and welfare of all. In this society, all human beings without based on caste, creed, religion, gender, race, and sex will get equal opportunity. No party power politics is in Sarvodaya society. Lokniti will take the place of politics in this society where all people will take part in the decision-making process. Love, compassion, and sympathy are the mottos of Sarvodaya society. Sarvodaya society believes in liberty, equality, and fraternity with abolishing corruption, unemployment, nepotism, and malpractice. In this regard, JP has proposed some constitutional amendments. The political life of JP developed through the way of Marxian socialism. Because of JP "the remedy is to create and develop forms of socialist living through the endeavor of the people rather than seek to establish socialism by the use of the power of the state.... the remedy is to people socialism rather than state socialism. Sarvodaya supports people's socialism." (Prasad, Bimal, 2005) Jayprakash Narayan said, "It is the initiation of a new humanity and a new civilization". It is a collective welfare program. The Sarvodaya society will be free from centralized authority with an autonomous village. Local self-government, self-management, cooperation, sharing, freedom, equality, and fraternity will practice in Sarvodaya society. He wanted to create an administration based on „Lokniti“ instead of „Rajniti“. He was



always disfavored to use the muscle-power in politics. JP stated, "I should also add the though all my energies would be bent towards developing lokniti..." (Prasad, Bimal,2005.)The theme of the Sarvodaya society is that the good of the individual is contained in the good of all; that a lawyer's work has the same value as the barber's since all have the same right of earning their livelihood from their work; That life of labor, i.e., the life of the tiller of the soil and the handicraftsman is the life is worth living. (Gandhi p.259) Because of Mk. Gandhi, "Enjoy the wealth by renouncing it." "Excel in your work, produce wealth, and take the minimum which you need, leave the rest to the welfare of the community." (Vettickal, p.98) JP analyzed Sarvodaya as, "The Sarvodaya Plan will find that it contains eighty percent of the immediate program of the socialist party, besides sharing the common ideals of a classless and casteless society." (Prasad(ed),2004)

II. The methodology of the study:

This research study is observed on secondary data mostly on the books and articles related to Jayprakash Narayan. An attempt has been done to evaluate his thought about the reformation of the Indian political system.

III. The objectives of the study:

- a) To understand the concept of Sarvodaya.
- b) To know about the ways of Sarvodaya based on truth and non-violence.
- c) To know the significant role of JP in Sarvodaya. Movement

IV. Gandhian philosophy of Sarvodaya:

Gandhiji propagated Sarvodaya philosophy as synonyms of the good of all, welfare to all, and progress of all. The concept of Sarvodaya was first implemented in action in modern India by M.K Gandhi. The word 'Sarvodaya' is comprised of **Sarva** meaning all and **Udoya** meaning rising that is the rise of all, the welfare of all. (Dasupta,1997) The word 'Sarvodaya' was first used by Gandhi in 1908 as the title of Gujrati translation of John Ruskin's "Unto this Last". In Indian political thought, Sarvodaya is a synonym for Gandhian thought.

Sarvodaya philosophy means a balanced all-round development of the whole man and similar development of all men. Gandhi said, "It stands for human considerations outweighing all else, whether in the economic, social or political sphere. (Tandon, 2004) To face the problems of the cast, communal evils, economic inequalities, and social discriminations, Gandhiji tried to apply the concept of Sarvodaya. He propounded another concept of partyless democracy and a classless society to prevent socio-economic evils. Sarvodaya focuses on the development of villages. (Tandon, 2004)

V. JP'S concept of Sarvodaya Society:

There are some mechanisms of Sarvodaya society as prescribed by JP. The land is the gift of the earth for humans which was used by the propertied persons where there were no law, rules, and regulations. In primitive society, there were no land reforms policies. The feudal king used the land for their interest. Kautilya's Arthashastra for the first time



mentioned the land reform policies. In the medieval period, the Muslim rulers took the land reform policies for the till workers. In the British period, Sir Thomas Munro formulated the "Rayotwari Vandovast". Land revenue system and rent system were also initiated which was collected from rayots". In 1793, „permanent settlement“ was introduced for farmers. Prime Minister Lal Bahadur Shastri raised slogan the "Jai Jawan, Jai Kisan". The abolition of the "Zamindars" system is started. It was the credit of Jayprakash Narayan and Vinoba Bhave for introducing the "Bhoodan Movement" to help poor sections.

VI. Practical methods to establish the Sarvodaya Society:

JP wanted an ideal society after Independence to establish equality and brotherhood following non-violent means. The following mechanisms for Sarvodaya society are advocated by Jayprakash Narayan.

The concept of Bhoodan Yajna:

It is a movement that suggests the security of land to those who have no land. The gift of land is a social reform movement that means that the excess land will be distributed to the landless people for the betterment of themselves. It was Vinoba Bhave who started the Bhoodan movement on 18th April 1954 at Pochampalli village in Telangana district. JP and Vinoba have introduced Bhoodan Yajna. Telangana was facing a civil war in which the communists took over lands on the barrels of guns from the landlords. A communal conflict between Hindu and Muslim landlords took one million of land. Vinoba's Bhoodan movement was a method of modernization and a change of attitude of the individual to live together. On 4th August 1953, Vinobaji announced the three stages of the Bhoodan movement. (I) The movement should have acquired its goal of five crore acres of land. (II) State legislative should take some resolution on the distribution of land. (III) If the movement got failed, the government should adopt a non-violent, non-cooperation movement.

According to JP, Sarvodaya is the creation of a new society that created its structure on non-violence and non-exploitation. To him, if there was a (Telangana district) attempt to establish by violence social and economic justice that attempt would be met by the superior violence of the state (Prasad (ed.), vol-six, p.367) He argued that if violent revolution succeeded it would be those who come forward to secure the „effective means of coercion“. He asserted on his Bhoodan dynamics that a good and fair society established on the goodness of man and love. Exploitation never achieves a just society. JP addressed that Bhoodan is a psychological revolution among men-to-men for social change. According to JP, a landowner should have land for domestic and economic purposes. The landless never have land for the gift. They suffered from social injustice which is now should remove. In the future, this non-violent method also used in industries and commerce. If the land problem could be solved, India would solve other problems relating to the social and economic sectors.

Gramdan Yajna:

A village among several villages should be gifted for the welfare of the people. JP called it „*gramdhan*“. He argued in his letter entitled "Intervention in the Debate on General



Secretary's Report, Betul, on 16th June 1953" to me village ownership of land is the final stage of the economic evolution of rural society (Prasad (ed.), vol-six, 2005). Kantowsky asserted that "In such a village the landless laborer ceased to be a recipient of acts of charity and was elevated to the status of an equal among all the other members of the community. If that scheme had succeeded on a grand scale, then India would have made a great stride towards the Gandhian goal of village autonomy and village government. Such was the hope of mid-fifties" (Kantowsky, D, 1980) Gramdan system is stressed on the socio-economic development of the village people. The unused and excess of the landowners should be gifted to those who have no land to ensure welfare for all. To establish Swaraj or autonomous village is the objective of the Gramdan. To provide the basic amenities like food, shelter, and clothes of the village people and the development of local areas are the objectives of the Sarvodaya society. (Narayan, J, 2001),

The concept of Sampattidan:

Jay Prakash Narayan and Vinoba Bhave introduced the Sampattidan or gift of property or wealth for the welfare of the people. JP toured all over the country to collect the property or wealth to gift to those people who were very poor. He also collected the property from the industrialists for the welfare of the people. The social and economic organizations both foreign and nation have donated property for the well-being of the people. He and his followers have visited and collected the cow, bullocks, seeds, plows, pumps, etc. (Sodhganga, no.292)

The concept of Jeevandan:

Jeevandan means „gift of life“. A Sarvodaya Samaj Sammelan was held in the Bodh Gaya on 19th April 1954 organized by Binoba Bhave, Dada Dharmadhikari, M.P. Desai, and acharya Kripalini. Smt. Asha Devi was the president of the sammelan. From this sammelan, JP argued in favor of Jeevandan and said that "History will not allow much time to non-violent revolution to succeed. If Vinoba's movement does not produce a quick result, forces of violent revolution sweep over the land. I announced here today that I would dedicate the rest of my life to the cause of the Sarvodaya and Bhoodan movement. I also call upon others to come forward and give their life for the success of the non-violent, social revolution. (Prasad, (ed.), 2005) Kantowsky said that "Jeevandan (life-gift) giving one's whole life and the energy to the cause of the movement (Ostergaard, p.16). He was disagreed to change the society with the help of the legislature because it tries to bypass the law. The Jeevandan is a movement on account of Sarvodaya by the jeevandanis who will dedicate or sacrifice their whole life for the welfare or progress of all persons. The Sarva Seva Sangha emphasized that all jeevandanis should give some of his earning for the welfare of all.

The concept of Shramdan:

Shramdan means the gift of human labor freely for the well-being of all people. Shramdan or the dignity of labor plays a crucial part in the Sarvodaya movement. It has mentioned in several epics and manuscripts such as Upanishads, Ramayana, Mahabharata, and Bhagvat Gita we observed many instances of Shramdan. Bhave argued, "We want anybody labor. The sacred product of the laborer of those who earn their bread with the sweat of their brows- will alone be acceptable to



God as offerings” (Sodhganga. Desai, vol-XIX). In Shokhodeora village the Shramdhanies constructed earthen dams to trap water to use for irrigation.....” During Shramdaan Yajna JP and other Shramdhanies built some houses in villages for the newcomer families. At Kapasia and Borambagh villages Shramdhanies constructed new houses, schools, veterinary hospitals. In this process, Jayaprakash Narayan along with other members of the Shramdan movement involves a development scheme for the upliftment of all human race in India. (Sodhganga)

Buddhidaan:

Bhave and JP have launched this movement as the noble dan for the enlightenment of society. Buddhidaan means the gift of knowledge or merits and intelligence both for men and women to the promotion of the common good or welfare of the people. JP welcomes intelligent and educated people to provide their knowledge for the upliftment of society. According to JP, “What Bhoodan says about land it, according to Gandhiji, true of all possessions, including even knowledge and skill” (Sodhganga, vol-XIX, no.16, and p.7)

Time-Gift Movement:

It means the dedication of Samay or time for the welfare of society. He appealed to the youths, doctors, politicians, engineers, landlords, industrialists, and all noble people to dedicate their little time for establishing the welfare society. In 1954, from the state of Pune, Maharashtra under the auspicious of Rashtriya Sevak Dal joined in Samaydaan with socially renowned socialists’ leaders like Shri Patwardhan and Shri S.M. Joshi were present there. JP then appealed to the youth groups in Muzaffarpur to join in Samaydaan and advised them to fight for the social exploitation against the depressed class which helped to establish social equality.

VII. The concept of Party less Democracy:

Because of Jay Prakash, the people of India are not aware of the parliamentary form of government where the majority winner political party forms the government and other party forms the opposition party. Besides, coalition politics is another trend of parliamentary form of government. That type of government is power-oriented, not people-oriented. Communalism, Dalit politics, regional politics, gender inequality, and poverty are the determinants of power politics. In 1959, JP quoted, “Man is a social animal and is endowed with a social nature. Further, the relation of the individual to society is not like that of the grain of sand to the dune..... Man always lives in an organic relationship with other men..... It is the totality of these living relationships that constitutes society. Society is not a mere sum of individuals.” On the other hand, “Modern western democracy is based on an negation of the social nature of man and the true nature of human society as an inorganic mass of separate grains of the individuals; the conception is that of anatomizing society...” (Narayan, 1958) In this context, JP argued that the concept of parliamentary democracy is unsound. The election he called “sham democracy”. He wrote; “...Everyone has one vote, one vote for everyone. What is the sense of it, will you please, tell me? ...The most eminent philosopher has one vote and the fool in the village also has one vote...”. (Narayan, J, 1957). Parliamentary democracy cannot form an ideal society. According to JP “If we would see our dream of Sarvodaya, i.e., true democracy realized we would regard the



humblest and lowest Indian as being equally the ruler of India with the tallest in the land. and purity must go together with wisdom. No one would then harbor any distinction between community and community, caste, and outcastes. Everybody would regard all as equal with oneself hold them together in a silken net of love. No one would regard another as untouchable. We would hold as equal the toiling laborers and the rich Capitalistknow how to earn an honest living by the sweat of one's brow and make no distinction between intellectual and physical labor." (Kumarappa, (ed), 1955)

VIII. Non-Violence Revolution:

Non-violence is a social and ethical principle which renounce from violence. It means that a person will abstain from the violence and will follow love, sympathy, and compassion. The concept of non-violence we found from the Hinduism, Buddhism, and Jain philosophy. JP was in favor of ethical supremacy and welfare for all. All people of India without the basis of caste, creed, religion, and others will participate in the welfare program of the society. (Narayan, 1958) His Sarvodaya movement will change the present society with the help of Bhoodan, Gramdan, and Jeevandan.

IX. JP's Contribution to the Sarvodaya Movement:

Sarvodaya is an innovative concept of Mahatma Gandhi. Gandhiji used Sarvodaya as a module of development for human society. But, after Independence of India when JP understood the Gandhian philosophy, he believed that socialism could not be established through communalism and democratic socialism, it can be established only through Sarvodaya. (Narayan; J; 2001) He joined the Bhoodan movement led by Acharya Vinobha Bhave to reconstruct the socio-economic condition in India. He began to establish socialistic principles and ideals through his social activities. JP suggested the replacement of People's Socialism for state socialism. Sarvodaya rejected Rajniti or power politics to set up Lok Satta or Lokniti. Sarvodaya movement stood for a party less democracy which wanted to curb the power centric party politics. Through Sarvodaya programs, JP wanted community-centric panchayats through a participatory way of the people. As a Sarvodayee, the people must work in the spirit of co-operation and support the happiness and elevation of all. (Mahajan; V.D; 1998) Sarvoday workers strive towards a society based on truth and non-violence, in which there will be no distinction caste or creed and full scope for the development of both individuals and groups. Exploitation and discrimination will eliminate with the establishment of non-violence and cooperation in society. (Shah; Ghanashyam; 1977)

Sarvodaya does not support this view that diverse social interests gave rise to different parties. This movement took the techniques of Ahimsa, truth, and Satyagraha rejecting Marxist violent action. By rejecting power politics, JP wanted an ideal social system which was not a heaven for corrupted politicians, bureaucrats and capitalist, but there was to be self-government, self-management, co-operation, equality, freedom, and brotherhood in the society. (Gupta; Nitishdas; 1997)

For an ideal and morally successful life, the discipline of physical needs is essential for the good growth of human personality. The socialist way of life is a path of sharing good things through common effort. A problem arises in the country unless members of society learn to keep their wants under control, willing sharing may be difficult to implement in society. According to JP, the remedy will be that every member of the



social practices self-discipline and values of socialism. Sarvodaya was a way of implementation of socialist values in the society through voluntarily sharing and cooperative mentality for others. (Prasad; Bimal;2002) ¹²Since 1953, JP was deeply thinking about Sarvodaya ideas which might be helpful to achieve socialistic principles. For him, the aim of equality, peace, freedom, and brotherhood cannot be achieved unless socialism is transformed into Sarvodaya.

Jayaprakash completely broke away with Marxism and turned to Sarvodaya philosophy. He attempted to reinterpret the basic question of individual behavior that he was to exhibit in the realm of politics from an ethical viewpoint. The study of matter is an objective exploration, whereas that of consciousness is subjective realization.(Narayan,1958) The study of matter, the objective exploration, science, in short, is necessarily amoral. The Marxists (and the materialists generally), having reduced consciousness to the behavior of matter, naturally knocked the bottom out of ethics. They talk a good deal no doubt of revolutionary ethics, but that is nothing more than the crassest application of the theory that the end justifies the means. Once an individual persuades himself, sincerely or otherwise, that he is on the side of the revolution (or the Party of the People), he is free to commit any infamy whatsoever.

Not only the Marxist and materialists but also those who differ from them in philosophy attempt to understand consciousness by the methods of science. Mental science also, therefore, provides no sure basis for moral behavior. Nor is it ever possible for science to understand consciousness, which can only be subjectively experienced. Subjective experience is by its very nature incapable of being expressed in material categories. (Narayan,1961) Therefore, all the mystics and yogis, who had an experience of subjective reality, or absolute consciousness, have been unable to express it in any language. Modern science has reached a point where the dualism of matter and consciousness becomes too tenuous to be real. And it cannot resolve this dualism completely, because in the objective study the seer and the seen must remain different, no matter how "inextricably commingled". It is only in the ultimate spiritual experience that this dualism can be removed.

X. Conclusion:

Loknayak dedicated himself to set up an egalitarian society based on liberty, equality, and fraternity with Sarvodaya principles. He tried his best to establish a society where all should be treated as equal irrespective of caste, creed, and religion and sexes, and others. His Sarvodaya movement followed the truth and non-violence which teaches universal love and progress for all. Because of JP the self-government, equality, fraternity is necessary for the balanced growth of the society. JP's concept of partyless democracy is a concern with the welfare society. It is a technique of social reconstruction that will eradicate social inequality from society. Sarvodaya is a spiritual and humanitarian noble work for an ideal society. To make India this idea will help to nation-building. The concept of dan or gift is exclusively a learning subject of an ideal society. JP was favored by a decentralized village autonomous institution where the economy should be self-sufficient and independent through an autonomous administrative order, cottage industries, and self-help groups. The conception of Sarvodaya is a socio-economic and political ideology where inequality, the evils of power politics will disappear. Participatory democracy will establish



theLokniti (Peoples’ Power) in place of power politics. Otherwise, party politics will destroy the interest of common people. He called for a total revolution (radical change)to complete his dream of Sarvodaya Society.

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ANALYSIS OF DESIGN AND NETWORK ISSUES IN DATA CENTER AND CLOUD COMPUTING

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ABSTRACT

With the advancement of virtualization technologies and the benefit of economies of scale, industries are seeking scalable IT solutions, such as data centers hosted either in-house or by a third party. Data center availability, often via a cloud setting, is pervasive. In the history of computers, Cloud computing is one of the most significant milestones in recent times especially in IT industry. Users of Cloud Computing gain freedom, comfort design and simplicity. Cloud computing improves organizations performance by utilizing minimum resources and management support, with a shared network, valuable resources, bandwidth, software's and hardware's in a cost effective manner and limited service provider dealings. Cloud computing offers services in terms of performance solution, elasticity and cost-efficiency. It's a new concept of providing virtualized resources to the consumers. However Cloud computing is not only full of advantages. Certainly, it is still subject to several threats related to security which is now must be implemented at a large scale, so security and privacy issues present a strong barrier for users to adapt into Cloud Computing systems. In this paper, we are exploring several network issues and attacks in Data centers and in Cloud Computing.

Keywords

Data centres, Cloud computing, Deployment models, Network issues

1. INTRODUCTION

A data center is a facility composed of networked computers and storage that businesses and other organizations use to organize, process, store and disseminate large amounts of data. A business typically relies heavily upon the applications, services and data contained within a data center.

A data center is physically connected to your company's local network. This makes it easier to ensure that only people with company-approved credentials and devices can access stored apps and information

1.2How data centers work

Data centers are not a single thing, but rather, a cluster of heterogeneous elements. At a minimum, data centers serve as the principal repositories for all manner of IT equipment, including servers, storage subsystems, networking switches, routers and firewalls, as well as the cabling and physical racks used to organize and interconnect the IT equipment.

A data center must also contain an adequate infrastructure, such as power distribution and supplemental power subsystems. This also includes electrical switching; uninterruptible power supplies; backup generators; ventilation and data center cooling systems, such as in-row cooling configurations and computer room air conditioners; and adequate provisioning for network carrier (telco) connectivity. All of this demands a physical facility with physical security and sufficient square footage to house the entire collection of infrastructure and equipment

1.3Data Centre Network Architecture:

Figure 1 illustrates an example of a partial data center network architecture [1]. In the network, rack-mounted servers are connected (or dual-homed) to a Top of Rack (ToR) switch usually via a 1 Gbps link. The ToR is in turn connected to a primary and back up aggregation switch (AggS) for redundancy. Each redundant pair of AggS aggregates traffic from tens of ToRs which is then forwarded to the access routers (AccR). The access routers aggregate traffic from up to several thousand servers and route it to core routers that connect to the rest of the data center network and Internet.

All links in our data centers use Ethernet as the link layer protocol and physical connections are a mix of copper and fiber cables. The servers are partitioned into virtual LANs (VLANs) to limit overheads (e.g., ARP broadcasts, packet flooding) and to isolate different applications hosted in the network. At each layer of the data center network topology, with the exception of a subset of ToRs, 1:1 redundancy is built into the network topology to mitigate failures. As part of our study, we evaluate the effectiveness of redundancy in masking failures when one (or more) components fail, and analyze how the tree topology affects failure characteristics e.g., correlated failures. In addition to routers and switches, our network aggregation switch and perform mapping between static IP contains many middle boxes such as load balancers and

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firewalls. Redundant pairs of load balancers (LBs) connect to each addresses (exposed to clients through DNS) and dynamic IP addresses of the servers that process user requests. Some applications require programming the load balancers and upgrading their software and configuration to support different functionalities

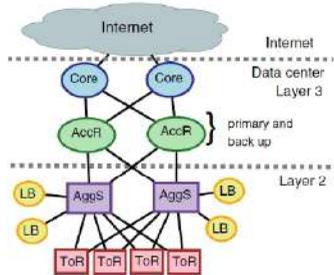


Figure 1: A Conventional data center network architecture adapted from figure by Cisco[12]. The device naming convention is summarized in Table 1.

Table 1: Summary of device abbreviations

Type	Devices	Description
AggS	AggS-1, AggS-2	Aggregation switches
LB	LB-1, LB-2, LB-3	Load balancers
ToR	ToR-1, ToR-2, ToR-3	Top of Rack switches
AccR	-	Access routers
Core	-	Core routers

1.4 Datacenter Management Issues

Making the Common Users Happy: The system should be designed to provide quality service to the majority of the users for at least 30 years.

Controlled Information Flows: Information flow should be streamlined. Sustained services and high availability are the primary goals.

Multi-User Manageability : The system must be managed to support all functions of a datacenter, including traffic flows, database updating, server maintenance, etc.

Scalability in Database Growth: The system should allow growth as workload increases. The storage, processing, I/O, power, and cooling subsystems should be all scalable.

Reliability in Virtualized Infrastructure: Failover, fault-tolerance, and VM live migration should be integrated to enable recovery of critical data and applications from failures or disasters.

Lowered Costs to both Users and Providers : Reducing the cost of both users and providers of the cloud system built over the datacenters including all operational costs.

Security Enforcement and Data Protection: Data privacy and security defense mechanisms must be deployed to protect the datacenter against network attacks and system interrupts and maintain data integrity from user abuses or network attacks.

Green Information Technology : Saving power consumption and upgrading energy efficiency are very much in demand in designing and operating current and future datacenters

1.5 Defining and Identifying Failures

When studying failures, it is important to understand what types of logged events constitute a “failure”. We mine network event logs collected over a year to extract events relating to device and link failures. Initially, we extract all logged “down” events for network devices and links. This leads us to define two types of failures:

Link failures: A link failure occurs when the connection between two devices (on specific interfaces) is down. These events are detected by SNMP monitoring on interface state of devices.

Device failures: A device failure occurs when the device is not functioning for routing/forwarding traffic. These events can be caused by a variety of factors such as a device being powered down for maintenance or crashing due to hardware errors. We refer to each logged event as a “failure” to understand the occurrence of low level failure events in our network. As a result, we may observe multiple component notifications related to a single high level failure or a correlated event e.g., a AggS failure resulting in down events for its incident ToR links. We also correlate failure events with network traffic logs to filter failures with impact that potentially result in loss of traffic (Section 3.4); we leave analyzing application performance and availability under network failures, to future work.

2. FAILURE ANALYSIS

2.1 Failure event panorama

Figure 2 illustrates how failures are distributed across our measurement period and across data centers in our network. It shows plots for links that experience at least one failure, both for all failures and those with potential impact; the y-axis is sorted by data center and the x-axis is binned by day. Each point indicates that the

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link (y) experienced at least one failure on a given day (x).

All failures vs. failures with impact. We first compare the view of all failures (Figure 2.1) to failures having impact (Figure 2.2). Links that experience failures impacting network traffic are only about one third of the population of links that experience failures. We do not observe significant widespread failures in either plot, with failures tending to cluster within data centers, or even on interfaces of a single device.

Widespread failures: Vertical bands indicate failures that were spatially widespread. Upon further investigation, we find that these tend to be related to software upgrades. For example, the vertical band highlighted in Figure 3 (b) was due to an upgrade of load balancer software that spanned multiple data centers. In the case of planned upgrades, the network operators are able to take precautions so that the disruptions do not impact applications.

Long-lived failures: Horizontal bands indicate link failures on a common link or device over time. These tend to be caused by problems such as firmware bugs or device

unreliability (wider bands indicate multiple interfaces failed on a single device). We observe horizontal bands with regular spacing between link failure events. In one case, these events occurred weekly and were investigated in independent NOC tickets. As a result of the time lag, the operators did not correlate these events and dismissed each notification as spurious since they occurred in isolation and did not impact performance. This underscores the importance of network health monitoring tools that track failures over time and alert operators to spatio-temporal patterns which may not be easily recognized using local views alone.

Link failures are variable and bursty. Link failures exhibit high variability in their rate of occurrence. We observed bursts of link failures caused by protocol issues and device issues (e.g., power cycling load balancers).

Device failures are usually caused by maintenance While device failures are less frequent than link failures, they also occur in bursts at the daily level. We discovered that periods with high frequency of device failures are caused by large scale maintenance (e.g., on all ToRs connected to a common AggS)

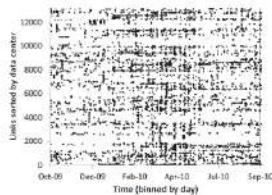


Figure 2.1: link failures with impact on network traffic

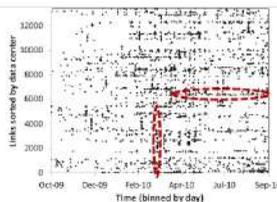


Figure 2.2: link failures with at least one failure.

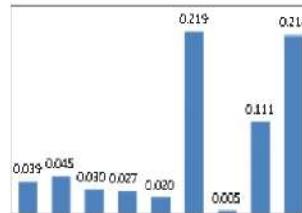


Figure 3: Probability of device failure in one year for device types with population size of at least 300.

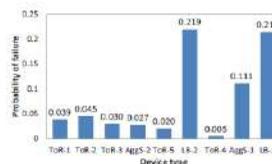


Figure 4: Probability of failure impacting network traffic in one year for interface types with population size of at least 500.

3. CLOUD COMPUTING

"Cloud computing is a model for enabling convenient, on-demand network access to a shared pool of configurable computing resources (e.g., networks, servers, storage, applications, and services) that can be rapidly provisioned and released with minimal management effort or service provider interaction. This cloud model promotes availability and is composed of five essential characteristics, three service models, and four deployment models".

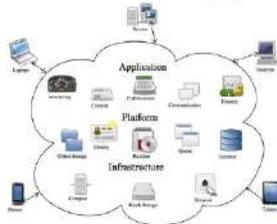


Figure 5: Cloud computing architecture

Cloud model promotes availability and is composed of five essential characteristics[3]:

On-demand self-service: A consumer can unilaterally provision computing capabilities, such as email, applications, and network or server service, as needed automatically without requiring human interaction with each service provider.

Broad network access: Capabilities are available over the network and accessed through standard mechanisms that promote use by heterogeneous thin or thick client platforms (e.g., mobile phones, tablets, laptops, and workstations).

Resource pooling: The provider's computing resources are pooled to serve multiple consumers using a multi-tenant model, with different physical and virtual resources dynamically assigned and reassigned according to consumer demand. There is a sense of location independence in that the customer generally has no control or knowledge over the exact location of the provided resources but may be able to specify location at a higher level of abstraction (e.g., country, state, or datacenter). Examples of resources include storage, processing, memory, and network bandwidth.

Elasticity: Capabilities can be elastically provisioned and released, in some cases automatically, to scale rapidly outward and inward commensurate with demand. To the consumer, the capabilities available

for provisioning often appear to be unlimited and can be appropriated in any quantity at any time.

Measured service: Cloud systems automatically control and optimize resource use by leveraging a metering capability at some level of abstraction appropriate to the type of service (e.g., storage, processing, bandwidth, and active user accounts). Resource usage can be monitored, controlled, and reported, providing transparency for both the provider and consumer of the utilized service.

3.1 Cloud Computing Deployment Models

3.1.1 Public Clouds: A public cloud is built over the Internet, which can be accessed by any user who has paid for the service. Public clouds are owned by service providers. They are accessed by subscription. Many companies have built public clouds, namely Google App Engine, Amazon AWS, Microsoft Azure, IBM Blue Cloud, and Salesforce Force.com. These are commercial providers that offer a publicly accessible remote interface for creating and managing VM instances within their proprietary infrastructure. A public cloud delivers selected set of business processes. The application and infrastructure services are offered with quite flexible price per use basis.

3.1.2 Private Clouds: The private cloud is built within the domain of an intranet owned by a single organization. Therefore, they are client owned and managed. Their access is limited to the owning clients and their partners. Their deployment was not meant to sell capacity over the Internet through publicly accessible interfaces. Private clouds give local users a flexible and agile private infrastructure to run service workloads within their administrative domains. A private cloud is supposed to deliver more efficient and convenient cloud services. They may impact the cloud standardization, while retaining greater customization and organizational control.

3.1.3 Hybrid Clouds: A hybrid clouds provides access to client, partner network, and third party. In summary, public clouds promotes standardization, preserves capital investment, offers application flexibility. The private clouds attempt to achieve customization and offer higher efficiency, resiliency, security, and privacy. The hybrid clouds operates in the middleway with compromises

3.3 Cloud Service Model

cloud computing delivers infrastructure, platform,

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and software (application) as services, which are made available as subscription-based services in a pay-as-you-go model to consumers. The services provided over the cloud can be generally categorized into three different service models namely the IaaS, PaaS, and SaaS. These form the three pillars on top of which Cloud Computing solutions are delivered to end users. All the three models allow the user to access the services over the Internet, relying entirely on the infrastructures of the cloud service providers. These models are offered based on various SLAs between the providers and users. In a broad sense, the SLA for cloud computing is addressed in terms of the service availability performance and data protection and security aspects.

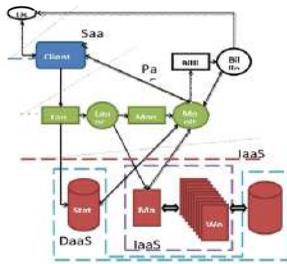


Figure 6:The IaaS provides virtualized infrastructure at user's costs. The PaaS is applied at the platform application level. The SaaS provides specific software support for users at web service level. DaaS (Data as a Service) applies the status database and distributed file system.

3.3.1 Infrastructure as a Service (IaaS): This model allows users to rent processing, storage, networks, and other resources. The user can deploy and run the guest OS and applications. The user does not manage or control the underlying cloud infrastructure but has control over OS, storage, deployed applications, and possibly select networking components. This IaaS model encompasses the storage as a service, computation resource as a service, and communication resource as a service. Example for this kind of service is: Amazon-S3 for storage, Amazon-EC2 for computation resources, and Amazon-SQS for communication resources. IaaS providers charge users based on the capability and capacity of requested infrastructure for a given duration. In case of Amazon IaaS environment, users

can create, launch, and terminate server instances as needed, paying by the hour for active servers.

3.3.2 Platform as a Service (PaaS): Although one can develop, deploy, and manage execution of applications using basic capabilities offered under IaaS model, but it is very complex to do so due the lack of tools that enable rapid creation of applications and automated management and provisioning of resources depending on workload and users requirements. They requirements are met by PaaS, which offers the next-level of abstraction and is built using services offered by IaaS. The PaaS model provides the user to deploy user-built applications on top of the cloud infrastructure, that are built using the programming languages and software tools supported by the provider (e.g., Java, python, .Net).

The user does not manage the underlying cloud infrastructure. The cloud provider facilitates to support the entire application development, testing and operation support on a well-defined service platform. This PaaS model enables the means to have a collaborated software development platform for developers from different parts of the world. Other service aspects in this mode include the third party to provide software management, integration and service monitoring solutions. Cloud services offered under PaaS model include: Google App Engine, Microsoft Azure, and Manjrasoft Aneka.

3.3.3 Software as a Service (SaaS): This refers to browser-initiated application software over thousands of cloud customers. Services and tools offered by PaaS are utilized in construction of applications and management of their deployment on resources offered by IaaS providers. SaaS model provides the software applications

4. DATA CENTER VS. CLOUD

Data centers are increasingly implementing private cloud software, which builds on virtualization to add a level of automation, user self-service and billing/chargeback to data center administration. The goal is to allow individual users to provision workloads and other computing resources on demand without IT administrative intervention. When it comes to storing and accessing massive amounts of data by your company or organization, cloud data services are a cost-effective alternative to setting up and running a data center.

Essentially, a cloud data service is a remote version of a data center – located somewhere away from your company's physical premises – that lets you access your data through the internet. The cloud provider performs ongoing maintenance and updates, often

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owning multiple data centers in several geographic locations to safeguard your data during outages and other failures.

Using a cloud service and building your own data center, here are three factors

4.1.1 Customizable vs. scalable

A data center is ideal for companies that need a dedicated system that gives them full control over not only their data but the hardware itself. Because only the company is using this hardware infrastructure, a data center is more suited for an organization that has to run many types of applications and complex workloads.

A data center, however, has limited capacity. You're responsible for purchasing and installing more equipment and the latest technology if your company needs to expand the storage and workload of the data center.

A cloud data system has potentially unlimited capacity, based on your vendor's offerings and service plans. The disadvantage is that you do not have much control over the remotely located hardware, since the cloud vendor owns and manages the data center system.

4.1.2 Security

With a cloud vendor, your company will be entrusting its data to a third party. It's up to the cloud provider to ensure it has the most up-to-date security certifications. If your cloud resides on several data centers in different locations, each location will need the proper security measures.

Your cloud data can be accessed by anyone with the proper credentials from anywhere with an internet connection. This is convenient, but it also opens a wide array of access points, all of which need to be protected to ensure that data transmitted through them is secure.

4.1.3 Cost

Obviously, if your company builds a data center from the ground up, this will take a lot of time, and your company will be responsible for the system's maintenance and administration. Operating a large data center can cost a company \$10 million to \$25 million per year.

A cloud service is by far more cost-effective, especially for small companies. It does not require anywhere as much time or money to set up and run.

5. HOW CLOUD IS TRANSFORMING THE DATA CENTER

Cloud is the delivery of on-demand applications and computing resources. Cloud solutions are typically

delivered over the Internet by a third party, but it is also common to see the model applied within an organization's data center as a private cloud.

The cloud model is a departure from previous data center strategies since the model provides a pool of resources that can be consumed by users as services as opposed to dedicating infrastructure to each individual application. In the case of public cloud, these services can take the shape of end-user applications, back-office platforms, or virtual servers — all hosted over the Internet with simple billing models that charge the user for just what they use.

5.1 Cloud Infrastructure & Data Center Architecture

The Cloud infrastructure is built on Servers, SAN and VM. Cloud vendors will deploy largely similar infrastructure in order to facilitate Cloud deployments and scalability. This could include hardware federation and federating VMs. A very typical deployment model for the Cloud might look like the following

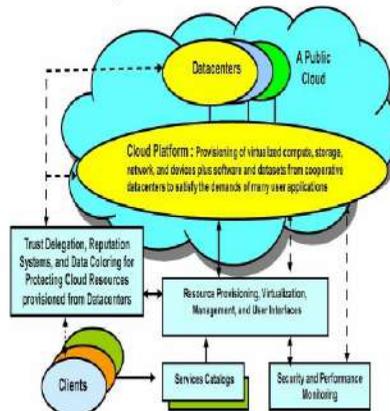


Figure 7 A security-aware cloud platform built with a virtual cluster of virtual machines, storage, and networking resources over the datacenter servers operated by providers.

The Internet cloud is envisioned as a massive cluster of servers. These servers are provisioned on demand to perform collective web services or distributed applications using datacenter resources. Cloud platform is formed dynamically by provisioning or



de-provisioning, of servers, software, and database resources. Servers in the cloud can be physical machines or virtual machines. User interfaces are applied to request services. The provisioning tool carves out the systems from the cloud to deliver on the requested service.

In addition to building the server cluster, cloud platform demand distributed storage and accompanying services. The cloud computing resources are built in datacenters, which are typically owned and operated by a third-party provider. Consumers do not need to know the underlying technologies. In a cloud, software becomes a service. The cloud demands a high-degree of trust of massive data retrieved from large datacenters. We need to build a framework to process large scale data stored in the storage system. This demands a distributed file system over the database system. Other cloud resources are added into a cloud platform including the storage area networks, database systems, firewalls and security devices. Web service providers offer special APIs that enable developers to exploit Internet clouds. Monitoring and metering units are used to track the usage and performance of resources provisioned

The software infrastructure of a cloud platform must handle all resource management and do most of the maintenance, automatically. Software must detect the status of each node, server joining and leaving and do the tasks accordingly. Cloud computing providers, like Google and Microsoft, have built a large number of datacenters all over the world. Each datacenter may have thousands of servers. The location of the datacenter is chosen to reduce power and cooling costs. Thus, the datacenters are often built around hydroelectricity power stop. The cloud physical platform builder concerns more about the performance/price ratio and reliability issues than the sheer speed performance.

In general, the private clouds are easier to manage. Public clouds are easier to access. The trends of cloud development is that more and more clouds will be hybrid. This is due to the fact that many cloud application must go beyond the boundary of an Intranet. One must learn how to create a private cloud and how to interact with the public clouds in the open Internet

Few methods that cloud has changed the data center architect:

Data center design and convergence. Simply put, there have been big changes in physical architecture design. New kinds of servers are being implemented in more efficient rack systems. Furthermore, considerations around new converged infrastructure have given data center architects new ways to create

their underlying ecosystem. There are few more realities here to consider. There are more conversations today around commodity technologies and even more ways to effectively deploy a data center environment. Moving forward, data center architects will need to look at a variety of design options concerning their data center model. Furthermore, it's important to understand how those underlying resources work with and extend into the cloud.

Evolution in power and cooling

Powerful fanwall technologies, new kinds of "free cooling" concepts, and evolved air flow management techniques have all impacted how the data center performs today. As a result, organizations are looking closer at hydro-electric power options as well as more effective ways to get their PUE down. For the data center architect it's critical to understand that cloud computing has placed even more reliance on modern data centers, making organizations are even more dependent on them. Furthermore, data center architects must understand how cloud technologies have changed densities, virtualization values, and the underlying hardware supporting all of it. Remember, as you're working with more "converged" systems and better multi-tenant platforms, power and cooling demands will very much need to evolve and remain agile

New applications and workloads.

Data center architects must understand what they're actually hosting. They don't have to be experts in application delivery or hosted workloads, but they need to understand how hypervisors, applications, and virtual resources all interact with the underlying data center model. Why? This will help them make better decisions around future data center technologies that revolve around physical design, cooling, power, and even rack architecture. Furthermore, by understanding the tie between cloud, your applications, and the data center, data center architects can evolve into cloud architects and beyond. Having this additional skillset increases their value as an asset and can certainly help from a career perspective.

Uptime, disaster recovery, and business continuity

This one is huge. The new level of demand surrounding data center resources and the level of reliance on data center technologies is forcing architects to ensure optimal uptime. Cloud computing has made a big impact on the resiliency of the modern data center by helping extend complex resources over vast distances. The data center



architect must understand what happens during a disaster event. New kinds of DCIM tools create visibility spanning multiple data center points and allow you to see how resources are being utilized. New methodologies around global server load balancing allow users to be dynamically redirected to

6. DATA CENTERS IN CLOUD COMPUTING

In cloud computing, data centers can have different terminologies and can be bifurcated differently. Based on how advance the technology is, cloud-based data center can be classified into the following types, or more appropriately tiers:

Tier I Data Center: This is the simplest form of data center that can exist. It has just enough infra to keep it running. Tier I data centers are the simplest, cheapest and the most obsolete data center in existence today. Tier I can be as small as a closet and feature a single power line with no backup services.

Tier II Data Center: The second tier sits just above 1st and is an improvement over its predecessor tier. The second-tier cloud data centre has multiple redundant components and backup power. It also features an improved cooling system.

- **Tier III Data Center:** Is a more modern tier and has redundancy for every single component. Means, every component will have one backup working simultaneously. When either of the two - hardware and its backup hardware fails - the other takes on the operations of the failed hardware. Thus, such cloud-based data centers have the best up-time availability.

Tier IV Data Center: of all data centers in cloud computing, tier IV is the most advanced and so the most reliable. Like Tier IV it has backup for every component, even power lines and cooling system. The assembly is fully fault tolerant and can undergo maintenance while still in operation.

7. NETWORK ISSUES IN CLOUD COMPUTING

As in ordinary computer's networks, cloud computing also represents different network issues. There are several network issues occur in cloud computing some of which are treated below **Denial of Service:**

A denial of service attack (hence the abbreviation DoS) is an attack intended to make a service unavailable, prevent the legitimate clients requests. It may be:

Flooding of a network to prevent its operation. hackers overflows a network server or web server

the data center with available resources. Bottom line: There is a lot more automation, orchestration, and intelligence built into the modern data center to help support the cloud. Today, data center architects must be aware of those kinds of tools and how they help extend their data center infrastructure with frequent request of services to damage the network. disruption of connections between two machines, there by preventing access to a particular service. Obstruction of Access to a service to a particular person.

The denial of service attack can block a file server, making it impossible to access a web server or prevent the distribution of mail in a company. The attacker does not necessarily require sophisticated equipment. Thus, some DOS attacks can be performed with limited resources against a much larger and modern network. This attack is called Sometimes "asymmetric attack" (due to the difference in resources between the protagonists). In a DDoS attack, a large number of requests are sent simultaneously from multiple points of the Net. The intensity of this "cross fire" makes Service unstable, or worse, unavailable.

7.1 Man in the Middle Attack:

Man in the middle attack is an attack that is designed to intercept communications between two parties without either one or the other can't be doubted that the channel of communication between them has been compromised. The most common channel is an Internet connection. The attacker must first be able to observe and intercept messages from one victim to another. This attack is particularly applicable when secure socket layer (SSL) is not properly configured. Counter measure for this attack is SSL should properly install and it should check before communication with other authorized parties.

7.2 Network Sniffing:

Network Sniffing attack is one of more critical attacks, sniffers are kinds of sensors that are placed on a network to listen and sometimes detect and retrieve sensitive information when not encrypted, such as logins, passwords, emails (sometimes without the users or network administrators do realizing it). The sniffer can be a hardware or software.

The solution to this problem is to use encrypted communication protocols, such as SSH (SFTP, SCP), SSL (HTTPS or FTPS) (not unencrypted protocols such as HTTP, FTP, Telnet).

7.3 Port Scanning:

There may be some issues regarding port scanning, this attack allows it to discover exploitable



communication ports. The attacker can use the port that is always open for providing the web service to such as port 21 (FTP) etc. This attack can be prevented by security systems as a Firewall or an intrusion detection system (IDS) [11]. The infrastructures of the cloud are sensitive to this type of attack if it is performed in parallel. A system such as IDS analyses some traffic and can't detect a port scan attack if the latter is carried out with different scanner. The current security solutions are not suitable for this type of attack on such an infrastructure.

7.4SQL Injection Attack:

SQL injection attack is a technique used by hackers for manipulating Web services that send SQL queries to a RDBMS to alter, insert, or delete data in a database. This may allow attackers to retrieve sensitive data of the user. RDBMSs communicate with Web services via service interface application logic that creates a communication channel between the frontend Web service and the backend RDBMS. Countermeasure for this attack is to install web application such as Web application firewalls.

7.5Cross Site Scripting:

Cross-site scripting (XSS) attack is another type of attack typically found in Web applications. This way enables attackers to inject client-side script into Web pages viewed by other users. User enters right URL of a website and hacker on the other site redirect the user to its own website and hack its credentials. A cross-site scripting vulnerability may be used by attackers to bypass access controls such as the same origin policy. Their effect may range from a petty nuisance to a significant security risk, depending on the sensitivity of the data handled by the vulnerable site and the nature of any security mitigation implemented by the site's owner.

Counter-measure for this attack is to use dedicated equipment such as application firewalls networks. These allow you to filter all HTTP stream to detect suspicious queries.

8.CONCLUSION AND FUTURE WORK

Though Cloud computing can be considered as a new concept which is set to reform the way we use the computer and network infrastructure. Despite the

the user in port 80 (HTTP). By cons there are ports are not opened all the time it will open when needed benefits and strengths that are representing cloud computing, there are several challenges, especially in the side of safety and availability.

In this paper we have presented an overview of cloud computing and datacenters, its types, models, architecture, Network issues. Multiple serious threats like virus attack and hacking of the client's site are the biggest cloud computing data security issues. Entrepreneurs must think on these issues before adopting cloud computing technologies for their business. Since we are transferring our company's important details to a third party, so it is important to ensure ourselves about the manageability and security system of the cloud and data centers. As an important advice for future work, we see that research topics discussed in this article such as Network issues can be analyzed and alleviated in future publications

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