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Himalayan Linguistics

Distribution of lexical tones in Boro

Kalyan Das

Shakuntala Mahanta

Indian Institute of Technology Guwahati

ABSTRACT

This paper discusses the morphological and prosodic properties of Boro tones. Tonal alignment in Boro vis-à-vis word formation processes throws light on some distributional properties of tone in the language. Boro has some affixes which have their own tonal specifications. Prefixes determine the tone of the stem and lead to changes in the tonal specification of the stem. The addition of suffixes do not alter the tonal nature of the stems. Suffixes in Boro, irrespective of their lexical tonal status, belong to the recessive category whereas prefixes belong to the dominant group. In terms of prosodic properties, the smallest domain for Boro tonal assignment is a minimal word and maximally it is the prosodic word.

KEYWORDS

Boro, lexical tones, prosodic word, tone and morphology

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Distribution of lexical tones in Boro

Kalyan Das
Shakuntala Mahanta
Indian Institute of Technology Guwahati

1 Introduction

In this paper we address the problem of tone assignment in Boro and propose that both the minimal word and prosodic word domains are units of tone assignment. We will also discuss how morphological factors play a role in tone assignment. We will see that tonal alignment in Boro shows many variations on the theme of alignment in Boro. Tones can be assigned maximally to a prosodic word domain but not beyond, and this will be instantiated with examples of trisyllables. Furthermore, suffixes and prefixes attest different tonal assignment. Prefixes lower the tone of the root, whereas suffixes undergo alignment based on the tone of the root/stem. Suffixes exhibit a variety of tonal distributional patterns, some like the causative suffix always appear with its own lexically specified tone while others like the Nominative case marker need a disyllabic base to manifest its underlying tone. Apart from these differences, some trisyllables do not attest alignment but rather the nature of the shift seems to be more like spreading.

1.1 Background

Distribution of lexical tones is an important aspect of the description of tonal phonology of a particular tone language. The autosegmental nature of tones (Leben 1973, Goldsmith 1976) provides the theoretical foundation for tonal association to a segment other than the source segments. In spite of there being differences in opinion regarding the number of tones in Boro, most researchers agree that Boro is a tone language (Weidert 1987). Boro uses lexical H and L tones and the L is sometimes seen as a default Mid tone (Sarmah 2004). Boro tones are employed to distinguish lexical meaning of Boro words as in (1) below (Sarmah 2004):

- (1a) [qaó] ‘tear or split’
(1b) [qaò] ‘shoot by arrow or gun’

The tone bearing unit (TBU) in Boro is the syllable and its tonal organization is such that in disyllabic words only one TBU can bear the lexically distinct tone. The rightmost TBU is the location for hosting the lexical tone in disyllabic words. In addition to investigating the tonal nature of affixes, this paper also aims at elucidating the nature of tonal alignment in Boro in the presence of inflectional and derivational processes. We will also demonstrate in this paper that while prefixes come with their own lexical specification and delete the tones of roots, suffixes do not delete the

RESEARCH

Intonational phonology of Boro

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The pitch contour of an utterance in a tone language can surface with both tonal and intonational f_0 features. In this paper we set out to analyze the intonational phonology of Boro, a tone language, and establish that there are three levels of prosodic constituents in Boro: Prosodic Word, ip and IP. Prosodic Word is the domain for distribution of lexical tones. Phonological processes show that the next higher level of prosodic structure is that of the intermediate phrase. Downstepping is within intermediate phrases (ip) and does not cross ips. The highest level of prosodic constituency is the IP which is marked by both initial and final boundary tones. This study shows that in Boro intonational phonology, boundary tones and their scaling and alignment in the context of their lexical tones is more important than assigning pitch accents.

Keywords: Boro; intonation; prosodic organization; intermediate phrase; downstepping

1 Introduction

Boro¹ is a Tibeto-Burman language predominantly spoken in many parts of the Brahmaputra valley of Assam and also in some parts of West Bengal in India. The language is also known as Bodo (Hodgson 1847; Grierson 1903). The language has been described as vulnerably endangered by UNESCO Atlas of the World's Languages in Danger 2010, which is the lowest level of endangerment for any language. However, Boro is spoken by a large number of people and the number of Boro speakers in Assam in the 2011 census is 14,82,929² (1.4 million) and it is officially recognized as one of the scheduled languages by the Government of India, the only Tibeto-Burman language to attain national recognition.

1.1 Tone in Boro

Understanding the distribution of lexical tones is an important aspect in the description and analysis of tone systems. Most researchers agree that Boro is a tone language (Weidert 1987) and that Boro uses lexical High and Low tones and sometimes a default Mid tone is also assumed (Sarmah 2004). These tones can be employed to distinguish lexical meaning of Boro words as in (1) below (Sarmah 2004):

- (1a) [gaó] 'tear or split'
(1b) [gaò] 'shoot by arrow or gun'

¹ In terms of nomenclature, both Bodo and Boro are equally prevalent. The influential Bodo Sahitya Sabha (Bodo Literary Society) has approved the use of both Boro and Bodo to name the language. Many past and recent studies on the language like Burton-Page (1955), Bhat (1968), Bhattacharya (1977), Joseph and Burling (2001, 2006), Basumatary (2005), Boro (2007) and DeLancey (2010, 2011) have described the language as Boro. In this paper, we follow the name frequently used in these works on Boro and therefore use Boro.

² Retrieved from <http://www.censusindia.gov.in/2011Census/Language-2011/Statement-4.pdf> on 10th July 2018.

The tone bearing unit (TBU) in Boro is the syllable and the rightmost TBU hosts the lexical tone in disyllabic words. Joseph and Burling (2001) reiterate the view expressed in Burling (1959) and come to the conclusion that Boro has a two-tone system. In addition to this, Joseph and Burling (2001) also mention the presence of the phenomenon of tone spreading in Boro towards the right. Joseph and Burling (2006), while presenting a description of the comparative phonology of the Boro-Garo languages, reiterate Joseph and Burling (2001) by describing a two-tone system for Boro. They found no evidence for the four tones claimed by Bhattacharya (1977). Bhattacharya (1977) focused mainly on the tone pattern in monosyllabic words, but other studies have shown that Boro disyllabic words can have only one of the two tone patterns, whether it be a High tone or a Low (Joseph & Burling 2006). Sarmah (2004) presents further evidence to show that Boro has two tones: High and Low. Extensive discussion of Boro tones can be found in Das & Mahanta (2018), and Das (2017).

In our discussion in the following sections we do not claim that Boro is a densely tone marked system. It could be close to what Voorhoeve (1973) describes as a ‘restricted tone system’. Notably we do not make any proposition regarding its adherence to a pitch-accent system as there are no clear properties that a pitch-accent language attests. Hyman (2009: 213) notes “... alleged pitch-accent” systems freely pick-and-choose properties from the tone and stress prototypes, producing mixed, ambiguous, and sometimes analytically indeterminate systems which appear to be “intermediate”. Hyman presents a rigorous discussion arguing for the absence of any pitch-accent prototype, nor can prosodic systems be treated as a continuum placed along a single linear dimension. As far as Boro is concerned, apart from Hyman’s arguments, the attributes of stress are also not entirely clear and therefore Boro is not amenable to an analysis as a pitch-accent language where lexical tone is delimited to the vicinity of the stressed syllable.

In the following section, we attempt to look at a few delimiting properties of intonation across these types of languages in order to see if there’s indeed a pattern for such restricted tone languages. It appears that there are indeed intonational properties common to languages which attest lexically distinctive f₀, whether restricted or not, and they may allow more intonational properties to appear but there are no fixed ways in which they can be predicted to show their intonational and prosodic effects, making it more difficult to classify these languages.

Section 1 describes the distribution of tones in Boro. Section 2 deals with the domain of prosodic word as the domain of tone assignment in Boro. Section 3 describes the methodology adopted for the experiments presented in the chapter and the speech material designed for the experiments. Section 4 highlights the way lexical tones surface at the sentence initial, medial and final positions. It also describes the basic intonation patterns in Boro and shows how downstepping and declination influence lexical tones. This section also shows how left edge boundary tone influences initial lexical tones in IPs. Section 5 presents a phonological account of intonation in Boro, based on the nature of prosodic phrasing allowed in this tone language. This section also highlights the fact that the left edge of Boro IPs are marked by an LH% boundary tone which interacts differently with the initial L and H lexical tones. Section 6 discusses the attributes of the Intonational Phrase in Boro. Section 7 summarizes the findings presented in this paper.

1.2 Tone and intonation in tone languages and pitch accent languages

The question whether tone languages and ‘pitch accent’ languages vary in terms of intonation does not lead to any forthrightly viable answers. This is because both tone languages, and the languages commonly identified in the literature as pitch accent languages, not



TEACHING OF MATHEMATICS: A SEARCH FOR AN ALTERNATIVE SPHERE

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Abstract:

Mathematics is the science of number. It studies quantities, shapes and motions of physical objects. Moreover, it studies about counting, calculation and measurement. It happens to exist in every phenomenon of life. It has been dwelling with us in disguise for thousand years. It left traces in caves, the first home of human race. The practical mathematics was evidenced in 'tallies' of 1800 B.C. Babylonians and Egyptians had started doing arithmetic, algebra, geometry and other financial calculation in 3000B.C. They applied mathematical formulae to build magnificent structure and buildings. They used mathematics to study natural science i.e. the laws of stars and celestial objects. Consequently, mathematics started evolving in tradition and culture. A kid acquires the sense of number, addition and subtraction before he/she steps into a school. Folk games and traditional activities help a kid to learn the basics of mathematics. In this regard, traditional folk tales, riddles and rituals also help kids to acquire primary lesson of mathematics. Thus outer world laid the foundation stone of mathematics. A person gets the idea of number in early stage. He/she can easily do simple sum like addition and subtraction without going to school. Later on he/she finds Mathematics as bizarre subject. He/she finds the subject very difficult in the class room. Thus he/she develops math phobia. A kid hears of number in a playground. Playground is the first mathematical class. A person learns how to subtract and sum two or more digits in the playground. Thus the person grows affinity to numbers. But as soon as he/she gets into a school, he/she starts to scare numbers. They feel annoyed of Mathematics. The present paper tries to focus on why school going kids feel frighten of Mathematics. It tries to find out possible tools applying which one can make it an interesting subject. This paper is primarily based on first hand experiences acquired by the author in different situations while interacting with school going students and their parents. The author of the paper has consulted secondary sources. Accordingly, primary and secondary sources are being used here as methodology.

Keywords: Mathematics, Folk-teaching, Classroom drilling, Alternative sphere

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- Manufacturing the 'Ideal' Worker
- Declining Female Labour Force Participation

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- Supreme Court on Rafale Papers and Electoral Bonds

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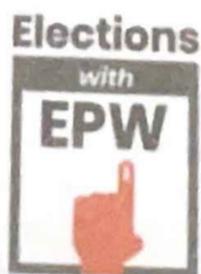
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Many important leaders from the SP and the BSP have found the Congress a better platform. Kausar Jahan, Naseemuddin Siddiqui, Rakesh Sachan, Mohammad Jasmir Ansari, Kunwar Chand Wakil, Bal Kunwar Patel are among those who have joined the Congress. A resurgent Congress party is neither in favour of the SP or the BSP.

Looking at Table 2 (p 13), it is clear that the SP-BSP understanding to leave just two seats for the Congress party is

rather unfair. In six seats, the Congress has a clear edge and would like to repeat its past performance. In these Lok Sabha seats, the Muslims have been Congress supporters. This means the BJP has a chance in the triangular fight, except in Raebareli and Amethi. On the other hand, the Congress has also fielded six Muslim candidates in Muslim-dominated seats of Badaun, Bijnor, Khiri, Sant Kabir Nagar, Sitapur, and Saharanpur. Given the overall

situation in the state the impression is that the Muslims are overburdened with the responsibility to protect democracy and the Constitution.

NOTE

¹ The hegemony in the rural hinterland is reflected in middle and lower castes addressing upper castes as *babu sahib, sarkar, mai-baap, husur, maalik*, etc.

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General Elections in Assam Persistent Issues and Shifting Alignments

PARVIN SULTANA

In the 2019 election, Assam will see a direct fight between the Congress and the Asom Gana Parishad-Bharatiya Janata Party alliance in almost all its constituencies. This election witnessed realignments and alleged adjustments amongst the key political players. It also saw new entrants like the National People's Party. Every constituency will respond to these varied factors. The outcome of Assam's 14 constituencies is crucial as it will decide which way the region swings.

The three phase polls of Assam started on 11 April and the remaining polls will be held on 18 and 23 April. The outcome of its 14 constituencies will decide which way the region will swing. Assam has largely voted for Congress in the parliamentary elections and it was only in 2016 that the Grand Old Party was decimated and the Bharatiya Janata Party (BJP) came to power. Since then BJP has succeeded in making inroads in all the other north-eastern states. It has its own chief minister in Manipur, Arunachal Pradesh and Tripura and is a part of the governments in Meghalaya and Nagaland.

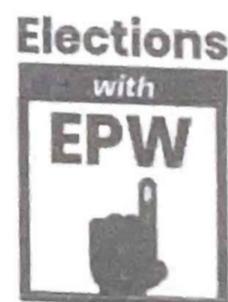
The BJP did well in the Assam in the 2014 elections, the winning seven out of the 14 constituencies. The Congress and the All India United Democratic Front (AIUDF) were reduced to three seats each while the Kokrajhar constituency in the Bodoland Territorial Administrative Districts (BTAD) went to an independent candidate, Naba Kumar Sarania. While the party is confident of repeating its earlier performance if not improving upon it, there are some new factors which are at play in this election.

The state has usually voted for Congress both in parliamentary and assembly elections. The party was voted out for just a year in 1978 when the Janata Party led by Golap Borbora took over at the helm. The party was again ousted by the Asom Gana Parishad (AGP) which formed the government in 1985 and 1996. The Congress party has however performed well in parliamentary elections.

In the 1991 parliamentary elections, the Congress won eight seats with a vote share of 28.5%. In 1996, the Congress and AGP won five seats each. In 1999, Congress won 10 seats and its vote share rose to 38.4%. Congress won nine and seven seats in the 2004 and 2009 elections respectively. In the 2014 elections, the party's seat share and vote share both came drastically down. Congress managed to win only three seats and its vote share dwindled to 29.6%.¹

Citizenship (Amendment) Bill, 2019

Like in every elections, electoral politics and campaigns in this election are revolving to an extent around the immigrant question. The Citizenship (Amendment) Bill will be an issue even though many are downplaying its importance. This bill aims at eventually granting citizenship to Hindu, Sikh and Buddhist migrants from Pakistan, Afghanistan and Bangladesh who have entered India till 31 December 2014. The bill saw a massive backlash in the entire region of the North East. Indigenous communities from across the region feel that Hindu Bangladeshis might enter the states in a large number and endanger their identities.



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Book Review

ASSAM: THE ACCORD, THE DISCORD by *Sangeeta Barooah Pisharoty*, Gurgaon: Penguin Random House India, 2019; pp xvii + 443, □ 599

Post colonial states often suffer from hastily drawn borders that create more problems than solve. On the eve of independence, India's borders were similarly drawn and one of the persisting crisis is unsolved border disputes. Be it with China, Pakistan, Bangladesh or even Nepal, claims and counterclaims of areas continue. India's Northeastern region which shares borders with Nepal, Bhutan, Myanmar and Bangladesh has been a hotbed of such disputes – more so owing to the cultural lineage and geographical contiguity. This book tries to trace and understand the causes of turbulence in India's Northeastern part which has ramifications for the South East Asian region. With India amending its citizenship laws and granting leniency to non-Muslim religious minorities from Afghanistan, Pakistan and Bangladesh, questions of who is an insider, who is an alien became relevant again.

The dispute is not just amidst countries but also within states and the erstwhile state of Assam was further divided responding to the demands of ethnic homeland of smaller ethnic and tribal groups. Since 1963, the state has been reorganised many times to incorporate newer aspirations. Following the ethnic strife of various communities for separate homeland, newer states have been created but more demands have emerged. Starting with a colonial project, the region also witnessed systematic settlement of communities from outside to turn the region into a productive space instead of an abode of 'wasteland'. All these led to a lengthy

UGC
(old)

CHANGING PATTERN OF FINANCING OF HIGHER EDUCATION IN INDIA SINCE 1991

Homang Chetri
Assistant Professor, Missamari College

Abstract:

This paper attempts to study the changing pattern of financing of higher education in India since 1991. India has the third largest higher education system in the world, next to China and the United States (World Bank). It possesses a highly developed higher education system which offers facility of education and training in almost all aspects. The growth of higher education in India has been phenomenal. In 1950-51, there were only 263,000 students in 750 colleges affiliated to 30 universities. The emphasis on higher education in India can be understood by the number of universities currently present in India. Even though we find expanding and flourishing institutes and professional schools but evidences from recent studies finds that India is facing a deep crisis in higher education. It may so happen because higher education institutions in India may have become incapable of producing students who have skills and knowledge. Students are forced to spend more years along with large resources, however such investment may not very fruitful latter.

Key words: Higher education, UGC, Central Universities, State Universities, Deemed Universities.

1. Introduction

Actions of an educated person are better conceived, considered and coordinated and therefore can show better results in whatever they choose to practice. One may not possibly ignore the importance of better education in economic development. In order to develop an education system that is at par with the global standard, it is necessary to have a proper understanding of foreign education system and the current prevailing Indian education system. Finding the gap in the existing system will help to build strategies to bridge the gap.

India has the third largest higher education system in the world, next to China and the United States (World Bank). It possesses a highly developed higher education system which offers facility of education and training in almost all aspects. Higher education system consists of Central Universities, State Universities, Deemed Universities, Institutions of national importance etc. The Technical Education system covers courses in engineering, technology, management etc. The **University Grants Commission (UGC)** is the apex body to look after higher education system in the country. It came into existence on 28th December, 1953 and became a statutory organization established by an Act of Parliament in 1956, for the coordination, determination and maintenance of standards of university education.

The National Policy on Education 1968 and 1986 which was modified in 1992 recognized education as a precondition for development and set out three critical issues in those policies – equity, accessibility and quality. It worked as a guiding document for policies in education sector for the central government for about two decades. Significant changes took place during this period in India and the world too which reshaped the higher education scenario. Hence taking into consideration the changes worldwide, there came the need of formulating a new NPE which could enhance further development of the education sector and a new policy i.e National Policy on Education 2016 was formulated.

Review of Literature

Araf, 2016 in his paper finds that India is the second most populous country in the world, having world largest school going age population. Whereas the combined public expenditure incurred by both central and state government on education is around 3 to 4 percent of GDP since 2001. Indian education system has severely starved of funds. It requires huge flow of funds for its quantitative expansion, qualitative improvement and for universal access. Even though the quantum of expenditure on education has increased significantly since 2001, still the actual amount of money spent on education sector is less than the required amount. There is need to increase spending on education beyond 6 percent of Gross Domestic Product.

A National report on "*Status of Education in India*" by Department of Higher Education, Ministry of Human Resource Development states that higher education has vital importance and is a powerful tool to build knowledge based society of the 21st century. Improvement of access and quality, relevance of higher education through curriculum reform, vocationalisation, networking, information technology and distance education are the main policy initiatives of higher education sector.

The growth of higher education in India has been phenomenal. In 1950-51, there were only 263,000 students in 750 colleges affiliated to 30 universities. It increased by 2005 to 11 million students in 17,000 colleges affiliated to 230 universities. In addition, there are about 10 million students in over 6500 in vocational institutions. The enrolment is growing at the rate of 5.1 per cent per year. The demand for professional courses is growing rapidly (Thakkar, 2015).

Tilak, 2004 made an extensive study of subsidy in higher education.

Education is subsidized by the state in almost all countries of the world. This is not confined to basic education but covers higher education, including higher technical and professional education, is heavily subsidized by the state. It is not limited to those economies which are in favour of welfare and equity, but also in the developed market economies. This paper gives a quick review of some of these arguments being made in favour of and against public subsidization of education and restated how important it is to subsidize education by the state. It is argued that significant reduction in public subsidies to education is neither feasible, nor desirable. The argument against subsidy on higher education is based on three important premises: (a) externalities associated with basic education are high; but they may not be so high in case of higher education; (b) similarly basic education could be a merit good, while the merit good nature is less in case for higher education; and (c) higher education caters to the needs of the affluent and government should not subsidize the education of the affluent.

2. Objectives

- (i) To know the growth of Higher Education In India
- (ii) To know the changing pattern Higher Education In India

3. Methodology

Secondary data is the base for this study. The secondary data has been collected from relevant books, journals research articles, Papers presented at seminars, Websites, Ph.D. Thesis etc.

4. Results and discussions**Growth of Higher Education in India**

In order to improve the system of higher education in India, several attempts has been taken by the government. There is continuous increase in academic institutions which is shown in Table 1. Establishment of Academic Staff College, Autonomous Colleges and several Rural Institutions are also some of the positive initiatives.

Table 1: Number of Academic Institutions for Higher Education

Academic Institutions	1980	1993	2006	2013	2017(june)
Central Universities	8	10	20	42	47
State Universities	81	112	216	310	367
Deemed Universities	12	30	101	127	123
Institutions of National Importance	9	10	13	68	103
Private Universities	Nil	Nil	10	143	282
Colleges	5639	5748	18064	36671	37204

Source: Ministry of Human Resource Development, Department of Higher Education

The emphasis on higher education in India can be understood by the number of universities currently present in India. Similarly table 2 shows the continuous trend of growth of higher educational institutes such as colleges for general Education, professional education as well as various universities.

Table 2: Growth of Colleges for General Education, Colleges for Professional Education, and Universities during 1990-91 to 2004-2005

Years	Colleges for General Education	Colleges for Professional Education	Universities/Deemed Univ./Institutes of National Importance
1990-91	4862	886	184
1991-92	5058	950	196
1992-93	5334	989	207
1993-94	5639	1125	213
1994-95	6089	1230	219
1995-96	6569	1354	226
1996-97	6759	1770	228
1997-98	7199	2075	229
1998-99	7494	2113	237
1999-00*	7782	2124	244
2000-01*	7929	2223	254
2001-02*	8737	2409	272
2002-03*	9166	2610	304
2003-04*	9427	2751	304
2004-05*	10377	3201	343
2005-06*	11698	5284	350

**Includes institutions for Post-Matric courses.

Source: Educational Statistics 2004-2005, MHRD 2007

History of the National Policy of Education

In 1968, when the National Policy of Education was formulated for improving the educational scenario in our country, it was envisaged that it would be followed by a „five yearly review of progress and working out of new policies and programmes“, to assess the drawbacks or shortcomings as well as achievements of education.

The National Policy of Education 1986 is the result of the reviews which was discussed and adopted during the budget session of 1985. Later, a committee was set up in May 1990 to review National Policy of Education (NPE) and to make recommendations for its modifications. Taking into considerations some of the modifications in NPE its report is known as National Programme of Action of 1992. This policy aimed to promote national progress and to strengthen national integration. It laid stress on the need for a radical reconstruction of the education system, to improve its quality at all stages. The main objective of the National Policy of Education of 1986 and Programme of Action, 1992 was to establish a national system of education so that all students irrespective of caste; creed, sex, and religion have access to quality education, so that they have an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues. Emphasis was given that education must play a positive and interventionist role in correcting social and regional imbalance, empowering women, and in securing rightful place for the disadvantaged and the minorities. Enhancing and promoting vocational education, adult education, education for the mentally and physically challenged persons, non-formal education, open universities and distance learning, rural university, early childhood care and education.

After nearly three decades since the last policy, National Policy on Education 2016 was formulated. It recognizes the criticality of education as the most important vehicle for social, economic and political transformation. Importance was given to inculcate values, provide skills so as to contribute to the nation's well-being. Education is a powerful tool for preparing our citizens in the knowledge society. Education will amalgamate globalization with localization, enabling our children and youth to become world citizens, with their roots deeply embedded in Indian culture and traditions.

NPEs of 1968 and 1986, as modified in 1992, recommended 6% of GDP as a norm for the national outlay on education. And the aim was to gradually increase the investment. However, the expenditure on education has consistently remained well below this level. From 3.84% in 1990-91, it briefly breached the 4% threshold at the turn of the millennium but has thereafter reverted to a level of around 3.5% in recent years. Table 3 shows the government expenditure incurred on higher and technical education. It is seen that there is continuous increase in expenditure from that of 1990 to 2006.

Table 3: Expenditure on Education from 1990-91 to 2005-06

Year	Higher	Technical
1990-91	2165	613
1995-96	3871	1290
1996-97	4288	1450
1997-98	4859	1623
1998-99	6117	2073
1999-00	8248	2459
2000-01	9195	2528
2001-02	8087	2560
2002-03	8859	2820
2003-04	9060	2833
2004-05	9998	3275
2005-06	10689	3720

Source: Analysis of Budgeted Expenditure on Education *Figures in Rs. in 10 million

Arguments in favour of subsidy

Education is a public good (Levin, 1987) producing a wide variety and huge magnitude of externalities. The externalities include improvement in health, reduction in population growth, reduction in poverty, improvement in income distribution, reduction in crime, rapid adoption of new technologies, strengthening of democracy, ensuring of civil liberties etc. These positive externalities constitute a powerful justification for public subsidies.

Secondly, education is also considered to be a merit good, consumption of which needs to be promoted. People may sometimes ignore the benefits of education, or may not appreciate the value of education and therefore may not will to invest in education. But government should come forward and provide better information to individuals and families, and accordingly take wise decisions regarding investment in education.

Thirdly, subsidies in education are advocated on the grounds of providing equality of opportunity irrespective of not only social background, but also economic background. Many favour that it is necessary to provide free education at all levels or to provide subsidy to promote „equality of educational opportunity“.

Arguments against subsidy

First, opposition to public subsidy for education, particularly higher education, has emerged from estimates of rates of return to education. The social rates of return are found to be consistently lower than private rates of return to education, and hence it was recommended that public subsidies could be reduced, and individuals could be asked to pay for their education (World Bank 1994).

Secondly, it is argued that subsidies for higher education accrue more to the rich than to the poor. Therefore public subsidisation of higher education would be regressive, increasing income inequalities by transferring the resources from the poor to the rich.

Thirdly, governments in developing countries are increasingly facing resource crunch. Economic reform policies adopted in many developing countries necessitate cuts in public expenditures. Also given the high private rates of return from higher education, people will be willing to pay for education themselves.

Privatisation of Higher Education

Privatization of education refers to the process of transfer of activities, assets and responsibility from government, public institutions and organizations to private individuals and agencies. It encourages the individual and society to establish school, colleges and private universities to meet the growing demand for education. As a result, private educational institutions are growing day by day throughout the country leading to rapid change in the educational scenario of India. Whereas till nineties higher education in India was mostly funded and governed by the state and central government. Some of the causes of privatization are:-

- A. According to a new policy of government of India, there should be free and compulsory education for all children between the ages of 6-14 years. So focus has shifted to elementary education. As a result, the involvement of the state in higher education has been reduced giving way to private sector.
- B. The expenditure on expansion and establishment of education institution is increasingly high. State finds it very difficult to further expand education system due to scarcity of resources. It is therefore felt that the private sector be inducted in education so that it can share the burdens in funding education.
- C. Knowledge explosion is taking place in the world. Education now a days is considered as a necessary economic input. In this effort the private sector is also considered to play its part as a major beneficiary of the knowledge industry.
- D. Private sector can easily respond to market signals or market demand than the public sector, which finds it very difficult to introduce flexibility in operations of human resource development.

5. Conclusion

Even though we find expanding and flourishing institutes and professional schools but evidences from recent studies finds that India is facing a deep crisis in higher education. It may so happen because higher education institutions in India may have become incapable of producing students who have skills and knowledge. Students are forced to spend more years along with large resources, however such investment may not very fruitful latter.

Government focusing more on elementary education causes shortage of funds in the higher education sector which acts as obstacles in expansion and improvement. A disturbing trend was experienced in public expenditure of higher education during the 1990s i.e. during the phase of economic reforms. It can also be noted that the relative priority accorded to higher education has fallen drastically. As a proportion of GNP, public expenditure on higher education has declined from 0.55 per cent in 1989-90 (it was nearly 1 per cent in 1980-81) to 0.39 per cent in 1993-94. (Analysis of Budget Expenditure on Education, MHRD)

Before we conclude, we have to note about an important issue i.e. public subsidy to higher education. It is argued that pure public and merit good nature of school education justifies 100 per cent government financing. But regarding higher education, one can draw lesson from international evidence both from developed and developing countries. These evidences suggest that perhaps it is neither desirable nor feasible to sharply reduce public subsidies in developing countries like India. But care should be taken that public subsidies should be targeted to the poor. Student loan programmes are particularly becoming popular in many countries.

In India both public and private institutions operate simultaneously. It is felt that mostly higher education in India is imparted through private institutions because of resource constraints of the government to meet the growing demand for higher education. Hence privatization has become a reality. Also there is increasing demand for education abroad.

Thus we can conclude that there is vast change in the financing pattern of higher education in India i.e. with more government institutions and subsidies to private sector with reduced subsidies. But proper monitoring should continue so that at any cost the quality of education could not degrade. Also encourage more individuals to take up higher studies. Some other kind of incentives could be provided like scholarship, loans, and grants. Along with books, stationary etc at reduced price. Also transportation can be given at concession rates.

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35. Delivery of Public Services in India : Role of Information Technology

Homang Chetri

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Abstract

Governance and quality public services can impact countries economic growth. The objective of public services is to deliver social protection to the poor and vulnerable and to alleviate poverty. Public services reduce inequitable distribution of resources and correct historical inequities, such as caste based discrimination and gender inequities. The purpose of this research is to investigate the role of information technology (IT) and e-governance in the delivery of public services in India. This paper also tries to find out various E-Governance initiatives taken by Govt. of India. Besides, an attempt will also be made to discuss how the use of IT in the delivery of services can improve the governance improving efficiency, accountability, and transparency, and reducing bribery.

Key Words: E-Governance, Information Technology (IT), Quality Public Service.

1. INTRODUCTION

Public service is a service which is provided by government to people living within its jurisdiction, either directly (through the public sector) or by financing provision of services (McGregor et al., 1982). The quality of public services affects economic growth via its impact on poverty alleviation, human capital formation and corruption (Farzana Afridi, 2017). Targeted delivery of public services, thus, have the potential to reduce economic inequalities which have been rising in rapidly growing economies, such as China and India, over the last few decades (Datt et al., 2016). IT facilities make both the public and private sector work more effectively by giving attention to the needs of citizens/customers while, at the same time, reducing costs, time and improving the quality of services (Boniphace Makene, 2009). IT promotes good governance in three basic ways:

- ✓ by increasing transparency, information, and accountability;
- ✓ by facilitating accurate decision-making and public participation; and
- ✓ by enhancing the efficient delivery of public goods and services.

The citizen's right to gain access to public documents is supported under the country's constitutional framework. Promotion of this right is pursued through the government's computerization program and the availability of these documents through the Internet. Many government agencies use IT facilities to tell the public about their accomplishments, achievements, programs, and plans. The use of IT could enable the

government, as well as civil society, to inform the people of their rights and privileges (Pratima Singh, 2016).

2. Objectives

- To know the various challenges in the delivery of public services in India.
- To know the various E-Governance initiatives taken so far by Govt. of India
- To investigate the role of information technology (IT) in the delivery of public services in

India

3. Methodology

Secondary data is the basis for present study. The Data has been collected from various Statistical handbooks, MIS reports, PhD Thesis and Research Journal.

4. Results and Discussion

The quality of governance and public service delivery can affect economic growth through its impact on human capital, poverty and inequality, and corruption. It is widely agreed that there is a governance deficit in India and while there has been progress in the delivery of public services, it is unimpressive when compared with other countries at similar levels of development. There are large disparities between the poor and non-poor in this country and it is the poor that suffer much more due to weak public service delivery than those who can access these services from the market.

4.1 Challenges in the delivery of public services

In India, the government has been omnipresent in the lives of its citizens, envisaged by the architects of the nation following its independence from British colonialism in 1947. With the aim of alleviating endemic poverty, free or heavily subsidised provision of basic and essential services has been the hallmark of public policy. Moreover, there is broad consensus that the state has failed to effectively deliver public services to its citizens, particularly the poor. This is reflected starkly in the dismal performance of the country on almost all dimensions of human development (Dreze and Sen 2013).

In India, as well as in other developing countries, there is evidence that the effectiveness of some vast public programmes designed at the national level has been consistently undermined by serious corruption at the local level. Consequently, the intended beneficiaries fail to see benefits from programmes that draw significant amounts of government resources. A pressing policy question—particularly in an era that increasingly emphasises decentralised delivery of public services—is how to mitigate this corruption and ensure that services reach their intended targets. Improved monitoring and enforcement from higher levels of government may prove effective, but may be too costly in many circumstances.

Even after 70 years of independence, the quality of service delivery in public office is largely poor. One of the major reasons for this failure is poor governance. To overcome this situation, Government is moving towards e-governance to improve the quality of service delivery in public offices (Parzina Afridi, 2017).

4.2 E-Governance initiatives

Electronic governance is implementation of Information technology (IT) in delivering government services, exchange of information and communication transaction services between government-to-customer (G2C), government-to-business (G2B), and government-to-government (G2G). E-Governance is an important tool to enhance the quality of government services to citizens, to bring in more transparency, to reduce corruption and subjectivity, to reduce costs for citizens and to make government more accessible (ARC Report, GOI). While Governance relates to safeguarding the legal rights of all citizens, an equally important aspect is concerned with ensuring equitable access to public services and the benefits of economic growth to all. It also ensures government to be transparent in its dealings, accountable for its activities and faster in its responses as part of good governance.

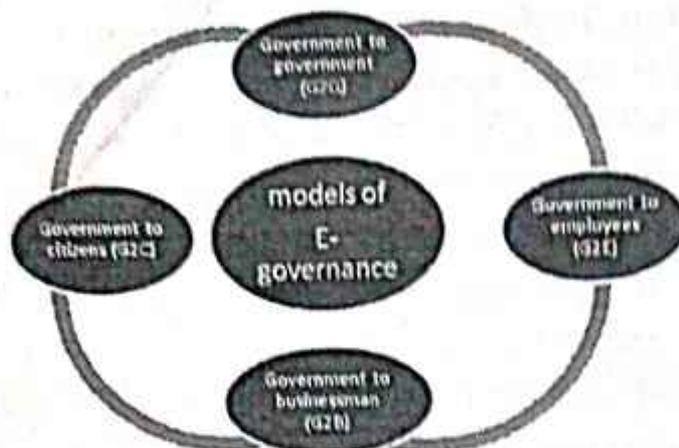
Today's is the world of change and revolution. Things which are not dynamic are considered as mortal. The rise of e-government has been one of the most striking developments of the web. Global shifts towards increased deployment of IT by governments emerged in the nineties, with the advent of the World Wide Web. The technology as well as e-governance initiatives have come a long way since then. Recognizing the increasing importance of electronics, the Government of India established the Department of Electronics in 1970. The subsequent establishment of the National Informatics centre (NIC) in 1977 was the first major step towards e-Governance in India as it brought 'information' and its communication in focus. However, the main thrust for e-Governance was provided by the launching of NICNET in 1987 – the national satellite-based computer network. This was followed by the launch of the District Information System of the National Informatics centre (DISNIC) program to computerize all district offices in the Country for which free hardware and software was offered to the State Governments. Nic NET was extended via the State capitals to all district headquarters by 1990. E-Governance was started in India by AHSAYA in Kerala. This project involves setting up around 5000 multipurpose community technology centers called Akshaya e-Kendra's across Kerala. Run by private entrepreneurs, each e-Kendra set up within 2-3 kilometers of every household, will cater to the requirements of around 1000-3000 families to make available the power of networking and connectivity to common man. Akshaya is a social and economic catalyst focusing on the various facets of e-learning, e-transaction, e-governance, information and communication (Nikita Yadav, 2012).

4.3 E-Governance models :

E-GOVERNANCE services can be shared between citizens, businessman, government and employees. These four models of e-governance are as:-

- > Government to citizens (G2C)
- > Government to government (G2G)
- > Government to employees (G2E)

➤ Government to businessman (G2B)



4.3.1 Government to citizens (G2C)

This model of e-governance refers to the government services which are shared by citizens. Here, citizens visit to the link of services that they want to use. This models strong the bond between government and its citizen. Type of services which are provided by this model includes:-

- ❖ Payment of online bills such as electricity, water, telephone bills etc.
- ❖ Online registration of applications.
- ❖ Copies of land-record.
- ❖ Online filling of complaints.
- ❖ Availability of any kind of online information.

4.3.2 Government to government (G2G)

This model refers to the services which are shared between the governments. There is lots of information that need to be shared between various government agencies, department and organizations. These types of services or information are as:-

- ❖ Sharing of information between police department of various state.
- ❖ Government document exchange which includes preparation, approval, distribution, and storage of all governmental documents is also done through e-governance.
- ❖ Most of the finance and budget work are also done through e-governance.

4.3.3 Government to businessmen (G2B)

Through this model, bond between private sector and government increase and businessmen use to communicate. They share information through this model like:-

- ❖ Collection of taxes.
- ❖ Rejection and approval of patent is also done by this model.
- ❖ Payment of all kind of bills and penalty.

- ❖ Sharing of all kind of information, rules and data.
- ❖ Complaints or any kind of dissatisfaction can be shown by this.

4.3.4 Government to employees (G2E)

This model increases the transparency between government and its employee. Here, employee can keeps a check on the functioning and working of government and government can keeps on its employees. Information that can be shared by this model:-

- ❖ All kind of data submission (attendance record, employee record etc) from various government offices is done by this model
- ❖ Employee can file all kinds of complaints and dissatisfaction by this model.
- ❖ All kind of rule-regulation and information for employees can be shared by this.
- ❖ Employees can check their payment and working record.
- ❖ Employees can register all kind of working forms online.

4.4 Role of Information Technology in the delivery of public service

The rapid development of IT has a transformative effect on society. Investment in IT is considered one of the significant factors that can contribute to the development of entire economy (Haluza & Jungwirth, 2015). Many governments are able to deliver information in an efficient way to citizens, employees, businessmen and government agencies. The development of E-Government may improve the delivery of public services that improves accountability, transparency and governance (Al Hujran & Chatfield, 2008).

India's economic agenda, as laid out by the present government, largely focuses on economic revival and inclusive growth. It aims to carry these out by financially empowering citizens, focusing on industrial development and reducing subsidies through the use of digital technologies. The agenda has the following action points: poverty elimination, containing food inflation, agricultural reforms, co-operation between Centre and states, transparent and time-bound delivery of government services, e-governance and governance enabled through mobile devices, ease of doing business, job creation and development of infrastructure. To enable these, several large-scale campaigns have been launched by the government. Flagship initiatives such as JAM (Jan-Dhan Yojana, Aadhar, mobile), DBT (Direct Benefit Transfer), PM's Bima Yojana, smart cities, etc. have received significant traction. Jan-Dhan has secured international acclaim by setting a world record for most number of bank accounts opened under a financial inclusion programme in a week. The reach of such schemes among the masses has been made possible through the use of technology-enabled channels. Additionally, subsidy reforms have also been initiated with the aim of reducing the burden on the economy and ensuring that the benefit of subsidies reaches the right people. Under the PAHAL scheme, for instance, LPG subsidies will be directly transferred to the bank accounts of those who need them. The impact of these schemes has been visible in a short span of time. The Aadhar programme is expected to achieve 1 billion enrolments by December 2015. The Jan-Dhan programme

received 15 million enrolments on the opening day itself, and reached 115 million enrolments by 17 Jan 2015. This has been possible only through the use of technology-enabled automation for managing data and a centralized banking system, which has also reduced the cost of operations in rural areas. Given that over 700 million Indians have mobile connections, the next step is to enable citizens to transact with the government via online or mobile channels. It is, thus, vital that people and processes be brought onto a common, integrated technology and services platform. The key enabler in this regard is technology. It is only through technology that documents, transaction logs, bank accounts and identities can be integrated and accessed seamlessly.

1. Conclusions :

We can conclude that IT can, on the one hand, increase the efficiency, speed, and transparency in delivery of services and, on the other hand, assist in the generation and dissemination of knowledge. This paper has argued that both these attributes need to be exploited for the benefit of the poor.

Governments are the largest provider of information and services that are important for the poor. Methods of public service delivery have not changed for decades, making them inefficient and corrupt. There is sufficient evidence that well-designed e-governance projects with process reforms that target enhanced transparency and accountability reduce discretion vested with civil servants, enhance efficiency, and can lower corruption. However, very few such projects have been implemented to their utmost potential. There is a necessity to accelerate the pace of implementation of e-governance and build capacity to reform the process of public service delivery.

To realize the vision of promoting inclusive growth through empowerment of citizens, it is important to reach out to citizens in the remotest of locations and make them part of India's growth story. Globally, technology has been the greatest enabler in causing disruptive change. India's story is no different, and the use of digital technologies to educate and empower citizens is being seen as a game-changer. Given India's vast expanse and differences in demographics across the nation, there is also a vast difference in the level of adoption among the citizenry.

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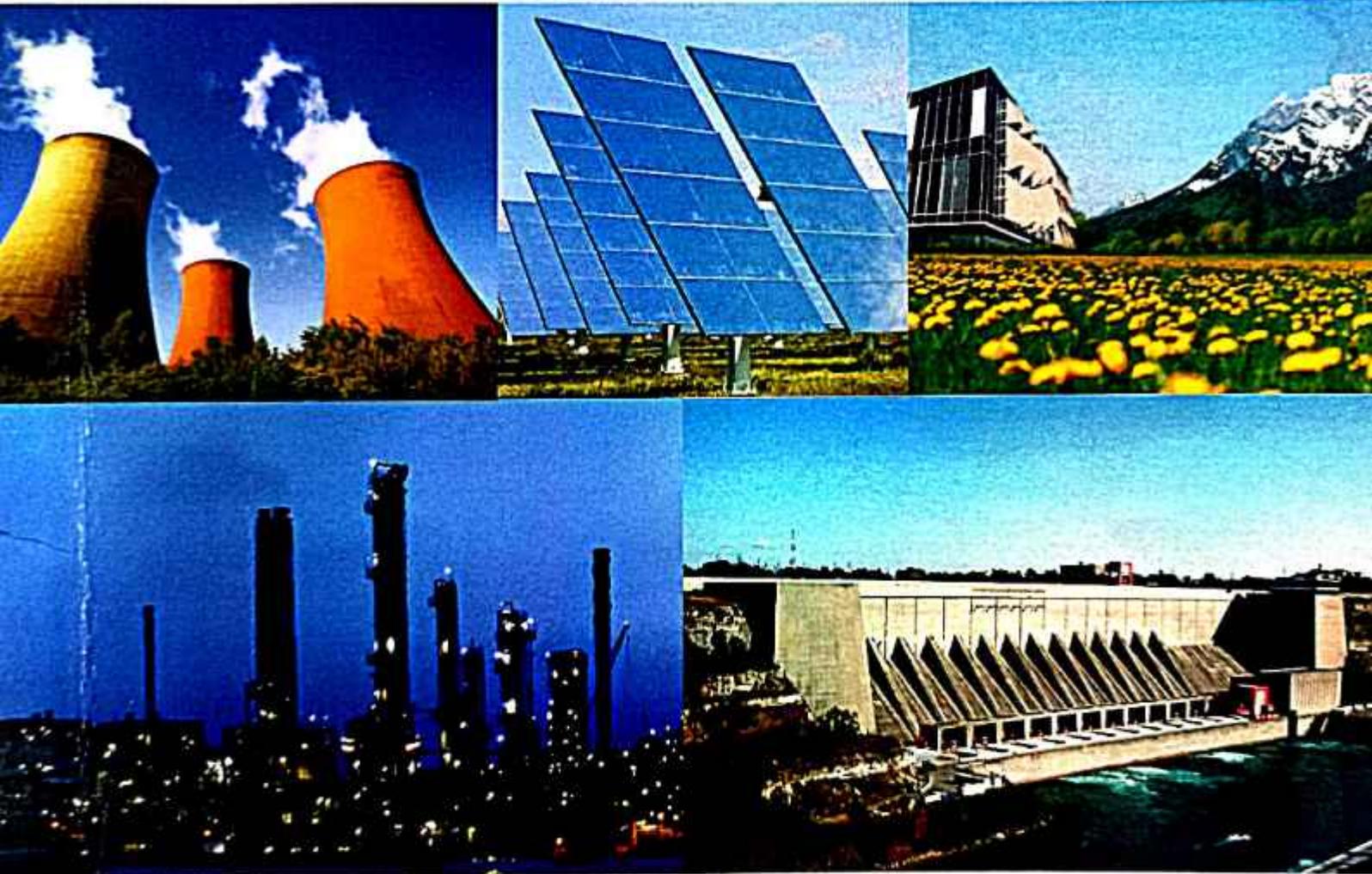
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Carbon Emission and Carbon Footprint of Different Type Based Energy Consumption: Definition and Role in Tracking Human Pressure on the Planet

Dr. Abu Taher Mollah

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Abstract—Carbon emission means release of carbon into the atmosphere. Greenhouse gas emissions are often calculated as carbon dioxide's equivalent. Carbon dioxide (CO₂) is a colourless, odourless and non-poisonous gas formed by combustion of carbon. Emission means release of greenhouse gases which causes global warming due to massive irreversible damage to the environment. Carbon dioxide and water vapour strongly absorb infra-red radiation and effectively block a large fraction of the earth's emitted radiation. The radiation absorbed by CO₂ and H₂O vapour is partly reemitted to the earth's surface. The net result is that the earth's surface gets heated up by a phenomenon called the greenhouse effect. The current global trends in deforestation along with increased combustion of fossil fuels have a cumulative effect on the net increase in carbon dioxide content. The gross carbon emission from biomass burning events and post burning decomposition fluxed in Amazon rain forest in recent time is a matter of concern. Carbon footprint, on the other hand, is the total emission caused by an individual event, organization, a product emitted carbon dioxide. It discusses how many earths be required if everyone on the planet consumed resources at the same level as the person till date, and the number is threatening. The carbon footprint is used for measuring carbon emission, and it is a very powerful tool to understand the impact of personal behaviour on global warming. This paper tends to focus how global warming effects the temperature of earth's atmosphere since century and why India's carbon dioxide emission have been growing as faster rate than in any other major energy consuming nation. It is observed that, in 2018 CO₂ emission in the country rose 4.8 % from the previous year as accorded by International Energy Agency, Paris. It is accorded that India's higher CO₂ emission have been spurred by fossil fuels which lead by coal for power generation and oil for transportation. Under the Paris Climate Agreement, India has set a target to reduce the emission intensity by 2030. The paper tries to find out possible solutions and measures to redress the carbon emission, so that a green and blue planet is handed down to next generation.

Introduction

In order to understand the issue of Carbon emission, it is important to understand the basic science behind the concern. Carbon dioxide is naturally present in the earth's atmosphere and is part of a natural circulation among the atmosphere. Carbon dioxide remains as part of a natural circulation among

the atmosphere, oceans, soils, plants and animals. Human activity interferes with its natural biological cycle because people extract fossil fuels with high concentration of carbon from fathom deep the earth's surface. They burn them for producing energy. During this combustion process, carbon mixes with oxygen and creates even more carbon dioxide. Carbon dioxide is the primary gas emitted from human activity. Everyday people start a car, flip on a switch or use anything associated with petroleum, coal, natural gas or electricity; and thus emit carbon dioxide in the air, and this is called carbon emission. On the other hand Carbon Footprint is the sum of all emissions of carbon dioxide which has been induced by a man in a given time frame. The total amount of greenhouse gasses produced to support human activities has been termed as carbon dioxide. In other words, when a person drive a car, the engine burns fuel which creates a certain amount of CO₂, depending on its fuel consumption and the driving distance. When a person heats his house with oil, gas or coal, then he or she also would generate carbondioxide. Even he or she heat his or her house with electricity, the generation of electric power would also emit certain amount of carbon dioxide. Even when she or he would buy food and goods, the production of the food or goods would surely emit some quantities of carbondioxide. And Carbon Footprint is the sum of all emission of carbon dioxide around the year. Carbon footprint is a very powerful tool to understand the impact of personal behaviour on global warming. Often people become shocked when they come to know the amount of carbon dioxide which they produce. A person can calculate and monitor his or her personal carbon foot print with a view to resisting global warming.

Marc Lallanilla said in his essay " Green House Gases: Causes, Sources and Environmental Effects" that a greenhouse gas is any gaseous compound in the atmosphere that is capable of absorbing inferred radiation, thereby happening and holding heat in the atmosphere. By increasing the heat in the atmosphere greenhouse gases are responsible for the greenhouse effects which ultimately leads to global warming.



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Looking Back To Dam, Crisis And Movement – Small Letter With Special Reference to Selected Dams in Context of Human Rights

*Abu Taher Mollah**

Abstract

Big dam is a debatable issue. If we look back to the history of constructing big dams we come across that many agitation and protest were led by different NGOs, social thinkers, activists and environmentalist in protest of constructing big dam. If we peep into the past then we can come across why constructing big dam projects have been questioned time and again. It is true that big dams are the symbol of national development and have tremendous potential for economic growth and prosperity of a country. Dams are not only used for irrigation and for producing hydro-electric power but also have developed a certain zone around the dam which could be a place for tourist attraction. But the big dams have bleak side also which must be addressed. Any development at the cause of gross violating of human rights should not be upheld in any circumstances. Let's take an example of Narmada Valley Project which caused a huge displacement. It is said that one million tribal and non-tribal people were affected. Thousands of people had to leave their home lands where their forefathers' bones were buried and cremated. They do not have land to belong, paddy fields to grow their dreams, river for fishing and community to celebrate. Big dams derailed the people from their place and put them into the sense of 'the other' which is very fatal. In recent past, people across North East India joined Akhil Gogoi who led the agitation in protest of Subansiri Dam. Recently, Farrakka Barrage discharged 16 lakhs cum/sec water. It crushed down the life of common settlers who live in river basin areas of West Bengal and blocks fresh water to flow. It affects adversely the ecology and economy of Bangladesh as a large population of Bangladesh depends on Ganges

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Policing During the Time of Corona: The Indian Context

Debajyoti Biswas* and Parvin Sultana**

Abstract According to Oxford COVID-19 Government Response Tracker, India has the most stringent lockdown as compared to other nations and has scored 100% in the scale; nevertheless, there had been sporadic incidence of attacks on police personnel and medical workers in different parts of India. This article argues that such resistance comes from two broad factors: (i) a collective scepticism that has built up among certain section of people and (ii) a tool of defiance against the government. In order to quell such resistance, community leaders and the police can play a very crucial role. In order to establish the above hypotheses, a quantitative approach of the events that have occurred in India during the lockdown period of 21 days shall be considered.

Introduction

According to *Oxford COVID-19 Government Response Tracker*, India has the most stringent lockdown as compared to other nations and has scored 100% in the scale.^{1,2} Despite enforcing such stringent, lockdown from the midnight of 24 March to 14 April 2020 (a period of 21 days), there have been sporadic incidence of attacks on police personnel and medical workers in different parts of India. It is indeed a matter of concern as to why certain groups of people are opposing the lockdown while the entire nation is undergoing a threat from the deadly virus? This article argues that such resistance does not necessarily

follow from ignorance always but from two other broad factors: (i) a collective scepticism that has built up among certain section of people and (ii) and a tool of defiance against the government. This article further underscores that in order to quell such resistance, community leaders can play a leading role in spreading awareness among the masses and the police can initiate trust-building measures as well. In order to establish the above hypotheses, this article shall use the theoretical framework advanced by Stephen Reicher and Clifford Stott in a paper titled 'Policing the Coronavirus Outbreak: Processes and Prospects for Collective Disorder'. This article shall consider the sporadic events that have

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¹ <https://covidtracker.bsg.ox.ac.uk/about-api>. (accessed 14 April 2020).

² <https://www.indiatoday.in/india/story/india-implements-strictest-lockdown-in-the-world-lags-in-testing-expert-1665604-2020-04-10>. (accessed 14 April 2020).

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occurred in India during the lockdown period of 21 days as the data for this study.

Prelude

Reicher and Scott stated that riots start between 'ingroup' and 'outgroup' when the former develops 'a sense of illegitimacy and grievance'. In the Indian context, this feeling had been brewing among some people for quite some time and the last straw had been the enactment of Citizenship Amendment Act (CAA) and the announcement of a decision to update the National Population Register and National Register of Citizens nationwide. Since then protests in different parts of India have rocked the nation, at times turning violent and inviting strict police crackdown at places where law and order went out of control.^{3,4}

The protests turned violent in Delhi on 2 March 2020 during the American President Mr Trump's visit to India.^{5,6,7} Furthermore, when the riots in Delhi turned communal (Hindu versus Muslims), many people alleged that the police acted hand in gloves with the government.⁸ Many videos started doing rounds on social media allegedly showing police officials acting as bystanders while the city burned. Under such circumstances when notification about social

distancing and prohibition of public gathering were passed, the protest groups took it as government's stratagem to extenuate the intensity of the protest. This resulted in viewing the entire government machinery including medical workers and police as 'them' and the 'outgroup'. However, the protest sites were eventually evacuated as possibility of large-scale contamination loomed large.⁹ Apart from the anti-CAA protesters, these views were also shared by large section of Indian population, mainly daily wage earners and labourers who could not anticipate the lockdown and felt that they were not given enough time to prepare for a complete lockdown and were left stranded in metros without any safety net. As desperate time needs desperate measures, the migrant workers were the hardest hit.^{10,11} They also perceived the state machinery and police as agents of the upper class who are better placed to afford such breaks from work.

Act resulting from ignorance, helplessness, defiance, and scepticism

As the number of COVID19 positive cases steadily rose all across, the Indian government started taking a number of precautionary steps from mid-March. Regular classes were suspended in schools

³ <https://www.aljazeera.com/news/2020/02/india-footage-appears-show-police-attack-jamia-students-200216053500418.html>. (accessed 14 April 2020).

⁴ <https://www.republicworld.com/india-news/law-and-order/jamia-violence-republic-tv-investigation-exposes-conspiracy.html>. (accessed 14 April 2020).

⁵ <https://www.theguardian.com/world/2020/feb/25/delhi-rocked-by-deadly-protests-during-donald-trumps-india-visit>. (accessed 14 April 2020).

⁶ https://www.washingtonpost.com/world/asia_pacific/worst-communal-violence-in-delhi-in-decades-leaves-13-dead-as-trump-visits-india/2020/02/25/ecac4b5e-57dd-11ea-8cfd-0f904bdd8057_story.html. (accessed 13 April 2020)

⁷ <https://www.nytimes.com/2020/02/25/world/asia/new-delhi-hindu-muslim-violence.html>. (accessed 13 April 2020)

⁸ https://www.washingtonpost.com/world/toll-rises-to-22-in-delhi-violence-as-modi-issues-plea-for-calm/2020/02/26/2cb8e0d8-589f-11ea-8cfd-0f904bdd8057_story.html. (accessed 14 April 2020).

⁹ <https://www.indiatoday.in/india/story/delhi-lockdown-coronavirus-shaheen-bagh-protest-cleared-1658927-2020-03-24>. (accessed 15 April 2020)

¹⁰ <https://www.aljazeera.com/news/2020/04/scary-poor-hit-hardest-india-coronavirus-lockdown-200409105651819.html>. (accessed 14 April 2020).

¹¹ <https://www.aljazeera.com/news/2020/03/modi-seeks-forgiveness-india-poor-covid-19-lockdown-200329132107033.html>. (accessed 14 April 2020).

and colleges.¹² Different states also started taking steps to enforce social distancing. The central government invoked the Disaster Management Act and the Epidemic Disease Act of 1897 to tackle the crisis arising out of the coronavirus outbreak across India, and from 24 March, the entire country has been undergoing complete lockdown.^{13,14} Nevertheless, there have been blatant violations of the advisories issued by the central and state governments in India. A close scrutiny reveals that these violations are perpetrated by four kinds of people: there are many who are still ignorant about the seriousness of the situation and their own vulnerability and therefore taking the lockdown in a casual manner. Some even ventured out into the streets to see what people are doing; some went out in search of smoke and drink or food items (ignorance).¹⁵ The migrant workers and daily wage-earners stuck outside their home-state are left penniless with no income and ration. Some of them have walked for miles braving hunger and fatigue for days to reach home (the helpless)^{16,17}; then there are the ones who use political and

administrative connections, money, and muscle power to violate the lockdown (defiance)^{18,19,20}; and the ones who are sceptical about it because of their doubt in the ruling party (scepticism).^{21,22,23}

Incidents

This is perhaps for the first time that the entire Indian population has experienced a complete lockdown situation for the first time in their lifetime. The Prime Minister declared a Janata Curfew to be observed on 22 March, whereby people were asked to stay at home for the entire day and at seven in the evening, the Prime Minister appealed to the people to step on their balconies and clap to show appreciation for the doctors, nurses, and all other health workers working at the forefront. While the entire day went on well, there were instances where people came out on streets in large groups and defying all the norms of social distancing, creating a chaotic situation.²⁴

On 23 March evening, the Prime Minister declared that the entire country will be under a

¹² https://www.business-standard.com/article/pti-stories/coronavirus-cases-in-india-reach-74-delhi-govt-announces-shut-ting-down-of-schools-colleges-cinema-halls-120031201514_1.html. (accessed 12 April 2020)

¹³ <https://www.thehindubusinessline.com/news/national/centre-invokes-epidemic-act-and-disaster-management-act-to-pre-vent-spread-of-coronavirus/article31049161.ece>. (accessed 13 April 2020).

¹⁴ <https://theprint.in/theprint-essential/modi-govt-is-using-two-laws-to-tackle-coronavirus-spread-but-one-of-them-needs-changes/386052/>. (accessed 13 April 2020)

¹⁵ <https://www.thehindu.com/news/cities/bangalore/shops-forced-to-close-on-first-day-of-lockdown/article31146256.ece>. (accessed 14 April 2020).

¹⁶ https://www.washingtonpost.com/world/asia_pacific/india-coronavirus-lockdown-migrant-workers/2020/03/27/a62df166-6f7d-11ea-a156-0048b62cdb51_story.html. (accessed 14 April 2020).

¹⁷ <https://www.indiatoday.in/mail-today/story/coronavirus-with-no-money-or-food-labourers-walk-miles-to-reach-home-towns-in-the-hope-of-survival-1660578-2020-03-28>. (accessed 14 April 2020).

¹⁸ <https://www.thehindu.com/news/cities/mumbai/case-against-bjp-mla-dadarao-keche-for-violating-lockdown-norms/article31273875.ece>. (accessed 14 April 2020).

¹⁹ <https://www.indiatoday.in/india/story/karnataka-bjp-mla-celebrates-birthday-with-villagers-amid-lockdown-1665750-2020-04-11>. (accessed 14 April 2020).

²⁰ <https://news.abplive.com/news/india/maharashtra-case-against-dhfls-wadhawans-for-violating-lockdown-bjp-leaders-hit-out-at-state-govt-1194466>. (accessed 14 April 2020).

²¹ <https://www.newindianexpress.com/nation/2020/mar/27/muslim-cleric-27-others-booked-for-defying-covid-19-lock-down-in-bhopal-2122196.html>. (accessed 14 April 2020).

²² <https://www.news18.com/photogallery/india/despite-coronavirus-warnings-hundreds-gather-for-friday-mass-prayers-in-india-2544901-5.html>. (accessed 13 April 2020).

²³ <https://www.youtube.com/watch?v=snMl0XcSzOU>. (accessed 13 April 2020).

²⁴ <https://ahmedabadmirror.indiatimes.com/ahmedabad/cover-story/social-distancing-turns-antisocial/articleshow/74764838.cms>. (accessed 13 April 2020)

lockdown for 21 days. From the experience of European countries as well as China, South Korea, it became clear that social distancing is one of the effective ways to contain the spread of this infection. However, once the lockdown was put in place, there were many instances where the lockdown has been violated. Spurts of violent events also took place where police personnel, health workers, and even common wage labourers were at the receiving end. A look at few incidents will throw some light on the trend that such violence and violation took.

In Punjab, some members from the Nihang community (a sect in the Sikh religion) have perpetrated the worst brutality on the police when they were stopped during a police checking. The Nihangs not only attacked the unarmed police with swords but also severed the hand of one of the police officers.²⁵ In many places, health workers, doctors have been targeted despite the fact that they are at the forefront of the fight against this virus.^{26,27} There were incidents reported whereby patients under quarantine made vulgar signals at the nurses.²⁸ In fact, a video went viral, which shows people throwing stones at two doctors who went to a place in Indore to do contact tracing of a Covid-19 positive patient.²⁹ But the perpetrators have not been only citizens in all cases. In an incident, two All India Institute of Medical Sciences, Delhi (AIIMS) doctors returning from emergency were beaten up by the patrolling police. Even when they

showed their identity cards, it did not end and one of the doctors was left with a broken arm.³⁰

As mentioned above, one of the earliest violations of the lockdown came from the most vulnerable section of the people – the daily wage earners. Metro cities are home to a large number of migrant workers coming from different parts of the country. Most live on their day to day earnings. Construction site workers often stay at those sites and do not have a separate space to live at. Left with no work and no support, thousands of migrant workers thronged the Delhi streets a day after the lockdown to go to their native places. As there were no buses, many workers started thousands of kilometres long journey on foot. It was only later that respective state governments arranged for buses for these migrants. However, migrants were later asked to stay where they are. But not even a week later, violence broke out in Surat, Ahmedabad in Gujarat. Around 500 migrant workers clashed with police when they demanded to be sent back to their respective home states as they ran out of money and food. In retaliation, the police fired tear gas shells at those migrant workers.³¹

A large number of First Information Reports (FIRs) have been filed against the violators of the lockdown both under Disasters Management Act and the Epidemic Diseases Act.³² While the administration is trying to work on different fronts, sporadic incidents of lockdown violations continued. In some states, violators were slapped with

²⁵ <https://www.indiatoday.in/india/story/policeman-s-hand-chopped-off-two-others-injured-in-attack-by-nihangis-in-pun-1666075-2020-04-12>. (accessed 13 April 2020)

²⁶ <https://www.bbc.com/news/world-asia-india-52151141>. (accessed 14 April 2020)

²⁷ <https://www.bloomberg.com/news/articles/2020-04-13/doctors-come-under-attack-in-india-as-coronavirus-stigma-grows>. (accessed 14 April 2020)

²⁸ <https://www.deccanherald.com/national/north-and-central/tablighi-jamaat-attendees-quarantined-in-ghaziabad-hospital-make-vulgar-signs-roam-nude-inside-820762.html>. (accessed 12 April 2020)

²⁹ <https://www.bbc.com/news/world-asia-india-52151141>. (accessed 12 April 2020)

³⁰ <https://www.thehindu.com/news/national/other-states/aiims-doctors-beaten-up-by-policemen-in-bhopal/article31303279.ece>. (accessed 12 April 2020)

³¹ <https://in.reuters.com/article/us-health-coronavirus-southasia/indian-police-fire-tear-gas-at-jobless-workers-defying-coronavirus-lockdown-idINKBN21H0OR>. (accessed 12 April 2020)

³² <https://theprint.in/theprint-essential/modi-govt-is-using-two-laws-to-tackle-coronavirus-spread-but-one-of-them-needs-changes/386052/>. (accessed 12 April 2020)

National Security Act.³³ In Uttar Pradesh, this act was slapped on people who attacked police personnel.³⁴ However, similar mechanisms have not been followed across all the states.³⁵

All these incidents show that there are sections of people who are not cooperating with the government in order to make the lockdown effective and fruitful. The actual objective of the lockdown is to contain the spread of the virus; however, with the movement of people from one place to another, this objective may well be defeated. There are some states in India where the lockdown had been effective because of the proper coordination of the administration, the police, the community and religious leaders, social organizations, and the people. One such state is Kerala. It has the highest recovery rate and only two deaths; this state may be taken as a model in understanding the effective manner of making the lockdown successful and minimizing the spread of the virus.

Role of community/religious leaders

In the initial days of lockdown, there were cases from certain groups with religious affiliation flouting the laws. The Delhi State Government issued an order on 12 March 2020 to restrict gatherings which saw a conglomeration of more than 200 people. However, on 14 March, the Akhil Bharatiya Hindu Mahasabha leader, Swami Chakrapani organized a 'Cow Urine Party' (*gau mutra*) at their headquarters in Delhi.³⁶ It saw the

participation of more than 200 people. The Tablighi Jamaat also continued receiving participants from Covid-19 affected countries like Malaysia, Indonesia, Thailand, etc. during this period. While the Markaz headquarters are just next door to the Nizamuddin police outpost, it was only towards the end of March that the building was evacuated.³⁷

The Markaz headquarters eventually turned out to be a hotspot and accelerated the number of corona-affected cases in India. However, religious and community leaders in some cases have played an important role in taking the government's message to the community. The largest religious minority in India—the Muslims have been sceptical of the government in power owing to its alleged majoritarian overtones. In such a scenario, conspiracy theories and fake messages started doing rounds which further alienated the community in the fight where all should have stood united. However, community leaders have been taken on board to a great extent. Many from the community condemned the irresponsible behaviour of the Tablighi Jamaatis and have requested Muslims to follow lockdown rules and celebrate religious functions like *Shab e Barat* which again includes community prayers in their homes. The chief of the All India Imams Organisation, Imam Ahmad Ilyasi has issued an appeal in this regard.³⁸

Religious leaders in the state of Kerala played an exemplary role. The Guruvayur temple authorities asked devotees to not visit the temple, marriages were postponed, and thermal scanning was

³³ <https://economictimes.indiatimes.com/news/politics-and-nation/nsa-to-be-slapped-against-persons-who-attack-police-men-enforcing-coronavirus-lockdown-in-up/articleshow/74962374.cms?from=mdr>. (accessed 12 April 2020)

³⁴ <https://economictimes.indiatimes.com/news/politics-and-nation/lockdown-violation-568-arrested-rs-13-lakh-collected-as-fine-in-up/articleshow/75096088.cms>. (accessed 12 April 2020)

³⁵ <https://economictimes.indiatimes.com/news/politics-and-nation/nsa-to-be-slapped-against-persons-who-attack-police-men-enforcing-coronavirus-lockdown-in-up/articleshow/74962374.cms?from=mdr>. (accessed 14 April 2020)

³⁶ <https://www.thehindu.com/news/national/coronavirus-group-hosts-cow-urine-party-says-covid-19-due-to-meat-eaters/article31070516.ecc>. (accessed 12 April 2020)

³⁷ <https://scroll.in/article/957891/tablighi-jamaat-how-did-the-government-fail-to-detect-a-coronavirus-infection-hotspot>. (accessed 12 April 2020)

³⁸ <https://www.outlookindia.com/website/story/opinion-in-the-time-of-corona-responsibilities-of-religious-leaders-go-beyond-just-asking-people-not-to-congregate/350580>. (accessed 12 April 2020)

installed for those who came.³⁹ Even traditional religious rituals were changed to ensure contamination is contained. Kerala Chief Minister Pinarayi Vijayan met a number of religious leaders and requested them to cancel religious gatherings. The imams, pastors, and priests readily agreed.⁴⁰ Kerala has set an example of communal harmony by defeating parochial and petty politics during this hour of crisis when the Right wing and the Left wing forces joined hands to serve the people and fight against the virus.⁴¹ The appeal made by the religious heads to their community to maintain social distancing in Kerala and other parts of India has considerably helped in minimizing the violation related to lockdowns. The appeals made by the Minority Affairs Minister Mukhtar Abbas Naqvi,⁴² Jamiat Ulama-i-Hind's General Secretary, Maulana Mahmood Madani,⁴³ All India Imams Organisation's chief Umer Ahmad Ilyasi,⁴⁴ Civil servants belonging to the minority community,⁴⁵ and political leaders from the Muslim community⁴⁶ have helped in

bringing some order and stability among the minorities in India, although some sporadic attacks on health workers continue in minority dominated areas because of the involvement of some fringe elements.⁴⁷ Research has shown that the religious leaders have always played a major role in building confidence and maintaining a healthy lifestyle among adherents (Anshel and Smith, 2013; Heward-Mills *et al.*, 2018).

Apart from the role played by the religious leaders, the role of the police has also helped in trust-building measures among the people in India. Taking cue from the police of other countries, the police in some of the states like West Bengal, Maharashtra, Assam, Nagaland, and Goa sang some of the famous Bollywood songs to keep the public in good humour.^{48,49,50} The cops also tried to sensitize the people about social distancing and sanitization measures apart from distributing food among the needy ones at various cities across India.^{51,52,53} Such efforts have helped in overcoming the myth about police brutalities. As

³⁹ <https://economictimes.indiatimes.com/news/politics-and-nation/no-devotees-will-be-allowed-into-sabarimala-temple-for-10-day-annual-fest-from-march-29-officials/articleshow/74735053.cms?from=mdr>. (accessed 12 April 2020)

⁴⁰ <https://www.livemint.com/news/india/how-science-guides-religion-in-corona-hit-kerala-11584628381619.html>. (accessed 12 April 2020)

⁴¹ <https://www.hindustantimes.com/india-news/coronavirus-pandemic-brings-sworn-enemies-together-in-north-kerala/story-8ZgsN36D1wplP65KZosGEEK.html>. (accessed 12 April 2020)

⁴² <https://economictimes.indiatimes.com/news/politics-and-nation/naqvi-appeals-to-muslims-to-adhere-to-lockdown-social-distancing-guidelines-during-ramzan/articleshow/75119549.cms?from=mdr>. (accessed 15 April 2020)

⁴³ <https://www.ndtv.com/india-news/coronavirus-ensure-social-distancing-maintained-during-coming-festivals-centre-to-states-2207921>. (accessed 15 April 2020)

⁴⁴ <https://www.outlookindia.com/website/story/opinion-in-the-time-of-corona-responsibilities-of-religious-leaders-go-beyond-just-asking-people-not-to-congregate/350580>. (accessed 15 April 2020)

⁴⁵ <https://theprint.in/india/muslim-ias-ips-officers-covid-19-appeal-to-community-dont-give-anyone-reason-to-blame-you/395665/>. (accessed 15 April 2020)

⁴⁶ <https://www.thehindubusinessline.com/news/offer-prayers-from-home-owaisi-appeals-to-muslims/article31181441.ece>. (accessed 15 April 2020)

⁴⁷ <https://www.news18.com/news/india/moradabad-locals-pelt-stones-on-health-workers-nsa-slapped-on-culprits-2578793.html>. (accessed 15 April 2020)

⁴⁸ <https://theprint.in/opinion/pov/covid-lockdown-shows-indian-police-isnt-all-brutal-some-officers-can-sing-for-us-feed-poor/399845/>. (accessed 15 April 2020)

⁴⁹ <https://www.thehindu.com/news/national/other-states/kolkata-police-give-a-hit-bengali-song-a-timely-makeover/article31250921.ece>. (accessed 15 April 2020)

⁵⁰ <https://telanganatoday.com/watch-hyderabad-cop-sings-to-keep-people-indoors-during-lockdown>. (accessed 15 April 2020)

⁵¹ <https://www.indiatoday.in/india/story/coronavirus-in-india-lucknow-police-distributes-ration-food-to-poor-amid-lockdown-1660569-2020-03-28>. (accessed 15 April 2020)

mentioned earlier the police had also been alert about the fake messages that try to destabilize communal harmony, and irrespective of the religious or political affiliation of the perpetrators, the police have nabbed the culprits.^{54,55,56} Research has shown that such 'distributive fairness' always strengthens the relationship between public and police (Sunshine and Tyler, 2003). Since the police are enforcing the government orders, an overall balancing of the relationship among the people, the police, and the government is also very crucial. In achieving that balance, the police have to negotiate between the normative and the pragmatic (Suchman, 1995). As a result, such measures can eventually lead to the active participation of the people in helping the police to maintain public order and stop violation of the government advisories (Jackson and Bradford 2010). The role of police can therefore not only create awareness among the citizens and build trust in the government agency, but can also indirectly make the citizens more socially responsible and sensitized towards crimes.

Conclusion

The violation of the lockdown during the initial days has considerably reduced. The people have

become more sensitized and better organized than before. The community leaders too understood their responsibilities and therefore have appealed to their people to follow government advisories. The role played by the police also helped in winning the trust of the common people, thereby bringing down the escalation between the communal forces. Apart from the strong role played by the community leaders and police, the role of the government is also important during such epidemic. The stringent measures taken by the Chief Minister of Kerala by issuing strict advisories and warnings against violators have certainly helped in having an effective lockdown.^{57,58} Apart from strict lockdown measures, Kerala government has also been doing 'aggressive testing and contact tracing' as reported by *The Washington Post*.⁵⁹ The Huffington Post has reported about the 15 effective ways in which Kerala is handling the fight against COVID19⁶⁰: 'Contact tracing, Route Map, Quarantine Comfort, Focus on Mental Health, Visit from Government Officials, Daily Press Conferences, Increasing Internet Connectivity, Sanitiser Production, App to Combat Fake News, Midday Meal Delivery, Checking Rail and Road Entry Points, Awareness Among Migrant Workers, Break the Chain Initiative, Enlisting Volunteers for Help, and Batting and Prepping for Foreign Travels'. With all these measures, Kerala

⁵² <https://www.indiatoday.in/india/story/assam-police-local-businessman-distribute-food-items-among-labourers-affected-by-lockdown-1660988-2020-03-29>. (accessed 15 April 2020)

⁵³ <https://timesofindia.indiatimes.com/city/thane/kalyan-police-distribute-food-to-needy-amid-covid-19-lockdown/article-show/75017183.cms>. (accessed 15 April 2020)

⁵⁴ <https://www.indiatoday.in/india/story/coronavirus-fake-news-assam-police-1665132-2020-04-09>. (accessed 15 April 2020)

⁵⁵ https://www.business-standard.com/article/news-ani/covid-19-maharashtra-cyber-police-arrest-11-people-for-spread-ing-fake-news-85-firs-registered-120040600314_1.html. (accessed 15 April 2020)

⁵⁶ <https://timesofindia.indiatimes.com/city/chandigarh/punjab-police-register-34-cases-arrest-four-persons-for-spreading-fake-news/articleshow/75015587.cms>. (accessed 15 April 2020)

⁵⁷ <https://www.thehindubusinessline.com/news/national/covid-19-kerala-observes-janata-curfew-cm-warns-violators-of-guidelines/article31134444.ece>. (accessed 15 April 2020)

⁵⁸ <https://economictimes.indiatimes.com/news/politics-and-nation/covid-19-with-14-new-cases-kerala-tally-rises-to-105-cm-warns-against-overpricing-and-hoarding/articleshow/74800410.cms>. (accessed 15 April 2020)

⁵⁹ https://www.washingtonpost.com/world/aggressive-testing-contact-tracing-cooked-meals-how-the-indian-state-of-kerala-flattened-its-coronavirus-curve/2020/04/10/3352e470-783e-11ea-a311-adb1344719a9_story.html. (accessed 14 April 2020)

⁶⁰ https://www.huffingtonpost.in/entry/coronavirus-kerala-government-strategy_in_5e6e47c7c5b6747ef11efc4f. (accessed 14 April 2020).

stands a good chance of containing the spread of the virus within the state. With proper coordination among the people, the police, the leaders, and the government, the fight against coronavirus has become effective. These lockdowns certainly have various socio-political and economic ramifications, but 'with careful management both at a general policy level and in terms of sensitive community-based and dialogue led policing, it will be possible to maintain a sense of common endeavour and hence to draw on the community as a key resource in dealing with the crisis' (Reicher and Stott, 2020) and the difference between 'us' and 'them' will also gradually diminish.

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Impact of FDI on Unemployment Rate in India

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Abstract

Investment is the fundamental factor for economic activities. Domestic investment is not sufficient for the development. So there are enormous needs for overseas investment in the pattern of Foreign Direct Investment (FDI). Foreign direct investment (FDI) is an investment which is made by a company or individual in any country in commercial interests into another country. The FDI have the potential to generate employment through direct hiring of people for new plants, which means they improve aggregate domestic employment through types of jobs created, regional distribution of new employment, wage levels, income distribution and skill transfer. So, the present study investigates the role of FDI on employment generation in India. It also analyses the sector wise and state wise trend in FDI inflows in India. Secondary data are the base for this study. It also applied linear regression model to see the impact of FDI inflow and unemployment rate.

Keywords: FDI inflow, unemployment rate

Introduction:

Foreign direct investment (FDI) is an investment which is made by a company or individual in any country in commercial interests into another country. In other words, it is the direct contribution made by the foreign firms or state in the industries of another country to obtain favourable business environment. FDI can be divided into two type namely inward foreign direct investment and outward foreign direct investment (Zekarias, Seiko Minota, 2016). As Borensztein, Gregorio, & Lee, 1998, says under the neoclassical growth model approach, FDI encourages economic development by the increase of magnitude of funds, in the endogenous growth model, FDI elevates fiscal development by creating technological dispersal from the developed countries to the home country. Hence, FDI is the synthesis of various technological knowledge, which can boost the existing reserve of insight in the beneficiary economy through skill gain, labour training (Salisu, et al., 1996).

Investment is the fundamental factor for economic activities. Domestic investment is not sufficient for the development. So there are enormous needs for overseas investment in the pattern of Foreign Direct Investment(FDI). No country is self-reliance to achieve the optimum level of economic growth without overseas capital. This overseas capital in the form of FDI is requisite to supplement its growth objectives. Favourable foreign investment culminates in capital accumulation in the country which further enhances productivity, income level, effective demand, accumulated savings and investment and finally leads to the overall growth and development of a country. Employment formation is a matter of great concern for a developing country like India.

Unemployment refers to the number of workers who are actively seeking for a job and currently not receiving any sort of remuneration or wages. Unemployment can also be defined as when a person is looking for an employment is unable to get the job due to workers mind sets as to not satisfy with the working hours and due to lack unskilled workers. When unemployment separates people from the workforce, there is a chance of affect among family as well as physical health. But to the broader society, unemployment also includes economic costs. Economic resources are going to be unused, when many of the people are unemployed but has ability and want to work cannot find the work.

The FDI have the potential to generate employment through direct hiring of people for new plants, which means they improve aggregate domestic employment through types of jobs created, regional distribution of new employment, wage levels, income distribution and skill transfer. These direct effects are accompanied by indirect or spillover effects. Indirect effects take place through movement of trained labour from foreign firms to other sectors as well as they create links with suppliers and service providers and through increase of incomes, which can also increase employment through higher levels of consumption, savings and investment. The integration of FDI into a local economy results in transmission of business culture, which includes corporate values, organisational structures and management practices (Mirza, 1998). Because FDI bring relatively new technology, its impact on employment depends on the interaction between productivity growth, output growth, and the specialization of labour. Along with the improvement of skills, technology, productivity and trade, FDI may have the potential adverse effects on wages and employment in the host economy.

FDI is an important monetary source for India's economic development. Economic liberalisation started in India in the wake of the 1991 crisis and since then, FDI has steadily increased in the country. India, today is a part of top 100-club on Ease of Doing Business

(EoDB) and globally ranks number 1 in the greenfield FDI ranking. Employment generation and economic growth and development are directly related as they enhance economic activities. In developing countries decrease in the unemployment rate can solve many socio-economic evils. After introduction of New Economic Reform 1991, India's openness to Global scenario by adopting Liberalisation, Privatisation and Globalisation regimes is widely remarkable. Now India is more competitive in the global market than before. For this kind of openness there is integration of home economy with the rest of the world. It leads to inflows of tangible as well as intangible things to the economy like goods and services, technical know-how, skills, capital inclusion etc. in the form of FDI. Thus, it is believed that FDI inflows lead to employment generation in India and paves the way for solving capital deficit in the country. But the scenario is not easy as is seen. However, majority of past studies have proven that FDI could help to reduce the unemployment rate and increase GDP. Numerous past studies have suggested the policy to increase FDI (Rallan, 2006; Shaari, Hong & Shukeri, 2012; Mun, Lin & Man, 2008). The opening of new foreign firms will create jobs for the unemployed in the country. The higher employment rate can increase the productivity in the country. Joshi (2009), Lin and Wang (2004), Driffield and Taylor (2000), as well as Schemerer (2012) explained that FDI can create more new jobs. Thus, FDI has both candid and obscured impact on employment. Fundamental impacts of FDI on employment are:

- **Job Creation-** In this case FDI comes up with new production strategies and new employment opportunities which increase economic growth.
- **Crowding out effect-** In this case the competition between FDI providing country and the host country is quite competitive and to prove her competitive capacity host country improve her production capacity by retrenching employees in the enterprises.
- **Transfer of Employee-** In this category employees are transferred from one enterprise to another. Through Foreign collaboration and joint venture of foreign and domestic enterprises, new jobs are created and workers are transferred from one company to joint new enterprises.
- **Loss of Employment-** FDI inflows not only increases employment opportunities, but also decreases it. When foreign companies are allowed to set up their venture in host country they generally come up with their own methods of production. Thus, in host country those who are skilled and efficient enough according to their production requirements are hired and others are forced to lose their jobs.

Conceptual Framework:

FDI: Foreign direct investment (FDI) is an investment which is made by a company or individual in any country in commercial interests into another country.

Inward FDI: Inward FDI measures investments made in a country from another country.

Outward FDI: Outward FDI measures investments made by domestic companies in a foreign economy.

Unemployment: Unemployment refers to the number of workers who are actively seeking for a job and currently not receiving any sort of remuneration or wages.

Unemployment rate: The unemployment rate is defined as the percentage of unemployed workers in the total labor force.

Routes of FDI in Indian companies

An Indian company may receive Foreign Direct Investment under the two routes as given under: **1. Automatic Route:** FDI is allowed under the automatic route without prior approval either of the Government or the Reserve Bank of India in all activities/sectors as specified in the consolidated FDI Policy, issued by the Government of India from time to time.

2. Government Route: FDI in activities not covered under the automatic route requires prior approval of the Government which are considered by the Foreign Investment Promotion Board (FIPB), Department of Economic Affairs, and Ministry of Finance.

Review of Literature: Pakanati Someshu (2015) studied the impact of FDI on employment generation in India. He found that Inflow of FDI has direct and indirect effect on employment. A considerable amount of development has been observed in the inflows of Foreign Direct Investment (FDI) in India over the last two decades. The growth of FDI in 1990 around the world has made it as an essential component of development strategy for both, developed and developing countries. However, it revealed that the most profound effect has been observed in developing nations.

Strat and et al (2015) studied short term causal relationship between FDI and The Unemployment. It focuses on studying the relationship between the inflow of FDI and the macroeconomic stability of a country proxy through the unemployment rate. In this paper, all the latest thirteen EU member states are included. The main finding of the study is that there is no Granger causality relation between the variables for six countries and a one direction causal relation was identified. It also finds that higher unemployment causes higher inflows of foreign direct investments proving therefore that foreign investors search locations where the availability of the work force will not be a problem.

Kirti and Prasad (2016) studied the effects of foreign capital inflows on the employment creation and growth rate in India by interlinking GDP with employment as well as correlate employment generation and the increase in output in the economy. It reveals that no doubt increase in FDI inflows increases employment in each sector but the coefficient of correlation is not satisfactory between them. But employment generation is positively related with economic growth.

Zia et al (2009) tries to examine the influence of FDI on employment generation of three Asian countries i.e. India, Pakistan and China during 1985 to 2008. By using Co-integration, panel data techniques and Unit root test they found that the influence of FDI on employment generation is not significant in these three Asian countries and employment creation is not persistent. They suggested implementing policy measures to eradicate unemployment in these countries, which is the hindrance on the path of development. It is quite impossible for developing countries to fulfill its objectives of economic growth without taking assistance from foreign countries in the form of investment, technical knowhow; employment generation, etc. Indian economy has received much foreign financial assistance in the post liberalisation period.

Narendra and Dhankar (2016) tries to examine the impact of foreign capital inflows on employment genesis in both public and private sectors in the pattern of Foreign Portfolio Investment, FDI, External borrowings, deposit of Non Residence in India during 1991 to 2012. Secondary data are collected from different websites of RBI, Department of Industrial Policy and Promotion, World Bank, Economic Survey and analysed by using different Statistical tools like Johansen co-integration, unit root test and ordinary least square methods. The result obtained revealed that among several forms of foreign capital inflows FDI and external commercial borrowing helps to increase employment opportunities in the private sector in India than any other forms of foreign capital. But employment generation in the public sector is not possibly affected by these inflows. Due to foreign investment there is an increase in infrastructure facilities, educational attainment rate, hence encourages employment. In order to obtain better employment opportunities and economic growth, Indian government should take effective policies to attract more foreign capital into the economy.

Sultana et al (2019) studied the impact of FDI on Indian Economy. It examines the impact of FDI on not only Indian growth variables but also on other factors which are human development index and population as well. The study shows that the FDI had partially impacted the economic parameters of India.

Mehra (2013) investigates the influence of FDI on employment and GDP improvement rate in India. Secondary data are collected from websites of World Bank and RBI from 1970 to 2007. To analyse data Multiple Regression Method is used with SPSS software. The result obtained reveals that major shares of FDI inflows are confined to service and manufacturing sector and hence increased economic growth and employment rate in the economy. Only negligible shares of FDI inflows are confined to primary sector and hence leads to low employment generation in India. Thus Indian government should take appropriate policy measures to attract FDI in primary and manufacturing sector to increase more employment avenue in India.

Palit (2019) finds the existence of link that the sectors which attracts more FDI due to appropriate government policies towards them were also found to be outward foreign investors themselves overtime showing the incentives enables them to attain the competitiveness.

Rekha and Karan (2017) investigate the effect of overseas direct investment on employment creation and GDP growth in post liberalisation period. They also analysed whether FDI increase employment and economic growth in the economy in the post liberalisation period. By analysing data over time the period 1991 to 2013 using Multiple regression method, they found that the affinity between GDP and FDI is positive whereas between employment and FDI is not satisfactory. FDI increases employment opportunities in India, but not much as it is for GDP growth rate.

Research gap: Various research papers, journals and dissertation have been reviewed and it is found that even though a substantial number of researches have been carried on FDI but everyone focuses on the analysis of FDI on employment generation. But present study focuses on the effects of FDI on unemployment rates. Besides this, very little research is seen on sector wise and state wise influences of FDI on unemployment rates. This also evokes the concern for present study.

Objectives:-

Present study is based on the following objectives-

1. To study the trend in FDI inflow and unemployment rate in India with sector wise and statewise analysis.
2. To study the impact of FDI on unemployment rate in India.

Research Questions:

1. How FDI influences on unemployment rates in the states of India?

2. How FDI influences the primary, secondary and tertiary sectors in terms of employment generation?
3. How inflow of FDI influences on unemployment rate of India?

Methodology:

Source of Data: Present study is based on secondary data. The secondary data is collected from World Bank data base, Department for promotion of Industry and internal trade, Statistical handbook of RBI, Ministry of labour & employment and Statistical year book of India published by MOSPI.

Line of Analysis:

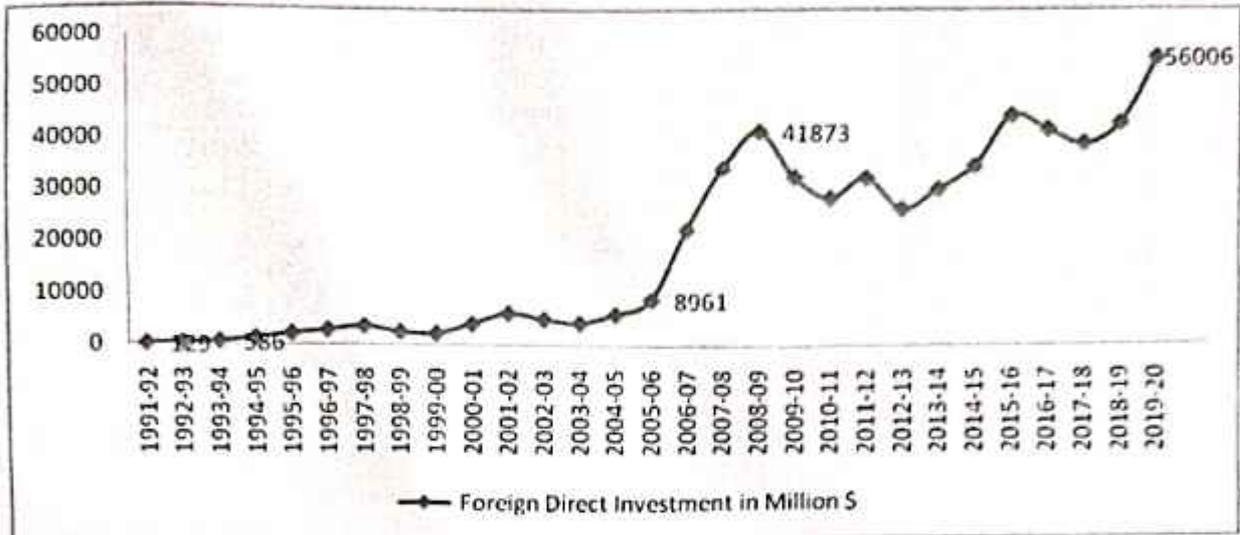
- To fulfill the first, Percentage, Tabulation and Graphs has been used.
- To fulfill the second objective, OLSE model has been run by SPSS software.

Results and discussion:

FDI trends in India: India is rich in natural resources where there is an adequate market for both capital and consumer goods. The availability of large amount of natural resources in the country as well as excellent market surroundings and highly trained and experienced resources, provide a better platform for investments. Besides this, India is among the world's fastest growing economies and remains a top market for foreign direct investments (FDI) globally. After the decision of liberalising Indian economy in 1991, it has changed the entire picture of the country in comparison with other global economies. The main aim of economic reform was to liberalise the economy with world economy since 1991 have remained same, besides changes in the political parties brought improvements by moving forward from closed economy to market-based economy. Basically, closed economy was full of corruption, strong restrictions, protectionism and slow-moving growth between after independence till 1990.

Figure I show that after liberalization of Indian economy with world in 1991, the era of FDI inflow were improved. The figure also states that the FDI inflow which was just \$ 129 million in 1991-1992 increased relatively lower rate till 2005-2006 which was \$ 8961 million. After 2005-2006 the FDI increased with higher rate till 2009-2010 which was \$ 41873 million. After 2009-2010, the FDI inflow became cyclical which reached the highest point \$ 56006 million in 2019-20.

Figure I: Trend in FDI Inflow



Source: Statistical Handbook of RBI

Table I show that the annual growth rate of FDI inflow which was 144.19 percent in 1991-92 followed by highest annual growth rate 154.73 percent in 2006-07. It is also observed from the table that the compound annual growth rate is 52.16% which is higher during the period of 1991-92 to 2007-08 in comparison to the period 2008-09 to 2019-20 which is only 5.41%. The compound annual growth rate of FDI from 1991 to 2020 was 32.12%.

Table I: FDI inflows and annual growth rate of FDI

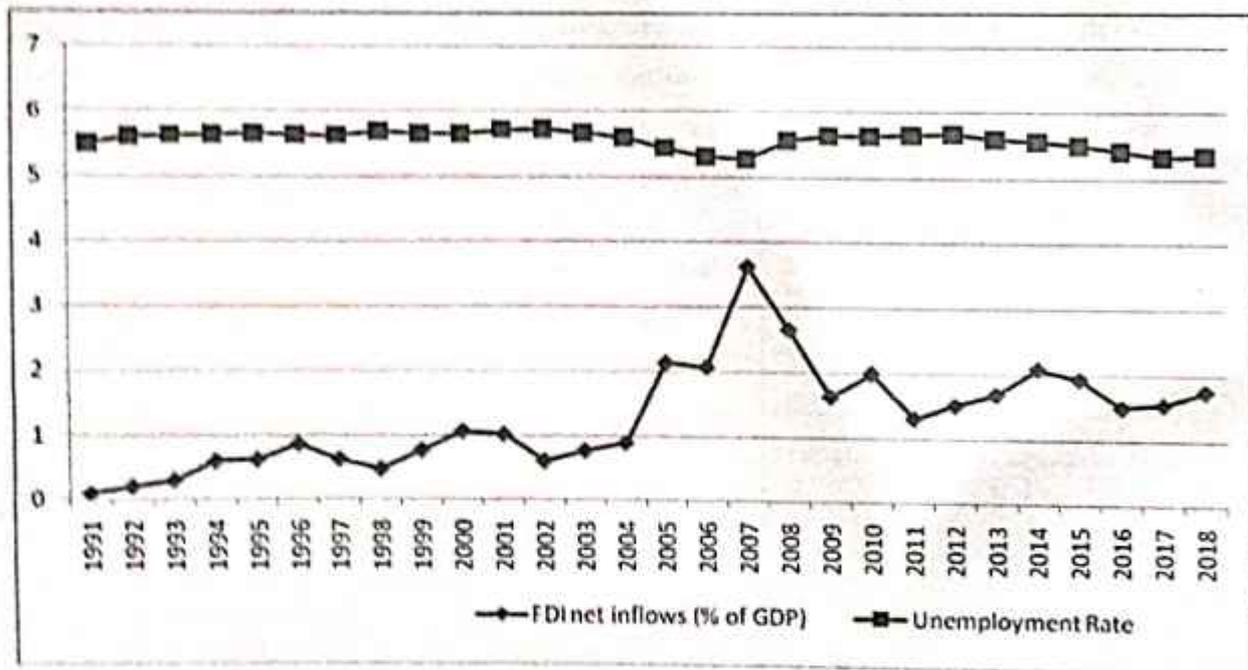
Year	FDI inflow in million \$	Annual growth rate of FDI Inflow (in %)
1991-92	129	-
1992-93	315	144.19
1993-94	586	86.03
1994-95	1314	124.23
1995-96	2144	63.17
1996-97	2821	31.58
1997-98	3557	26.09
1998-99	2462	-30.78
1999-00	2155	-12.47
2000-01	4029	86.96
2001-02	6130	52.15
2002-03	5035	-17.86
2003-04	4322	-14.16
2004-05	6051	40.00
2005-06	8961	48.09

2006-07	22826	154.73
2007-08	34843	52.65
2008-09	41873	20.18
2009-10	33109	-20.93
2010-11	29029	-12.32
2011-12	32952	13.51
2012-13	26953	-18.21
2013-14	30763	14.14
2014-15	35283	14.69
2015-16	44907	27.28
2016-17	42215	-5.99
2017-18	39431	-6.59
2018-19	43302	9.82
2019-20	56006	29.34
Compound Annual Growth rate of FDI		32.12%

Source: Statistical Handbook of RBI

Figure II show the comparison between FDI net inflows and Unemployment rate. It is found that the unemployment rate is more or less same all over starting 1991 to 2029 which is almost around 5%. But the FDI net inflow, which was 0.09% in 1991, continuously increases and reached to 1.74% in 2019. It is clearly seen that as the FDI net inflow increases and reached peak in 2007, the unemployment rate slightly decreases during that year. This means the FDI net inflow has impacted on unemployment rate.

Figure II: The comparison between FDI net inflows and Unemployment rate



Source: World Bank data base and MOL&E

The Sector-Wise FDI Inflows Received In India:

FDI has grown considerably in its import in Indian economy. After reforms its role has changed significantly. Earlier the amount of FDI inflows was low confining to some selected sectors, but now the inflow of FDI has grown tremendously in all the sectors of the economy. Therefore, this study analyses the sector-wise inflows of FDI in India.

FDI inflows in India reached at US\$ 30.0 billion in 2020-21 (between April 2020 and September 2020). It is found that computer software and hardware sector covered the highest FDI equity inflows of US\$ 17.55 billion, followed by the service sector at US\$ 2.25 billion, trading at US\$ 949 million and chemicals (other than fertilisers) at US\$ 437 million.

Table II shows sectors attracting highest FDI inflows which clearly reveal that among all service sector contributes 17%, computer software and hardware 12%, followed by telecommunication 7%. This study finds that the largest recipient of foreign investment is service sector. The share of this sector in cumulative FDI flows is 17 per cent of the total FDI inflows. The relatively more FDI inflow has been seen in Financial Services due to its profit generating advantage. This sector gives scope for the foreign investors to take back the profits to the country. The second recipient is computer software and hardware sector which shares 12 per cent of total FDI. The telecommunication sector is the third in the ranking with a share of FDI of 7 per cent. Trading sector occupied the fourth position with 6 per cent. Construction development with 5 per cent followed by automobile industry with 5 per cent, chemical industries with 4 per cent, construction infrastructure activities with 3 per cent, drugs and pharmaceuticals industries with 3 per cent, and hotels and tourism with 3 per cent.

Table II: Sector attracting highest FDI inflows

Ranks	Sector	2020-21 (April – September) (in US \$ million)	Cumulative FDI inflow from April 2018 to Sept 2020 (in US \$ million)	% age to total Inflows (In terms of US\$)
1	SERVICES SECTOR	2,252	84,255	17
2	COMPUTER SOFTWARE & HARDWARE	17,554	62,466	12
3	TELECOMMUNICATIONS	7	37,278	7
4	TRADING	949	28,543	6
5	CONSTRUCTION DEVELOPMENT: Townships, housing, built-up infrastructure and construction development projects	118	25,780	5
6	AUTOMOBILE INDUSTRY	417	24,628	5
7	CHEMICALS (OTHER THAN FERTILIZERS)	437	18,077	4

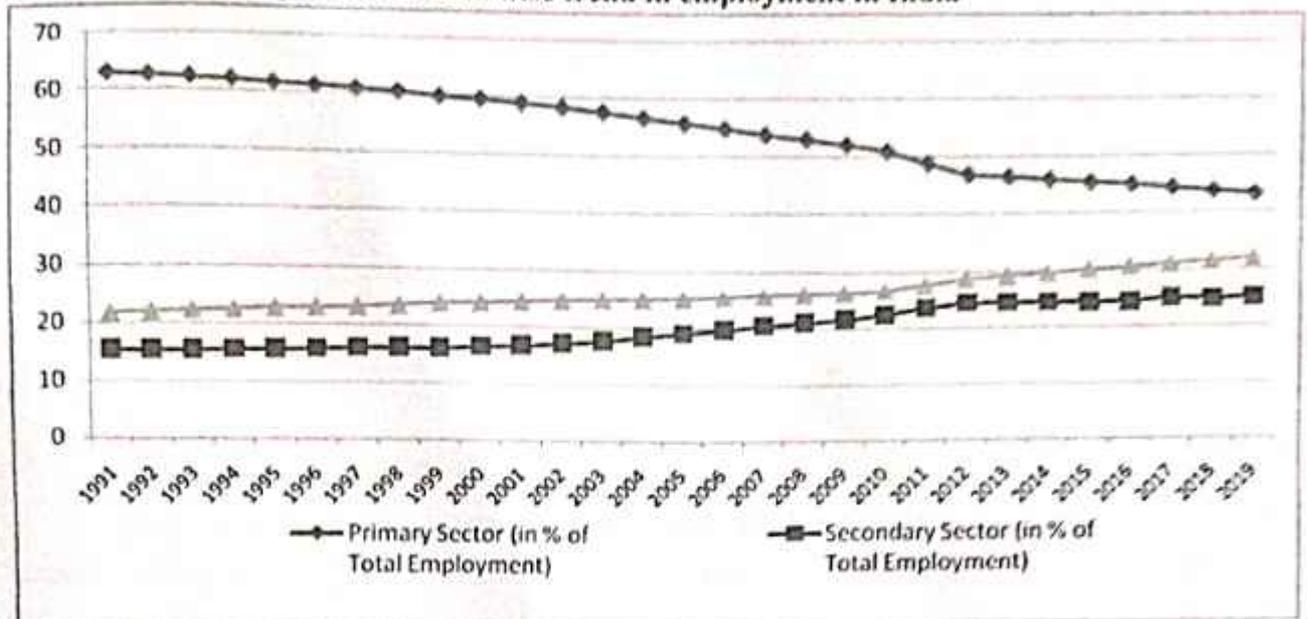
8	CONSTRUCTION (INFRASTRUCTURE) ACTIVITIES	377	17,223	3
9	DRUGS & PHARMACEUTICALS	367	16,868	3
10	HOTEL & TOURISM	283	15,572	3

Source: DIPP, GOI

It is possible to increase the productivity in primary, secondary and tertiary sector in India which ultimately increases employment opportunities. In India, FDI inflows are relatively more in service sector and manufacturing sector in comparison to primary sector. So, the relation between employment generation and FDI inflows in India is favourable, but do not persist much. Employment generation and economic growth are directly related to each other. FDI plays very pivotal role in enhancing the economic activities in many developing countries. FDI is both monetary as well as nonmaterial assets like technical knowhow, competencies, business responsibilities, etc. As a result FDI inflows result in overall economic development of developing countries.

India is an alluring hub for foreign direct investments in the manufacturing sector. Several mobilephone companies, luxury and automobile brands, among others have set up or are looking to establish their manufacturing bases in the country. Indian Prime Minister Mr. Narendra Modi has launched the "Make in India" campaign to place India on the world map as a manufacturing hub and to recognize Indian economy worldwide as a preferred destination for foreign direct investment. FDI boosts productions in manufacturing industry by aiding setting up of various manufacturing units in different parts of India.

Figure III: Sector wise trend in employment in India



Source: World Bank Database

Figure III show the Sector wise trend in employment in India. It is found from the table that the share of employment from primary sector which was 63.04% in 1991 has been continuously decreasing till 2020 and it became 43.21 % in 2020. On the other hand, the secondary and tertiary sector is continuously improving in employment generation in India.

From the above analysis, it is seen that the sectors which are from secondary and tertiary sectors attract the FDI inflows more as compare to primary sector. On the other hand, percentage of total employment is decreasing in primary sectors.

The State-Wise FDI Inflows Received in India:

Dunning (1993) suggested that natural resource seeking FDI looks for foreign locations that possess natural resources and related transport and communication infrastructure, tax and other incentives. Natural resources include oil, mineral, raw materials and agricultural products. It is also often argued that regions with a more established industrial base are more attractive to foreign investment (Luo et al 2008). In the Indian context, Siddharthan (2006) found that the states with higher industrial output have attracted high levels of FDI.

There are many factors which determine the FDI inflow into a particular state. They are:

- Quality and adequate availability of infrastructure services (good roads, adequate ports, telecommunications etc.)

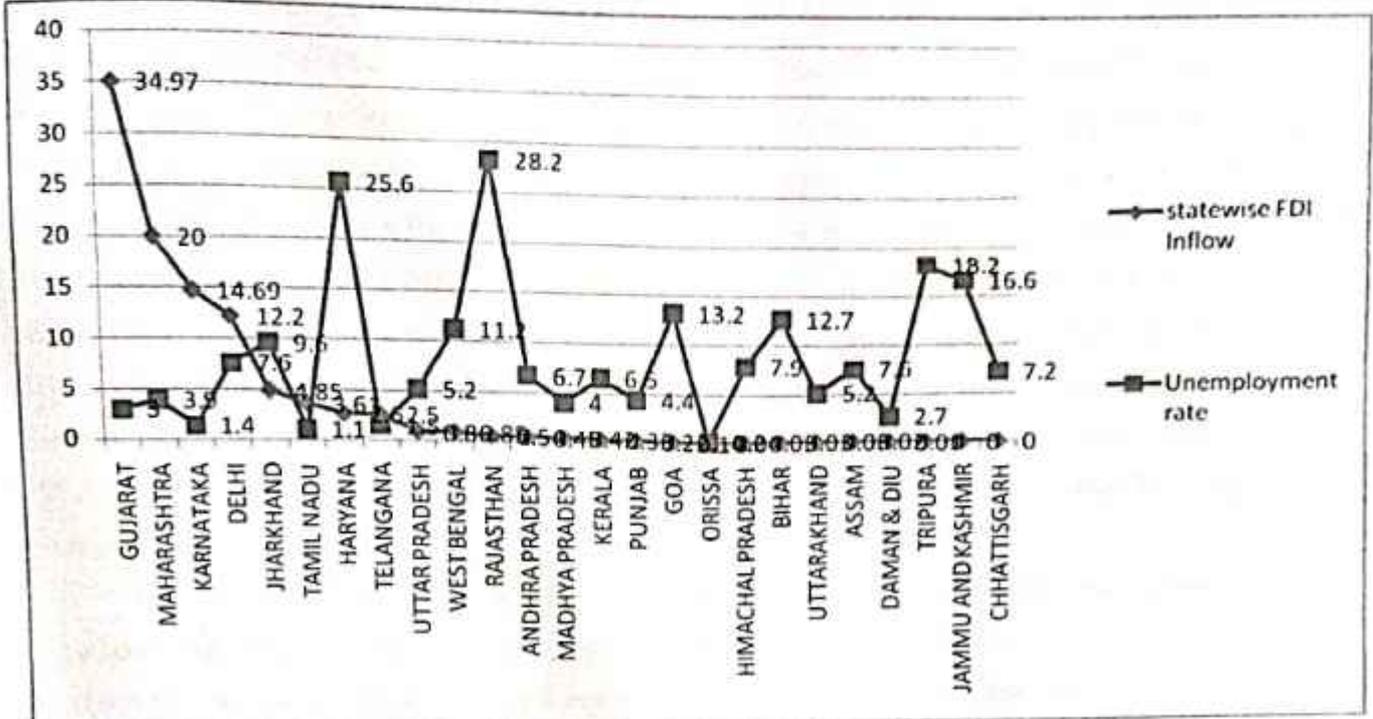
- Availability of skilled and cheap labour
- Continuous and uninterrupted supply of power.
- Proportion of subsidies given by the government.
- Better governance.
- Geographical factors.
- Urbanization.
- Availability of natural resources and raw materials.
- Fiscal concessions (like tax holiday).
- Lower risks.
- Stable political structure of the country

Apart from the above factors, there are some other factors which restrict the FDI inflow into the states. The bureaucratic attitude, mismanaging at local administration level and corruption are the biggest factors which restrict the FDI inflows into a state.

The rise in FDI flows to India has been accompanied by strong states concentration. The top six states, viz., Gujarat, Maharashtra, New Delhi, Karnataka, Jharkhand and Tamil Nadu accounted for over 90 per cent of the FDI equity flows to India in 2019-20. The top two states, i.e., Gujarat and Maharashtra accounted for over 50 per cent of FDI flows during this period. Gujarat alone accounted for over 30 per cent of FDI flows to India during the same period. Despite most Indian states have achieved impressive growth rates with aggressive investment promotion policies, the concentration of FDI flows across a few Indian states continues to exist.

Figure IV compare between the state wise FDI inflows and unemployment rates in 2020. It is revealed that the states with higher states of FDI inflows have lower unemployment rates. For example Gujarat contributes 34.97% of FDI inflows and has lower Unemployment rate which is 3%, similarly Maharashtra contributes 20% FDI inflow and has 3.9% unemployment, Karnataka contributes 14.69% FDI inflow and has 1.4% unemployment, followed by Delhi contributes 12.2% in FDI and has 7.6% unemployment rate. Other states contribute in FDI inflow and has relatively higher unemployment rate.

Figure IV: State wise FDI inflow (% to total inflow in terms US \$) and unemployment rate in 2020



Sources: DIPP and Ministry of labour & Employment

Impact of FDI on unemployment rate:

This study is mainly undertaken to study the role of foreign direct investment in employment generation in India. The data for the study collected for the period 1995 to 2019. The required data of foreign direct investment was collected form world band data whereas the data of employment was collected from the website of Ministry of Labor and Employment.

$$Y = \alpha + \beta X$$

Y= Unemployment rate

X= FDI net inflows

α = intercept β = The Coefficient of independent variable FDI net inflow

Hypothesis

A null and an alternative hypothesis have been taken for above mentioned regression equations.

Null Hypothesis: FDI do not have impact on Employment.

Alternate Hypothesis: FDI has impact on Employment.

Table III reveals with the regression result of foreign direct investment, and unemployment rate in India. The regression analysis has been used to show the accuracy between dependent and independent variables. If the R-square value is more than 50 percent the used model is significant and if the R-square is less than 50 percent the model is insignificant. The regression coefficient value is 0.68 between foreign direct investment and unemployment rate. This coefficient value indicates that the 68 percent change in dependent variable unemployment rate due to change in independent variable foreign direct investment during the study period. The R value 0.68 (68%) and R square value 0.562 (56.2%) evidently higher than the level of 50 percent. It means the independent variable foreign direct investment influences the dependent variable unemployment rate during the study period. While the R square value 0.562 indicates the 56.2 percent data were accounted for this change.

The Analysis of Variance (ANOVA) The table no. 5 shows the analysis of variance between foreign direct investment and employment in India during 1995 to 2019. The anova analysis also shows the relationship between dependent variable and independent variable. As per the analysis of variance table no. 4 the F value is 19.75 is larger than the p-value 0.000 so the null hypothesis is rejected and the alternative hypothesis is accepted. It means there is correlation between foreign direct investment and unemployment rate in India.

Table III: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.680 ^a	.562	.439	.09980

Table IV: ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.197	1	.197	19.753	.000 ^a
	Residual	.229	23	.010		
	Total	.426	24			

Table v: Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		

1	(Constant)	5.743	.043		133.025	.000
	FDI net inflows	-.119	.027	-.880	-4.444	.000

Conclusion:

Employment generation is treated as an important impetus for enhancing growth in the developing countries. It can be easily believed that FDI inflows can provide the solution for many economic problems in the economy, but in case of employment creation this effect is quite complicated in India. FDI is also considered as an important vehicle for overall development and growth of a country by generating employment for the unemployed youths in India. But, it has both backward and forward linkages in employment creation in India.

FDI is an important factor for the economic growth of India. FDI has shown a tremendous growth in second decade (1991-2020). FDI create high jobs opportunities for skilled employee in Indian service sector. FDI inflow helps to raise the output, productivity and employment. Thus, the government of India should take some policy measures to captivate employment generation in India basically in organised sector. India should boost its regulatory mechanism by advancing its monetary and fiscal policies. India should adopt favourable business environment for attracting more FDI in India

It is noteworthy that although this study finds potential of Indian manufacturing sector to absorb FDI and contribute towards economic growth, it strongly recommends the policymakers to rethink on improving spillover effect of manufacturing FDI within the sector to ensure sustainable growth of the sector. Again, we think the viability of agricultural sector to generate favourable impact from FDI is still a matter of the highest concern for the policy makers. The government should continuously encourage FDI in primary sector with necessary policy measures that can improve the vitality of the sector. Moreover, government can also promote FDI in manufacturing sector, including industries, such as advanced agricultural equipment, fertilisers, pesticides and so on, which has a deeper forward linkage with rural economy to supplement the agricultural growth.

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Appendix I

Year	FDI net inflows (% of GDP)	Unemployment Rate (in %)
1991	0.02722554	5.45
1992	0.095941829	5.50
1993	0.197056163	5.61
1994	0.297385909	5.63
1995	0.594986258	5.64
1996	0.617479056	5.65
1997	0.860208566	5.64
1998	0.625285966	5.63
1999	0.472644846	5.69
2000	0.765212649	5.66
2001	1.056378305	5.66
2002	1.011571805	5.72
2003	0.605889255	5.73
2004	0.765601405	5.67
2005	0.88610072	5.60
2006	2.130168425	5.45
2007	2.073395746	5.32
2008	3.620521897	5.28
2009	2.651593127	5.57
2010	1.635034274	5.64
2011	2.002065027	5.64
2012	1.312934337	5.65
2013	1.516275965	5.67
2014	1.695658786	5.61
2015	2.092115754	5.57
2016	1.9373632	5.51
2017	1.506588286	5.42
2018	1.552336472	5.33
2019	1.760283207	5.36

Source: World Bank Data Base and Ministry of Labour & Employment

Appendix: II

Year	Primary Sector (in % of Total Employment)	Secondary Sector (in % of Total Employment)	Tertiary Sector (in % of Total Employment)
1991	63.04	15.3	21.65
1992	62.77	15.35	21.87
1993	62.48	15.35	22.16
1994	62.17	15.42	22.39
1995	61.75	15.56	22.67

1996	61.43	15.72	22.83
1997	61.07	15.87	23.04
1998	60.66	16.02	23.31
1999	59.92	16.02	23.85
2000	59.64	16.32	24
2001	59.04	16.66	24.29
2002	58.43	17.04	24.52
2003	57.66	17.55	24.77
2004	56.68	18.38	24.93
2005	55.82	18.97	25.2
2006	54.89	19.65	25.45
2007	53.86	20.44	25.69
2008	53.09	20.96	25.94
2009	52.12	21.6	26.27
2010	51.05	22.37	26.56
2011	48.96	23.52	27.51
2012	47	24.35	28.64
2013	46.59	24.35	29.04
2014	46.07	24.38	29.54
2015	45.55	24.33	30.1
2016	45.12	24.28	30.58
2017	44.52	24.97	31
2018	43.86	24.68	31.45
2019	43.21	24.89	31.89

Appendix III

	Statewise FDI Inflow (% to total inflow in terms US \$)	Unemployment rate
GUJARAT	34.97	3
MAHARASHTRA	20	3.9
KARNATAKA	14.69	1.4
DELHI	12.2	7.6
JHARKHAND	4.85	9.6
TAMIL NADU	3.61	1.1
HARYANA	2.6	25.6
TELANGANA	2.5	1.5
UTTAR PRADESH	0.86	5.2
WEST BENGAL	0.85	11.2
RAJASTHAN	0.54	28.2
ANDHRA PRADESH	0.45	6.7
MADHYA PRADESH	0.42	4

KERALA	0.33	6.5
PUNJAB	0.22	4.4
GOA	0.14	13.2
ORISSA	0.04	0.2
HIMACHAL PRADESH	0.03	7.9
BIHAR	0.03	12.7
UTTARAKHAND	0.03	5.2
ASSAM	0.02	7.6
DAMAN & DIU	0.01	2.7
TRIPURA	0	18.2
JAMMU AND KASHMIR	0	16.6
CHHATTISGARH	0	7.2

Appendix IV: FDI, FII, Total FI inflows

	Direct Foreign Investment	Foreign Portfolio investment	Total FI Inflows
1991-92	129	4	133
1992-93	315	244	559
1993-94	586	3567	4153
1994-95	1314	3824	5138
1995-96	2144	2748	4892
1996-97	2821	3312	6133
1997-98	3557	1824	5385
1998-99	2462	-61	2401
1999-00	2155	3026	5181
2000-01	4029	2760	6789
2001-02	6130	2021	8151
2002-03	5035	979	6014
2003-04	4322	11377	15699
2004-05	6051	9291	15342
2005-06	8961	12492	21453
2006-07	22826	6947	29773
2007-08	34843	27434	62277
2008-09	41873	-14032	27841
2009-10	33109	32396	50362
2010-11	29029	30293	42127
2011-12	32952	17170	39231
2012-13	26953	26891	46711
2013-14	30763	4822	26386
2014-15	35283	42205	73456

THE EFFECT OF URBANISATION ON ENVIRONMENT: WITH SPECIAL
REFERENCE TO THE CITY OF GUWAHATI, ASSAM

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Keywords: Urbanisation, Guwahati, Pollution, Waste-Disposal, Environmental degradation

Abstract

Urbanisation is a process whereby population move from rural to urban area leading to an increase in the number of population living in the towns and cities and thereby further leading to growth and expansion of the towns and cities. Urbanisation is one of the key features of the developing countries. It has both positive as well as negative effects. On one hand urbanisation has provided better health facilities, better educational facilities, and more employment opportunities. On the other hand it has also become a potential threat to our environment as uncontrolled urban population growth has resulted in environmental degradation in the form of increase in the slum areas, worse water quality, excessive air pollution, noise pollution and problems of waste disposal. Urbanisation cannot be restricted as it is considered as an indicator of development but it has to be ensured that it proceeds in the right manner within its appropriate limit, taking proper care of the environment. In this paper an attempt has been made to analyse the effect of urbanisation on environment. The focus of the study is on the city of Guwahati which is one of the largest and fastestgrowing cities of the North-East India. Guwahati has also been the centre of attraction for various commercial and industrial activities due to its favourable geographic location. The pressure of the ever increasing human population and expanding commercial and industrial activities has resulted in significant risks of environmental degradation in the city. Based on secondary data this paper tries to explain how urbanisation has brought about a situation of trade-off between development and environment protection.

1. Introduction

Urbanisation is a process whereby population move from rural to urban area leading to an increase in the number of population living in the towns and cities and thereby further leading to growth and expansion of the towns and cities. Urbanisation is the process by which an increasing proportion of the country's population starts residing in urban areas which increases the urban settlements. Urbanisation is a process that leads to the growth of cities due to industrialisation and economic development and that leads to urban specific changes in specialisation, labour division and human behaviour. (Uttara *et*

ACCESSIBILITY AND ROLE OF ICT IN THE HEALTH CARE SERVICES OF INDIA

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Abstract— Health is the most important indicators of quality of human life. On the contrary, the recent growing COVID19 pandemic becomes extremely dreadful for the world. In this case, it becomes highly necessary to check prevailing healthcare services in the country. In the delivery of health services, both government and private sectors plays most important role. In the developing countries like India, the health care service delivery hardly reaches to every recess and corner of the country. As per WHO report (2014), India stood 141 rank out of 190 countries in terms of Health Expenditure per Capita. This indicates that India has very poor health infrastructure. Even, India's public expenditure on health sector just 1.6% of GDP which is very low as compared to other countries. On the other hand, most of the people face hurdle in the access to health care services. So, what are the indicators that affect the accessibility of health care sectors in a country? How health care services can be provided in a best possible way? Is there any disparity either between rural and urban health care services or public and private health care services? Does this become impediment in the delivery of healthcare services? What role ICT plays in this case? All these remained research questions of this paper. This study tries to examine the indicators affecting the accessibility of health care facility. For this, the study uses the logistic regression model to determine the indicators affecting the accessibility of Health Care Facility.

Keywords— Health Care Services, ICT, Accessibility

1 INTRODUCTION

Accessibility refers to the ability to access. WHO divided the term accessibility in health into three parts i.e. Physical accessibility, Economic accessibility or affordability and Information accessibility. Physical accessibility means the availability of good health services within reasonable reach of those who need them and of opening hours, appointment systems and other aspects of service organization and delivery that allow people to obtain the services when they need them. Similarly, Economic efficiency or affordability is a measure of people's ability to pay for services without financial hardship. Further, Information accessibility includes the right to seek, receive and impart information and ideas concerning health issues (WHO Report).

Health and human resource development are the essential components of the overall socio-economic development of a country. Health is the most important indicators of quality of human life. Equity, along with inter-sectoral co-ordination, community participation and appropriate technology has been described as the principles and pillars of primary health care (Ramraj Balaji and et al, 2016). Health of the citizens of the country affects the productivity of the labour force. Therefore, the performance of hospitals has a significant effect on the well-being of individuals. As more and more resources are allocated and spent on medical services, health policy authorities are becoming concerned about the performance of medical services (Hu et al., 2012). Besides this, health is considered as a fundamental right in many countries. The governments of different countries are striving to expand and improve their health care services. Health care for the prevention and promotion of health is one of the basic necessities for human life, as declared in the Universal Declaration of Human Rights (Article 25). This implies that government is responsible for facilitating health care services to its people and this becomes necessary for providing health services. It is fully realized that the best way to provide health care to the vast majority of underserved rural people and urban poor is to develop effective primary health care services supported by appropriate referral system.

In most developing countries such as India, utilization of basic health services is lagging behind even though there has been increasing public and private expenditure on the health care services. Increasing demand of primary health care along with the growth of population is a big challenge to the government of India. In the developing countries like India, the health care service delivery hardly reaches to every recess and corner of the country. Besides, utilization of basic health services has remained poor even though there has been increasing public and private expenditure on the provision of advanced health care. As per WHO report (2014), India stood 141 ranked out of 190 countries in terms of Health Expenditure per Capita.

Access to health care is an important component of overall health system and has a direct impact on the burden of disease. Accessibility of Primary Health care is influenced by various indicators. Moreover, Effective implementation of information and communication technologies can make health care services more accessible to all the sections of the society.

On the other hand, more than 65.97% people live in rural areas (UN, 2018). But health infrastructure is very poor in rural and so is the accessibility to health care services. How to tackle these becomes a big challenge. In the country, the key infrastructures for delivery of primary health care are PHC's, CHE's and SC's. So far very little research has been carried out in India on accessibility of primary health service.

The government of India has taken numerous steps to increase the accessibility of primary health service to improve health outcomes in the states. Still, country lacks in health care infrastructure and it hinders in the accessibility to the health care.

Moreover, Information Technology (IT) has the potential to improve the quality, safety, and efficiency of healthcare (Sampada S. Gulavani and et al, 2010). So, can effective implementation of information and communication technologies make health care services more accessible to all the sections of the society? What role ICT plays in this? How far India has come in the implementation of ICT to the health sector? These are the questions to be answered.

2 REVIEW OF LITERATURE

A faizi (1996) studied availability, accessibility, utilization and location of future primary health centre in Madhubani district of Bihar. According to him utilization of service have address the issue line availability, affordability, family characteristics (age, sex, family size), social structure (employment status of family heads, occupation, education, ethnicity, and culture).

Simon (2007) opines that accessibility of health service depends on availability, affordability, and acceptability of that service and these factors are influenced by caste, place of stridence, monthly per capita consumption expenditure, socio-economic states etc.

Oliver and Mossialos (2004) find that factors of accessibility can be grouped into three groups: - (i) Availability (ii) Acceptability and affordability (socio-economic-ethnicity, religion, gender, age, caste) and (iii) Geographical factors. GIS research in the health care field focuses on methodological development of geographic accessibility to maximize the access to healthcare (Higgs, 2004). Geographical information system (GIS) research emphasizes the spatial dimension i.e. accessibility (McLafferty, 2003).

Sampada S. Gulavani and et al, (2010) studied that IT enable doctors, paramedics, patients, insurers and regulators everywhere to become aware of new information quickly. A remarkable feature of IT is its capacity to establish and disseminate publicly accessible global databases of prices of healthcare commodities and services.

3 OBJECTIVES

The present study is based on the following objectives follows:

1. To study the present status of Health Care Services in India.
2. To investigate the various factors determining accessibility of health care service.
3. To study the role of ICT in health service delivery

4 METHODOLOGY

Data Source and Sampling Technique

This study is based on both the primary and secondary data. The secondary data has been collected from NITI AYOG Report, NSSO Report, World Bank report. The primary data has been collected from the Sonitpur district of India. The data has been collected with the help of well structured questionnaires, which were prepared keeping in mind the objective of the study. The sample has been selected using a multi-stage design. Dhekiajuli development block from the sonitpur district have been chosen for field study mainly on the basis of highest proportion of rural population. From the block, 2 gaon panchayat (GP) have been selected purposively. Next stage is to select the village from the GP 25 percent of village has been selected from the two GP on the basis of highest proportion of rural population. Four villages have been selected. Finally, 10% households from each of the selected villages are randomly selected. The total sample size of the study is 120 households. In this study, all the respondents who go to public or private hospital are categorized in "using the PHC" however, the respondent who used to take medicines from Pharmacy without Doctors' advice and do not go to any medical institution are categorized into "not using PHC".

5 RESEARCH QUESTION

This study is based on the following research questions-

1. What are the indicators that affect the accessibility of health care sectors in a country?
2. Is there any disparity either between rural and urban health care services or public and private health care services?
3. What role ICT plays in this case?

6 CONCEPTUAL FRAMEWORK

This paper tries to analyze the indicators that determine people’s willingness to use health care service. In such situation where many factors may be responsible, so econometric techniques have been used to determine the relative strength of the various determinants. The variables have been selected in the context of existing literature. This has been done for find out proper justification for the selected variables.

Caste: Caste is an important determinant in deciding a health status of the society. Iyre (2005) discussed the influence of caste, class, and gender over treatment seeking decision for short-term and long-term sickness. The study found how class-based inequalities were more sharply defined than caste-based equalities.

Household size: Selwyn (1978) considered family size as a factor in utilization of health care service and found a positive relation among the two variables. On the hand, Wong et al (1987) examine the relationship between household size and utilization of health service, he found that consumption needs are more in large families and they may face resource constraint which act as a retarding factor of health service utilization.

Monthly per capita consumption expenditure (MPCE): MPCE is taken as the proxy for the income level of households. A very high correlation is seen between MPCE and access to health service. Households with higher consumption expenditure can enjoy a better standard of living. Higher purchasing power on the part of the household reflects better access to health service. Adler and Newman (2002) have showed a linked between the distributions of income within countries and states with rate of mortality. Su. Et. Al (2006) determined the factors responsible for household health care expenditure and determined the key determinants of health expenditure were economics status, household health care utilization especially for modern medical care, illness episodes and presence of a member with chronic illness.

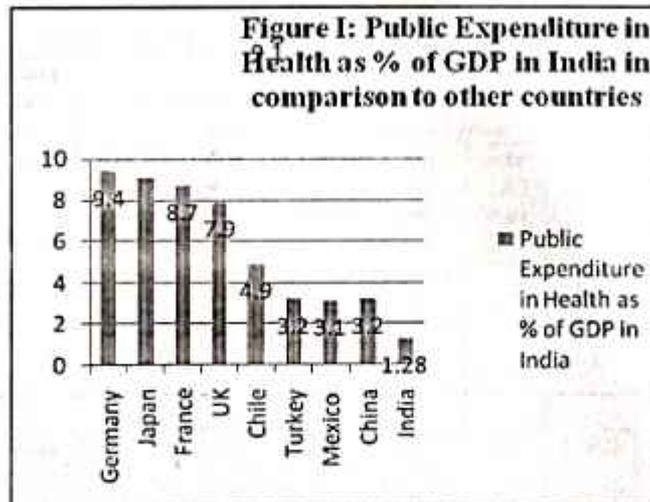
Occupation: Occupation gives identity to an individual. Repetti et al. (1989) reviewed empirical evidence concerning about the effects of variations in employment on women’s mental and physical health.

Distance and communication: In a study in Ghana by suleman & Diney (2014) found that physical accessibility in terms of lack of good communication facility inhabiting access to health facility. On the other hand Mattson (2010) finding differs from those of other studies that have found a negative relationship between distance and health care use.

7 FINDINGS AND DISCUSSION

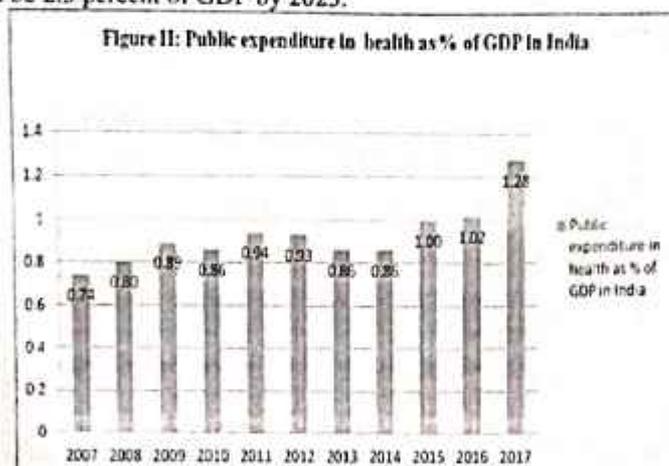
A. Present status of Health Care in India

The health care system in India follows universal health care coverage. India’s Ministry of Health was established from the very beginning with the independence in 1947. In India, State government administrated the Health Care System and Indian Constitution emphasizes each state for providing health care services to its people. The National Health Policy was approved by Parliament in 1983 and the policy announces universal health care coverage by 2000, and the program was updated in 2002. The government has made health a priority in its series of five-year plans and could not achieve its target for universal health coverage. India’s healthcare infrastructure is so developed to meet the burden of disease. India has just 90 beds per 100,000 populations against a world average of 270 beds. India also has just 60 doctors per 100,000 population and 130 nurses per 100,000 populations against world averages of 140 and 280 respectively. This is because of the fact that the percentage share of GDP in health sector is very low in comparison to other countries.



Source: ICHSS Team analysis based on World Bank data from: <https://data.worldbank.org/indicator/SH.XPD.GHED.GD.ZS>

The public expenditure in health as percentage of GDP in India in 2017-18 was just 1.28% which is very low in such a huge populated country as compared to the other countries like Germany with 9.4%, Japan (9.1%), France (8.7%), UK (7.9), Chile (4.9%), Turkey (3.2%), Mexico (3.1%), China (3.2%). Besides this, the public expenditure in health as percentage of GDP in India is more or less confined to 1% from 2007 to 2017 as shown in the table – II. As per the economic survey of India, the government expenditure on health is just 1.6% of GDP in 2019-20 and 1.5% in 2018-19. According to the National Health Policy – 2017, the health expenditure by government should be 2.5 percent of GDP by 2025.



Source: ICHSS Team analysis based on World Bank data from: <https://data.worldbank.org/indicator/SH.XPD.GHED.GD.ZS>

Access to healthcare depends on how the people finance in the health ailment treatments. India has the most privatized health sector in the world. This is the cause that a large part of population is still living either below poverty line or at subsistence level. Therefore, government should be the dominant player in both financing and delivering health care services to form equality in access to healthcare. But, according to NSSO report 2017-18, percentage of hospitalization cases where large part of expenses were financed from household income or past saving i.e. out of pocket expenditure is higher as compared to other sources. Out of pocket expenditure was 79.5% for rural areas and 83.7% for urban areas as shown on the table II. Even, as per the National Health Accounts (NHA) 2016-17 data, the out of pocket expenditure (OoPE) has declined from 64.2 percent in 2013-14 to 58.7 per cent in 2016-17. So, out of pocket expenditure is one of the biggest causes of people falling into poverty. Out-of-pocket expenditure on healthcare as a method of financing is both regressive and iniquitous, especially for poorer households.

The government has come to a long way in the reduction of Out of Pocket Expenditure by combination of policy initiatives that includes launching Ayushman Bharat and price controls of medications. Through Ayushman Bharat, the government targeted to cover half to provide health cover to 10.74 crore poor and vulnerable families upto 5 lakh per family per year for secondary and tertiary hospitalisation.

Table - II: Major source of finance of expenses in India

Sector	Percentage of hospitalisation cases where expenses were financed from					
	house hold incom el/ saving slout of pocket expenditure	Borrowings	contribution from friends & relatives	sale of physical assets	other sources	all sources
Rural	79.5	13.4	3.4	0.4	3.2	100.0
Urban	83.7	8.5	3.8	0.4	3.4	100.0

Source: NSSO Report, 2017-18

Healthcare should be the basic right of every citizen but India has insufficient quality infrastructure, dearth of qualified medical functionaries, and not accessible to basic medicines and medical facilities. More than 70% population of India lives in rural areas where the health care is in distressful condition. Keeping in view this gloomy picture of Indian health care, there is an urgent need of new practices and procedures to ensure that quality and timely healthcare reaches the deprived areas of the Indian villages.

The health care system in India, at present has a three tier structure to provide health care service to the vast majority of rural people. The primary tier comprises three types of health care institutions i.e. Sub Centre (SC), Primary Health Centre (PHC) and Community Health Centre (CHC) and it is based on following population norms.

Table - III: Population norm for primary health care

Centre	Population norm	
	Plain Area	Hilly/Tribal/Difficult
Sub Centre	5000	3,000
Primary Health Centre	30,000	20,000
Community Health Centre	1,20,000	80,000

Source: RHS report, (2014-2015)

There were 1, 56,231 Sub Centres functioning in the country as on 31st March, 2017. There were 25,650 PHCs functioning in the country as on 31st March, 2017. At the national level, there is an increase of 2414 PHCs by 2017 as compared to that existed in 2005. The allopathic doctors at PHCs have increased from 20308 in 2005 to 27124 in 2017, which is around 33.6% increase. There is 11.8% Shortage of allopathic doctors in PHCs according to the requirement for existing infrastructure. As on 31st March, 2017, there were 5,624 CHCs functioning in the country.

National Urban Health Mission (NUHM) is a sub-mission under an overarching National Health Mission (NHM) for providing equitable and quality primary health care services to the urban population. NUHM targets to improve the health status by facilitating their access to quality primary healthcare. NUHM covers all the cities and towns with more than 50000 population and district and state headquarters with more than 30000 populations. The health care infrastructure in urban areas consists of the Community Health Centres and Primary Health Centres. Population norms for urban health infrastructure

- Community Health Centres - 2,50,000 population (5 Lakh for metros)
- Primary Health Centres - 50,000 population

As on 31st March 2019, there are 5190 U-PHCs are functional in the country. Out of these U-PHCs a total of 1734 PHCs has been upgraded as HWCs. There is about 44.4% shortage of U-PHCs as per the urban population norms. About 70% of UPHCs are located in the government buildings, 27% located in the rented buildings and 3% are located in the rent free buildings. As on 31st March 2019, 350 U-CHCs are in operation in the urban areas of India. About 96% of U-CHCs are located in government buildings and 4% in rented buildings.

There are 4457 Doctors, 3549 Pharmacists, 1933 Lab Technicians and 5938 Staff nurses available at U-PHCs. At U-PHC level shortfall has been observed in all the posts. There is a shortfall of 44.3% ANMs at PHCs & 57 SCs. There is a shortfall of 16.7% of Doctors, 24.3% of Pharmacists, 50.9% of Lab Technicians and 22.2% of Staff nurses at U-PHCs¹.

Disparities in healthcare services have been seen in rural and urban areas and in public and private healthcare services. The rural-urban health care disparities in India are often attributed to urban bias in allocation of resources and location of health-care services. Therefore, the bed population ratio is higher in urban areas and that those regional inequalities have not seen any significant decline over time. Due to lack of adequate health coverage in health care system in India, many people choose to go to private health care providers, although, this is inaccessible to the poor. But if we see the percentage share of hospitalization cases, the private hospitals plays major role which handle 55.3% cases of hospitalization both in rural and urban areas of India. On the contrary, government hospitals handle only 42% cases. Further, in urban areas, government hospitals handle only 35.3% of hospitalization cases while private hospitals handle 61.4% cases of hospitalization.

Table - IV: Percentage share of hospitalization cases in India

Types of Hospital	Percentage share of hospitalization cases		
	Rural	Urban	Total (Rural + Urban)
Government/Public Hospital	45.7	35.3	42.0
Private Hospital	51.9	61.4	55.3
Charitable/trust/NGO-run hospital	2.4	3.3	2.7
All	100	100	100

Source: RHS report, (2014-2015)

Public Health Expenditure is an important indicators of the health status of the population and higher public health expenditure is generally associated with better health outcomes (Barenberg et al., 2015) (Deolalikar et al., 2008). Disparities in the delivery of health services are also seen in India across different states. Disparity in health prevails in India due to uneven distribution of health infrastructure across Indian States. As per the Report 2019 of NITI Ayog, Kerala performs best and Uttar Pradesh performs worst in NITI Ayog's Health Index. Punjab performs second best on health, while Tamil Nadu and Gujarat secure the third and fourth. Odisha, Bihar and Rajasthan secure the bottom three positions. Table IV interprets the percentage share of government hospitals in hospitalization cases. In many states, government hospitals plays major role for exam in Assam 76.7% hospitalization cases are handled by government hospitals in rural areas, similarly it is 75.1% in Odisha, 74.1% in West Bengal, 59.6% in Chhattisgarh, 56.9% in Tamil Nadu and 50.8% in Rajasthan. On the other hand, the majority of hospitalization cases are handled by Private hospitals. Less public expenditure in health care leads to inequality and burden among the poor who cannot afford their health expenses.

Table - V: Percentage share of government hospitals in the major States

States	Percentage share of govt. hospitals in hospitalization cases	
	Rural	Urban
Assam	76.7	47.7
Odisha	75.1	55.5
West Bengal	74.1	58.9
Chhattisgarh	59.6	37.6
Tamil Nadu	56.9	42.2
Rajasthan	50.8	49.7
Madhya Pradesh	48.3	46.8
Jharkhand	43.2	36.8
Gujrat	40.1	21.3
Kerala	40.0	35.8
Bihar	38.5	32.4
Haryana	37.1	20.3
Karnataka	32.3	17.1
Punjab	29.4	29.3
Uttar Pradesh	28.4	24.1
Andhra Pradesh	25.8	31.7
Maharashtra	25.7	17.9
Telangana	24.0	17.3

Source: NSSO Report, 2017-18

An average household medical expenditure per hospitalization cases, excluding childbirth, at private hospitals was 7 times more expensive than that of government hospitals in India. In the government hospital the average medical expenditure is 4,452 Rs (in

rural area, it is 4,290 Rs and in urban areas it is 4,452 Rs), while it is 31,845 Rs in private hospital (27,347 Rs in rural areas and 38,822 Rs in urban areas). This indicates average expenditure per hospitalization is very high in private hospitals.

Table - VI: Average Medical Expenditure per hospitalization cases

Type of Hospital	average medical expenditure (Rs.) per case		
	Rural	Urban	Total (Rural + Urban)
Government/public	4,290	4,837	4,452
Private	27,347	38,822	31,845
all (incl. charitable/NGO/trust-run)	16,676	26,475	20,135

Source: NSSO Report, 2017-18

One of the most important factors that have significant accessibility of health care service is average medical expenditure either for hospitalization or non-hospitalized cases. Table VII interprets that there is significant difference in the components of medical expenditure either by rural-urban or by private-public. Table VI reveals that expenditure in various medical components is high in Private hospitals as compared to public or government hospital. For example if we compare the doctor's fees then it is 197 Rs in government hospitals and 6,280 Rs in Private hospitals in urban areas. On other hand, it costs 172 Rs in government hospitals and 5,340 Rs in Private hospitals in rural areas. As doctor's fee is primary fee for ailment treatment but there others too.

Table VII: average medical expenditure in Rs for hospitalization

Component of Medical expenditure	Average medical expenses (Rs.) during hospital in			
	Public Hospital		Private hospital	
	Rural	Urban	Rural	Urban
Package component	427	867	6,631	15,380
Doctor's/surgeon's fee	172	197	5,340	6,280
Medicines	2,220	2,100	6,818	7,035
Diagnostic Test	800	770	2,802	3,403
Bed Charges	118	152	3,377	4,176
Others	553	752	2,379	2,544
Total	4,290	4,837	27,347	38,822

Source: NSSO Report, 2017-18

Table VII shows about the expenditure on treatment of ailments not involving hospitalization cases. It is seen that even if government hospitals cost very low price in healthcare service, there is not so much disparities among different hospitals in case of treatment of non-hospitalization. Average medical expenditure on treatment of ailments is just 325Rs in rural and 344 Rs in urban areas in government hospital as against private hospital, it is very high 1,081 Rs in rural and 1,038 Rs in urban areas. Except private hospital, average medical treatment expenditure is not so much difference to the government hospital expenditures.

Table - VIII: Expenditure on treatment of ailments not involving hospitalization

Sector	Average medical expenditure per treated ailment by healthcare service provider					
	Govt./Public Hospital	Private Hospital	Trust/NGO-Run	Private doctor/clin	informal healthcare	Alil

			hospi tal	ic	provide rs	
Rura l	325	1,081	624	566	487	59 2
Urba n	344	1,038	863	414	1,035	71 0
All	331	1,062	732	624	552	63 6

Source: NSSO Report, 2017-18

Health insurance is an insurance plan in healthcare that offers financial coverage for medical expenses when the policyholder is hospitalized. Health insurance seeks to attain several desirable objectives, including increasing access to healthcare services, reducing the risk of catastrophic healthcare expenditures, and improving health outcomes (D Erlangga, 2019). Increased in health insurance coverage generally results in the increase access to health care facilities, improves financial protection and improve health status. Table VI shows that percentage of persons not covered in health is quite high in India for example 85.9% people in rural and 80.9% people in urban areas are not covered in health insurance. On the contrary, 14.1% people in rural areas and 19.1% people in urban areas are protected by health insurance either government insurance or many other insurance. This clearly indicates that health insurance has very insignificant impact on health expenditure in India since it has fewer roles in health care finance and there is still a long way to achieve the success in health coverage.

Each of the private and public health expenditures has different effects on the health status. Increase in out of pocket health expenditure, which is one of the private health expenditures, increases the number of catastrophic expenditures and may lead to more poverty. Higher private health expenditures lead to increase the costs of the insurers' management and marketing and they must take much more money from their customers. Increasing the public health expenditure may increase the budget shortage, but it decreases the number of catastrophic expenditures. Public health expenditure improves the society's health and eventually improves human capital and leads to economic growth.

Table IX: Percentage of persons by health expenditure coverage type

Sector	Percentage of persons not covered	Percentage of persons covered by					All
		govt. sponsored insurance scheme	govt./ PSU as an employer	Employer supported health protection (other than govt/PSU)	arranged by household with insurance companies	Other	
Rural	85.9	12.9	0.6	0.3	0.2	0.1	10 0.0
Urban	80.9	8.9	3.3	2.9	3.8	0.2	10 0.0

Source: NSSO Report, 2017-18

B. Model Formulation for health care accessibility

To examine the factors determining the accessibility of health care facility a binary logistic analysis has been made where use of primary health centre is taken as the dependent variable and caste, education, occupation, monthly per capita consumption expenditure, distance and communication facility are taken as explanatory variables.

The following logistic regression model has been applied to examine the above mentioned indicators determining the accessibility of primary health care service. The binomial logistic model applied here can be written as

$$Y_i = \ln(P_i/1-P_i) = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + \beta_5 X_{5i} + \beta_6 X_{6i} + \beta_7 X_{7i} + U_i \text{----- (1)}$$

$i = 1, 2, 3, \dots, n$

Where,

Dependent variable:

- Y_i = Whether to use primary health care service not.
- 1 = Using PHC
- 0 = Not-using

Independent variable:

- X_{1i} = Caste of the i^{th} respondent
- X_{2i} = Size of the household of the i^{th} respondent
- X_{3i} = Education of the i^{th} respondent
- X_{4i} = Occupation of the i^{th} respondent
- X_{5i} = Distance between the place of residence and PHC of the i^{th} respondent
- X_{6i} = Communication facility between the place of residence and PHC of the i^{th} respondent
- X_{7i} = Monthly per capita consumption expenditure of the i^{th} respondent
- U_i = Error term, where $U_i \sim (0, \sigma^2)$
- β_0 represents the constant term includes in the model.
- $\beta_1, \beta_2, \dots, \beta_7$ are regression coefficient for each of the explanatory variables.

Rewriting the equation (1) as

$$Y_i = \beta X + U_i \text{----- (2)}$$

Where,

$$\beta X = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + \beta_5 X_{5i} + \beta_6 X_{6i} + \beta_7 X_{7i}$$

Even if the dependent variable is a binary variable taking the value of 1 (User) and 0 (Non-user), Linear Probability Model (LPM) cannot be used. This is because of the following reason –

1. In LPM model, the probability value must necessarily lie between 0 and 1. But there is no guarantee that the estimators will lie between 0 and 1. So this is the real problem with OLS estimation of the LPM.
2. The error term in LPM deals with heteroscedasticity which makes its significance test doubtful.

As such, LPM model cannot be used for modeling dichotomous variable. The other models to analyse the above are the logit and probit (Gujarati, 2015). While dealing with binary response variable logit model is highly suitable, so this study also follow the same technique.

Since the decision of using or not using Primary Health Care service depends on an unobservable frequency of vulnerable to disease Index I_i depending on the above explanatory variable that is caste, size of the household, education, occupation, communication and monthly per capita expenditure of the respondent. The index can be written as

$$I_i = \beta X + U_i \text{----- (3)}$$

Here, $i = i^{th}$ respondent, $U =$ Error term

$$\beta X = \beta_0 + \beta_1 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + \beta_5 X_{5i} + \beta_6 X_{6i} + \beta_7 X_{7i}$$

So, it can assume that $Y_i = 1$ (Respondent uses PHC), if $I_i \geq 0$

$$Y_i = 0 \text{ (Respondent doesnot uses PHC), if } I_i \leq 0$$

This means if Respondent's disease Index I exceeds minimum level index I , the respondent uses PHC but if it is less than I , the respondent doesnot use PHC.

To make this willingness operational, the willingness to use PHC i.e. ($Y=1$)

$$P_1(Y_i=1) = P_1(I \geq 0) = P_1(\beta X + U_i) \geq 0 \text{----- (4)}$$

$$= P_1[U_i \geq -(\beta X)]$$

Since the distribution of Y_i impacts this probability and the distribution of Y_i rely on the probability distribution of U_i , let us assume that this probability distribution is symmetrically around its mean value. So the equation becomes

$$P_1(U_i \geq -\beta X) = P_1(U_i \leq \beta X) \text{----- (5)}$$

$$\text{As such, } P_i = P_i(Y_i=1) = P_1(U_i \leq \beta X) \text{----- (6)}$$

Since the logit model follows the cumulative logistic distribution, so the the equation of using PHC is

$$P_1 = 1/1+e^{-Z_1} = e^{Z_1}/1+e^{Z_1} \dots\dots\dots (7)$$

Here, P_1 means the probability of using PHC ($Y_1=1$)

$$Z_1 = \beta_1 + \beta_2 X_1 + U_1 \dots\dots\dots (8)$$

On the other hand, the equation of not using PHC is

$$1-P_1 = 1/1+e^{Z_1} \dots\dots\dots (9)$$

Since Z_1 ranges from $-\infty$ to $+\infty$, P_1 ranges between 0 and 1 so, P_1 is nonlinearly related to Z_1 .

Thus, we can write taking equation (8) and (9)

$$P_1/1-P_1 = 1+e^{Z_1}/1+e^{-Z_1} \dots\dots\dots (10)$$

Here $P_1/1-P_1$ is simply odd ratio in favour of using PHC i.e the ratio of the probability that a respondent wishes to use PHC to the probability that it will not use PHC.

Taking the log of equation (10), we get

$$L_1 = \log (P_1/1-P_1) = Z_1 = \beta_1 + \beta_2 X_1 + U_1 \dots\dots\dots (11)$$

Here, L_1 is known as the odds ratio which is linear function of X_1 , β_1 and β_2 .

Table -X: Description of the explanatory variable

Variable	Definition	Value
Dependent variable	Whether people go to PH or not	1 if they use, 0 if they do not use
Use of PHC		
Explanatory variable	Caste of the sample households	1 if general, 0 if otherwise
1. Caste (X_{11})		
2. Size of the household (X_{21})		
3. Education (X_{31})	Education of the Respondent	1 if up to 6 and 0 if 6 and above
4. Occupation (X_{41})	Occupation of the respondent	1 if service, 0 if otherwise
5. Distance (X_{51})	Distance between the place of residence and PHC	1 if upto 10 km, 0 if above 10 km
6. Communication (X_{61})	Communication facility between the place of residence and PHC	1 if own vehicle, 0 if otherwise
7. MPCE(X_{71})	Monthly per capita consumption expenditure in Rs	

In the above table 1.2, the results of the estimated logistic regression model present. The independent variable caste, size of the households, education, occupation, distance, communication are constructed as dummy variable and for each category of variables, one reference group is given. That is, the result shows the impact of one characteristic of the individual on the probability of seeking primary health care service, in comparison with reference category. The category, for which value has been assigned as 0, represents the reference category. For the dependent variable monthly per capita consumption expenditure log transformation has been done.

Table - XI: Determinants of Accessibility of Primary Health care facility Dependent Variable-Accessibility of PHC.

Regressor	B	Wald	Exp. B
Caste (C _i)	-.151	.032	.832
Size of the family (S _i)	-.726	.972	.472
Education (E _i)	-1.732	3.859 **	5.580
Occupation (O _i)	-.092	.013	1.034
Distance (D _i)	-1.536	4.219 **	.195
Communication (Co _i)	2.897	1.884**	16.738
MPCE (M _i)	-25.576	23.946 ***	.000
Constant	93.013	23.314	1.459E42

Source: SPSS Calculation

Cox & Snell R² = .739

Nagelkerke R² = .864

Hosmer and Lemeshow Goodness of fit test statistic = .973

*** implies 1% level of significant

** implies 5% level of significant

Estimated result of the logistic regression model shows that out of the 7 influencing variable included in the model, only 4 variables such as education, communication, distance and MPCE are found to be significant factors dermining the accessibility of primary health care facility. However, Nagelkerke test and Hosmer and Lemeshow goodness of fit test statistic shows that model is good fitted.

The study found that an increase in the education of the respondent decrease the accessibility of primary health care facility by 1.732 units.

So far as relationship of distance between the place of resident and PHC with accessibility of primary health care facility is found to be significant. The coefficient for distance is being -1.536. The negative sign indicates if the distance between the place of residence and PHC increases the likelihood of accessibility of primary health care facility decrease. Another factor which is found to be highly significant is the MPCE. It is also found to be negatively significant with the accessibility of primary health care facility. It is found that if MPCE increase accessibility of primary health care facility decrease by -25.576 units. This reveals that increase in consumption expenditure increases the ability to purchase health care necessities. So, with improved ability, people switch from public to private facility.

C. Role of ICT in health care sectors

Role of ICT is indispensable in the present world, since the technology has changed the world's scenario transforming into a sophisticated world. The growing importance of ICT has considerable effects on healthcare. The use of ICT increases the quality of healthcare services, enhances the patient's security and decreases the operation and administrative cost. The user friendly telecommunication devices by a majority people have reduced the communication gap. As such, people find convenient while availing health care services since accessibility to information has become easy using ICT. Today, healthcare sectors has faced numerous problems such as storing the medical record of the patient, maintaining Hospital Information System, maintenance of medical equipment, medication error and so on. A poor ratio of doctor to patient results in an inefficient and expensive delivery of health care services. Information and Communication Technology (ICT) could play an important role in improving the efficiency and making healthcare more affordable. Through ICT the distance between urban and rural have been can be shortened. Right communication channel would become easy for a doctor to deliver treatment to the patient living anywhere around the world. The study found that one of the most important indicators of accessibility to health care service is distance between the place of resident and the place of hospital. So, in general, rural areas do not have adequate and well-developed hospitals and so it lacks proper health care awareness. Poor Communication and transportation also become a disadvantage for the rural patients to arrive at hospitals on time. This can be reduced by installing proper communication channel and a numerous life can be saved. The use of ICT in healthcare can be categorized into four as follows,

- Health & Education
- Hospital Management System
- Health Research
- Health Data Management

The application of ICT in Health education leads awareness among the public about the communicable diseases, health status, prevention measures and various current diagnostic & therapeutic procedures. This gives a freedom to the people to choose the best hospitals and doctors to approach for treatment and to have their life in a healthy way.

The use of ICT can make the Hospital management successful. The successful Hospital management helps to conquer the challenges faced by the Hospital. ICT improves the patient safety and satisfaction through proper management, get updated to the latest technology.

Through the use of ICT in healthcare research, it is possible to take the preventive measures to cure and reduce the spread of diseases. Further, new technology in diagnosis reduces the time and cost. The effective health care service can be possible through the use of ICT and helped in the elimination of traditional healthcare systems.

The ICT can also help for electronic storage of medical data. Information can easily be recovered through ICT. With the help of ICT, the data can be transferred to the patient or to the Doctors for consultation.

India has many success examples in the application of ICT in healthcare. This is because of using latest technologies in different field.

The use of Personal Digital Assistants (PDA), a pilot based project, is a perfect example of this by ANMs who are important links in the primary healthcare system as seen by the NRHM. This has reduced paperwork and increased data accuracy by making it certain that the data is available in electronic form, even in rural areas with restricted broadband connectivity. The PDA transfers data through wireless communication networks which will be entered into a larger database using the internet later on.

In Tamil Nadu, HIS has strengthened the information practices in primary healthcare with the objective to improve processes concerning healthcare delivery for the rural community in an effective and efficient way. This system helps the health staff to work on computers which in turn leads to better management of the health sector and improves the delivery of healthcare services to the needy people.

Aarogyam is a health programme which was launched in UP as an end-to-end community-based digital health mapping project. This project allows the citizens residing anywhere in India to access their health profile information using any telecom network. The programme helps for a future healthcare strategy by providing a health database.

Gram vaani is another such technology in the delivery of health care services which has built innovative voice applications for organizations working in health care sector to automate and manage their processes efficiently.

Under NRHM, Mother and Child Tracking System (MCTS) is another project which focusses on keeping a track of each pregnant woman, from registration to post-natal care.

Another example is GVK EMRI which handles medical emergencies through the 108 Emergency Service. It is an emergency call response centre which provides free service to the people. This 108 ambulance service has been seen across various states of India like Goa, Andhra Pradesh, Uttarakhand, Gujarat, Tamil Nadu, Assam, Karnataka, Madhya Pradesh, Meghalaya, Chhattisgarh and Himachal Pradesh. Therefore, it is believed that this GVK EMRI has improved the Healthcare services remarkably in these states, especially in remote areas.

Another such example is eVIN (Electronic Vaccine Intelligence Network) which is an indigenously developed technology system in India that digitizes vaccine stocks and monitors the temperature of the cold chain through a smartphone application. eVIN supports the Government of India's Universal Immunization Programme and provides real-time information on vaccine stocks and flows, and storage temperatures across all cold chain points in these states.

Thus, Information & Communication Technology has pivotal role in the development of Healthcare system. So, the health sector too has to use ICT efficiently to bring in more changes and elevate the healthcare to a much higher level which is important for the country's development.

CONCLUSION

From the above it can be concluded that Government hospitals are unable to cater to the healthcare needs of such a large population of India and therefore private players are making significant investments in the hospital industry. Large investments by private sectors are likely to contribute significantly to the development of India's healthcare, which covers majority of the total market in the year to come. But, since private health care is not accessible to poor or economically weaker section, government should play a significant role to ensure health protection of weaker section.

The key challenges in the delivery of healthcare service are low quality of care, poor accountability, lack of awareness, and limited access to facilities. In this case, technology plays a crucial role to facilitate this. The main purpose of the present study is to study the indicators determining the accessibility of health care service. The primary health centre can be considered the institutional core of the rural health services in such a vast populated country. They are created to function as important elements of the overall economic and social development programmes. Government as well as private sector comes forward so far till today to meet the demand of the

rural people. Although Poor or economically weaker patients cannot bear the expenses of health care so they prefer to go to rural health institutions. On the contrary, those institutions could not fulfill the satisfaction of economically well people as those who can incur higher health care expenditure often choose urban centric private health care. From the above discussion it can be concluded that education, communication, distance between the place of residence and primary health centre and monthly per capita consumption expenditure were significant element for determining accessibility of primary health care service. The government should think about the public expenditure to improve the health infrastructure for the betterment of at least those who cannot bear health care expenses, since health is most important factor that determines human capital of a nation. So, it can be said, "Health is wealth and so good health of citizens is the wealth of a nation".

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A Comparative Study on Socio-Economic Status and Expenditure Pattern of Tribal Farmers

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Abstract:

Agriculture is the main source of livelihood in Assam and it contributed over 19 per cent to state domestic product (SDP) in 2010-11. But the farmers are still suppressed class even after seven decades of Independence. This may be for various reasons. In Assam Majority farmers are from tribal population where their living standard is very low. So, the present study reveals the Socio-economic Status and expenditure pattern of Tribal Farmers of sonitpur district of Assam. The study area has been chosen Thelamara circle of the district. The data has been collected on the basis of personal interview by survey method to each of the farmer through a predetermined questionnaire. A total sample of 80 farmers has been collected purposively from four different villages of the circle. The study revealed that Tribal farmers are very poor farmers with low literacy and knowledge about agricultural methods in comparison to non Tribal farmers.

Keywords: Tribal farmer, Non Tribal farmer, Agriculture, Sonitpur, socio-economic, Expenditure pattern, Consumption

I. INTRODUCTION

Agriculture is the main source of livelihood in Assam and the agriculture sector contributed over 19 per cent of the state income to state domestic product (SDP) in 2010-11. But the farmers are still suppressed class even after seven decades of Independence. This may be for various reasons. In Assam Majority farmers are from tribal population where their living standard is very low in comparison to non tribal farmers. A tribe is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization (Winick, 1956). India has 8.6% tribal population which is more than 104 million (Census, 2011).

In Assam more than 70 percent of the state's population depends on agriculture as farmers, as agricultural labours or

both for their livelihood. We all know that more than 85% people of Assam live in villages where majority of them largely depends on farming. In Assam, the agriculture sector has not been developed significantly. This has greatly affected the Tribal farmers of the state compare to other farmers since a significant number of tribal populations lived in Assam.

The tribals owing to their life style and community habits and habitats have not been able to keep pace with the modern society. Tribals are not as advanced as the people of rest of India (Sikha Deka and et al, 2017). Thus majority of the Tribal population had to struggle to earn their livelihood. Poverty compelled people to be thrifty. Wages earned by the people were very low and therefore, income earned from these works was very less. Thus under this critical condition people were unable to have quality food and some were not able to get two meals a day.

Further, the subsistence life of the Tribal people hinders the standard of living and socio-economic activities. Because of subsistence level of life, the people of this region were deprived of status in the society too.

II. REVIEW OF LITERATURE

Chakravarty and patnaik (1989) found that absolute income level of household or its income trends is more significant in determining its consumption and investment expenditure in consumer durable goods, luxury goods and valuable assets.

A study team undertaken by the Planning Commission in 1969 revealed that the Tribal Welfare Policy should aim at the progressive development of the social and economic life of the tribals with a view to their gradual integration which a rest of the community on a footing of equality within reasonable distance of time.

Sharma (1978) revealed that the hilly areas and tribal areas constituted special problem areas as they were backward and

inaccessible and also were neglected and exploited for centuries.

Parag Das (2015) studied that the main problems of the rural farmers are the chronic poverty, illiteracy, lack of mechanisation, scarcity of HYV inputs, lack of capital formation, flood and drought, poor agricultural marketing facilities and lack of knowledge about demandable crops or the absence of commercialization of agriculture sector.

Sikha Deka and et al (2017) found that Tribal people are very poor farmers with low literacy and knowledge about agricultural methods and they grow only rice, tea and oranges without any awareness.

III. CONCEPTUAL FRAMEWORK

Brief description of variables

Food expenditure: Food expenditure is considered to be basic for the daily life of the farmers. Since it is fixed expenditure, it does not impact on increasing total expenditure.

- **Size of vehicle:** Possession of vehicle significantly influences the total expenditure of the tribal farmers.
- **Clothing and wearing expenditure:** The frequency of buying clothings and wearing impacts the total expenditure of the tribal farmers
- **Total Income:** It is quite obvious that expenditure of the family depends on the total income of the family members.
- **Size of family:** Total expenditure of farmers also relies on size of family members.
- **Size of school going children:** The number of school going children affects the total expenditure of the family. The greater the number of number of school going children larger will be the amount of expenditure

IV. RESEARCH GAP

Various research paper, journals and dissertations have been reviewed and it is found that very little research has been carried out on the socio-economic status of Tribal farmers. The lower living standard of the tribal farmer in comparison other farmer also evokes the concern for the present study.

V. RATIONALE TO THE STUDY

Tribal population takes a great position in the population structure of Assam. Tribal population attracted the government policies of either central or state government since a long time. But, the government policies to the tribal population are not so effective since tribal farmers believed to be living lower standard life in the region. The causes of lower standard of the people are multiple but very little study has been done in the problems of tribal farmers. It is believed that

after the research of tribal farmers it will rationalize the policies of policy makers in an effective way.

VI. OBJECTIVES

The present study based on the following objectives.

1. To compare the socio-economic characteristics of Tribal and Non Tribal farmers.
2. To investigate the important factors affecting Expenditure pattern of Tribal farmers.
3. To investigate the causes of low standard of tribal farmers.

VII. METHODOLOGY

A. Data Source

Present study is based on both primary and secondary data. Primary data is collected based on survey sampling method purposively investigated from sonitpur district of Assam. The secondary data is collected from district census data, Statistical Handbook of Assam, Census 2011.

B. Line of Analysis

- To fulfill the first objective, Percentage, Tabulation, Graphs has been used.
- To fulfill the second objective, OLSE Model run by SPSS software has been used.
- To fulfill the third objective, Qualitative description method has been used.

C. Sampling Design

Three stages of sampling design has been followed for the present study.

- **Stage 1:** The thelamara circle of Sonitpur district has been chosen for the study.
- **Stage 2:** Four Villages namely; Dhekielowka Kachari Gaon, Kalamatigate, Borjuli and Patidoi bhercla has been selected for the present study.
- **Stage 3:** Total 80 samples has been collected from the study area where 40 of them from Tribal farmers and 40 samples from Non Tribal farmers.

VIII. PROFILE OF THE STUDY AREA: SONITPUR DISTRICT

The Sonitpur district is situated between Brahmaputra River and Himalayan Fothil of Arunachal Pradesh. The district is in the site of Northern corner of Assam, bounded to the north by the Arunachal Pradesh, to the east by Biswanath district, to the south by the Brahmaputra River, and to the west by Darrang District. It is spread over an area of 5324 km² on the northern bank of Brahmaputra, the life line of Assam. The total geographical area of the district is 271729 hectares which is only 6.8% of Assam. Whereas according to Census 2011,

Sonitpur had population of 1,924,110 which is 6.17% of total population of Assam.

The population growth of the district over the decade 2001-2011 was 15.55% which is less than 18.11% of the previous decade 1991-2001. According to census of 2011, the literacy rate of the district is 67.34% which is more than the previous literacy of 59.03% in 2001.

Table 1: Distribution of Workers

	Nos. of Farm Families	In Percentage
Large farmers	12,728	12 %
Small farmers	39,245	37 %
Marginal farmers	38,184	36 %
Landless farmers	15,910	15 %
SC farmers	9,281	8.75 %
ST farmers	14,118	13.3 %
Total	1,06,067	

Source: Census, 2011

The total number of farm families are 1,06,067 out of which 12% is Large farmers, 37% small farmers, 36% marginal farmers, 15% landless farmers, 8.75% SC farmers and 13.3% ST farmers. It is seen that Majority of the farmers are small and marginal farmer.

IX. RESULTS AND DISCUSSION

A. A comparison of Socio-economic status of Tribal farmers and non tribal farmers

Since this study is a comparative study, it is very essential to know the conditions of the farmer based on whether they are tribal or not. Here information is collected regarding the

socio-economic conditions and educational attributes of the people from the study region. Socio-economic status comparison of Tribal farmers and non tribal farmers has been categorized into five indicators i.e. Literacy, Types of house, Land holding pattern, Credit borrowing and means of agriculture. Since these indicators greatly influence the living standard of the farmers.

Literacy of the Farmers

Literacy play pivotal role in determining an individual's status and activities. It cannot be denied the fact that there is correlation between the caste, economic status and level of education. Moreover, Education is an essential factor of dignity and to social change and progress.

Table 2: Education farmers

Literacy	Tribal Farmers		Non Tribal Farmers	
	Frequency	In percentage	Frequency	In percentage
Up to 10 standard	20	50%	12	30%
Up to 12 Standard	8	20%	25	62.50%
Graduates/Post Graduates	3	7.50%	2	5%
Non literate	9	22.50%	1	2.50%

Source: Field survey

The table 1 shows that majority of Tribal farmers i.e. 72.50% have the qualification less than 10 standards in comparison to Non tribal farmers. On the other hand, 62.50% of Non Tribal farmers have qualification of 12 standards where it is only 20% in case of Tribal farmers. This indicates that Tribal farmers have lower literacy rates in comparison to Non Tribal farmers.

8.1.2 Types of House

Type of house is considered as the indicator of standard of living of farmers. In the study area, everyone has their own houses. But, the types of house in which they live is presented in the following table.

Table 3: Types of house possess by farmers

Types of house	Tribal Farmers		Non Tribal Farmers	
	Frequency	In percentage	Frequency	In percentage
Kachha House	26	65%	5	12.50%
Semi Pucca Houses	6	15%	15	37.50%
Pucca Houses	3	7.50%	17	42.50%
PMAY	5	12.50%	3	7.50%

Source: Field Survey

It is found that 65% of Tribal farmers live in Kachcha house where as only 12.50% of Non Tribal farmers live in kachcha house. The living standard of Tribal farmers is seen as low in comparison to non Tribal farmers in the study area.

Land Holding Pattern

The farmers are classified on the basis of land holding pattern. The land holding pattern of study area has been analysed in the following table. It is revealed the study that majority of Tribal farmers are marginal and small farmers where they owned less than 2 hectares of land. On the other hand, majority of Non Tribal farmers are large farmers where they possess more than 2 hectares of land.

Table 4: Land holding pattern by the farmers

Types of Farmer	Size of Land holding	Tribal Farmers		Non Tribal Farmers	
		Nos	In %	Nos	In %
Marginal	<1 hectares	10	25%	4	10%
Small	1 to 2 hectares	25	62.50%	22	55%
Large	> 2 hectares	5	12.50%	24	60%

Source: Field study

Credit Borrowing

Credit borrowing is the main factors that affect the agriculture productivity of farmers. It is seen that majority of the Tribal famers borrow money from money lender

(37.50%) whereas Non Tribal farmers borrow money from banks (55%).

Table 5: Credit Borrowing by the farmers

Types of borrowing	Tribal Farmers		Non Tribal Farmers	
	Frequency	In percentage	Frequency	In percentage
Banks	10	25%	22	55%
Money lender	15	37.50%	5	12.50%
SHG	10	25%	8	20%
Non borrower	5	12.50%	5	12.50%

Source: Field Study

Means of Agriculture

It is found from the present study that 65% of Tribal farmers use traditional method of cultivation whereas only 10% Non Tribal farmers use traditional method of cultivation.

Table 6: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the estimate
1	.923	.973	.713	4.92

Source: SPSS Calculation

Table 7: Co-efficient

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(constant)	79.308	16.885		4.721	.624
FD	.768	.310	.588	2.481	.025
Vh	1.082	.261	-.898	-4.137	.001
CW	1.789	.352	.748	5.086	.511
FS	36.961	25.692	-.270	-1.439	.000
SC	.004	.016	-.037	-.260	.003

a. Dependent Variable: TE

Source: SPSS Calculation

B. Expenditure pattern of Tribal farmers

In order to investigate the important factors affecting the expenditure pattern of Tribal farmers, the study uses one regression model by taking Total Expenditure as dependent variable. The regression model is estimated using Ordinary Least Square Method. The model used for the present study is given below:

$$TE_i = \beta_0 + \beta_1 (FD_i) + \beta_2 (VH_i) + \beta_3 (CW_i) + \beta_4 (FS_i) + \beta_5 (SC_i) + U_i$$

Where,

Dependent Variable:

TE = Total Expenditure per year of the i^{th} tribal farmers.

Independent Variable:

FD_i = Expenditure on food

VH_i = Vehicle owned

CW_i = Expenditure on Clothing and wearing, Medical

FS_i = Size of family members

SC_i = Size of school going children

U_i - Error term

Analysis of the results

The model summary is presented in the following table.

From the table it is found that the R² value of the model is

0.973 which indicates that the independent variables explain 97.3% variations in the dependent variables. It means the model give a very good fit.

It is found that coefficient of the explanatory variables such as vehicle owned and size of the family are 1.082 and 36.961 respectively which are significant at 1% level of significance. The estimated coefficient size of the school going children is .004 which is also significant at 5% level of significance. The other explanatory variables expenditure on food and expenditure on clothing and medical not significant which implies these factors do not impact on total expenditure of the tribal farmers significantly.

C. Causes of low standard of Tribal farmers

Lack of employment: Majority of tribal farmers depends on agriculture depends on agriculture. Since tribal people possess no skill or training, so there is no alternative employment opportunities as well. 96% tribal farmers in the study area believed that there is no employment opportunity and they have to indulge on agriculture for this reason.

Seasonal nature of agriculture: Since most of the tribal farmers opted tradition way of farming, so they have to depend on monsoon for their crop sowing. Further, in the study region, majority people have to remain idle throughout the year since in agriculture farmers have to work only 2-3 months of a year. More than 60% tribal farmers have no works except from agriculture, so they have to struggle for which they have low level of living standard.

Poverty: Poverty of the farmers causes further low standard of living since they are not in a position to adopt expensive and modern technology of farming. It is observed from study that 35% of tribal farmers are resource poor in the study region where they do not have own means of agriculture.

Indebtness of the farmers: Majority of the tribal farmers

used to borrow money from money lender and other non-institutional sources and the interest rate is very high on this. So, they are prone to indebtedness or vicious circle of poverty since a lion's share of their income has to be used as the repayment of loan. 37.50% of tribal farmers used to borrow money from money lenders for their agricultural activities. This causes the lower standard of living among tribal farmers.

X. CONCLUSION

In the present study, it was observed that the tribal farmers are socio-economically backward as compared to the non-tribal farmers in the study area. So as to eradicate the problems of tribal farmers, it is necessary for the policy makers to identify and quantify the socio-economic factors which are inhibiting their growth and development. The tribal farmers due to their lower living standard have not been able to keep pace with the modern society. Tribal farmers are not as advanced as the other farmers of Assam.

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THE CONCEPT OF ENVIRONMENT AND ITS IMPACT WITH RELATION TO MEN

Dr. Shyamal Chandra Sarkar
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Introduction

The surrounding or external conditions influencing the development and growth of mankind, animals, plants and living organisms may be defined as environments. The Webster's Universal College Dictionary (2000) defines the environment as "the air, water, minerals, organisms, and all other external factors surrounding and affecting a given organism at any time". The term Environment is understood not as an area surrounding a small place but as one that affects the existence and survival of the organisms it surrounds¹.

The term environment comes from the French word „environner“ which means to encircle or to surround. In common sense parlance, environment means the surroundings. However, in size and spread it could differ widely from species to species. Therefore, what constitute environment for man could be quite different for anaerobic bacteria. Moreover, the meaning of environment will widely in its connotation in the micro-scale or in the macro-scale. For example, the micro-environment of man could constitute his home, the food he takes or the air he breaths from the immediate surroundings, whereas the macro-environment would mean the general climatic conditions he lives in or the general rise in world temperature conditions that is likely to affect him etc².

Geographers have inherited the idea of environmentalism from Greek philosophers that nature is all-powerful and not only directed but determined all the human activities. With this background, the concept of „determinism“ or „environmentalism“ has been developed in geography.

Environment becomes clear from the stanza in *Isho-Upanishad* which states:

“Esh Vasyamidang Sarba Yat Kiyacha Jagatyang Jagat I

Tena Tayktena Bhujjiya Ma Gridha Kasya Sviddhanam II” 1/1 (Eshopanishad)

¹ Eugene .T. *Environmental Economics*, Vrinda Publications (P) LTD, Delhi,91, P.19

² A.C.Mohapatra, S.K.Barik, C.S. Rao, *Man and Environment*, Star Publishing House Shilong, P-1

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BRIEF STUDY OF CULTURE OF TRIBAL PEOPLE IN ASSAM

Dr. Shyamal Chandra Sarkar

Assistant Professor, Dept of Philosophy, Pramathesh Barua College, Gauripur

Abstract

Culture is a greater satisfaction and efficiency of the physical, vital and mental life of man in society. It is the consciousness of life created by philosophy and religion, art, poetry and social and political institutions. Vital element is essential to every culture. According to Sri Aurobindo, "No anti-vital culture can survive". It is a complex phenomenon which includes many things. It includes both material as well as non-material things acquired by men.

Culture can be used to convey various meanings. It stands for beliefs, ideas, customs, law, morals, art and other capabilities and skills acquired by men and women as a member of the society. The traditions and taboos, beliefs and behaviour of scheduled tribes are reflected in their Rituals and Festivals.

Assam is a land of fairs and festivals. Most of the festivals celebrated in Assam have their roots in the diverse faith and belief of her inhabitants, but a spirit of accommodation and togetherness characterizes the celebration of all festivals. The major religious and social festivals celebrated in Assam are 'Brahmaputra Beach Festival', 'Elephant Festival', 'Bihu', 'Baisagu', 'Ali-Ai-Ligang', 'Baikho', 'Bohaggiyo Bishu', 'Ambubashi Mela' and 'Jonbil Mela' and so on. The people of Assam also celebrate Holi, Durga Puja, Diwali, Swarwati Puja, Lakshmi Puja, Kali Puja and the birth and death anniversaries of Vaisnava Saints. The Ojapali dances of non-Vaisnavite origin are usually associated with the Serpent Goddess Manasa etc. The tribes of Assam follow these festivals in their respective names.

Key notes: Introduction, history of Culture, the Rituals and Festivals, Cultural practices of the tribes of Assam, Festivals of Tribal people of Assam.

Introduction

Perhaps the most important method of social development that man has devised so far is culture and civilization. It is a method for greater satisfaction and efficiency of the physical, vital and mental life of man in society, through a mass of social institution which stimulate mutual co-operation in men through social laws and customs¹. Culture is dynamic. It represents identity and community. To understand culture, one needs to understand things as languages and gestures, personal appearance, social relationships, religion, philosophy and values, family customs, education and communication systems. It is a complex system of values, traits, morals and customs. But, not all cultures are alike. According to Sri Aurobindo, "The culture of a people may be roughly described as the expression of consciousness of life which formulates itself in three aspects. There is a side of thought, of ideal, of upward will and the soul's aspiration; there is a side of creative self-expression and appreciative aesthesis, intelligence and imagination; and there is a side of practical and outward formulation²".

Objectives of the Study

The objectives of the study are:

- To attempt to reveal the introduction of Culture.
- To attempt to explain the brief history of Culture.
- To attempt to reveal the Rituals and Festivals.
- To explain Cultural practices of the tribes of Assam
- To attempt to explain some Festivals of Tribal people of Assam.

Methodology

The method of the present study is analytical in nature which is based on the primary and secondary sources. Secondary sources contain books, journals, leaflet, data collection from website documents published from research institutes. Books, particularly on the culture in Assam are supplied a greater source of information.

Primary data collected by the meeting of some social workers and also in interview with renowned persons helped fruitful analysis and authenticity of the topic.

Review of literature

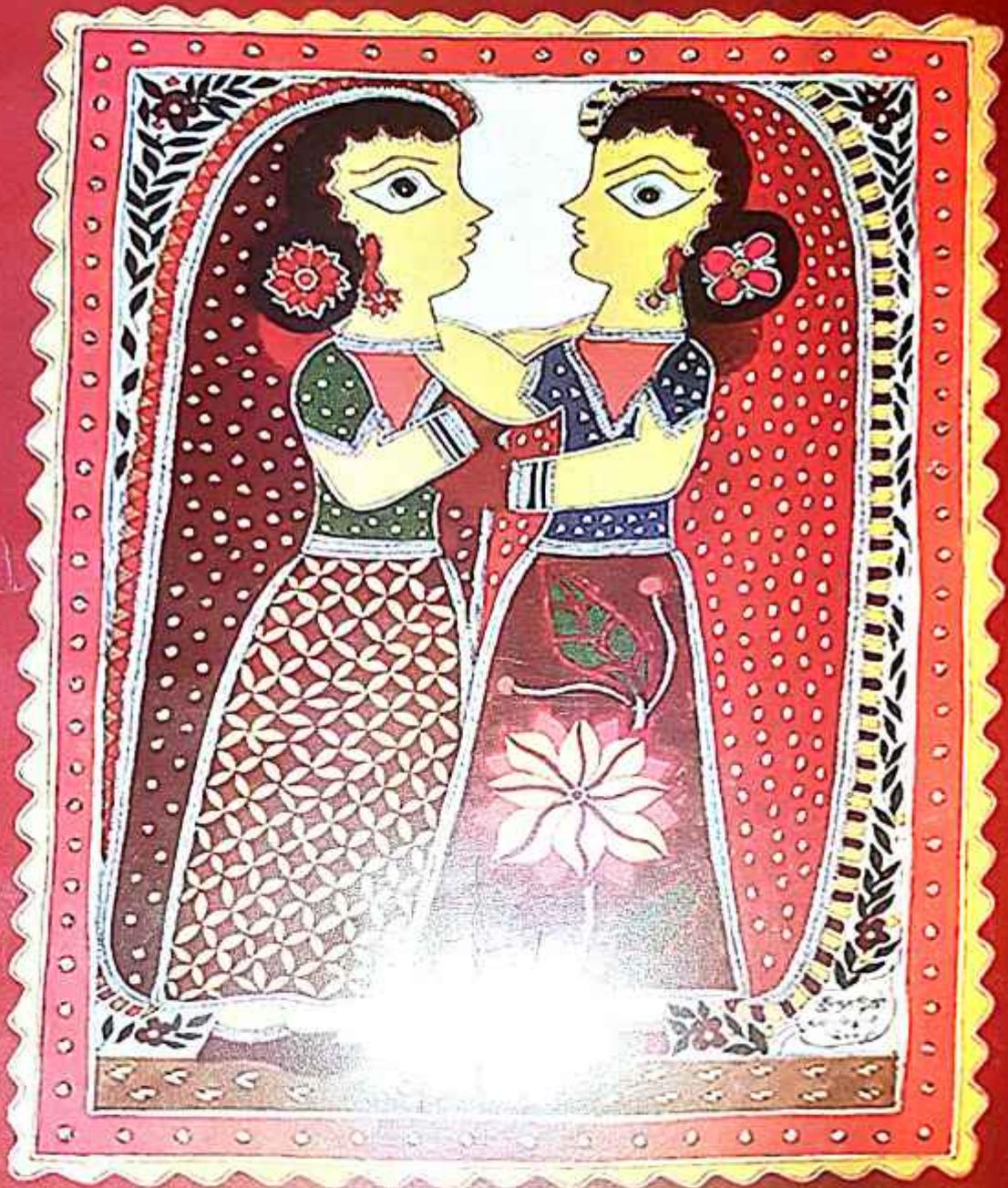
A good number of literary works are available in culture in Assam. But only little works have been done specially on culture of tribal people of Assam. No serious academic exercise has been done particularly on culture and its practices among the tribal people of Assam.

¹ Sharma RamNath, Social Philosophy, Kedar Nath Ram Nath, Delhi, P.233

² Murphy G., Personality, P. 129

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The Concept of Marriage and its Practices among Boro-Kacharis and Mishing Tribes in North East Assam : A Study

Sityamal Chandra Sarkar

Akhtarul Islam

Marriage is one of the important events of both male and female. They begin conjugal life through marriage. Marriage gives protection to a woman. It is found since ancient period. A family becomes identified as a consequence of marriage. Marriage normally precedes the establishment of a family. It is a spiritual bond of a man and a woman. It is not only a moral institution but also a religious contract among many communities. There are various stages of marriage according to Morgan, viz. consanguineous marriage, Group marriage, Syndesmian marriage, Patriarchal marriage, Monogamy marriage. Marriage is divided into the forms of polyandry, polygyny, group marriage and monogamy. But, later on, group marriage was eliminated from this list.

The Boro-Kacharis are one of the major indigenous tribe of North East India. They strictly followed clan exogamy in their marriage system. Boro-Kacharis contact marriage by negotiation (Hathachuni), widow remarriage is also found in their society. Bride-price also prevails among Boro-Kacharis marriage system.

There are other major tribes in the plains of Assam who are known as Mishing. Clan exogamy and tribal endogamy are followed in their marriage system. Marriage within the same clan is strictly prohibited in their society and same sub-clan marriage is also prohibited in their society. They are monogamous. The Mishing practise two types of marriage, namely, Midang (arranged marriage) and dugla-lanam (gandharba vivaha). Bride-price is allowed in their marriage system.

Keywords: Marriage, evolution, forms, practices, of Boro-Kachari and Mishing tribe.

Introduction:

Marriage is a very important event in the life of a woman. Matrimony in course of time is followed by maternity, and its recurrence makes the women periodically helpless and absolutely dependent on her husband. Marriage, therefore, determines the fate of a

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A BRIEF STUDY OF WOMEN AND THEIR EDUCATION IN INDIA

Dr. Shyamal Chandra Sarkar

(Assistant professor Dept. of Philosophy Pramathesh Barua College, Gauripur)

Abstract:

India is a country where lived with highest philosophical and ethical right. Here, both male man and women achieved equal status in their life and education. Male man and women went hand to hand in every aspect of their educational and religious rite during Vedic period. At that time, women students are classified into Brahmavadinis and Sadyodvahas. Brahmavadinis are treated as high excellence in scholarship. Boys and girls both enjoyed Upanayam ceremonies. Vedic educated and grown up women themselves can select their husband. Maitreye, Sanghamitra, Atreyi, Reva, Roha, Madhabi, Anulakshmi, Pahai, Vaddhavahi, Lopamudra, Viswavara, Sikata, Nivavari, and Ghosha etc. are the examples of educated women at early period. Ordinary girl who unable to go higher education were achieved education from their parents or local teachers. Sudra varna are faced problem in to some extent neglect in medieval Assam. Girls were encouraged to teach music, dancing and painting in ancient period. In Vedic age, wife occupied high position. Women faced trouble in their life in medieval period, but in Gandhian era and after independence, the position of women became change tremendously. They have got fundamental right the equality of sexes. Women have got right to participate not only in education but also in every aspect of social and religious rites. Women have got relief from Sati, child marriage, polygamy marriage etc. in aid of some social reformer.

Key notes: Introduction of the status of women, position of women status in Vedic period, Female Divinities, the Changes in the status in Women, Demands of modern women

Introduction:

India is a country that has always preached and lived the highest philosophical and ethical doctrines of equality and fraternity, of universal love and solidarity. Hence, according to our age-long Indian tradition, there is no distinction between male man and woman. It is also asserted in some places with due dignity that no distinction between male man and woman is ever tolerated by our holy books; even not a woman is said to be superior to man. *Stri chavisesat*¹ (The scripture does not discriminate between male man and woman); *Samkaro bi atmani samavaiti, na strainam paurusam va vibhagam apekshate*. (Genius inheres in the soul-it makes no distinction between male man and woman)²

¹ Katyayana Sr. S., 1, 1.7., Ahmed Kasim Ali, Status of women in India, EBH Publishers, Guwahati -1, P.1

² Rajasekhara. *Kavyamimamsa* (G.O.S), p. 53.

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The Women Characters of Shashi Deshpande: A Study

Ashikur Rahman

The main purpose of this paper is to focus on the concept of ineffectuality on the part of woman. Regardless she is a mother, wife, daughter or a sister, our society always wants to see her passive, cowardly and weak. With the help of Shashi Deshpande's novels it has been tried to focus on the transformation towards which our community is moving but still there are miles to cover to this changed world where a women gets respect and treated commonly with men. Shashi Deshpande maintains an extraordinary position among the modern and upcoming Indian English writers. Women starving for love, affection, understanding and respect is the main theme of her novels. The crucial battle is between the traditional rules and her personal satisfaction and happiness leads to defeat and quitting. According to Shashi Deshpande, any women regardless married and have so many responsibilities have all the right to live her life as she wants with all the due respect, happiness, satisfaction and can develop her qualities and can fulfil her dreams.

Keywords: *Indian Women, Traditional Rules, Male dominated society, Feminism, Shashi Deshpande*

It was the year 1983 when the writer Shashi Deshpande was born in Dharwad, India. She is the second daughter of famous dramatist and Sanskrit professor, Shriranga. Shashi Deshpande graduated in Economics from Mumbai at the age of fifteen. After this she gained a degree in Law from Bangalore. She gave her primal years of her marriage in the care of her two young sons, and simultaneously took a course in journalism and worked for a magazine as well for some time. In the year 1970 she began her writing career seriously. Shashi started her career writing short stories which later got developed in writing novels. 'The Legacy' which was published in the year 1972 was her first collection of short stories and that was also prescribed for graduate students in the University of Columbia.

Shashi Deshpande has completed her M.A. in English Literature and lives with her husband who is a pathologist by profession and both lives in Bangalore. She is appreciated as the most talented contemporary Indian women writers in English. Since, 1980's Shashi Deshpande is the most versatile Indian English writer and a winner of Sahitya Academy

award. Individuality of educated Indian middle class women has been explored in the novels and short stories of Shashi Deshpande. Indian women who is trapped between the male dominated society and her own aspirations has been displayed in her novels in a very sensible manner. Domestic situations and the relationship of man and woman within marriage is the main focus in her novels.

Shashi Deshpande writes about people around her and not about politics or poverty of India. Characters of her novels are so real that we feel them like our own family or people we know. Therefore the novels and stories she writes match with the reality of life of people. Her stories are full of sympathy, humanity and understanding especially of the women. Her stories want women to remain herself as a normal human being rather than playing a role of daughter, wife or a mother.

Female writers faced a lot many struggles to put their voice placed in society in the nineteenth century. From the past couple of years many historians, experts and even women have worked hard to change this common feeling of bitterness in reference to women writers. Stand has been taken by the women writers expressing their uneasiness to several factors of life identical to that of their male fellows, the social unfairness, and search of identity. It is assumed, accepted and inevitably claimed that the appearance of women in the tentative field either from the domestic or professional point of view it is unquestionable and irreversible.

Stories also reveal the pain and problems of women imprisoned between male domination and custom at the same time her self-respect, identity and freedom. Out of all contemporary Indian writers in English, Shashi Deshpande appears as a renowned name. However, at the beginning she started writing short stories, she also writes four children's books and six novels. She is the expert of this type of writing is shown from this collection. Her English is simple and natural, and are without any craftiness. Her stories are mostly women-centered, women who are imprisoned in male-dominated society, women who is a daughter, a wife and a mother, a woman who is suffering loneliness and failure in life. Shashi Deshpande does not call herself a feminist and does not have any objective to become a promoter of hindrances of middle class Indian women. Her stories and novels presents reality of the society the way it is, beyond any clear censorious claim on the way it is obliged to be. Women characters in her stories are much stronger as compared to male character. Male character when compared to women males are weak and powerless. In spite of high education levels and economic independence women are treated as less powerful than men even in modern times were shown in her stories.

Woman is allowed to gain education and do a job but is not allowed to go out of traditional framework and how a woman give her life as a mother and wife is showed in her stories. Women's educations and goals do not allow them to fit in the socially established channel which outcomes as their isolation and detachment is proved by her stories. After reading her stories young women of current generation can identify themselves with the

characters and can feel comfortable. She also writes about well-known mythological characters like Amba and Bhima, disputes of Draupadi and Kunti from the Mahabharat are also refigured and reinterpreted in her stories apart from the stories of common woman. The feelings and emotions of women are illustrated from the point of view of men in Epics and Vedas as they were written by men, but the feeling of women can be understood by women only in this situation. Shashi has tried to controvert with representatives present in mythology and has tried to display the emotional disturbance of women of our Epics and Vedas through her stories. Stories of Deshpande can be classified as the as the mirror that shows the practicality after analyzing the defeated condition of a women of Indian society and the stories that heal the position after drawing the women's valuable insistence of herself. But any women moving from the conventional norms are not seen in her stories. The relationship of mother, daughter and wife are generally seen in her stories in short family centered stories. The importance is given to the problems faced by the women as a wife, daughter and a mother. She talks about how important is the human relationships are and also says that being a mother or a wife is not a burden but when there is a lot of pressure on a women with lot of rules and regulation then it becomes a burden for her. Although she writes about woman's suffering in a male dominated society, but does not like her to be called as feminist writer as it sound very narrow sense of words. Deshpande does not want to show men as only wrongdoers and women as only victims, rather she is just concerned about human relationships. She do not want herself to be called as a women writer and her work as woman work, but in her thoughts she think herself as a feminist. Shashi Deshpande wants her to be known as established writer. In one of her interview she said that I am a feminist but do not anyone to call her a feminist writer, her main focus is on women, but there is a difference in the way of looking them as human beings and not as just women who always suffers and she writes about the issues faced by woman at personal and communal levels.

Shashi Deshpande tries to display woman of modern India and in search of meaning of herself and the relationship that are primary to women. Her novels deal with the journey of self-identity of a woman. The complicacies of a relationship in which man and woman are involved especially in the frame of marriage. The character named **Jaya**, as shown by Shashi Deshpande in "*That Long Silence*" is not a silent sufferer. A woman plays different roles in her life as a mother, daughter and wife but has never been able to claim her own identity. In "*The Binding Vine*" **Mira** hated the way her mother use to surrender herself to her husband and do not have her own identity. Women associated to middle class family and their inner world is narrated in her novels (Bhatt, 2012). Feminist nature of Shashi Deshpande is not pessimistic or dishonest. Only after analyzing significant problem of a woman, Deshpande goes beyond view point of feminism. For her feminine appeal to woman's problems she was known to be sensible and natural person. In '*Roots and Shadows*', of Shashi Deshpande the state of character **Indu** represents the larger situation of woman in conventional Indian society where the new concept of western education, economic independence and globalization have completely shaken the roots of old Indian culture and

social values. Shashi Deshpande's positive and broad-minded side can be seen from her novels where she has represented woman as a person who use to get involved in her problems rather than getting detached Fathima (2012). All the novels of Shashi Deshpande are dealing with the problems of the women. Even for the love and sex the women of modern India is in the condition of total confusion. Today's women always suffers due to the imbalance between the expectations and demand of the tradition as she has developed different attitude towards the life where there is sometime rejection of tradition and betraying the same, and in this condition it is only women who suffers, and she questions and looks for the answers. In Shashi Deshpande's novel *'In The Dark holds no Terrors'* the character of **Sarita (Saru)** and her feeling of homelessness is a confirmation of her sense of isolation. She leaves her home twice in the novel in an attempt to get free, when victimized by Manu. Shashi Deshpande is competent in dealing to give full answers of the unrealistic attitude in the aspirational manner which is very important for any educated modern women to live a happy life (Rajwanshi, 2016).

Deshpande has not been much concern to the current aspect of the modern educated earning women, their arrangements and disturbances, rather her novels deal with the troubles and struggle of Indian middle class women and responses given by women by her silence which the mode of her communication. *"The Binding Vine"* was published in 1993 is a novel with a difference. Contrary to the other women character, the character of this novel **Urmila** has an encouraging and supportive family, she loves her husband and is happy being married to him. In this novel she decides to fight for another women's battle. In novel *"That Long Silence"* **Jaya** and husband moves from cozy and comfortable house to a small and old fashioned house. Jaya getting confined in an old house becomes an introvert. Problems and struggles of educated Indian middle class women is the backbone of stories of Shashi Deshpande and she has very finely dealt with the same in her novels Kanchana (2016). Social world of complicated relationships have been presented in the novels of Shashi Deshpande. In the course of their life women's are the sufferers of the gender difference. Personality of a women is blocked by male portion of the family but also by the female section. Their male-controlled mind set always overcome their bluntness, kindness and revolution countering unfair treatment towards them. In novel *"Matter of Time"* Husband leaves his home and wife Sumi with three teen aged daughters, Sumi then moved to her paternal home with her daughters but the same is not liked by her mother as she thinks that after marriage husband's house is the only house for a woman. In this male-dominated society even the well-educated modern women are getting victimized (Ashalata and Usha, 2014). Shashi Deshpande has made a common world in which a genuine circumstances of the inner view of the Indian women strongly displayed through the means of illusions and beliefs. How man has taken the world in himself deeply and actively is shown by the illusion. It articulates the fact in a meaningful image. Many traditional worlds have smashed to create a new world from their point of view for the women writers like Shashi Deshpande. The misconception used by Shashi looks appropriate to her vision of life. In novel *"The Dark Holds No Terrors"* in this novel character **Sarita** is a career women who in the daytime

is a doctor and at night is a trapped animal in the hands of her husband. Overall, it is woman's view point that is showcased but there is barely any reference of emotionalizing and overemphasizing of woman's problems (Jaishree, 2018).

Shashi Deshpande understands how tradition of our community is narrow-minded and partial against women. Hence, she is famous for constructing powerful women supporters who reject to get dominated by male of the society and face their life with bravery and power. In "*That Long Silence*" **Jaya** comes up as a conquering new woman who has learned the means to overcome cruelty and ultimately utilize her powers and abilities not only for personal fulfilment. Freedom brings in commitment as well as loneliness. Hence, human beings seriously want freedom when encircled by people but require people to get free from lonely life (Panda, 2017).

Woman is under domination at any stage of life, it may be under her father, her husband or her son. Marriages are known to be the transfer of dominance from father to husband. The enslavement of conventional marriage are strong and there is scope of avoidance due to which woman looks for support and shelter in enchantments, despotism and mental enslavement which usually leads to physical weakness or deaths. The social fundamental values that has been participating in the constancy of woman concealment ensures that the unrecognized sufferings of a woman becomes a part of their lives and they become the silent sufferers all over there life. In "*The Binding Vine*" Kalpana the second important character is a rape victim but belonging from a poor family her mother wants to close the whole matter (Sekhar, 2016).

Family is an institute in itself, everything starts here and anything that occurs outside the family embodies in the family. The homely environment totally melodious and blessed by the standard ethics of the community is constantly seen with conflicts, dictatorships and misbehavior. In "*Roots and shadows*" Indu got stuck between the old age traditions and her own individual views. The complicated nature of human relations is examined regardless it is inside the family or outside the family in social margin. Deshpande created her own stories that consist of various moves of wrongdoings and crimes that bring in the disputes of man, woman, material, feelings, sex, ethics, individual and social. Hence, the steps of reconstructing and destruction remains in the novel in a story form (Saravanan and Agalya). Male-dominated community the presence of a women is drained and restricted and this is very well known to her supporters. Her supporters searching for individuality inside the married life were captured between tradition and modernity. The readers are left in no doubt after reading her novels that presents a real picture of a women as mother, daughter and a wife who are in search of their identity as well as sexuality. In "*The Binding Vine*" **Urmi** has mentioned about her mother-in-law **Mira** who is a victim of marital rape, and is stuck in an unhappy marriage (Lakshmi and Arvinda, 2017).

Shashi Deshpande is not a complete feminist, she tries to feature established rebellious ideas regarding depiction of female voice and fight for their individuality. Shashi

Deshpande's "*That Long Silence*" **Jaya**, the character, is a well-read woman, blessed with literary sensibility though nurtured in silence. Jaya is a modern, convent educated, fluent English speaking woman and a creative writer who symbolizes the emerging new woman conscious of her status in the society. She also kindly give stress on the requirement to become constructive and take steps towards attaining identity and create better existence in this modern world Sundariand Kanitha (2017).

It is love and understanding with the help of which we can battle with the problems of life at the same time sorrows of her novels gives us anger and shocks. Novels of Shashi Deshpande makes us understand that diversity is absolutely basic to interventionism. Topics of her novels are many a times conflicts, not logical even though disbursing other registered accords both are victims and agents, agents who bring a fetch a transformation in the conventional picture of womanhood. In "*The Dark Holds No Terrors*" the character **Sarita** occupies the centrist position because she is financially more secure and can fend for the family. But Manufinds it difficult to occupy a peripheral position (Bakayaraj, 2017). It is not a common women's voice but an intellectual voice of her that is Shashi Deshpande through her stories and novels. Western audience is not catered to magic realism, or concession to marketability, no themes etc. It has been three decades since when she is writing about human difficulties. Common and ordinary people who we might meet on the streets and our society is the main part of her novels. In "*Roots and Shadows*" she has displayed a series of girl-children, where each girl faces a different problem within the family circle. They are Mini, Akka and Indu. It is human being that is behind her characters but it is true that she writes mainly about women and her difficulties of life Bakayaraj (2017).

From the study it can be concluded that the woman that Shashi Deshpande wants to present in her novels is different from the one who is suppressed, silent and struggler in various phases of life. She want women to break their silence and fight for their identity and respect in this male dominated society. Women are intelligent who can fulfill their dreams and goals and can build homes by their strength and power and pursue their career at the same time. They can remove all their doubts, confusions and misconception and can see the truth from their journey of self-examination and self-discovery. Supporters who shape their life as per their potential is tried to be presented in the novels of Shashi Deshpande.

A female supporter who has tried for find out their identity and individuality and has ultimately reached to the resolution and has become the voice of modern women is also shown in the novels of Deshpande. Comprehensively Deshpande's novels present a picture of Indian middle class women who is bounded between the relationships it may be as a wife, a mother, a daughter or sister. Shashi Deshpande's novels shows that she is very sensitive and is totally understand the imbalance between male and female in the community. Her novels mainly bother about women's fight for herself. After being involved in so many relationships like a mother, a wife, a sister a women feel burden on herself as she is trapped between the traditional rules and not been able to live her with freedom and not able to

fulfill her dreams and goals. Every person on this earth is equal and should get all the rights to live their life on their own rules and regulations. The image of women's inner self is the main and powerful point of Shashi Deshpande's novels. Her supporters are those women who are under pressure to find their identity and are constantly in hunt to explain them. In the past it was difficult for women to put her voice in the society, but now she has learned how to create her own individuality, how to fulfill her dreams even after so many responsibilities of life being a mother, daughter or a wife. In her interviews Shashi Deshpande have mentioned that she do not want herself to be known as a feminist writer, even though she writes mainly about women's suffering in the male-dominated society. Her stories recommend that common life of Indian middle class women are full of compromises. Therefore they develop the tendency of self-withdrawal. Several relationships and dimensions of family relations have been seen in one of the survey of her novels, there are daughter and mother, daughter and father, sister and brother, and in-laws, but the main focus is on husband and wife because that is the base and platform of any family and it is that relationship from where new relations start and give a shape to the family. There are joint families where there are uncle and aunty, their children and other relatives all these relationships are pictured in a very sensible and practical manner. The supporters of Shashi Deshpande are not very courageous but they are women who are in trouble who are trying to put their voice in society and trying to get their identity and respect. The society which is male-dominated and male-controlled are pictured in her novels where women are afraid of their husbands and other male members of the society. Society where preference to sons are more than given to daughters. Shashi Deshpande do not want to show men as only criminals or villains and women as only sufferers or victims rather she is just bothered about the relationships and the love and respect that is required from both the sides male and female. ■

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A Brief Study Of Blended Learning And The Uses Of Google Classroom

Dr. Shyamal Chandra Sarkar, Assistant Professor, Department of Philosophy, Pramathesh Barua College, Gauripur

Abstract

Blended courses are the classes which help us to replace a portion of the traditional face-to-face instruction by web-based online learning which is the model for an inclusive approach to the identification of challenges to blended learning as a means to identify educational accessibility issues is presented. It is the model which provides a starting point for the identification of challenges to learning from a socio-cultural perspectives rather than a medical or rehabilitation perspective. It has been described as learning 'that is facilitated by the effective combination of different modes of delivery, models of teaching and styles of learning, and founded on transparent communication amongst all parties involved with a course'. SWAYAM, IGNOU, GYANKOSH, NPTEL are also the part of online blended learning.

Blended learning is something new in current educational thought for the educator. It is the process which combines online educational materials and opportunities for interaction online with traditional place-based classroom methods. Comprehensive Learning Management System, Well-Defined Course Outline, Clear Learning Objectives, Consistent Aesthetics, Good Communication, A Well-Trained Teacher are different elements of blended learning. There are some advantages of blended learning, namely, Flexibility, Effectiveness, Efficiency, Cost-effectiveness, Personalization, Extended reach, Covers all learning styles. Google Classroom is a free-web service which help us creating, distributing and grading assignment in a paperless way.

Keynotes: Introduction of blended learning, background of blended learning, difference between online course and blended learning, advantages and disadvantages of blended learning, use of Google slides in online or blended classroom.

Introduction

Blended courses (also known as hybrid or mixed-mode courses) are classes where a portion of the traditional face-to-face instruction is replaced by web-based online learning. It is a model for an inclusive approach to the identification of challenges to blended learning as a means to identify educational accessibility issues is presented. By focusing on both the learner and teacher perspectives, the model encompasses a broad range of factors, including learner characteristics, learning and teaching environments, interactions and activities. The proposed model provides a starting point for the identification of challenges to learning from a socio-cultural perspectives rather than a medical or rehabilitation perspective. This holistic perspective is a key to moving 'thinking' towards a more inclusive learning approach that embraces the needs of all learners, regardless of a defined disability. Introduction of blended learning has been

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**BAL GANGADHAR TILAK'S VIEWS ON METAPHYSICAL-RELIGIOUS AND
SOCIAL REFORM: A BRIEF STUDY**

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Abstract:

Bal Gangadhar Tilak (1856-1920) was a great educationist, scholar, journalist and leader of the militant national movement. No doubt he was "the prince of patriots". He was named as a symbol of Indian culture. English rulers and politicians named him as the father as the father of Indian Unrest. He fought against injustice done in the field of economy and gave nation the famous slogan "*Freedom is the birth-right of every nation*".

Tilak's metaphysical teachings are set forth clearly in his *Gita-Rahasya*. He has given a new meaning to the philosophy of Karmayoga. For Tilak, Krishna was an incarnation of God. He accepted the necessity of devotion or Bhakti and religious ceremonies in the religious life. He wanted to celebrate Shivaji and Ganapati festivals on national level. The self or Atman is not a mere aggregate of bodily organs. The feeling of 'I am' is the "most excellent proof" for the existence of the Atman. The Lokamanya conceives that man can do so by means of desireless *karma*. The *Gita-Rahasya* is an illuminating monument of the moral and spiritual philosophy that guided the life of Tilak.

Tilak wanted social reforms by education. He allowed equal right to participate in the festivals arranged by him and also advocated widow marriage. Tilak upholds the *varna* system as a principle of stability and to him it is less harmful than the class structure of the western society. Tilak accepted the inevitability of some change in the old social order due to the intermingling of the East and the West, spiritualism and materialism. He adhered to an organic, evolutionary and spontaneous conception of social change brought about by progressive education and growing enlightenment.

Keywords: Introduction of Tilak, Metaphysical and Religious Ideas of Tilak, Existence of Self, Views on Social Reform of Tilak.

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INFLUENCES OF MATHEMATICS IN MODERN LOGIC: A BRIEF STUDY

Dr. Shyamal Chandra Sarkar

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ABSTRACT

Mathematics is one of the studies which help us to gain knowledge. It also helps us to understand and solve various types of knowledge. Learning mathematics will help students to grow their problem-solving and logical reasoning skills. Our primary assumptions necessarily imply or entail the theorems which are deduced from them and ignore the question whether our conclusions as well as our axioms or postulates are in fact true in pure mathematics.

Aristotle introduced variables and symbols in logic. After that, G.W. Von Leibnitz, George Boole, C.S. Pierce, Augustus de Morgan, W.S. Jevons, Bertrand Russell, C.I. Lewis etc. broadly introduced symbols in logic which is purely formal science. The chief aim of symbolic logic is to distinguish between the validity and invalidity of arguments by determining the form of the argument through the application of symbols.

Symbolic logic is a modern development of classical deductive logic formulated by Aristotle and has emerged as a result of the use of the large amount of symbols in accordance with modern mathematical methods and principles. George Boole, and Augustus De Morgan. in the middle of the 19th century, presented a systematic mathematical way of regarding logic. The most important common type of symbols, used in symbolic logic, are logical constants and variables. These are '·' (Conjunction), '∧' (disjunction), '∨' (alternation), '¬' (negation), '⊃' (implication), and '≡' (equivalence).

A truth- table is used (I) to define truth-functional expression and (II) to test the validity of a good number of deductive arguments. In truth table, the capital letter 'T' or numerical '1' is used for 'True' and the capital letter 'F' or the numerical '0' is used for 'false'. Thus, 'T' or '1' and 'F' or '0' are the signs used for indicating values. In Symbolic logic, we can test the validity or invalidity of arguments by applying truth table methods, rules of inference and replacement Venn Diagram etc.

Key notes: introduction of mathematics and symbolic logic, brief history of symbolic logic, uses of symbols in logic, rules of Inference and Replacement, uses of Venn diagram in symbolic logic

Introduction:

Mathematics simply means to learn or to study or gain knowledge. The theories and concepts given in mathematics help us understand and solve various types of problems in academic as well as in real life situations. It is a subject of logic. Learning mathematics will help students to grow their problem-solving and logical reasoning skills. Solving mathematical problems is one of the best brain exercises.¹

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The Book Review Literary Trust thanks Tanil Kilachand, Trustee, Rama Charities, for sponsorship of the April 2021 issue of *The Book Review*.

tor, Seema Mustafa, describes how Shaheen Bagh for the 'first time in living history', Muslim women, long stereotyped as demure and caged, participate in direct political action, leading from the front. »

ational Citizens Register (NRC). discipline, respect and dignity with the protestors not only conducted themselves but also gave to their opponent, a powerful state, has led many to liken the movement to an avatar of Gandhian Satyagraha.

In the end, the book asks, 'Who won?' The goal of the Shaheen Bagh protests achieved? Shaheen Bagh did not result in a roll back of the CAA-NPR-NRC. As Apoorvanand writes in the book, Shaheen Bagh exposed the majoritarian, monarchical face of India wherein an entire social class (including opposition leaders and many Dalit and OBC leaders) never rallied around or took ownership of the political cause of Shaheen Bagh. Deep anxieties of the Muslims which Shaheen Bagh were ignored, understood or worse vilified. However, the dissent as 'a civilized discourse on burning questions that need answers' (Ar, 2020), the Shaheen Bagh resistance initiates a historic democratization of the rights of Indians to question the secular and liberal credentials of the homogenizing, majoritarian Indian state. Today, as we see farmers agitation developing across India, the vocabulary of protest introduced by Shaheen Bagh has seeped into the national discourse and changed the optics of dissent. The powers that be stonewalled the CAA protests, that they are ready to negotiate with the protesting farmers is itself a result of the snowballing impact of protest movements like Shaheen Bagh.

The book under review would be a good read for general readers, students, scholars and journalists alike, who are engaged in thinking through the how and why of protest movements like Shaheen Bagh and what they foretell for the nation.

Source: *Journal of Indian Studies*, 2020, *Voices of Dissent: An Essay*, *General Books*.

Understanding Post-Accord Politics of Assam

Parvin Sultana

ASSAM POLITICS IN POST-CONGRESS ERA: 1985 AND BEYOND VOLUME 4

By Sandhya Goswami

Sage Publications, 2020, pp. 188, ₹1095.00

The tripartite Assam Accord signed between the Indian government, the State Government of Assam and the All Assam Students Union (AASU) in 1985 marks a watershed moment in Assam's socio-political history. The Accord ushered in a new era of competitive politics. Assam has been mostly under Congress rule with the exception of the time of the Janata Government led by Golap Borbora (1978-79). Post 1985, the State witnessed the formation of new political parties as well as the fragmentation of the electorate.

Two important developments took place in Assam after 1985; firstly, there was a multiplication of the number of political parties and secondly, a politicization of multiple ethnic groups which gave a further push to the demand of ethnic homelands. Sandhya Goswami's *Assam Politics in Post-Congress Era: 1985 and Beyond* is a detailed study of the change that took place in Assam post 1985.

The book starts with a detailed account of historical issues like illegal immigration initiated by a colonial power and how it continues to shape the State's politics. Migration of farmers from erstwhile East Bengal was both a colonial project and a respite for farmers from an exploitative Permanent Settlement of Bengal to a relaxed Ryotwari system prevalent in Assam. However, Partition and Independence did not end this human movement and it puts an extra pressure on land. The author reiterates that land is a crucial component of the identity of a largely agrarian community and identity crisis of the people of Assam is due to this scarcity of land.

Post-Independence, the Assam electorate backed Congress to power again and again which was a catch-all party and initially responded to the concerns of the people of Assam. But with the 1960s and the language movement, fragmentations became prominent. The decade saw threats in the

ASSAM POLITICS IN POST-CONGRESS ERA

1985 AND BEYOND



SANDHYA GOSWAMI

SAGE SERIES ON POLITICS IN INDIAN STATES

VOLUME 4



Bengal originally allied with the Assamese speakers and identified Assamese as their mother-tongue. The author borrows from her work on language movement in Assam and points out how language played a central role in the State in the decade of the 60s.

The ultimate challenge to Congress dominance came in the form of the six year long Assam Agitation that lasted from 1979 to 1985. The decade of the 1980s saw unprecedented violence in the State. The conduct of elections in 1983 against the call for boycott further worsened the situation. The State was heavily polarized on communal lines. The Congress tried to assuage the Muslims with the appointment of Anowara Taimur as Chief Minister in 1983. An increased activity of RSS and Jamiat in the State further fragmented the State's social fabric and this culminated in the massacres in 1983. While Nellie is often cited as it saw more than two thousand Bengali Muslim women and children bludgeoned to death, many other places in Assam witnessed similar violence across communities.

The Assam Movement saw the assertion of the Assamese speakers which alienated the tribal population of the State. This period also saw the assertion of Bodos for a separate State. The movement culminated in the signing of the Assam Accord and on the political front, it saw the fresh entry of the Asom Gana Parishad (AGP). Riding on post-accord popular support, the AGP

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 Languages In Translation

Assamese/অসমীয়া

 Bangla/বাংলা

 Gujarati/ગુજરાતી

 Hindi/हिन्दी

 Kannada/ಕನ್ನಡ

 Malay/Melayu

Malayalam/മലയാളം

Marathi/मराठी

Odia/ଓଡ଼ିଆ

Punjabi/ਪੰਜਾਬੀ

Sanskrit/संस्कृतम्

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Assamese/অসমীয়া

Bangla/বাংলা

Gujarati/ગુજરાતી

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Odia/ଓଡ଼ିଆ

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 Tamil/தமிழ்

Aprava Das	<i>Letters to Jorina: A Novel (Chithi Jorina Pain)</i> by Ganeswar Mishra, translated from the original Odiya by Himansu S Mohapatra and Paul St-Pierre
Arvin Sultana	<i>Blossoms in the Graveyard (Kabor Aru Phool)</i> by Birendra Kumar Bhattacharyya, translated from the original Assamese by Mitra Phukan
Ravi Menon	<i>Duryodhan</i> by Kaka Vidhate, translated from the original Marathi by Vikrant Pande
Maya Pandit-Narkar	<i>Sambhaji</i> by Vishwas Patil, translated from the original Marathi by Vikrant Pande
Abhijeet Ranadive	<i>Shyamchi Aai</i> by Sane Guruji, translated from the original Marathi by Shanta Gokhale with an introduction by Jerry Pinto
TV Venkateswaran	<i>Please Think: Practical Lessons in Developing a Scientific Temper (Vichar Tar Karal)</i> by Narendra Dabholkar, translated from the original Marathi by Jai Vipra
Pratishtha Pandya	<i>Ratno Dholi: The Best Stories of Dhumketu</i> translated from the original Gujarati by Jenny Bhatt
Umesh Kumar	<i>The Liberation of Sita</i> by Volga, translated from the original Telugu by T. Vijay Kumar and C. Vijayasree
VS Sreedhara	<i>Karya</i> by Aravind Malagatti, translated from the original Kannada by Susheela Punitha
Rohini Mokashi-Punekar	<i>Uttara Kaanda</i> by S.L. Bhyrappa, translated from the original Kannada by Rashmi Terdal
V Kadambari	<i>Along with the Sun: Stories from Tamil Nadu's Black Soil Region (Karisal Kadhaigal)</i> edited by Ki. Rajanarayanan, translated from the original Tamil by Padma Narayanan
H Kalpana Rao	<i>Generations (Talaamuraikal)</i> by Neela Padmanabhan, translated from the original Tamil by Ka. Naa. Subramaniam
K Srilata	<i>The Crimson Hibiscus: A Novel (Sembaruthi)</i> by T. Janakiraman, translated from the original Tamil by Periaswamy Balaswamy
Annie Kuriachan	<i>Lamps in the Whirlpool (Suzhalil Mithakkum Deepangal)</i> by Rajam Krishnan, translated from the original Tamil by Uma Narayanan and Prema Seetharam
Malini Seshadri	<i>A Red-Necked Green Bird (Shivappu Kazhuthudan Oru Pachhai Paravai)</i> by Ambai, translated from the original Tamil by GJV Prasad
Divya Shankar	<i>The Scent of Happiness (Kannukkul Satru Payaniththu)</i> by R. Vatsala, translated from the original Tamil by K. Srilata & Kaamya Sharma
Meena T Pillai	<i>Budhini</i> by Sarah Joseph, translated from the original Malayalam by Sangeetha Sreenivasan
GS Jayasree	<i>Baby Doll: Short Stories</i> by Gracy, translated from the original Malayalam by Fathima E.V.
Jayashankar Menon	<i>Theeyoor Chronicles (Theeyoor Rekhakal)</i> by N. Prabhakaran, translated from the original Malayalam by Jayashree Kalathi
Fathima EV	<i>Kadambari: The Flower Girl (Aaramathe Penkutty)</i> by Sethu, translated from the original Malayalam by the author
Sonya J Nair	<i>Stories</i> by T. Padmanabhan, translated from the original Malayalam by Sreedevi K. Nair & Laila Alex



The Book Review Literary Trust is a charitable, non-profit Trust, set up in 1989. One of its chief ongoing projects is the publication of the review journal *The Book Review* which completed its 44th year in December 2020.

The Book Review was the first review journal in the English language in India and has been in continuous publication for the last 44 years. In this time, it has promoted scholarly debate, Indian writing in all languages, South Asia studies, cultural studies, gender studies and many other aspects of writing and publishing, becoming the benchmark, across the world, for critical reviews of works published in South Asia. Globally, leading experts in fields as diverse as international relations, Gandhian studies, and Indian history, regularly contribute to the journal. Covering a very broad array of subjects, this pioneering venture has rendered a unique service to the literary and academic community and the reading public.

The Book Review is brought out in a print edition, as well as a digital edition accessible on its website:

<http://thebookreviewindia.org>. The journal's primary revenue for ongoing operations is from advertising revenue and subscriptions.

As the journal is in the 45th year of publication, and The Book Review Literary Trust has completed 31 years, the Trustees have in place an agenda for the continuance of its activities in the coming decades. The Trust now seeks large grants/endowment/goodwill advertisements/subscriptions to enable the Trust to undertake infrastructure development, to widen the scope of its activities on the

'My childhood and adolescence were spent in Jahanpur and by now I am sure it's clear to you why I am so drawn to the place. The house people are born in—even if

thatched and made of mud—is home. Later houses can never be as alive as that first dilapidated patch and mud' (Letter 9).

g out from a train in England the green or dusty-grey sprawl on of the tracks has often made me about spending the rest of my life cluded English village' (Letter 7).

Wendel Holmes's perceptive 'Where we love is home, home that may leave, but not our hearts...' will help us to reconcile these seemingly contradictory sentiments of Alok Das.

Writer's efforts in these letters seem directed at reshaping the relationship between the East and the West by making whole from two widely separated places together on an isthmus of common ground freed from colonial baggage.

Not only if one is born in a country can belong to it. You have left the land and made England your home, how strongly infatuated I am with the land that ruled my country for two decades. In the twentieth century narrow minded nationalist and narrow ideologies falling into ruin like old empires' (Letter 7)

There is a character that does not intend to be short at initiating an emotional connection between the East and the West. It envisions a bias-free relationship with the West. Since he has experienced England, his intention in the letters is to sensitize his friend to the culture of Odisha, especially his hometown Puri, which goes by the fictional name of Jahanpur in the text.

Feel Hinduism is a living religion; characters of the Ramayana and the Mahabharat circulate among us. Every day in Jahanpur we observe the birthday of Lord Krishna; we rejoice in the death

Srikrushna did in the remote past...' (Letter 9).

Alok explains that religious consciousness is not limited to the observance of many festivals, as is illustrated in Letter 5, but is something mystical. It is a matter of faith, of an unwavering trust in the superhuman power of the gods and goddesses we turn to in the time of acute distress. He moves on to narrate his miraculous escape in a serious road accident when his scooter, lurching down a bumpy, uneven road, slipped into a hole dug in the middle of the road by the municipality people. He accredits this escape to his 'devoutly religious' grandmother's unflinching faith in her god.

'A thought came to my mind', he writes, 'that I had perhaps escaped with my life due to the merit my late grandma had accrued... My feeling was that I had escaped such a close shave on account of my grandma's virtue... My belief is that it was my grandma who rescued me from that accident, that it was her weak hands that lifted me out of that death hole' (Letter 7).

Letters to Jorina, as Himansu Mohapatra observes in the Afterword, is about intercultural relationships. It projects a holistic sensibility based on the synthesis of the East and the West rather than on their oft-talked about antithesis. As Mohapatra points out, 'The West and the East, England and India, England and Odisha: Mishra made the equations and interactions between these entities and modes of life the subjects of his thinking and writing...' The letters show the author engaged in a fine balancing act, dwelling more on their affinity than on the contrast, and thus going beyond the binary understanding of the relationship between the East and the West.

Professor Ganeswar Mishra, an eminent Professor of English, has chosen Odia, the language of his homeland, the language in which he 'was known and loved' as Jhumpa Lahiri says in her non-fiction narrative *In Other Words*, to write the letters. But a work like this is in need of global visibility and the excellent translation of the text done by two eminent Professors, Himansu Mohapatra and Paul St Pierre has fulfilled the need. The translated version reads like an original work in English. If translation is believed to be an act of linguistic bridge-building for the sake of transformational cross-cultural journey, then *Letters to Jorina* is a fine example of such a bridge.

Snehaprava Das, Visiting Professor, Department of Engineering, Sri Sri University, Cuttack, Odisha is a translator and poet. She has five collections of

Insider/Outsider Conundrum in New Perspectives

Parvin Sultana

BLOSSOMS IN THE GRAVEYARD (*Kabor Aru Phool*)

By Birendra Kumar Bhattacharyya. Translated from the original Assamese by Mitra Phukan
Niyogi Books, 2016, pp. 192, ₹295.00

Blossoms in the Graveyard by Birendra Kumar Bhattacharyya is set around the Bangladesh War of Liberation of 1971. While books in Assamese have dealt with the question of migration of people from across erstwhile East Bengal (before Partition) and East Pakistan (after Partition), very few literary works have dealt with the war of liberation of this neighbouring country in which India played a very crucial role.

Rupaborir Polosh by Syed Abdul Malik, *Ismail Sheikhok Bisari* (In Search of Ismail Sheikh)—a short story by Homen Borgohain, *Rupali Balir Xopon* by Kashema Khatun and *Kahibunor Malita* by Rudranee Sharma are some of the few noted works that deal with Muslims of East Bengal origin who have entered Assam at different points of history. While these works look at migration of people since the colonial times and also situate them in the current context, they don't focus much on the 1971 war which accelerated this movement as they fled their war-torn country.

Birendra Kumar Bhattacharyya's book written in 1972, just a year after the war, fills this void. The book is from the point of view of one Robin Babu, an Assamese who eventually got interested in what is happening across the border through the social activist Bagaitkar. They travel to Phulbari in Meghalaya which shares a border with Bangladesh. They plan to meet one

“Through the voice of Mehr,

Bhattacharyya has raised some larger questions. While introspecting, Mehr questions again and again the fate of women. She asks if liberation of her nation will mean liberation of women also. Her ruminations concern the predicament of living

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Bangladesh

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In Search of A Shared Past and Plural Culture

Just like the challenges that confronted the world in the past, our present too is marked by cynicism and fear, glaring in widespread apathy towards the have-nots. The COVID-19 pandemic is likely to have long-lasting consequences for social rights, and has once again directed the spotlight on to deep-rooted systemic inequities in the world we inhabit, particularly for us in South Asia.

Issues such as endemic poverty, ill health, territorial conflagrations between neighbours, internal acrimony among us always been widespread all across the region. The differences among the member states have been singularly responsible region back from realizing its true potential. There is an increased need to confront these challenges head-on; the imperatives that divide our societies has never been more urgent. At this juncture in human history we earnestly hope that Asia special issue of *The Book Review* provides us with an opportunity to pause and reflect on our current predicament.

The bouquet of book reviews carried in this issue encompasses genre, themes, and disciplines. Though most of our focus exclusively on a single country, there remains an overarching theme of our shared legacy which straddles regional boundaries. The books have been carefully selected to underline our shared past, and common sensibilities. The issues range from geopolitical development, domestic politics, aesthetic, religion, to South Asian fiction.

As we in India celebrate 75 years of Independence, this is also an opportune moment to acknowledge 50 years of Bangladesh Independence. Once described as a 'basket-case' because of its appalling socio-economic indicators, today Bangladesh is a case study of a successful economic transformation to the status of a middle-income country. However, the challenges of the country: religious violence, economic inequality, horrendous standards of press freedom, are identical to the ones for countries in South Asia. These common afflictions call for introspection and a concerted effort to mitigate these challenges any time in the past.

The return of the Taliban in Afghanistan, after nearly two decades of conflict, has once again directed the world's attention to the region. Taliban 2.0, for at least us in India, also has the potential to recalibrate South-Asian geopolitics to our disadvantage. It is naïve for regional stakeholders to trust outside powers to help put our house in order. The initiative has to come from within. Stability in Afghanistan benefits the entire region.

Therefore the geopolitics of the region, which has for long dominated our attention, remains an important theme in this issue. However, continuing the traditions of *The Book Review*, we have also consciously tried to bring in the cultural and social aspects to the discussion. Our endeavour remains to focus on our common past and the rich legacy of a plural culture. The reviewers have tried to engage with the books by adding to the discourse their own perspectives and experiences. Yes, the old hostilities cast a shadow over our present; however, one should also acknowledge the changes in the social and cultural realm. Together they have the potential to enrich our worldview and open up new avenues for mutual comprehension and reconciliation, and perhaps offer solutions to our collective problems, which have always seemed insurmountable.

Adnan Farooqui is Assistant Professor, Department of Political Science, Jamia Millia Islamia, New Delhi.

Parvin Sultana	<i>The Braided River: A Journey along the Brahmaputra</i> by Samrat Choudhury
Mohan Rao	<i>Medical Innovation and Disease Burden: Conflicting Priorities and the Social Divide in India</i> by Sobin George
Nyla Ali Khan	<i>Accidental Feminism: Gender Parity and Selective Mobility among India's Professional Elite</i> by Swetha S. Banerjee
Krishna Menon	<i>Courting Desire: Lingering for Love in North India</i> by Rama Srinivasan
Azeemah Saleem	<i>Why Men Rape: An Indian Undercover Investigation</i> by Tara Kanwar
Simi Malhotra	<i>Shades of Black: Quilombolas' (Nuances de noir)</i> by Nathalie Erika, translated from the original French by Simi Malhotra
Sohail Akbar	<i>Bangladesh: The Price of Freedom</i> by Raghu Rai
Aruna Roy	<i>Of Gifted Voice: The Life and Art of M.S. Subbulakshmi</i> by Kishor Deshpande
Ashwini Deshpande	<i>Musicophilia in Mumbai: Performing Subjects & the Metropolitan Unconscious</i> by Tapaswini Neeraj
TCA Srinivasa-Raghavan	<i>The Light of Asia: The Poem that Defined the Buddha</i> by Jagan Ramesh
Muneza Shamsie	<i>Address Book: A Publishing Memoir in the Time of COVID</i> by Ratu Menon
Somdatta Mandal	<i>Rebati: Speaking in Tongues</i> by Fakir Mohan Senapati edited by Manu Dash
Sacharita Sengupta	<i>The Demoness: The Best Bangladeshi Stories, 1971-2021</i> selected and edited by Nizz Zaman
Jennifer Morrison	<i>What We Know about Her</i> by Krupa Ge
Suman Bhattacharya	<i>Collegiality and Other Ballads: Feminist Poems by Male and Non-Binary Allies</i> introduced and edited by Suman Bhattacharya
Zarna Rai Choudhury	<i>The Rama Cookbook: Recipes from the Palaces of Nepal</i> by Rohini Rana

e is one of the
crises facing
ay, regardless of
boundaries.))

hich along with other
nan too evolved from
vironment and in turn,
es of survival in order to
Interestingly, it is this
human life, namely, the
re to survive as a species
modern human being that
rent crises. In other words,
pursuit of 'good life' in
re define it that inevitably
ondition of life in which
ust unfold. At stake, then,
al promise of modernity,
we pursue a path of progress
e aware that this collective
s the cause for a collective
ow understand as the crisis of
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n the core of much of our
ught and action, as they must,
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standing this differential
al scalar nature of existence
both conceptually and
Chakrabarty explains in the
thropocene Time' and 'Toward
logical Clearing'. Often, we
ilt to grasp the vastness of
d scale of the planet's history
ause we tend to translate them
specifically, moral terms.
rm Anthropocene, which
the extent of human impact
et' (p. 156), 'could never be
separated from moral concerns'
ue to this translation, the debates
Anthropocene often took the
ating moral responsibility for
among others, this led the '...
Jason Moore, who recommended
w geological epoch be given a
ative of the more immediate
his opinion brought in about
p. 156). Yet, in collapsing
and into human time as it
entirely collapse the geological
ur of the human, thus leading
the tendency to view the human

a politics structured around the breaking
down of distinctions between the human
and the natural world, a task that is difficult
to do when we do not fully comprehend the
vastness and depth in which the geological
scale unfolds (p. 195-196).

Thus, for Chakrabarty, the way forward
must involve recognizing the 'alterity' of
the earth, where humans see themselves
not as the dominant reason for the planet
to exist but rather as a component of the
complex multi-cellular life systems that also
exist in the planet. Only such recognition
with perhaps an idea of reverence at its
core will help in confronting the unique
challenges that climate change poses (p.
198-199). While the book does not have a
formal conclusion, readers, however, will
find a further reiteration of many of the core
messages of the book in the postscript, which
creatively presents these ideas in a dialogic
format, a reproduction of a conversation
between the author and the French
philosopher, Bruno Latour.

In sum, *The Climate of History in a
Planetary Age* is a breathtaking book.
Chakrabarty challenges us to reimagine
the human from a planetary perspective, a
deep history—an infinite horizon of human
history—in order to come to terms with
the climate crisis that human actions have
precipitated. Simply put, for a long time,
the constitution and the well-being of the
human, the Anthropos has predominantly
been at the heart of our epistemology
and action. Chakrabarty suggests that the
present crisis of climate change calls for
'de-centring' the human (p. 203). The
conceptual and political implications of this
paradigm shift for disciplines in the social
sciences and humanities are indeed ground-
breaking.

Readers will of course arrive at their own
conclusion both about the diagnoses of the
problem and the various points of inflection
that Chakrabarty offers regarding debates
around diverse aspects of the Anthropocene.
There will be disagreements, of course.
But, at its heart, everyone must answer
the question that Chakrabarty poses, a
particular formulation that in many ways
the ancient Greek philosophers would have
immediately recognized—does the era of the
Anthropocene require us to fundamentally
reexamine the way we live? I submit that in
this case, it is quite challenging to choose the
road not taken.

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Blending Travel, Memoir and History

Parvin Sultana

THE BRAIDED RIVER: A JOURNEY ALONG THE
BRAHMAPUTRA

By Samrat Choudhury

HarperCollins, 2021, pp. 409, ₹599.00

The *Braided River* is an ambitious
project, an account of the journey
that the journalist took tracing the
river Brahmaputra from its Indian origin in
Arunachal to Bangladesh where it takes a
new name and merges with the Ganga.

Divided into three broad sections, the
book gives a detailed account of not only the
route that the longest river of India follows,
but also the lives it makes and breaks. The
first part largely deals with the river's origin
in India in the State of Arunachal Pradesh.
Choudhury starts with mythical accounts
of the river along with archaeological facts
about it. Such myths cut across countries
and religions indicating the significance of
the river.

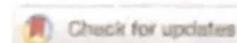
The journey starts as the author starts
to trace the origin of the river—mainly
tracing the origin of its three main tributaries
namely Dibang, Siang and Lohit. The very
beginning shows the many administrative
obstacles that the region suffers from. People
from outside Arunachal Pradesh require an
Inner Line Permit and acquiring it puts one
through a tedious bureaucratic process. After
much hassle, the author and his friend could
acquire the required permit which is given
for a limited period of time.

In Arunachal Pradesh, we get a glimpse
of a border State with scant population
and isolated villages. Owing to its strategic
importance, the State has both intelligence
bureau officials and a substantial number
of Border security and Army personnel. So
much so, that the author is stopped from
visiting villages closer to the border region.
Choudhury's experience sounds nothing less

“The book cuts across genres
and is not just a travelogue.
The Braided River will
familiarize readers from across
disciplines to this region
which is often denied an
adequate and rightful space



ARTICLE



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OPEN

Stigma and fear during COVID-19: essentializing religion in an Indian context

Debajyoti Biswas¹✉, Sanjukta Chatterjee² & Parvin Sultana³

A cursory inquest into the effects of SARS-CoV-2 exposes how easily the ramification of the pandemic has moved over from the physio-social to the psychosocial state of humans all over the world. Derogatory nomenclatures such as 'Chinese-virus' or 'Corona-jihad' can be seen as a part of a disjunctive politics of 'representation' as opposed to 'representing' with a metonymic effect. Such politics violates the protocol on naming new human infectious diseases set by World Health Organization. It also insinuates a long-term socio-political impression on the mental state of an individual or a social group, which may have an emasculating effect on the global solidarity to fight the virus. This calls for a nuanced psychosocial investigation with a specific analysis of how the ensuing stigmatization and fear can aggravate the contagion. With specific reference to the Indian sub-continent, this paper explains the socio-political orientation behind the essentialisation of a religious group that has led to the indictment of the minority community. By using Wagner's theory of essentialisation and Critical Race Theory, this article shall endeavor to explore how media may play a crucial role in stigmatizing communities. Secondly, the paper also argues that the spiraling effect of such ostracisation leads to stigma and fear within the group which is not only dehumanizing but also detrimental to the concerted effort to contain the pandemic.

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Introduction

Social groups often define and redefine themselves vis-a-vis other groups owing to changing political, economic, and cultural situations (Stangor, 2014). While doing so, groups attribute characters to themselves, as well as to other groups, and believe that these characters are defining (ibid). While this may be seen as a part of socialization, it becomes problematic when negative characters are portrayed as essential attributes of certain groups. The negative portrayal is then used to dehumanize the groups by putting them in an inferior position. Essentialisation however goes on simultaneously at multiple levels according to Wagner and Semati (Holtz et al., 2009; Semati, 2010). Right-wing politics have essentialized such characters of the majority community and differentiated them from others by essentializing certain characters of the 'other' community (Holtz and Wagner, 2008). This differentiation has been reflected in political discourse as well. It has been internalized by certain social groups and also by the larger Indian society to some extent. Social cleavage, be it in lines of religion, caste, or gender, is not new in India. It stays dormant under normal circumstances but becomes prominent at times of social conflicts. During social conflicts, individuals identify themselves with groups they have their affinity with. For example language, religion, caste, and even gender may become a basis of their affinity. Although associations based on identity remains dormant during peacetime, it may take a violent form during the conflict of interest situations. It was witnessed in India during the religious riots, Babri Masjid demolition, Nellie Massacre, Kashmiri Pandit's exodus, and so forth. This fragmentation came to the forefront again during the COVID-19 crisis. Whereas viral diseases are not community-centric, it has been witnessed that by using majoritarian rhetoric, people belonging to lower-income groups, castes, and minority religions are either treated unequally or are implicated as super-spreader of the virus. This prejudice can be understood through the lens of Critical Race Theory (CRT) which reads into the form of hierarchization that enables a hegemonic process to subjugate weaker citizens. Critical Race Theory (CRT) "holds that race and races are products of social thoughts and relations. Not objective, inherent or fixed, they correspond to no biological or genetic reality; rather races are categories that society invents, manipulates, or retires when convenient" (Delgado & Stefancic, 2016). Although the phrase "race" is not concurrent in Indian discourse on religious discrimination¹, yet we can deconstruct the inter-community relations through CRT. The COVID-19 pandemic has exposed the social hierarchies once again, and it became more pronounced in the news aired by print and electronic media on one hand and the narrative generated by politicized groups on the other hand. The caste system (Varna), which was once encoded in the ancient Indian social system based on the vocation of the individual, has gradually become entrenched in the social life of present times. Although the Constitution of India safeguards an individual against all forms of discrimination theoretically, in everyday practice the discriminatory approaches betray its presence in the collective memory. Under such circumstances, the constitutional framework cannot help in changing the belief system that exists in one's mind. It will be interesting to see how that collective memory is revisited again and again through the essentialisation process in conjunction with the role played by the media houses in aggravating the same. India is a country where multiple races have mingled and multiple languages and religions have flourished. Therefore to have a majoritarian view in a democratic country is not only unsettling for the religious minorities but may also have long-term social ramifications.

The recent polarization in India has been supplemented by an assertive religiosity of Muslims, who comprise almost 14% of the population. Here religion became a defining marker of Muslims, who as a community is marked by internal and at times conflicting

differences. The negligence of a small group of Muslims, who came together for a religious congregation at New Delhi's Markaz during the last week of February 2020 (Yamunan, 2020; Biswas and Sultana, 2020), was misconstrued into a conspiracy theory. They have been accused of 'Corona-jihad', and as such were reprimanded for spreading the highly contagious disease among the Indians. The ignorance and religious conservatism of *Tablighi Jamaats*, who is also staunchly criticized by other Muslims, was conflated with conspiracy. As a result, the entire community was accused of plotting against the nation. As media continued stressing that the Tablighis comprised 30% of the cases at that level, the entire focus was shifted on criminalizing potentially sick persons. Therefore this paper argues that a nexus of a section of media and some political groups communalized the spread of COVID-19. As a result, crucial aspects of the crisis like medical management, economic relief, and migrant labourers' need were not given enough emphasis. The paper also looks at how media emphasized so much on the religious identity of infected persons that it created an atmosphere of stigma and fear and discouraged many people from disclosing their travel history to Markaz thereby aggravating the contagion further. This diversion, miscommunication, and mistrust amongst stakeholders have worsened the COVID-19 situation. Whereas the need of the hour was to show solidarity amongst nations and communities, there was instead a distrust, politicization, and vilification of communities at a micro and macro level. At a micro level, the inter-community relation within the country was strained, and on a macro level, the relationship between nations was affected. This analytical paper can help in understanding how social groups are essentialized during pandemics by the media and competing groups through news items published in print/electronic media. As essentialisation leads to the rise in stigma and fear among communities, a nuanced approach in deciphering the causes can help us in handling the crisis efficiently in the future. For this purpose, the paper engages theoretical concepts on essentialisation propounded by Wagner and Semati, and Critical Race Theory to analyze social relations and conflicts during the COVID-19 pandemic in India. Although substantial works on how caste and religious politics operate in a majoritarian state have been addressed in works like *On Nationalism* by Romila Thapar, A.G. Noorani and Sadanand Menon, *What the Nation Really Needs to Know: The JNU Nationalism Lectures* edited by Rohit Azad, Janaki Nair, Mohinder Singh, and Mallarika Sinha Roy, *Majoritarian State: How Hindu Nationalism is Changing India* edited by Angana P. Chatterjee, Thomas Blom Hansen and Christopher Jaffrelot, *The Doctor and the Saint* by Arundhati Roy, *Hindutva as Political Monotheism* by Anustup Basu to name a few, yet how the society and media respond to religious politics during pandemics in Indian society has not been addressed systematically. It would help researchers in understanding the function and responsible role of media during pandemics in India. When freedom of the press is extolled in every civilized society, an attempt to use media as an essentializing tool may prove disastrous. This paper takes a look at how media and political groups have used essence during COVID-19 Pandemics. However, the paper is limited to addressing only the news in electronic/Print media. Future researchers may look up how a similar process has taken place in social media platforms like Facebook or Twitter. The paper is divided into five sections: Introduction, Essentialisation of Social Groups, Role of Media in Essentialising Religion, Stigma and Fear during Pandemic, and Conclusion.

Essentialization of social groups

Essentialism is a philosophical premise that entails the theory of 'universals'. Based on Plato's notion of 'ousia', 'essentia' or essence

Identity, Indigeneity and the National Question in India's North East

PARVIN SULTANA

The north-eastern region of India, a construct of administrative convenience, is marked by internal diversity on linguistic, ethnic and cultural lines. Home to a myriad small "autochthonous" communities, the region has witnessed sharp conflicts along these very social cleavages. Even before India embarked on its journey to freedom, this region voiced unique concerns; demands for secession, autonomy, special status marked the region's history. The demand for a separate Naga nation goes back to the time when representatives from the communities submitted a memorandum to the Simon Commission. Similar demands continue to reverberate across the region.

Of the many issues that have dominated both the academic and sociopolitical discourses around the region, immigration and rights of the indigenous population remain crucial to this day. Scholarship on the region has engaged with these issues from different perspectives. How is a "resource frontier" and a "settler frontier" managed? Resource frontiers do not exist in a vacuum. How the clashes between the new entrants and the existing people can be contained are issues that scholars have addressed through their works.

One of the latest works in this vein is Sanjib Baruah's *In the Name of the Nation: India and Its Northeast*. The author's earlier two books, *India Against Itself: Assam and the Politics of Nationality* (1999) and *Durable Disorder: Understanding the Politics of Northeast India* (2005), have raised similar concerns. His latest book builds upon this earlier scholarship, broadening the metrics of engagement and can be safely considered the third in the series. The author has always maintained that the North East is a construct which emerged out of necessity—first for the colonial power and then for the postcolonial Indian government. This

BOOK REVIEWS

In the Name of the Nation: India and Its Northeast by Sanjib Baruah, New Delhi: Navayana Publishing (by arrangement with Stanford Univ Press), 2021, pp. xiii + 278, ₹599.

was no result of a long-drawn struggle based on shared history. In fact, struggles have pulled the region in different directions. The resource-rich region, however, found itself deeply embedded in the colonial power's economic plans.

Baruah's book situates the region in the larger context of issues of contested citizenship and nationhood. The entire region has faced the impact of migration, which started as a colonial project to use wastelands for resource generation and later accentuated by two partitions—first the India–Pakistan partition in 1947 and second with the formation of Bangladesh in 1971. However, Assam has never been administratively isolated through any special provision and had to bear the brunt of an added pressure of migrating refugees. This started in colonial times and continued in the post-independence period as well. Another reason for migrants entering Assam was that other hilly areas were partially excluded and out of bounds. Livelihood options were also better in Assam.

A region which witnessed multiple waves of migration faced the test of citizenship based on documentary proof of indigeneity, which is difficult to provide. But Assam's politics has been overdetermined by the question of unmitigated migration, which led to the locals fearing minoritisation. The state witnessed a six-year-long sociopolitical agitation, the birth of an insurgent group, the United Liberation Front of Assam (ULFA), and violent conflicts leading to loss of lives and livelihoods. As a measure of closure, the state decided to upgrade the 1951

register of citizens and the deciding factor was a cut-off date. The National Register of Citizens (NRC) was to be updated with the names of people who entered the state before 24 March 1971. However, the final list of the NRC left 1.9 million people in a state of limbo with their citizenship under question. Baruah's book becomes more relevant to understand the factors that led to this culmination.

The book, divided into six chapters along with an introductory chapter and a conclusion, deals with Assam's problems but also situates it in the larger regional politics, which raises some fundamental questions about the central government's "North East" policy. The introductory chapter introduces the reader to the draconian Armed Forces (Special Powers) Act (AFSPA) and an atmosphere of impunity that has been put into place in the region. The region has witnessed the formation of hybrid political regimes bearing witness to a nexus between democratically elected governments and allegedly underground outfits. The successive union governments have not acknowledged that the region faces armed conflict and tended to have reduced insurgency to a mere law-and-order situation instead of being a political one. The introduction also touches upon how the armed personnel recruited from other parts of the country think and imagine the region to be. Baruah quotes a Border Security Force personnel regarding the region as *pardes* (a foreign land), showing a psychological distance between the region and other parts of the country (p 15).

Colonial Imagination of the Region

Chapter 1 places the north-eastern region in a critical moment of the 20th century. The region was imagined by the colonial government as being neatly divided into hills and plains. Retired Indian Civil Services officer Robert Reid believed that the excluded and partially excluded areas were very different from the plains and should be maintained as separate entities (p 27). He even went ahead to say that the British should have some stake in these areas after India gains independence. This view somewhat rigidified the differences

Assam Elections 2021

Understanding BJP's Return to Power

PARVIN SULTANA

Hyper-populism riding on welfare schemes along with a polarised campaign on religious lines paved the way for the Bharatiya Janata Party-led National Democratic Alliance's return to power in Assam. As the new government resumes office, it remains to be seen if it will continue its emphasis on polarising issues such as reverification of National Register of Citizens and ban or focus on larger issues like the COVID-19 pandemic, flood and erosion that continue to hamper the state's development.

The three-phase elections to the Assam legislative assembly returned the incumbent National Democratic Alliance (NDA) to power. The NDA comprising of the Bharatiya Janata Party (BJP), Asom Gana Parishad (AGP) and a new partner—the United People's Party Liberal (UPPL) formed by the ex-president of the All-Bodo Students' Union (ABSU) Pramod Bodo—won 75 seats and comfortably passed the majority number of 64 seats in the house consisting of 126 seats. The UPPL, which won six seats in the assembly elections, had succeeded in winning 12 out of 40 seats in the Bodo-land Territorial Council (BTC) elections held in December 2020 (*Sentinel Digital Desk* 2021).

In this election, the BJP faced challenges from two alliances. The first alliance—the *Mahajot* or Grand Alliance—was led by the Congress, along with the All-India United Democratic Front (AIUDF), Communist Party of India (CPI), Communist Party of India (Marxist) (CPI[M]), Communist Party of India (Marxist-Leninist) (CPI[ML]) and the newly formed regional front Anchalik Gana Morcha. The Bodo-land People's Front (BPF) joined this alliance only a month before the elections. The second alliance that entered the election fray consisted of two regional parties, the Asom Jatiya Parishad (AJP) formed by ex-All Assam Students' Union (AASU) leader Lurinjyoti Gogoi and the Rajjor Dal formed by jailed leader of the Krishak Mukti Sangram Samiti (KMSS), Akhil Gogoi. Both these regional parties were formed against the backdrop of an anti-CAA (Citizenship [Amendment] Act) agitation that rocked the state in 2019–20. The regional parties claimed to provide a third front to the voters of Assam. The Mahajot could manage 50 seats while the newly formed parties' performance was dismal. Only Rajjor Dal President Akhil Gogoi could win from the Sivsagar constituency.

This election, like past elections in Assam, was fought on issues that have been constant in Assam politics—the identity question and citizenship concerns. Along with these, some other factors were at play, which are discussed in the article.

The Number Game

The 2021 assembly elections witnessed AIUDF allying with the Congress for the first time. It should be noted that AIUDF's very emergence was in opposition to the Congress. Against the backdrop of the scrapping of Illegal Migration (Determination by Tribunal) (IMDT) Act in 2005, the party under the leadership of perfume baron Badruddin Ajmal was formed to provide an alternative to the Muslims of Assam, who comprise almost 34% of the population (Nath 2019). Largely perceived of as a party enjoying the support of the Muslims of East Bengal origin or Miya Muslims, the party succeeded in wrenching a sizeable fraction of the Muslim electorate from the Congress in the past elections.

The Ajmal-led AIUDF emerged as the main opposition party in 2011. But, in 2016, the party's strength reduced from 18 to 13, as the Congress ended at a dismal 26 after three successive terms in government. Death and defection brought the Congress tally down to 20 (*Hindu* 2021). However, in 2021, the two parties decided to stitch an alliance with an aim to ensure that the anti-BJP and anti-CAA vote does not split.

In 2016, the BJP won 60 seats while ally AGP won 14 and BPF won 12. Together their vote share was a little more than 40%. On the other hand, the Congress won 26 seats with a vote share of 30% and AIUDF won 13 seats with a vote share of 13%. In as many as 19 constituencies, the BJP could win because of the division of votes between AIUDF and Congress. A quick look at some of the constituencies shows that the combined votes of AIUDF and Congress surpassed the BJP's tally. In Batadrava, BJP's Angoorlata Deka won with 46,343 votes while the combined votes of Congress and AIUDF were 73,480. Similarly, the combined votes of AIUDF and Congress in Barkhetry were 70,860, in Bilasipara East 97,323 and in

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Women Education: Islamic Dogma

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Abstract:

Islam is popularly known as a religion. It is not only a religion but also a complete philosophy of life that is why it is called '*Deen*' (Qur'an, 3:19). Islam does not only talk about worshipping one God and offering prayers but it tells each and every thing related to life. The status of women in society is neither a new issue nor is it a fully settled one. For many people oppressed, inferior, and unequal, weak etc. are the words that first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. Islam places great stress on seeking knowledge and education. Generally speaking, one can't find the proper right path in this world without education; this is true in all times and places. In fact, Islam called upon seeking out knowledge on all the levels. The first word of the Qur'an, revealed by God to Prophet Muhammad was *Iqra* meaning 'read' (Qur'an, 96:1) which highlights the importance of science and learning. The second revelation talked about God who teaches the people by the 'pen' (Qur'an, 96:4). Qur'an encourages the pursuit of knowledge by all Muslims regardless of their sex. Prophet Muhammad said: whoever follows a path seeking knowledge, God will make his path to paradise easy. In either case no gender is advocated, the order is for everyone. Islam does not put any limit on the kind or field of education a woman may choose. This paper is intended to provide a brief and authentic exposition of what Islam stands for in this regard.

Key words: Islam, Education, Men, Women, Qur'an

Introduction:

What is Islam? Islam is an Arabic word comes from the word '*Salm*' which means peace. The literally meaning of Islam is 'surrender of one's own will to God's will. In short, Islam means peace acquired by submitting one's will to God. Islam is popularly known as a religion. It is not only a religion but also a complete way of life that is why it is called '*Deen*' (Qur'an, 3:19). Islam does not only talk about worshipping one God and offering prayers but it tells each and every thing related to life.

It is misconception that Islam is a new religion that was formulated 1400 years ago in Arab and Prophet Muhammad was the founder of Islam. However, we may clarify that Islam is not the name of some

unique religion presented for the first time by Prophet Muhammad who should, on that account be called the founder of Islam. The Qur'an states that Islam--- the complete submission of man before his one and only Creator---is the one and only faith and way of life consistently revealed by God to humankind from the very beginning. Noah, Solomon, David, Abraham, Moses, Isaac and Jesus who appeared at different times and places, all propagated the same faith and conveyed the same message of God. And Prophet Muhammad was the last messenger of God and God revived through him the same genuine faith which had been conveyed by all His Prophets. Thus, the religion of all prophets was 'total submission of God's will' and one word for that in the Arabic is called Islam.

As an egalitarian belief system, it introduced the concepts of universal brotherhood and non-discrimination among Muslims on the ground of sex or race. Islam gave the fundamental rights and championed all movements to improve the status of women at a time when societies were overtly traditional and socially underdeveloped.

Area of Research:

The area of this paper is to highlight the status and specially women education in Islam on which the common followers of Islam are still ignorant or unenlightened.

Objective:

The paper would focus on following objectives:

- To discuss the status of women in Islam
- To highlight the importance of Education in Islam and
- To reflect the women right to education in Islam

Methodology:

The paper is based on primary and secondary sources and the methodology is based on descriptive and analytical mode, so that the subject matter of the paper could be easily understandable for common readers.

Discussion:

In order to get achieve a better insight of the status of women in Islam, it is worthwhile to preview how women were treated in previous civilizations and religions that precede Islam:

India:

During the era of the Aryan civilization (2500 BC), women were accorded almost the same status as men. Women were educated, had a say in their marriage decisions and own their own properties. Even prostitutes were admired for their expertise in the art of music and dance and widows were allowed to remarry. This trend took a nose-diving turn with the start of the medieval era (1500 BC) and unfortunately resulted in practices like Sati (dying with the husband at the funeral pyre), *Jauhar* (wives immolating themselves when they realized that their husbands were going to die in enemy hands) and child marriages.

Describing the status of the woman in India, Encyclopedia Britannica (11th ed. 1911, Vol. 28, p. 782) states: "In India, subjection was a cardinal principle. Day and night must women be held by their protectors in a state of dependence says Manu. The rule of inheritance was agnatic, that is descent traced through males to the exclusion of females".

Rome:

Rome was a typically male dominated society; so much so that in the Roman Republic a man could legally kill his wife or daughter if they questioned his authority. Women were also kept out of positions of power. They were not allowed to be senators, governors, lawyers, judges or any of the other official positions involved in running the Roman Empire. Women were also not allowed to vote in elections.

Ellen, E. A. was described about a Roman wife in his famous book 'History of Civilization' (Vol. III, p. 550) as "a babe, a minor, a ward, a person incapable of doing or acting anything according to her own individual taste, a person continually under the tutelage and guardianship of her husband".

Athens:

In the 5th century women in ancient Athenian societies were given no legal rights and were allowed to leave the house only for short distances with a chaperone. It was a common belief that women were emotional creatures who were dangerous to themselves and needed to be taken care of by men. Although women might own some personal items and have charge of a slave or two, they could not own property or enter into contracts. In Athens, women were not better off than either the Indian. "Athenian women were always minors; subject to some male- to their father, to their brother, or to some of their male kin (Ibid., p. 444). Her consent in marriage was not generally thought to be necessary and "she was obliged to submit to the wishes of her parents, and receive from them her husband and her lord, even though he were stranger to her" (Ibid., p. 443).

The status of women in society is neither a new issue and still nor is it a fully settled one. But in today's day and age, there is a general perception that women rights reached its momentum with the start of the Women Liberation Movement of the 20th century, specifically between the 1970s-1980s. However, from the Islamic point of view, women's liberation was not started by some radical political groups of the West, but was revealed by Allah to Prophet Muhammad in as long ago as the 7th century. The Qur'an and the Traditions (Hadis and Sunnah) of the Prophet guarantee every Muslim woman certain right and duty.

Not only family or a society but the whole of mankind is treated by Islam on an ethical basis. Differentiation in gender is neither a credit nor a drawback for the genders. Therefore, when we talk about status of woman in Islam it should not lead us to think that Islam has no specific guidelines, limitations, responsibilities and obligations for men. According to Islam, one what makes one valuable and respectable in the eyes of Creator is neither one's prosperity, position, intelligence, physical strength nor beauty, but only one's God-consciousness and awareness.

In the time of the darkness that engulfed the world and at that time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work,

to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement. God began to reveal the message of Islam to Prophet Muhammad, in Mecca. Prophet Muhammad called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege. God devotes an entire chapter of the Qur'an (Qur'an:4), to women that mentioned the high status of women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, "...Indeed, the most noble of you in the sight of God is the most righteous of you..." (49:13) At another place in the Quran, God clearly states that all humans are equal: "To whoever, male or female, does good deeds and has faith, we shall give a good life and reward them according to the best of their actions." (16:97). In the Qur'an God frequently addresses both the man and the woman- "For Muslim men and women, for believing men and women, for devout men and women, for true men and women who are patient, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in God's praise - For them all has God prepared forgiveness and great reward." (Quran, 33:35). The Qur'an also declares, "Women shall have the same rights over men as men have over them". In Islam, women are the counterparts of men. Every Islamic injunction addressed to man is also addressed to woman. The Islamic law is gender neutral. God says: 'and their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost....')Qur'an, 3:195). Likewise, numerous verses in various chapters of the Qur'an speak of the higher status of women. As per instances: chapter-2. The Cow (Bakra): verses 49, 221, 222, 228, 231, 232, 235, 236, 241, 282, Chapter-3. The Family of Imran (Al-Imran): verses 14, 41, 61, Chapter-5. The Food (Maida): verses 5, 6, Chapter-7. The Elevated Places (Araf): verses 127, 141, Chapter-9. Repentance (Towba): verses 67, 68, 71, 72, Chapter-12. Yusuf (Name of a Prophet): verses 28, 30, 50, Chapter-14. Ibrahim (Name of Prophet): verse 6, Chapter-24. The Light (Noor): verses 4, 12, 23, 26, 31, 60, and etc.

We can see in these verses of the chapters that the Qur'an clearly establishes equality between men and women although God created them with some unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society. Normally, the man, who is stronger, works outside the house and the woman, in accordance with human nature, is primarily concerned with managing the household. Each sex complements the other; basically, there may be differences between man and woman by nature but both are equivalent in status. Both the Qur'an and Prophetic traditions elevated the status of women and gave them human, civil, social, and economic rights never previously given to women. The Muslim woman has an independent personality, equal to man in religious duties, in the right to education, in reward for her deeds as well as in defending her beliefs. She has complete independence and total control over her possessions. Islam gives the woman equal legal capacity with the trade and commerce. This means that she has the ability to enter all kinds

of contractual arrangements and to conduct business on her own without the need for her husband's consent.

The rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance.

Education in Islam:

The term 'education' in Islam is understood and comprehended in totally different manner to what is understood within the western societies. As scholars explored, the general understanding of an educated individual within western societies is someone who possesses critical faculties and is perspective an educated individual might possess as being autonomous with aesthetic sensitivity. From an Islamic perspective an educated individual might possess similar attributes; however, the necessary component that is required is belief and knowledge of how to worship God and how to live life in accordance to the Islamic laws. There is no one word that describes 'education' within the Arabic language; however, scholars generally tend to use three different words---*Tarbiyah*, *Ta'dib* and *T'alim*. *Tarbiyah* comes from the root word *raba* which means-- to grow, to increase, to rear, spiritual nurturing, which implies a state of ethical and spiritual nurturing in developing the individual's potential and guidance of the child to the state of complete maturity. *Ta'dib* is derived from the root word *aduba* which suggests the social aspects of a human being including the process of character development and good social behaviour. *Ta'lim* comes from the root word of *alima* which means to know, to be informed, to perceive, to learn, to discern, this refers to knowledge, the imparting and receiving of it through instruction and teaching.

Islam places great stress on seeking knowledge and education. Generally speaking, one can't find the proper right path in this world; this is true in all times and places. The very first ayah (verses) revealed in the Qur'an Chapter No 96 is:

"Read – in the name of thy Sustainer, who has
created man out of a germ-cell,

Read – for thy Sustainer is the Most Bountiful One
who has taught (man) the use of the pen
taught man he did not know!"

The first word of the Qur'an, revealed by God to prophet Muhammad was 'read' (iqra) which highlights the importance of science and learning. The second revelation talked about God who teaches the people by the 'pen'. Qur'an encourages the pursuit of knowledge by all Muslims.

Hazrat Muhammad was an ardent advocate of the pursuit of knowledge and education. He always encouraged the Muslims to acquire knowledge. To encourage education he declared, "The ink of a learned man is purer than the blood of a martyr". After his migration to Madinah, educational institutions were established there under his initiative. Thereafter literacy and education began to

spread rapidly among the Madinities. Madinah became the centre of religion and education. The prophet Muhammad said: seeking knowledge is a compulsory on every Muslim. He also said: whoever follows a path seeking knowledge, God will make his path to paradise easy. In Islam, education process derives its pillars from Holy Quran and Prophetic Traditions, and sayings of Companions, Followers and the opinions of pedagogy scholars. From this balanced blend, the Islamic education derived its objectives, elements, means and methods, in the context of integrated system organized by Islamic teachings. Education process in Islam is a process of building and directing individuals to reach its maturity. For this aim, messages were revealed and messengers were sent to build individuals spiritually, mentally and physically, in the light of balanced system that enables them to perform his duties. Muhammad commanded that: it is the duty of every Muslims (man and woman) to pursue knowledge throughout life, even if it should lead the seeker to China.

Woman education in Islam:

Women and girls have been victims of ruthless power struggles for centuries in all societies and cultures around the world. This hegemony over women has been exercised in different forms. Sadly, but truly, many societies including some Muslim societies continue to exercise this patriarchy in different forms such as the denial to education, unequal salaries compared to men in workplaces and forced marriages among many others. Prophet Muhammad came at a time when the Arab society, like so many patriarchal societies at that time, was rife with abhorrent practices against girls. He preached Islam, liberating women and girls in every walk of life, education being a prime aspect.

The verses first revealed in the Qur'an (96:1-5) encourage the pursuit of knowledge by all Muslims regardless of their sex. In a Qur'anic society, there can never be a restriction of this knowledge to one sex. It is the duty of every Muslims (man and woman) to pursue knowledge throughout life, even if it should lead the seeker to China. The Prophet even commanded that the slave girls be educated. Lectures of the Prophet were attended by audiences of both men and women; and by the time of the Prophet's death, there were many women scholars.

Conclusion:

In the conclusion it can be said that despite the low status of woman in Muslim society, many scholars argue that Islamic law considerably improved the position of women. The distinction between the sexes is based on natural law and is justified in the Qur'an by the fact that the physical, biological and psychological make-up of men and women is different. Hence, God's rules apply to both genders, but in diverse ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe may be different.

Knowledge is very important for human activity. In fact, Islam called upon seeking out knowledge on all the levels. Education is an essential element of the empowerment of women. A good quality education, designed on the basis of women's immediate and strategic needs, builds women's capacities and prepares them to seize opportunities in the public and private domains. The empowerment of women is therefore linked to the development of the nations and the societies. It plays a vital role in the prosperity and development of the nations. Striving to empower women to make them contributing

members of the society, women should have equal opportunities to be educated, to participate in governance, to achieve economic self-sufficiency and to be protected from violence and discrimination. Islam considers women as an integral part of the society. Without education and empowerment of women, a nation cannot develop and progress in a real way. The importance of education is clear. It can be safely said that a human being is not in the proper sense till he is educated. When the Qur'an was revealed, the first word of its first verse was *Iqra* meaning read. Education is thus the starting point of every human activity.

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AN OVERVIEW ON ORIENTAL PHILOSOPHIES IN THE POEMS OF BEAT POET ALLEN GINSBERG

Dr. Taybul Islam Mollah*

ABSTRACT

The oriental and particularly Indian saints have often taught the lesson of getting liberated from the mazes of the body in order to attain spiritual perfection. Like other Beat writers, Ginsberg was primarily checker for even on the road in search of a philosophy that would rehabilitate man as an integral part of the cosmos. His quest for a total philosophy of life brings him close to the Indian philosophic and religious system. Buddhism, Zen Buddhism and Vedanta from where he adopts a number of concepts like those of the Karma, the four noble truths, spiritual enlightenment through meditation and nirvana etc in order to attain the Supreme Reality. Life as a whole is the subject-matter of Ginsberg's poetry and, therefore, his vision of life is a mosaic of myriad of attitudes and responses strung basically along the line of Oriental philosophies. The mystic may regard God in terms of his or her lover, as in the Indian poet Kabir or the Sufis. This paper aims to overview the positive influences of Oriental philosophies in the poems of Ginsberg.

Keywords: Philosophy, Religion, Buddhism, Tantrik, Life, Yoga, Poetry

Introduction

The generation of Allen Ginsberg, Jack Kerouac, Gregory Corso, Lawrence Ferlinghetti and others is known as the Beat generation. The term, "Beat" means one who is beaten, frustrated, played out. The Beat movement began in the middle fifties and began dying in the sixties. The Beats were anti-establishment people, they were against conformity and 'tradition'. Above all, they were anti-academic and anti-intellectual. They disliked the established institutions like religion, family life and marriage. Even the man-woman relationship was a subject of hate to them. They openly took drugs and even justified their drug-addiction. Similarly, when Ginsberg was asked what exactly his religion was, he answered he was probably a "Buddhist Jew" with attachments to Krishna, Sive, Allah, Coyote, and the sacred Heart". Then he adds that he was more of a Buddhist Jewish 'pantheist'. Particularly Ginsberg has been influenced by at least three oriental religions- Zen Buddhism, Hinduism and

Tibetan Buddhism. Ginsberg's poetry is a metaphor of quest. In fact, his poetry is a prism where the colors of Zen Buddhism, Indian philosophy of Karma, Chanting of Mantras, forays into consciousness by drugs are plenty in number. Life as a whole is the subject-matter of Ginsberg's poetry and, therefore, his vision of life is a mosaic of myriad of attitudes and responses strung basically along the line of Indian philosophies.

It is evident that the Beat writers like Ginsberg belonged to that generation which had to wear 'second hand coats and trousers'. The Beats soon came to be regarded as a threat to the prevailing system and quest their own philosophies. Ginsberg's quest for a total philosophy of life brings them close to the Oriental philosophic and religious systems: Buddhism, Zen Buddhism and Vedanta from where they adopt a number of concepts like those of the Karma; the four noble truths, spiritual enlightenment through meditation and nirvana etc. His poetry instead is a text that is inextricably bound

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Financial Literacy and Attitude of Women towards Financial Planning and Investment: A Case Study in Dhubri District of Assam

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ABSTRACT

Financial literacy being an important element of economic and financial growth of an economy, an increasing number of financial education programmes have been initiated in most of the countries. In the aftermath of global financial crisis, the President's Advisory Council on Financial Literacy was set up by United States Government in January 2008 aimed at improving financial education in the country. The researcher aims to study about financial literacy and attitude of women towards financial planning and investment. The researcher undertakes the study in the district of Dhubri with the help of a well designed and a well structured questionnaire among 200 respondents. The data were collected from both primary as well as secondary sources and were analyzed with the help of simple percentage, Mean score and standard deviation and to be tested the hypothesis with the help of t- test. The outcomes of the research study will surely help to know about the literacy of financial knowledge as well as their attitude towards financial planning and investment.

Keyword: Financial Literacy, Investment, Risk management, financial products, financial attitude.

INTRODUCTION

The importance of financial education is globally acknowledged as a key subject for financial well-being of individuals as well as for financial stability of a nation. Nowadays, the consumers are entering into risky marketplace where they are confronted with wide varieties of financial products and services. The baffling choices in these products and the clever advertising often mislead the consumers to understand the fine prints from the complex information and the downside risk associated therein. This increases the responsibility and risk of households in making financial decisions. The need arises to equip the financial consumers with

basic financial knowledge and skills which enables them to navigate the complex range of products and services and selecting those that best suits their needs and resources.

In simple words, financial literacy is the ability to manage money. Broadly, it refers to the knowledge and understanding of financial concepts; the ability to apply it confidently and behaving in a responsible manner to make informed decisions for the financial well-being of the individual the shifting of defined pension scheme to contributory pension plans reallocates the investment risk from the government and employers to the individuals. Consequently, the individuals are made

more responsible for deciding the fund contribution, investment planning and risk management for their retirement security.

Financial education can broadly be defined as "the capacity to have familiarity with and understanding of the financial market products, especially rewards and risks in order to make informed choices. Viewed from this standpoint, financial education primarily relates to personal financial education to enable individuals to take effective actions to improve overall well-being and avoid distress in financial matters.

REVIEW OF LITERATURE

1. Master Card Financial Literacy Survey (2014)¹ was conducted between July 2014 and August 2014 on 8,087 respondents aged 18-64 in 16 countries across Asia Pacific. The survey was conducted using a structured well designed questionnaire, Basic money management, financial planning and investment. A slight decline was observed in financial planning knowhow of the respondents across the region in comparison with the results of the last survey (2013). In Investment component, Asia Pacific showed weakest progress among the 3 components of Financial Literacy Index. Consumers who were working or belonging to high income class possessed more superior levels of financial literacy than others.

2. Another one study conducted by Chen and Volpe (1998)² to examine the financial literacy of 924 college students from 13 campuses in USA revealed that college students had insufficient knowledge about personal finance that served as a hindrance in effective financial decision making. Little financial knowledgeable people hold wrong opinions about financial concepts with respect to savings, investments and borrowings. The study also showed that the students who were business majors, in higher class, men, age above 30 years, had good work experience had comparatively high financial knowledge.

3. Suwanaphan (2013)³ carried out a study in Thailand to measure the financial literacy level of academic

support-employees by taking a sample of 400 employees from Chiang Mai University. The study was conducted with the help of well designed and well structured questionnaire covering the aspects of financial literacy, financial attitude and financial behaviour. The study concluded that participants had insufficient knowledge and skills about personal finance issues which served as a hindrance in informed decisions making.

OBJECTIVES OF THE STUDY

1. To know about financial literacy among women section of respondents in the district of Dhubri.
2. To study about attitude of the women towards financial planning and investment.

RESEARCH METHODOLOGY

The researcher used both primary as well secondary sources for the purpose of collection of data. Regarding primary data the data were collected using a well structured questionnaire. Most of the data has taken from the primary sources and few data has taken from the various journals and books. The researcher undertakes the present study using simple convenience sampling technique. For the purpose of the study the area is selected in the Dhubri district of Assam having the total sample size of 200 respondents. The data were analyzed using simple percentage formula, mean score and standard deviation and for the purpose of testing of hypothesis t-test was done.

ANALYSIS AND DISCUSSION

Table: 1
Demographic Profile

Demographic Variables	Category	Frequency	Percentage
Age	Less than 20 years	30	15%
	20-40 years	80	40%
	40-60 years	70	35%
	More than 60 years	20	10%
	Total	200	100%
Marital status	Married	160	80%
	Unmarried	40	20%
	Total	200	100%
Residential	Rural	40	20%

¹ MasterCard, (2014). Mastercard Index of Financial Literacy Index Report 2014.

² Chen H. & Volpe, R.P. (1998). An analysis of personal financial literacy among college students. *Financial Service review*, 7(2), 107-128

³ Suwanaphan, S. (2013, June). Personal Financial Literacy of Academic Support- Employee in Chiang Mai University. In proceedings from Management- Knowledge and Learning International Conference, Pp. 1061-1065.

status	Urban	90	45%
	Semi urban	70	35%
	Total	200	100%
No of family members	Less than 3 no's	50	25%
	3-6 no's	85	43%
	More than 6 no's	65	32%
	Total	200	100%
Educational Qualification	Up to HS	60	30%
	Graduate	80	40%
	Post Graduate	40	20%
	Others	20	10%
	Total	200	100%
House hold income (P/M)	Less than 20000	30	15%
	20000-40000	80	40%
	40000-60000	60	30%
	More than 60000	30	15%
	Total	200	100%
Occupation	Service	40	20%
	Professional	20	10%
	Housewife	60	30%
	Business	70	35%
	Student	10	5%
	Total	200	100%

(Compiled from field survey)

From the table 1 the researcher found that regarding age profile 15% of the respondents were in the age group of less than 20 years, 40% of the respondents were in the age group of 20-40 years, 35% of the respondents were in the age group of 40-60 years and rest 10% of the respondents were in the age group of more than 60 years.

Regarding marital status profile 80% of the respondents were married and 20% of the respondents were unmarried.

Regarding residential status profile 20% of the respondents were rural habitants, 45% of the respondents were urban habitants and rest 35% of the respondents were semi urban habitants.

Regarding no of family members 25% of the respondents have less than 3 no's, 43% of the respondents have 3-6 no's of members and rest 32% of

the respondents have more than 6 no's of family members.

Regarding educational qualification profile the researcher had been found 30% of the respondents were up to HS, 40% of the respondents were graduate, 20% of the respondents were post graduate and rest 10% of the respondents had diploma, certificate course etc.

Regarding household income 15% of the respondents have less than 20000 incomes, 40% of the respondents have income between the ranges of 20000-40000, 30% of the respondents have income between the income ranges of 40000-60000 and rest 15% of the respondents has income between the income ranges of more than 60000.

Regarding occupation profile 20% of the respondents were service holders, 10% of the respondents were professional, 30% were housewives, 35% were businessman and 5% of the respondents were students.

FINANCIAL LITERACY:

Table 2
Family used to keeping records of income and expenditure

Sl. No	Particulars	Frequency	Percentage
1	Yes, we keep records of everything	60	30%
2	Yes, but not all revenue and expenditure	70	35%
3	No, but have an idea	30	15%
4	No and have no idea	40	20%
	Total	200	100%

(Compiled from field survey).

From the table 2 the researcher found regarding used to keeping records of income and expenditure that 30% of the respondents kept records of all income and expenditure, 35% of the respondents were kept records but not all revenues and expenditures, 15% of the respondents have not kept records of income and expenditures but they have an idea, and rest 20% of the

respondents were not keeping records as well as they don't have any idea of that.

Table 3
Having bank Account

Particulars	Frequency	Percentage
Yes	160	80%
No	40	20%
Total	200	100%

(Compiled from field survey)

From the table 3 regarding having bank account of the respondents it is found that 80% of the respondents have at least one bank account and rest 20% of the respondents don't have any bank account.

Table 4
Relationship with the bank

Particulars	Frequency	Percentage
Less than 3 years	60	30%
3-6 years	90	45%
More than 6 years	50	25%
Total	200	100%

(Compiled from field survey)

From the table 4 it is found regarding tenures of relationship with the bank that 30% of the respondents have relation less than 3 years, 45% of the respondents have 3-6 years relationship with the bank and rest 25% of the respondents have relationship with the bank more than 6 years.

Table 5
Did you know about options available for investment?

Particulars	Frequency	Percentage
Yes	80	40%
Somehow	100	50%
No	20	10%
Total	200	100%

(Compiled from field survey)

From the table 5 the researcher has been found regarding knowing about options available for investment that 40% of the respondents were know about different options available for investment, about 50% of the respondents were somehow know about options available for investment and rest 10% of the

respondents were not knowing about options available for investment.

Table 6
Source of information that influence in the investment decision

Particulars	Frequency	Percentage
Product specific information	44	22%
Best buy guidance	36	18%
General advice	40	20%
Media coverage	30	15%
General advertisement	40	20%
Own previous experience	10	5%
Total	200	100%

(Compiled from field survey)

From the above table 6 regarding sources of information that influence in the investment decision of the respondents the researcher found that almost 22% of the respondents were influenced by product specific information, 18% of the respondents were influenced by best buy guidance, 20% of the respondents influenced by general advice and general advertisement each, 15% of the respondents were influenced by media coverage and 5% of the respondents were influenced by their own previous experience.

Table 7
Type of financial instruments/product you currently have

Particulars	Frequency	Percentage
Pension fund	30	15%
Mutual fund	40	20%
Credit card	20	10%
Current a/c	50	25%
Saving A/c	160	80%
Insurance	170	85%
PPF	60	30%
NSC	46	23%

(Compiled from field survey)

From the above table 7 the researcher found regarding types of financial instruments that they have about most of the respondents have insurance about 85% of the respondents, followed by savings A/c about

of the respondents, followed by PPF about 30%, followed by current A/c about 25% of the respondents, followed by NSC about 23% of the respondents, followed by Mutual Fund about 20% of the respondents, followed by Pension fund about 15% of the respondents and about 10% of the respondents have Credit card.

Table 8

Influence you about your financial investment

Particulars	Frequency	Percentage
Spouse	120	60%
Parents	60	30%
Children	80	40%
Relatives	40	20%
Friends	50	25%
Financial advisor	60	30%
Colleagues	46	23%
My own experience	36	18%

(Compiled from field survey)

From the table 8 the researcher found regarding influence about financial investment in case of 60% of the respondents generally spouse influences, in case of 30% of the respondents generally parents influences about financial investment, in case of 40% of the respondents children influences, in case 20% of the respondents relatives influences about financial investment, in case 25% of the respondents friends influences in financial investment, in case of 30% of the respondents financial advisor influences, 23% of the respondents got influences from colleagues and 18% of the respondents got influences from their own experiences.

Table 9

Levels of financial knowledge

Particulars	Frequency	Percentage
Not at all knowledgeable	40	20%
A little knowledgeable	60	30%
Knowledgeable	50	25%
Sufficient knowledgeable	30	15%
Very knowledgeable	20	10%
Total	200	100%

(Compiled from field survey)

From the table 9 the researcher found regarding levels of financial knowledge that 20% of the respondents were not at all knowledgeable, 30% of the respondents were a little knowledgeable, 25% of the respondents were knowledgeable, 15% of the respondents were have sufficient knowledgeable and rest 10% of the respondents were very knowledgeable.

Table 10

Mean score and Standard Deviation of attitude on Financial planning and investment						
Sl. No	Particulars	N	Mean	Std. Deviation	Minimum	Maximum
1	Money is there only to be spent	200	4.0824	.81715	2.00	5.00
2	I tend to live for today and let tomorrow take care of itself	200	3.7353	.80343	2.00	5.00
3	I find it more satisfying to spend money than to save it for the long term	200	3.8294	.93598	2.00	5.00
4	I have got a clear idea of the sorts of financial product or services that I need without consulting a financial adviser	200	4.5941	.96686	2.00	5.00

of the respondents, followed by PPF about 30%, followed by current A/c about 25% of the respondents, followed by NSC about 23% of the respondents, followed by Mutual Fund about 20% of the respondents, followed by Pension fund about 15% of the respondents and about 10% of the respondents have Credit card.

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Table 10

Mean score and Standard Deviation of attitude on Financial planning and investment						
Sl. No	Particulars	N	Mean	Std. Deviation	Minimum	Maximum
1	Money is there only to be spent	2004	4.082	.81715	2.00	5.00
2	I tend to live for today and let tomorrow take care of itself	2003	3.735	.80343	2.00	5.00
3	I find it more satisfying to spend money than to save it for the long term	2004	3.829	.93598	2.00	5.00
4	I have got a clear idea of the sorts of financial product or services that I need without consulting a financial adviser	2001	4.594	.96686	2.00	5.00

I always research my choices thoroughly before making any decisions about financial product or services	20 0	3.382 4	1.09755	1.00	5.00
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(Compiled from field study)

Interpretation: Table no 10 shows overall mean score and standard deviation of attitude of respondents towards financial planning and investment. **Statement 4** (I have got a clear idea of the sorts of financial product or services that I need without consulting a financial adviser) having highest mean score of 4.5941 (S.D. 0.96686) indicates about high levels of attitude followed by statement 1 having mean score of 4.0824 with S.D. of 0.81715. **Statement 5** (I always research my choices thoroughly before making any decisions about financial product or services) has the lowest mean score of 3.3824 with S.D. of 1.09755.

H₀ = the attitude towards financial planning and Investment is unfavorable.

Table 11						
t- test for attitude of Respondents Towards financial planning and investment						
	t-test	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Money is there only to be spent	79.119	199	.000	4.04404	3.9435	4.1445
I tend to live for today and let tomorrow take care of itself	90.049	199	.000	4.09445	3.9532	4.1297

I find it more satisfying to spend money than to save it for the long term	66.404	199	.000	3.76425	3.6528	3.8757
I have got a clear idea of the sorts of financial product or services that I need without consulting a financial adviser	75.333	199	.000	3.78497	3.6862	3.8838
I always research my choices thoroughly before making any decisions about financial product or services	69.570	199	.000	3.65803	3.5547	3.7614

(Compiled from field study)

Table no 11 shows that the t value for the statement 2 (I tend to live for today and let tomorrow take care of itself) is found to be highest (90.049) having highest mean difference of 4.09445, followed by the statement 1 (Money is there only to be spent) for which t- value is (79.119) having mean difference of 4.04404. Regarding statement 3 (I find it more satisfying to spend money than to save it for the long term); it is to be found to be lowest t- value 66.404.

This indicates that in case of I tend to live for today and let tomorrow take care of itself the attitude level is

mostly high, but in case of the statement *I find it more satisfying to spend money than to save it for the long term* the attitude level is low.

Inference to hypothesis: The Null hypothesis is rejected as the P- value is less than 0.05 in all statements. This means the attitude towards financial planning and investment is favourable.

MAJOR FINDINGS

1. Most of the respondents were among 20-40 age groups.
2. Maximum respondents were married.
3. Most of the respondents reside in urban areas.
4. Most of the respondents have 3-6 no's of members in a family.
5. Most of the respondents were graduated.
6. Regarding household income most of the respondents have income "between" 20000-40000.
7. Most of the respondents were engaged in business occupation.
8. Regarding family used to keeping records of all incomes and expenditure it was found that most of the respondents keep records but not all incomes and expenditure.
9. Most of the respondents have at least one bank account about 80% of the respondents.
10. Regarding relationship with the bank it was found that most of the respondents have 3-6 years of relationship with the respective bank where they have account.
11. Regarding aware about various options available for investment the researcher had found that most of the respondents were not fully aware but they somehow aware.
12. Most of the respondents were getting information regarding influencing about the investment that the researcher get it to know that most of the respondents were getting their information from product specific.
13. Regarding financial product they had, the researcher found most of the respondents have insurance policies followed by saving account as a financial product.
14. Regarding who influences about investment the researcher had found in most cases spouse

influences followed by children of the respondent's influences them.

15. Regarding financial knowledge that respondents have, the researcher found most of the respondents have a little numbers of financial knowledge.
16. Regarding is the attitude of the respondents towards financial planning and investment is favourable, the researcher had found that the attitude towards financial planning and investment is favorable.

RECOMMENDATIONS:

1. It was observed that the financial knowledge of the respondents were very less, so the Govt. NGO, and SHGs should take necessary steps for the awareness of the financial knowledge as well as make them conscious about the correct options that they should invest their money.
2. It was also observed that the respondents were not maintaining proper records of their financial matters. It is recommended that proper training as well as workshop among the rural as well as semi urban area should be conducted about how to maintain their household accounts for better management of finance.
3. Regarding financial product respondents had it was observed that insurance is a common financial product among respondents. There are some other most beneficial financial product like mutual fund, KVP, post office saving scheme etc. should make aware among the respondents, so that basically the rural folk of the respondents make profits.

LIMITATIONS OF THE STUDY

1. The first and foremost limitation is that this study undertook for women category of the public.
2. The sample size is also limited to 200 numbers only.
3. The time period for the study was also limited to 6 months.
4. The researcher focuses on financial literacy and attitude towards financial planning and investment. There may be missing some other aspects of financial behaviour of respondent.

CONCLUSION

Due to information technology era everyone has access a lot of information in different field of education which in turn has empowered individuals in improving

their quality of life. In these developing countries the education and empowerment of women has gained a prominence in recent years. Financial inclusion and financial literacy are like two sides of a coin, which in turn result in economic growth of a nation. Through the understanding of financial knowledge and positive attitude towards financial planning and investment the growth rate of economy will boost up.

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**ASSAM GOVERNMENT TO WAIVE MICRO-FINANCE LOAN TO POOR WOMEN
BORROWERS THROUGH MICRO-FINANCE INCENTIVES AND RELIEF SCHEME
(AMFIRS) 2021: A CASE STUDY**

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Abstract:

The micro-finance approach or tool has emerged as an important development in banking for chanelising for poverty alleviation directly and effectively. At present many women borrowers unable to repay their loan amount due to many reasons but specially in the period of Covid-19. In state, there are many social organizations raising voice against exploitation of micro-finance. After all, Assam government has passed a scheme to waive loan to poor women borrowers. The scheme is –Assam micro-finance incentives and relief scheme (AMFIRS) “2021. This paper is to explain the loan waiver scheme and its impacts on women borrower of rural area. So far this purpose, analyse the scheme through 50 nos. of S.H.G.s (Self help group) at Debitola development block under the Dhubri district in Assam and try to find out how much poor women borrower will benefited from this scheme and as well as offer suggestion for policy makers gleaned from the review were also included.

Key words: Women borrower, S.H.Groups, Loan waiver scheme, micro-finance

Introduction:

Assam government has introduce a scheme i.e. micro-finance incentives and relief scheme 2021, with the objectives of, to make balance long term view of ensuring continuity of Micro-finance for supporting economic activities of low income and poor households in the state and providing relief to the eligible borrowers for tiding over current stress in the Micro-finance sector due to various operational reasons.¹

Objectives of the Study:

The objectives of the study are:

1. To explain about the loan waiver scheme i.e. AMFIRS
2. To attempt to examine the impact of AMFIRS towards borrowers (S.H.G)

Methodology:

¹ [https:// m. economic times.com>policy, objectives of this scheme.](https://m.economic-times.com>policy, objectives of this scheme.)

In this study primary and secondary data were used for the purposes of this analysis. The primary data was taken from direct interview of concerning women, field survey in different Blocks and Gaon Panchayats. The secondary data was collected from articles, journals, news papers, internet, Assam statistics hard book etc. which are related to different schemes regarding Micro-finance loan.

It is an attempt to explain the schemes and how much benefited from this scheme of poor borrower of Self Help Groups in the Debitola Development Block under the Dhubri district. Three steps sampling were determined from the collection of primary data. In the first step, one development block has been taken out of 9 (Nine) developments block i.e. Debitola Dev. Block under the Dhubri district. Secondly, one Gaon Panchayat has taken out of six Gaon Panchayat and 50 Nos. of S.H.Groups randomly chosen from the 8 (Eight) revenue villages.

Tools: Percentages were used to measure these data.

Importance of the Study:

The role of women is very important in the countries growth. As per census of 2001, women workers participation is 25.7% compared with 11.6% in urban areas and comparatively greater at 31% in rural areas. The growth of women's entrepreneurship is regarded as a significant tool to fight poverty alleviation in India with unemployment and gender inequality.

The Government of India has dedicated a considerable time and money in financial inclusion of the rural masses through various plan and schemes. Such as Jandhan, P.M. Jeevanjyoti Bima Yojana, Stand up India, NRLM etc. for inclusion of financial literacy and awareness of financial transaction and training on loan amount.

Assam government also introduced many scheme for the poor women, namely, Arunodoi scheme, Atal Amrit Abhijan health insurance scheme, Sarothi, Swanirbhar nari Atmanirbhar scheme, Assam Kalpataru sceme and many scheme for the Tea labours and SC,ST, OBC people.

M.F loan will fulfill the two purposes of household property growth and women empowerment. It has been providing loan to the poor women through S.H.Gs. But large Nos. of S.H.Gs unable to repay loan due to many operational reasons. So, the borrowers want to waive loan. This study may focus on how loan borrowers benefited from this scheme. Because a significant number of rural women, S.H.Gs in Assam may benefit from this study.

Limitation of the Study:

1. No similar studies have been conducted among poor women borrowers of Self Help Groups in rural areas in Assam.
2. The study is restricted to sample of 500 individuals i.e. members of Self Help Groups which includes 50 S.H.Gs.
3. The study is restricted in issuing loan authority.

Recommendation:

- i. There is a need to understand about N.P.A (Non Performing Assets) of Banks and impact of Borrowers.
- ii. Loan disbursement authority should study the financial transaction of borrowers before issuing loan.
- iii. Micro-financial institutions should also emphasis on developing financial education of the community by providing financial wareness.
- iv. Micro-financial institution should obey the rules of Assam Micro-finance institution's regulation & money lending Act, 2020 and RBI guidelines.
- v. Give relief and interest to the borrowers due to impact of Covid-19.

Micro-finance and its Present Status of Assam:

It encompasses savings, Loans and Insurance for the vulnerable. Micro-finance is a large concept, it inter changeable use is made of the idea of Micro-Lending and Micro-credits. Micro-financing, however, involves no investments. Thus, Micro-financing is a safer term.² Micro-finance is a term used to provide Micro-schemes for disadvantaged people. Micro-finance is a revolutionary concept. It is an economy and helps to meet the basic financial need of the poor women and save them from various ricks. The purpose of the Micro-finance is to raise earnings of low class people and let them access to deposits and loans. The clients of Micro-finance may include women, farmers, pensioners and so on. "Micro-finance concept is not a new concept. Micro-finance movement was started in Bangladesh by the Dr. Mahammad Yunus with one aim to reduce poverty from the world. Dr. Yunus realised that a small loan can make big difference to a poor person. Because the main stream banks denied to sanction small loan to the poor people. He has developed many schemes to elevate the poor rural sector. Finally, he initiated the self-help scheme and was crucial in securing Loan for which he was recognized as the founder of self-help groups from Grameen Vikash Bank in Bangladesh in 1975".³

² Joseph E. Imhan Lahimi, (2010), "poverty alleviation through Micro-financing in Nigeria prospects and Challenges". Journal of financial management and analysis, No. 23(i)January -pp.66-82

³ Goetz, A.M, & Sen gupta. R(1996) "Who takes the credit? Gender, power and Control over Loan use in rural credit programs in Bangladesh" world development , 24 (i) 45-63

NABARD has introduced S.H.Gs Bank linkage programme later which greatly increased banking system outreach to otherwise unreacted people and initiated a change in the banks outlook towards poor people from beneficiaries to customers. This linkage programme was scaled up on a large scale by the NABARD in 1992 and given guidelines to banks for lending S.G.Hs through the Banking procedure. In the year of 1996 RBI has taken the scheme and includes as main stream activity of banks and consider as priority sector for lending to S.G.Hs. However, Micro-finance allows poor people to better service for their members. It helps to future investments. It serves those people who are overlooked in society. It gives people access credit. It can credit job and reduce stress. The government of Assam regime took a decision that people who have taken loans from micro-finance groups do not have to repay the loans. It emerged as a big political issue. People who have taken the loans started to spend the money lavishly when they come to know that they do not have to repay the loan. Consequently the economic conditions of the people remain the same.

The recent outbreak of the Covid-19 from the Wuhan region of China has brought the critical situation to human life around the world. Covid-19 affected more than 195 countries in the world and 84 countries were under lock down, so that economy of the world becomes devastated. The economic situation of Assam is not any exception with this "as per report of Assam government, the estimated loss around 32,167 crores in terms of potential contribution to the G.S.D.P-(Gross State Domestic Product)" nationally during Covid-19. G.D.P. rate gradually decrease up to 8.0% but in the year of 2018-2019 was 6.5%, 2019-2020 was 4.0% and capital formation reduce up to 12.9%.

NABARD have published a report in regard of the status of Micro-finance in India. The report said that the S.H. Groups of the state have to repay loan of Rs. 1,077.22 crores to commercial banks and R.R.B. Besides many of the S.H. Groups has failed to repay the installment taken as loan. Therefore, their outstanding loan of Rs. 90.37 crores has been recognized as N.P.A. Remarkably, 2,96,269 Nos. of S.H.Gs having as saving account in Assam Gramin Bikash Bank, 1,72,102 Nos. of S.H.Gs accounts in Central Bank and 26,499 Nos. of S.H.Gs saving accounts in cp-operative Banks. It is clear that there are 4, 94,870 Nos. of S.H.Gs in Assam and Rs. 53, 912. 66 crores remained as deposits in banks.

It is worthy to mention that not a single self help group has been subsidies with loan by the Bandhan Bank. Contrary the Bandhan Bank has opened a new groups with ten women members and issuing loan with the high interest rates and the same loan which being conferred upon women are being tried to weave the loan amount imposing a few conditions fixed by the Assam government. DATA said that there have been many S.H.Gs which have to repay the loan of Rs. 386.48 crores as an outstanding amount to bank. As the Self help groups failed to repay the loan to the respective banks and financial institutions, therefore, the fund valued of Rs. 73.59 crores as non performing assets. The S.H.Gs have yet to repay the loan of Rs. 679.41 crores to

ASSAM GRAMIN BIKASH BANK as an outstanding amount. Besides an amount of Rs. 154.44 crores have been considered as N.P.A. In Private Sector Banks, there are 113.13 crores of loans yet to be repaid i.e. outstanding loan and N.P.A of Rs. 1.32 crores.⁴

In Assam, there are 4,94,780 Nos. of S.H.Gs are working in various sectors. The government of India and Assam has taking many steps to provide loan with subsidy to the poor and backward people in order to make them self sufficient through the NRLM (national rural livelihood mission), SJSRY (swarna jyanti shahari rozgar yojana), SGSY (swarnjayanti gram swarozgar yojana), NULM (national urban livelihood mission), AKS (anam kalpaturue scheme), SNA (swanirbhar nari scheme) etc.

Brief History of Loan Waiver Scheme in Assam:

In relation to Assam Micro-finance incentives & relief scheme, 24th August/2021, the government of Assam has passed a loan waiver scheme i.e. "AMIRS" on 24th August, 2021 with the objectives of to make balance long term view of ensuring continuity of Micro-finance for supporting economic activities of low income and poor households in the state and providing relief to eligible women borrowers for tiding over current stress in the Micro-finance sector due to various operational reason.⁵

Before signing the scheme "The Govt. of Assam was formed a committee with the 5 (five) members under the chairmanship of Mr. Ashok Singhal, minister of housing and urban affairs on 11th may 2021 and after two months the committee had submit the report".⁶

As per report of the committee, near about 26th lakhs women borrowers have taken Micro-finance loan from altogether 40 lenders as on 31st March, 2021 and total outstanding amount of loan is 12,500 crores. Altogether 26th lakhs women have 45th lakhs Bank accounts. Out of the total outstanding amount 53% loan has taken from the Banks, 26% loan taken from the small finance Bank, 22% loan taken from the non-banking financial companies and M.F.I.S and 16% loan from the N.B.F.Cs.

Table-1 shows that how much loan amount have taken by women borrowers and remained to paid as outstanding loan:

⁴ Status of Micro-finance in India-2020-21, (NABARD)

⁵ <https://m.economic times.com>policy>, objectives of this scheme.

⁶ Cabinet forms panels to prepare road map—staff reporter—Assam Tribune—12th may 2021, p.1

Sl. Nos.	Nos. of Borrowers (Women)	Loan amount	Outstanding loan
1	10,82,000	Rs 0---Rs.25,000.00	Rs 1,334.00 crores
2	6,89,000	Rs.25,001.00-- Rs.50,000.00	Rs 2,456.00 crores
3	5,58,000	Rs.50,001.00 -- Rs.1,00,000.00	Rs 3,987.00 crores
4	1,02,000	Rs 1,00,001.00— Rs 1,25,000.00	Rs 1,398.00 crores
5	1,69,000	More than Rs 1,25,000.00	Rs 3,358.00 crores
	Rs.26,00,000.00 (Total Nos. of borrowers)		Rs. 12,533.00 crores (a) Rs. 12,500.00 crores (Rounded off) (Total outstanding amount)

Source: Panel to follow RBI norms in waiving of Micro-finance loan, Assam Tribune (Daily news paper).⁷

Table-2 shows that how many borrowers have taken loan from how many lenders:

Sl. Nos.	Nos. of Borrowers	Lenders
1	19,01,000	One Lenders
2	5,08,000	Two Lenders
3	1,54,000	Three Lenders
4	60,000	Four Lenders

Source: Assam Tribune (Daily news paper) 12th June, 2021, P.1

The main aim of this scheme is to give one time relief to as many women borrowers as possible. The committee would consider only the loans sanctioned before 31st March, 2020. In this scheme, the women borrowers divided into three categories as follows:

The Women Borrower Should Be A Member of Self Help Groups:

1st Categories: The borrowers, who are repaying loan amount duly, those borrowers able to enjoy one time incentives from the government.

2nd Categories: The borrowers, who are repaying loan amount duly. But they stopped to pay their loan installment after the formation of new Government in Assam in 2021 (i.e. B.J.P Govt.) by following their declaration at the time of assembly election campaign 2021. Because, the B.J.P leader announced at the time of election that if B.J.P government will be formed in Assam then all Micro-finance loan will be redeemed and also give incentives to the poor women borrower.

⁷ Assam Tribune (Daily News Paper), 12th June, 2021, P.1,

3rd Categories: There are some borrowers who completely failed to pay their loan installment after getting loan from Micro-finance institutions. The government will take initiative to pay their loan installment as per R.B.I guideline and then the concern borrowers automatically include in N.P.A. i.e. the account holders (borrowers) never be sanctioned any further loan from financial institutions owing to their failure to pay loan installment.

The government has also declared that the following borrowers are not eligible to enjoy this scheme:

- i. Income tax payer
- ii. Whose annual income more than one lakh
- iii. Owner of the four wheeler
- iv. Two members in one family have taken loan
- v. If the borrowers do not maintain the R.B.I guideline or Assam Micro-finance rule Act 2020 at the time of issuing loan by the M.F.Is then they are not countable under this scheme.
- vi. If the borrowers have taken loan from more than two financial institutions then their loan is not countable under this scheme.
- vii. If a borrower has taken membership from two or more Self help groups than that loan is not countable under this scheme.
- viii. No individual women borrowers' eligible under this scheme.
- ix. No house wives of Government employee, semi Government employee are eligible under this scheme.⁸

However, the Finance department of Assam has signed a memorandum of understanding on 24th August, 2021 with M.F.Is to implement the Assam Micro-finance incentives and relief scheme (AMFIRS) 2021. This scheme will remain enforce till 31st March, 2023. Altogether 38 M.F.Is and Banks has signed the MOU with the state government.

Followings are the renowned M.F.Is and Banks that signed the MOU included Micro-finance institution network:

1. N.E. Small Finance Bank
2. Association of Small Finance Bank of India
3. Nightingale Finvest
4. Grameen Development and Finance
5. N.E. Micro-finance Association
6. R.R.B (Assam Gramin Bikash Bank)
7. Bandhan Bank

⁸ Assam Tribune (Daily News Paper), 19th June, 2021, Staff reporter, EMI prayers entitled to a one time financial incentive, P.p.1-2

8. Commercial Bank
9. Arohan Financial Service
10. H.D.F.C Banks
11. Fusion Micro-finance etc.⁹

The following conditions are imposed under this memorandum:

- i. Borrowers who have been repaying loan duly, up to 31st March, 2021, the government will make one time financial incentives of Rs. 25,000.00 each borrower under this memorandum.
- ii. There are some borrowers who paid their loan installment but not fully. Some of their loan installments are yet to pay to the bank or F.Is i.e. overdue loan payment and their accounts do not enter in N.P.A list. The Government of Assam will pay their overdue amount, but this amount should not be more than Rs. 25,000.00.
- iii. There are some borrowers who completely failed to pay their loan installment and their loan account have listed in N.P.A. Assam Government has taken decision to repay their loan amount to each borrowers up to 25,000.00.
- iv. If any banks or F.Is has given loan more than Rs. 1, 25,000.00 or borrowers get loan from more than two financial institutions or Banks. In this regard, F.Is violates the rule regarding Micro-finance i.e. RBI guideline or Assam Micro-finance institutions Acts 2020. This type of loan is not countable in this scheme. It will be beared by lenders but the state government will give financial help partially to the lenders.¹⁰

Result from the Study:

(a) Benefits derived from this scheme:

Loan amount are classified under the following heads:

Table No.3

Sl. Nos.	Loan Amount	Nos. of Borrowers taken Loan	Percentage (%)	Nos. of S.H.G	Remarks
1	0--Rs. 25,000.00	80	16%	8	One self help group = 10 members 10 x 50 = 500
2	Rs. 25,001.00 -- Rs. 50,000.00	Nil	Nil	Nil	
3	Rs. 50,001.00 -- Rs. 75,000.00	Nil	Nil	Nil	

⁹ [https:// www.india today.in>story](https://www.india today.in>story); Assam govt. inks MOU with 38 M.F,Is Banks to waive Micro-finance...

¹⁰ Assam Tribune (Daily news paper), 12th June-2021, staff reporter, ghy, P, p. 1-2 & Protidin (daily news paper), 21st July 2021

4	Rs. 75,001.00 Rs. 1,00,000.00	240	48%	24	Women members
5	Rs. 1,00,001.00 ---- Rs. 1,25,000.	180	36%	18	
Total=		500	100%	50 Nos.	

Table-3 shows that total 50 Nos. of Self Help Groups which consist of 10 women members respectively i.e. $10 \times 50 = 500$ (women members). Among them, the members of 8 (eight) S.H.Gs are newly registered and they have taken loan of Rs. 25,000.00 which average 16%. No members of S.H.Gs have taken loan of Rs. 25,001.00 to Rs. 50,000.00 and Rs. 50,001.00 to Rs. 75,000.00, 24 Nos of S.H.Gs had taken loan Rs. 75,001.00 to Rs. 1,00,000.00 which average of 48% and 18 Nos of S.H.Gs have taken loan Rs. 1,00,001.00 to Rs. 1,25,000 which shows in the rows 4 & 5.

Table-4 analyses the data with the terms and conditions of this scheme:

Sl. Nos	Terms & Conditions	Nos. of Borrowers	Percentage (%)
1	Income tax payers	10	2%
2	Annual income more than one lakh	12	2.4%
3	Owner of four wheeler	5	1%
4	Two members have taken loan from one family	7	1.4%
5	Taken loan from more than two F.Is	15	3%
6	Taken membership from two S.H.Gs	10	2%
7	Members whose husband occupation is Govt. service, Semi Govt. etc.	13	2.6%
Total=		72	

Table-4 shows that 72 Nos. of borrowers cannot enjoy this scheme as per terms and conditions, as average 14.4% women borrowers will not include in this scheme.

Table-5 shows that how many borrowers not repay the loan amount till 31st March, 2020.

Sl. Nos.	Loan amount	Nos of Borrowers not pay loan yet	Percentage (%)	As per table -3
1	0—Rs. 25,000.00	35	42.75%	80
2	Rs. 25,001.00 --- Rs. 50,000.00	Nil	Nil	Nil
3	Rs. 50,001.00 -- Rs. 75,000.00	Nil	Nil	Nil

4	Rs. 75,001.00— Rs.1,00,000.00	86	34.58%	240
5	Rs. 1,00,001.00 -- Rs.1,25,000.00	74	41.11%	180
Total=		195		500

Table-5 shows that only 35 (42.75%) Nos. of borrowers out of 80 do not pay loan installment up to 31st March, 2020. Most of the Self Help Groups have paid their loan installment. Because they are newly registered Self Help Groups and have got Rs. 25,000.00. No members of S.H.Gs have taken loan upto Rs. 25,001.00 to Rs.50,000.00 and Rs. 50,001.00 to Rs.75,000.00. 86 Nos. of members have taken loan Rs. 75,001.00 to Rs. 1, 00,000.00 i.e. 34.58% out of 240 members. 74 Nos. of borrowers out of 180 have taken 1, 00,001.00 to Rs. 1, 25,000.00 as loan i.e. 41.11%, but they cannot repay their loan installment duly.

Table-6 shows data analysis as per table-1, 2,3,4,5

Loan amount	Total Nos. of Borrowers	Not eligible	Eligible	Borrowers loan (each)	Borrowers not pay loan installment	Loan amount	Get one time incentives of Rs. 25,000.00	Get relief	Deposit to Bank as incentives or get relief	NP A
0-- Rs.25,000.00	80	8	80- 8=72	2500x7 2= 1,80,00 0	35	35x2 500 = Rs. 87,00 0.00	72- 35=37 37x25 00=Rs. 92,500 .00	35x 250 0=8 7.5 00x 12 % (2 yr.)	Rs.1,0 8,500. 00	35
Rs.25,001.00 -- Rs. 50,000.00	240	42	240- 42= 198	10,000 x198=1 9,80,00 0	86	86x1 0,000 = Rs. 8,60, 000.0 0	198- 120 =112 112x2 500=R s. 2,80,0 00.00	86x 10, 000 =8, 60, 000 x12 % (2	Rs.10, 66,400 .00	86

								yr)		
Rs. 50,001.00 -- Rs.75,000.00	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	
Rs.75,001.00 -- Rs.1,00,000.00	180	22	180-22=158	12500x158=19,75,000	74	74x12,500=Rs.9,25,000.00	158-74=84=Rs.84x25,000.00=2,10,000.00	74x12,500=9,25,000.00x24% (2 yr)	Rs.11,47,000.00	74
Rs. 1,00,000.00 to Rs. 1,25,000.00 and more	---	--	---	---	---	--	---	--	--	--
		72 (14.5%)			195 (39%)		233 Total amount =5,82,500.00 (46.6%)	195	Rs.23,21,500.00	195

Table-6 shows that total 72 (Seventy two) members are not eligible in the scheme, viz. 14.5% of borrowers would not include in this scheme. Total 233 Nos. of borrowers get incentives of Rs. 92,500.00+ Rs. 2,80,000.00+ Rs. 2,10,000.00=Rs.5,82,500.00 i.e. 46.6% and total 195 Nos. of borrowers get relief i.e. Rs. 23,21,500.00 approximately bearing 39%.

As per data from Annual report of NABARD 2020-2021, total Nos. of Self Help Groups are 4,94,870. Government has sanctioned amount not more than Rs.25,000.00 each borrowers i.e. 4,94,870 x 25,000=1237,1750,000.00 crores @ 12500 crores (Rounded off). Loan repayment period is 24th months.

Each borrowers means one Self Help Group i.e. One S.H.G=10 members. Their loan amount is distributed among the members of the S.H.Gs in the following way.

Loan sanctioned	Distribution among members
Rs. 25,000.00	Rs. 25,000.00 was sanctioned in one S.H.G and this amount is divided into 10 members i.e. $Rs. 25,000.00 \div 10 = Rs. 2,500.00$ (Rs. 2,500.00 gets each members)
Rs. 1,00,000.00	Rs. 1,00,000.00 was sanctioned in one S.H.G and this amount is divided into 10 members i.e. $Rs. 1,00,000.00 \div 10 = Rs. 10,000.00$ (Rs. 10,000.00 gets each members)
Rs. 1,25,000.00	$Rs. 1,25,000 \div 10 = 12,500$ (each members)

Conclusion:

Micro-finance is an efficient and effective planning of existing poverty among the poor women in the rural areas. Women in rural areas felt that women's life is more important than men, because women insecurity in society is very high. So in the first step for poor women on the path of poverty cycle is to provide social and economic security, as such reasonable saving, insurance and loans for emergency expenditures can contribute significantly to such security. Large numbers of S.H.Gs have success in business and able to repay the loan properly and increase their life style. But due to present operational crisis some Self Help Groups are fallen their business and unable to repay the loan. So the Assam Government has taken a successful scheme to help the poor women borrowers through one time incentives and relief from the present stress.

One time incentives and relief is not given the permanent solution to borrowers. It is a one kind of subsidy. Subsidy itself is a questionable remark in fund investment and planning. So, the Government of Assam will take initiative on investment of loan amount, market, manufacture of demandable products. Training on Loan repayment procedure, interest rates, etc. are law related to Micro-finance. However, Micro-finance and S.H.Gs is playing an important role for poverty reduction in rural poor women in Assam.

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Author in Transition and Dickens' A Tale of Two Cities

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Abstract

A multidimensional and universal scope and a specific colonial period co-exist and cooperate to make Dickens' A Tale of Two Cities a peculiar product of human imagination. The novel has clear political views (Li, 2013). At the same time, the imaginative world created foregrounds contemporary England through the portrayal of London (Brown, 1970). This paper traces Dickens' power as a writer who exploits his imagination to influence the imagination of generations of readers.

Keywords: multidimensional, world, readers, portrayal

1. Introduction

The novel covers approximately eighteen years from 1775-1793. Dickens masterfully weaves the plot to hold the story together over such a long period. (Glancy, 1991). Darnay is arrested and imprisoned, largely due to the efforts of the revolutionary Defarges. Mme Defarge has Darnay re-arrested and plots to kill Lucie and her daughter as well. Thus the characters are linked to give unity to the plot. The garret room that housed Dr. Manette is repeatedly seen in the book; Sydney Carton saves Darnay two different times; most importantly, the theme of resurrection is repeatedly seen with the

rescue from the death of Dr. Manette, Darnay, and others. Such repetitions marvelously stitch the complicated plot into a whole fabric.

In this way, the plot of A Tale of Two Cities has come full circle.

2. Representation of Revolution

Charles Dickens's novel A Tale of Two Cities has a strong historical connotation. It is set in London and Paris before and during the French revolution. Dickens's source is undoubtedly Thomas Carlyle's monumental work: The French Revolution (Watt, 1957). However, Dickens views the upheaval in his way as his use of the opening line suggests that it was "the best of times as well as the worst of time." Dickens's vision of the revolution encompasses aristocratic exploitation and neglect of the poor, public bloodshed, and private vengeance.

As a follower of Carlyle's view, Dickens holds the French aristocrats primarily responsible for precipitating the upheaval. Dickens draws the reader's attention to the terrible situation of the French urban poor in the novel. He describes St Antoine as a place where 'hunger was prevalent everywhere.' The suffering of the poor is related to the exploitativeness of the aristocracy in the novel. Thus while the inhabitants of St Antoine fight with each other to lap up the red wine spilled on the street, one of the

great lords in power at the court drinks his evening chocolate with the help of four men. This luxurious lifestyle of the noble lords is shown to be sustained directly by exploitation.

Aristocratic oppression in *A Tale of Two Cities* directly fuels revolutionary fires. Thus, the contempt and arrogance with which Monsieur Evermonde treats the parents of the child whose death he has caused sparks the first act of extreme violence. The Monsieur's rape of Mme Defarge's sister creates in her that hatred of the aristocracy that functions as the most frightening aspect of the novel.

However, while highlighting the causes, Dickens does not justify the revolution. The novel shows how the revolution incorporates the worst feature of what it seeks to overthrow. Dickens uses the imagery of blood-drinking devouring to suggest this. In Dickens's description, the blood becomes the staple diet of La Guillotine, where people are brought to slake her devouring thirst. This conception of the revolution as an orgy of bloodletting projects it as a nightmare.

In *A Tale of Two Cities*, Dickens also associates the revolution with a complete breakdown of order. This is manifest in the functioning of the revolutionary courts. Dickens describes the jury that tries Darany as "the falcons were trying the honest men." In this situation, it is unsurprising that the jury is tricked into convicting Darany by Dr. Menette's testimony.

Despite holding the aristocrats responsible, Dickens sees the revolution leading directly to the reign of terror.

3. Imagination and History

The reality-fantasy mix runs through all of Dickens's works. In *A Tale of Two Cities*, the plot seems to bring the reader merely a straightforward story of adventure, danger, and suspense with a certain amount of commentary, characterization, and atmosphere added. But without violating 'reality,' Dickens has managed to give everything, including the plot, a coloring of fantasy. The basic details of the whole novel are the French Revolution itself. Dickens places a group of characters at the center of these events in France. But their roles are more those of victims than agents. However, Dickens also places side by side the agents of the revolution, the leaders, and the participants as in the character of the D'Farges.

Thus, the fictional characters' lives get attached to the representative of the revolution. To integrate the two narrative lines of the novel, Dickens makes Dr. Menette's family arrive in Paris in the Year of Terror, 1792. This Dickens places the fictional characters amidst an upheaval. Thus, Dickens can provide an alternative to oppression and an upheaval political saga. This alternative is to be found in the example of human decency and human brotherhood that the family narrative offers. Therefore, Dickens suggests that Darany's acute conscience, Dr. Menette's integrity, Lucie's domestic steadfastness, Carton's heroic sacrifice, and Mr. Lorry's and Miss Pross's loyalty would have prevented the revolution.

Though Dickens brings together a family saga with a historical upheaval, in

the end, his focus shifts to the sacrifice made by Sidney Carton; thus, in the end, the revolution only serves as a backdrop to the story of the chief characters with all the elements of suspense and thrill as Charles Darany's family escapes to England. Though the thesis of the novel is that revolution can also happen in England, in the end, *A Tale of Two Cities* remains a fictional tale of a family.

4. The author in action

The double theme has an obvious attraction for a writer preoccupied with disguises, rival impulses, and hidden affinities. Doubling of one kind or another recurs throughout Dickens's novel *A Tale of Two Cities*. These two cities of London and Paris stand for the worlds of England and France and impose a parallelism pattern on Dickens's novel.

In the story, the two cities or the two worlds represent respectively political stability and revolution.

In addition to this, Dickens uses other doubling techniques. Dr. Manette's recall to life foretells the flight from Paris and the rescue of Charles Darany towards the end. Darany's trial in London foreshadows the two in Paris. The first book ends with Dr. Manette's release from prison and the second book begins with Darany's journey that will lead him to jail. Also, there is a comparison between the mob of London and the mob of Paris. In this way, Dickens uses doubling as an essential feature in *A Tale of Two Cities*.

5. Sacrifice and Resurrection

Dickens's *A Tale of Two Cities* was influenced by the play *The Frozen Deep* by his friend Wilkie Collins (Johnson, 1969).

However, there are other reasons to be considered so.

Though before Lucie weds Darnay, Carton professes his love to her, he persists in seeing himself as essentially worthless. This scene marks a vital transition for Carton and lays the foundation for his supreme sacrifice at the novel's end. Sydney's final sacrifice is a carefully reasoned act. This sacrifice satisfies all the criteria by which heroic act

ions are judged to qualify for the highest honors.

Thus Carton's story of a wasted life and redemption symbolize Dickens's thematic interpretation of the French Revolution. For this, he remains the center of attraction in the novel.

6. Women and their role

One of the aspects readers most commonly overlook when studying *A Tale of Two Cities* is the centrality of women in the story. In the character of Madame Defarge, he presents his version of an individual who embodies the very antithesis of 19th-century feminine ideals. In Madame Defarge, Dickens offers the nature of a woman of the type, as he puts it, "such as the world would do well never to breed again.

7. Conclusion

Lucie and Madame Defarge drive the action in their respective spheres of influence. As the "golden thread" that binds the lives of Doctor Manette, Mr. Lorry, Darnay, and Carton together, Lucie is a passive character who influences others through who she is rather than by what she does.

On the other hand, Madame Defarge stands at the center of the revolutionary activity in

Paris as an active agent of change, even when she is just sitting in the wine shop and knitting her death register. Madame Defarge instigates hatred and violence, exemplified by her leadership in the mob scenes and how The Vengeance and Jacques Three feed off her desire to exterminate the Evrémone line. Her patient ruthlessness helps support her husband when he doubts the revolution. In the end, however, her passion for revenge becomes something Monsieur Defarge reacts against as he recognizes that the killing must end somewhere. Thus, Dickens makes one of the women characters represent a family saga and the other a revolution.

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BHIMAYANA AS AN EXPRESSION OF MARGINAL ART FORM

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ABSTRACT

This paper enumerates the process of dismantling a canonical art form by a sub-altern talent with reference to Bhimayana (Vyamel al, 2011). The canonical European tradition of graphic novel has the foundation of sequential narrative form. In negotiating with this form, Bhimayana constructs its own grammatical infrastructure. It also reveals how the Indian graphic novel has embraced this talent from the margin. The unique grammatical form of the narrative of Bhimayana captures an equally unique and specific experience, that of, 'untouchability' A metaphorical comic infrastructure is presented and this paper illustrates how this art form requires intensive exploration for appreciating the intricate relation between the experience presented and the nature of the fluid form of the graphic novel.

KEYWORDS: *Graphic Novel, Gond Art, Digna, Untouchability.*

INTRODUCTION

Bhimayana: Experience of Untouchability (Vyamel al, 2011) changes the characteristics that are typically associated with the Graphic novel. Srividya Natarajan, the write and Durgabai, and Subhash Vyam unravel Ambedkar's life story and teaching through a traditional Indian art form called Pardhangond art, The Gond are a tribal residing in Madhya Pradesh (Nayar, 2011). Within the Gond community, Pardhans shoulder the responsibility of carrying forward their art and culture. Gond art focuses on the visual form of art and painting as an indigenous treasure. Gond art can be both mural as well as abstract geometrical design and conceptual sketches. As it is drawn on special occasions, it gets largely erased annually and then be created again.

SYMBOLISM AND IMAGERY

A graphic novel attempts to combine images and text to actively engage the readers. Bhimayana employs the traditional Pardhan Gond art. This tradition of Indian art is replete with symbolism and metaphor (Chandra, 2015). Every image is loaded with layers of meaning. Colour plays a vital role in this. Black and white colour symbolizes hopelessness, cruelty, and use of colour symbolizes hope and reconciliation. Page 46 and 47 presents a glimpse of atrocities on Dalits in black and white. But page 48 and 49 presents a colourful description of Ambedkar's speech during Mahad Satyagraha. When water is declined, it is portrayed as colourless as in page 50. But in page 54, the fish shaped pond is full of green water. Thus symbolic use of colour imagery emphasizes the pathetic plight of the untouchables. In Book 2, Shelter, the train in which Ambedkar travels to Baroda has coaches of multiple colours. This suggests the multiple histories and perspectives of India, all ultimately moving in the same direction.

The speech and thought bubbles are also used symbolically. Bird shaped speech bubbles are for loveable characters whose speech is harmless and soft. Scorpion tail shaped speech bubbles are for words that carry a sting, whose words contain poison and cause pain.

The imagery of fish recurs throughout the narrative as a symbol of longing for equality. Thirst is symbolized as fish. As Ambedkar's thirst grows, the size of the fish increases. The image of the water body in the shape of a fish with Ambedkar's face as its head appears just after the episode of the Mahad Satyagraha. Its symbolic implication of Ambedkar's growing presence is obvious here. The image of the pointed finger also recurs throughout the text. It indicates exclusion and blatant caste targets. The presentation of this image in Page 20 and 21 of *Bhimayana* symbolizes repetitive emphasis on discrimination.

The layout of the images on the pages is also symbolic. In page 20 and 21, the child Bhim is depicted at the corners of all the four panels. This symbolizes his marginal space in Indian caste hierarchy. The train journey to Baroda is depicted in curved loops. This is indicative of the train of thought running through Ambedkar's head as he thinks over non-availability of accommodation. Sharp arrows represent the Hindu and Christian friends' response to Ambedkar when he requests them for shelter (Kadam, 1991). The image of the tree in page 92 with multiple branches and multiple faces symbolize the mass connect of Ambedkar as a revolutionary and visionary. The fort in Daulatabad takes the shape of a lion symbolizing the hate of the local Muslim people for the untouchables. The happiness of the people of Chalisgaon who receives Ambedkar is presented as a dancing peacock. Thus abundance of symbolic use of imagery remains the most vital feature of *Bhimayana*.

THE GOND ART FORM

Bhimayana presents a different form of narrative where the story and pictures flow through the pages. The usual rigid boxes of graphic novels are used here. Thus characters are not confined within the limits of sequential boxes. This idea of 'open spaces as free and liberating' is the hallmark of Gond art. It finds a refreshing and unique expression in *Bhimayana*. Page 24 and 25 of the book describes how society imposes different sets of rules for the untouchables – for drinking water or for getting their hair trimmed. Society allows animals more freedom than they give the untouchables. The images in these two pages present everything to audience at one go. A wide variety of information is displayed in a single moment. The Digna pattern of Pardhan Gond art provides the thrust for such presentation.

Durgabai and Subhash Vyam draw on digna art as a guideline for creating structure without boxing in the characters. Pardhan Gond art originates from the digna. The digna was originally used to design patterns on walls and floors of Gond homes. The same pattern is used in *Bhimayana* to carve divisions on pages. The book is interspersed with tubular shapes. They form divisions on pages. They also become pathways and streets, vehicles moving along these streets, along with animals and birds. Page 30 and 31 capture Dr Ambedkar's train journey in the digna form. The train is presented in the form of a snake. This art form also presents two dimensional images. Thus in an urban setting, animals, birds and humans appear in a linear landscape without horizon. Page 76 presents an example of this.

Bhimayana uses three distinct kinds of speech bubbles inspired by the Gond art. The bird shaped speech bubbles convey the soft innocent speech of the characters. The characters are victims of caste prejudice. The sting shaped speech bubbles carry sharp venomous words of characters that uphold caste distinction. In page 11 of the book, one of the characters is given the sting shaped ones and the other character is given bird shaped speech bubbles. The thought bubbles

signify perception which is not expressed. In page 19, little Bhim Rao Ambedkar thinks that barbers will not touch his hair since he is a Mahar. Thus Gond art allows Bhimayana to use images to signify emotions and events.

CONTEXT, NARRATIVE AND VISUAL ART

The foreword to Bhimayana has been written by John Berger. At the beginning one urban youth, may be a girl, argues that caste oppression no longer exists. But the other girl, wearing spectacle, counters this argument by presenting newspaper reports from 2006, and 2011. This youth then mentions about Dr Ambedkar to show how people belonging to Mahar caste was oppressed earlier. Ambedkar was born in 1891 (Oza, 2011). His parents were Bimabai and Ramji Sakpal, who worked as a subedar. People of Mahar caste were untouchables like Paraiyars and Malas in South India. Ambedkar's own experience showed how much the untouchables were inhumanely treated. The youth, who is against the quota system, says that Ambedkar's experience does not have any relevance in the present times. The other girl then refers to newspaper reports of May 2008. The news describes how a Dalit man is murdered in the same Satara district of Maharashtra for digging a well on his property. The youth says that the village people are still old fashioned and therefore do this. The girl wearing spectacle says that the same kind of incidents happen in cities of India.

Water has historically been a medium of exclusion for Dalits in India. The cover for the 'water' section in Bhimayana shows a boy with an 'untouchable' hand and fish aiming at a well. This well is paced in the distant sky. This image initiates the theme of water or deprivation of water that runs through the book. In a school in Satara in Maharashtra, in 1901, Ambedkar was asked to sit away from his classmates, he is not given drinking water by the peon/clerk. Society will not also allow him to touch the tap. The caste hierarchy gives untouchables lower statue than the animals and birds. Animals and birds are allowed to have water from the village pond, but untouchables are prohibited. Ambedkar's father is employed at Goregaon, for supervising the construction of a water tank. But Ambedkar cannot get water at school to drink. On the way to Goregaon, Ambedkar and his cousins are asked to drink water from a stinking pond. They are asked to introduce themselves as Muslims only to get water from the tollman. 'The boys have food, but they cannot eat it because no one would give them water.' The untouchables are not allowed to fulfil an elemental human feeling of thirst. The fish imagery suggests how people's survival is put in danger by caste oppression.

CONCLUSIONS

The title Bhimayana suggests a narration of Bhim's life, just as the Ramayana narrates the life of Rama. Bhimayana is based on the text, Ambedkar: Autobiographical Notes . These notes appear in a segment entitled 'Waiting for a Visa.' The book presents various episodes in the life of Dr Ambedkar. The Water segment presents his experience as a child. The kind of caste oppression he faced in school, in his village, in Masur and while travelling to Goregaon. The Shelter and Travel segments highlight the experience of a well-educated Ambedkar. It describes the making of a torchbearer for a community. The Gond art form becomes the vehicle for highlighting the oppression as well as for exploding the canonical art form of visual story telling.

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Environment and Heredity in Ibsen's Ghosts

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Abstract

This paper explores the Naturalistic nature of Ibsen's Ghosts. Naturalism views human life in relation to internal and external environment (Zola, 1968). It insists on the effect of the past that shapes the present life. Ghosts is a typical naturalistic play that deals with the life of individuals in relation their environment. (Shaw, 1891). The nineteenth century theorist Emile Zola first developed and applied this movement in his novels. Henrik Ibsen brought this tradition to his social plays. Life is depicted objectively in order to capture the real world. Ibsen abandons verse for prose to expose human reality in scientific manner. Issues like heredity, incest, venereal diseases, frustration, unhappy social relationship and marital problems, all spring out from the overwhelming influence of Environment and Heredity.

Keywords: kanthapura, nation, nationalism

Introduction

Naturalism assumes that human beings' impulse, action and language are determined by heredity, environment and uncontrollable past events (Williams, 1994) Naturalistic writers describe or expose uncomfortable truths about society which are beyond the control of human beings. Naturalistic Theatre presents real life problems on the picture frame stage. The audience is allowed to eavesdrop on the going on inside the living room through the missing fourth wall. Ghosts is a typical naturalistic play. It conforms to this tradition. The action unfolds in a large garden room. Skeletons come spilling out of cupboard within the four wall off the Alving Heritage. Mrs Helene Alving's personality is governed by social, spiritual forces and power of the past. Likewise, her son, Oswald's life is dominated by biological determinism.

Mrs Alving

Henrik Ibsen's Ghosts documents a woman's attempt to emerge out of the complex web of patriarchal social morality and religious dogma. Mrs Helene Alving is convinced to marry the wayward Captain Alving, 'a good catch.' Misused as a daughter, she is next abused as a wife. The play traces her journey from this state to a level of maturity full of mental strength and individual determination.

Helene's transformation to Mrs Alving initiates her days of misery. Captain Alving's appetite for enjoyment contrasts with Helene's moral upbringing. She finds it unutterably miserable to live with Captain Alving's debauchery and profligacy. Helene blames herself for not bringing in enough joy in her husband's life. But this stage in Mrs Alving's life ends with her first step towards breaking through her religious indoctrination. She leaves her husband a year after her marriages and takes refuge with her former love Pastor Manders. At this point Mrs Helene Alving's personality draws comparison to that of Nora Helmer in A Doll's House (Nagpal, 2015) [2].

The next stage in Helene's emancipation starts with her 'prodigal' return. Pastor Manders refreshes her memory of the patriarchal society's norms for a wife. She is reminded of the sacred bond between husband and wife. Although faith in duty, marriage, religion, family becomes weaker in Mrs Alving, she tries to reformulate her ideas of duty within marriage. In doing so she tries to blend with Captain Alving's way of life. She keeps her drunken husband out of public view. Mrs Alving gathers more strength as a human being.

Mrs Alving goes one important step further to create a personal and independent identity free from patriarchal and religious dogmas. Her discovery of Captain Alving-Joanna affair initiates this stage. She manages to decondition her mind filled with religious dogma and sense of duty. She usurps the corrupt husband's authority over the family, manages her household maid Joanna, takes the responsibility of the illegitimate child Regina, sends her son away to shield him from the home's decadent atmosphere. She reads books that enlighten her about the condition of women. New ideas bring a flash of modernity into her dull world of duty and religion. She is now able to assess her own past life and her relationship with Captain Alving and Pastor Manders. She puts up a tough stance in front of the Pastor while discussing Oswald-Regina relationship. But still Mrs Alving does not have the full strength to implement her newly found ideas. Consequently she identifies this as 'cowardice' within her.

However, the reality of Oswald's illness transforms Mrs Helene Alving into a mature and bold woman. She reveals the truth about the father to the son, about Regina's status in the family to both Oswald and Regina, the

truth behind her decision to set up the Memorial, and her desire to detach her family from the 'ghost' of Captain Alving. Her failure in this attempt and her final tragedy portrays the imprisonment of a strong woman within the Naturalist and Darwinian world.

Mrs Helene Alving has inherited the religious and convention nature of her parents. Although she is emotionally attached to Pastor Manders, she accepts her mother's and two aunts' economic explanation to marry Captain Alving. She performs wifely duty to her husband as society expects from a woman. But life becomes miserable for her due to the hedonistic life style of her husband. When the agony becomes unbearable, she seeks Pastor Manders' refuge. But Pastor Manders promptly sends Mrs Alving back to the path of duty and obedience to husband and family life. But the tumultuous situation of her life compels Mrs Alving to see through the hypocrisy of religious and social morality. She designs ways of living on with a fallen man, to cover up the 'corpse' of her married life with respectable trappings. She manages her housemaid Joanna with whom Mr Alving has a love child. She takes the responsibility of the illegitimate daughter Regina. She sends Oswald to Paris to save him from contaminated and immoral life. She tries to rid herself of religious and social conventions. Her choice of books reveals it. She decides to establish an orphanage in memory of Late Captain Alving to settle the account of money-centered marriage. She invests all the money on it so that what Oswald would inherit 'shall come from me and on one else.' Social and economic condition moulds Mrs Helene's life and she wants to 'release the past' from Oswald's life with rigorous planning. This makes *Ghosts* a naturalistic play.

The Title

No real apparition appears on the stage of this play. Ibsen regards the stringent and stereotypical European social customs and conventions as ghosts. These ghosts are patriarchal norms that encourage deceit rather than truth. They dominate and ruin several generations of lives. Hereditary influence of the father over the son also operates as ghosts in the play.

The title gets echoed in the text in Mrs Helene Alving's speech towards the end of Act I: "Ghosts, Those two from the greenhouse have come back." In Act II, Mrs Alving gives her famous 'ghost' speech to Manders. She refers to Oswald as a 'ghost-son', a replica of the dead father (Ibsen, 1970). Oswald's moral degeneration echoes his father Captain Alving's licentiousness. He flirts with Regina as his father did with Joanna. Oswald has also inherited his father's love of enjoyment. Upon his return from Paris, Oswald displays signs of boredom which Mrs Alving earlier noticed in the father. He smokes the father's cigar, sits after dinner killing time over a bottle of wine. Even Regina has inherited some traits of her mother. Parental or ancestral control of the self becomes ghosts for Mrs Alving or Ibsen.

Mrs Alving's speech in Act II highlights even a larger dimension of enslavement of the self. The standard of social mores, conventional morality and tradition become ghosts for her. These age old restrictive forces make her lead a miserable life. She has to tolerate the debauchery of Captain Alving. She remains faithful to her dissolute husband. The ideal of wifely and womanly duty make her hide her husband's illicit relationship with the housemaid Joanna. She conceals everything from the world. When she once falters, she is led back to the path of duty by Pastor Manders. He tutors Mrs Alving on Christian ideals of marriage, about the sacred bond between husband and wife. Ibsen's title captures these ghosts that plague the lives of people, Specially women.

Regina is constantly forced to surrender her own desires to give in to the ghost of duty. Jacob Engstrand and Pastor Manders want Regina to leave the Alving household to perform her duty to her father. This means that she would be the chief lady of a sailor's home, which is a euphemism for the brothel. Ironically filial duty is forced to even lead one to the physical humiliation.

Oswald's hereditary infection of Syphilis reveals how the ghost of Captain Alving has still strong grip over the house. The disease has remained dormant in Oswald's body for many years. This shatters Mrs Alving with that 'Everything my son inherits will come from me.' Although Mrs Alving has of late started reading some progressive books, she chooses to remain subservient to the ghosts of the plot. In this sense, Ibsen's title highlights total annihilation of individual freedom and choice by defunct patriarchal tradition.

The impossibility to release the past and avoid hereditary influence dawns on Mrs Alving very soon. Oswald's appearance and his presence at Rosenvold reveal this naturalistic heritage. Like Mr Alving, Oswald feels boredom, he likes lying on bed, smoking and drinking. Even Pastor Manders recognizes the father in him when Oswald smokes the father's pipe. Oswald flirts with the housemaid as Mr Alving did the same with Joanna. Ibsen incorporates naturalistic principles in all these traits of Oswald.

Oswald's hereditary disease of Syphilis is yet another aspect that makes *Ghosts* a naturalistic play. Metaphorically this disease parallels the larger social illness of conventional morality which generations inherit from the past. Thus as a naturalistic play Ibsen's *Ghosts* reveals that individual lives are governed by overarching pressure of heredity and environment.

Conclusion

Ibsen's *Ghosts* brought the biggest stir in Europe (Johnston, 2004)^[1]. The play attacks the contemporary values of middle-class, particularly the institution of marriage, law and order, and filial and societal duty. Oswald's hereditary disease symbolically and metaphorically refers to the disease that society itself passes on to the next generation. Thus Ibsen's critique of contemporary ideals permeates the plot of *Ghosts*.

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GENDER IDENTITY AND VIOLENCE IN REVATHI'S *TRUTH ABOUT ME*

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Abstract

Patriarchal societal norms often react violently to what it considers a transgressive act within its socio-cultural domain. The heteronormative (Rogers *et al*, 2013) sexual identity is also a patriarchal construct. Consequently, the existence of the third gender or transgender draws severe reaction from the socio-cultural bipolar gender consciousness. A Revathi's Truth About Me: A Hijra Life Story is an instance of it. This paper presents a glimpse of the way society tries to reject, suppress and annihilate the identity of the transgender self which is not approved by its patriarchal orientation. In doing so, this paper aims at exposing a greater malaise in society, that of, colonial prejudice for establishing uniformity that conforms to the patriarchal and colonial standards.

Keywords: Transgender identity, violence, Alienation, Heteronormative

1. Introduction

The journey that transsexuality has to traverse in a culturally rigid society like India often makes *hijras* encounter patriarchal violence both in physical and psychological forms. Revathi's *The Truth about Me: A Hijra Life Story* (2015) is a pioneering initiative in this regard since this autobiography has proved to be a great awareness generating force in understanding the process of forming the transgender self (Ramos, 2018). The Autobiography presents a transgender who narrates her own story of struggle towards achieving her individual identity. In this process Revathi achieves the dual success of establishing her identity and becoming the agency of her community. Still Revathi's gender identity is shaped through a process of violence, oppression, humiliation and alienation which make her embrace a journey that becomes possible only for her strong determination.

2. Psychological barrier

Revathi's *Truth about Me* is a treatise of the challenges transgender face in their day-to-day existence. She records her journey through a series of psychological and physical harassments inflicted by the society. Revathi's life reveals how the transgender are victimized not only by the society, but also by their family. But she fights against all odds and humiliation to stay true to her third sex identity.

In the preface to her autobiography Revathi mentions "As a hijra I get pushed to the fringes of society." (Revathi, 2015) This process of alienation starts when Revathi is insulted in school as "Number 9, female thing, female boy." As Doraisamy, Revathi is caned for not being brave like a boy. The PT teacher would box Doraisamy's ears and would threaten to pull his trousers down to check. The other boys laugh when Doraisamy has to go through

this bullying. When Doraisamy dances dressed as a woman in Mariamman festival, people follow her hurling insults as 'female thing.'

As Doraisamy takes the bold step to enter the community of transgender, she faces violence and humiliation of larger dimension. As Revathi travels to Erode and Delhi she experiences physical humiliation. People would stare at her. Men would take the liberty of touching them on waists or shoulders. Some even would ask whether they have real breasts. Constant staring and winking, expletives hurled are the abuses the transgender have to go through as they try to find a place in the society.

3. Physical barrier

Revathi has also to go through physical violation from family members, society and also from the transgender community. Her first visit to her home from Delhi makes her face severe violence from her family members. She narrates her middle brother's reaction in Chapter six of the autobiography:

"As soon as I stepped in, he shut the door, grabbed a cricket bat, and began hitting me, all the while screaming, 'That'll teach you to go with those Number 9s.'"

Even Revathi's mother display brutality severe enough to shock the mother-child bond:

"That's right. Beat him and break his bones. Only then will he stay at home and not run away."

Revathi encounters violence even when she works as a sex worker. Chapter twelve presents a graphic description of the suffering Revathi goes through when she is brutally assaulted by a rowdy.

"He spat abuse at me and forced me into the act. When I screamed in pain and yelled for my guru, he shut my mouth with one of his hands, whipped out a knife with the other and threatened to take it to my throat."

The transgender's effort for survival is further made challenging the brutality inflicted upon by them the police:

'who are beaten with whips and lathis and stamped upon by police, had electric current run through their bodies, who could only leave after paying the police a hefty bribe.'

Revathi's *Truth about Me* presents many instances of such physical humiliation on transgender only because they choose to shape their own gender identity.

4. Gender identity

Identity crisis is an important and the most pertinent issue in Revathi's *Truth about Me*. Transgender people are those who have a gender identity that differs from their assigned sex (Dutta and Roy, 2014). The heteronormative gender norms approve of only male and female identities. Societal spaces allow entry to these identities. But Revathi illustrates several incidents when she faces severe difficulty in having access to public toilets. She does not fit into the socially acceptable gender binary of male and female. In Chapter Six, at Salem bus stand, Ravathi is shooed away from both male and female toilets. Through several such episodes, Revathi exposes the society's inability to respect the identity of transgender.

Born as the youngest male sibling in the family of three brothers and a sister, A Revathi is initially baptized as Doraisamy. But when she return to Namakkal after her *nirvaanam* in Chapter 13 (Revathi, 2015), a problem arises as to how people should address her. She lifts her sari, reveals herself to her brother in anger and asks "So Tell me am I a woman or a man?" She demands at the next door neighbor should call her a 'dai' instead of Doraisamy. But the society is not ready to respond to her demand of recognizing her new self or identity. This shows that the transgender has only epistemological existence and no ontological existence in the binary gender system.

Revathi enumerates several incidents to show how the society mocks at the identity of the transgender. Even during school days, humiliating terms like "Number 9, female thing, female boy" are hurled at Doraisamy. In Chapter 13 (Revathi, 2015), while travelling in a bus, college students use expressions like 'What about the Bus Numbre 9?'

'What's the time? Nine da.' Through these episodes Revathi exposes the society's inability to develop a fellow feeling towards the third gender.

Another aspect that Revathi touches is the failure of social customs to give transgender economic identity. During her stay at home in Chapter 16, Revathi goes on looking for work in STD booths, in grocery stores, textile shops. No one would keep her for any job. Instead each gives reasons revealing the society's prejudice towards transgender community. They say that Revathi would ruin all the boys. They say that Revathi is only fit for dancing on the roads. Such humiliation by society forces a transgender like Revathi to beg or to go for flesh trade.

5. Conclusion

Revathi's gender identity also comes in the way when the family property is divided among the siblings. It is due to her transgender status Revathi is deprived of parental property and only on lakh five thousand rupees is given to her. Thus, Revathi faces humiliation and oppression at every stage of her struggle. Through these episodes she exposes the society's insensitivity to the identity of the transgender community.

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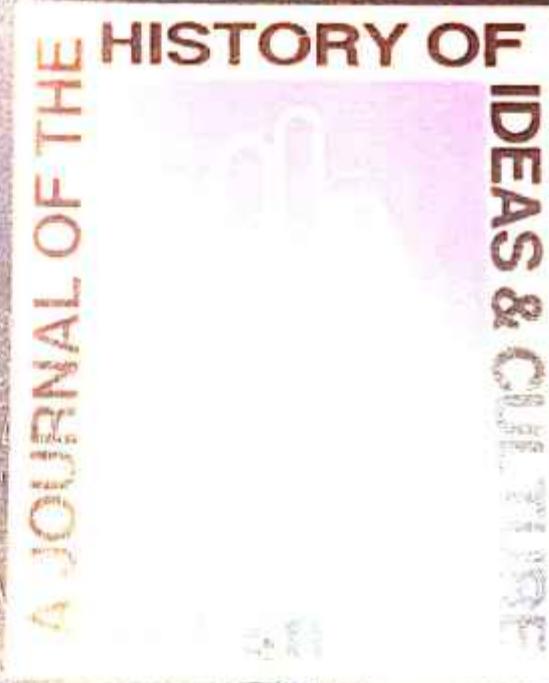
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HUMANISM IN MAHATMA GANDHI'S EDUCATIONAL THOUGHT: A STUDY

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Abstract:

Humanist thought that human experience and rational thinking are the only source of knowledge and moral code. The meaning humanism is as kind of friendly spirit and good-feeling towards all men without any distinction. A humanistic idea occupies great importance on thinking on thinking and reason as ways people can be fulfilled. This philosophy is called humanism. Mahatma Gandhi was influenced by a number of persons and intellectuals ranging from house-made Rambha to eminent thinker and writer like Tolstoy. The meaning of education, according to Gandhiji, is to promote the physical, mental, and spiritual development of an individual. Reading and writing is only a means of education, and it is not all. Gandhi states that education must be imparted through mother tongue. Education should not be made dependent on money. As the sun gives light to all the rich and the poor and rain falls on all so also learning must be made available to all. Gandhi is completely dissatisfied with the higher education that is imparted today in Indian universities. For Gandhi, primary education is to impart through the medium of village handicrafts for instance like spinning and carding. This type of education is conceived as the spearhead of a silent social revolution fraught with the most for reaching consequences.

Key words: Introduction of humanism, Gandhi's view on education, aim of education, basic education, mother tongue, village education.

Introduction:

Humanists believe that human experience and rational thinking provide the only source of both knowledge and a moral code to live by. They reject the idea of knowledge 'revealed' to human beings by gods, or in special books.¹ Humanism was developed as an educational philosophy by Rousseau (1712-1778) and Pestalozzi, who emphasized nature and the basic goodness of human, understanding through the senses, and education as a gradual and unhurried process in which the development of human character follows the unfolding of nature². The meaning humanism which it is signifying, by Greek is as kind of friendly spirit and good-feeling towards all men without any distinction. The fellowship between man and man which has been the principle of development, social and moral, is not dependent on conceptions of what is not man.

¹https://www.google.com/search?rlz=1C1CHBD_enIN916IN916&sxsrf=ALeKk02TjsfqP_Jslr6g96SeSjGL-6v0YA%3A1601085470048&lei=HqBuX5u_AqDjz7sPyysQ&q=humanistic%20philosophy&ved=2ahUKEwibxsmV3IXsAhWg8XMBHcoNBAAQsKwBKAV6BAgREAY&biw=1366&bih=657

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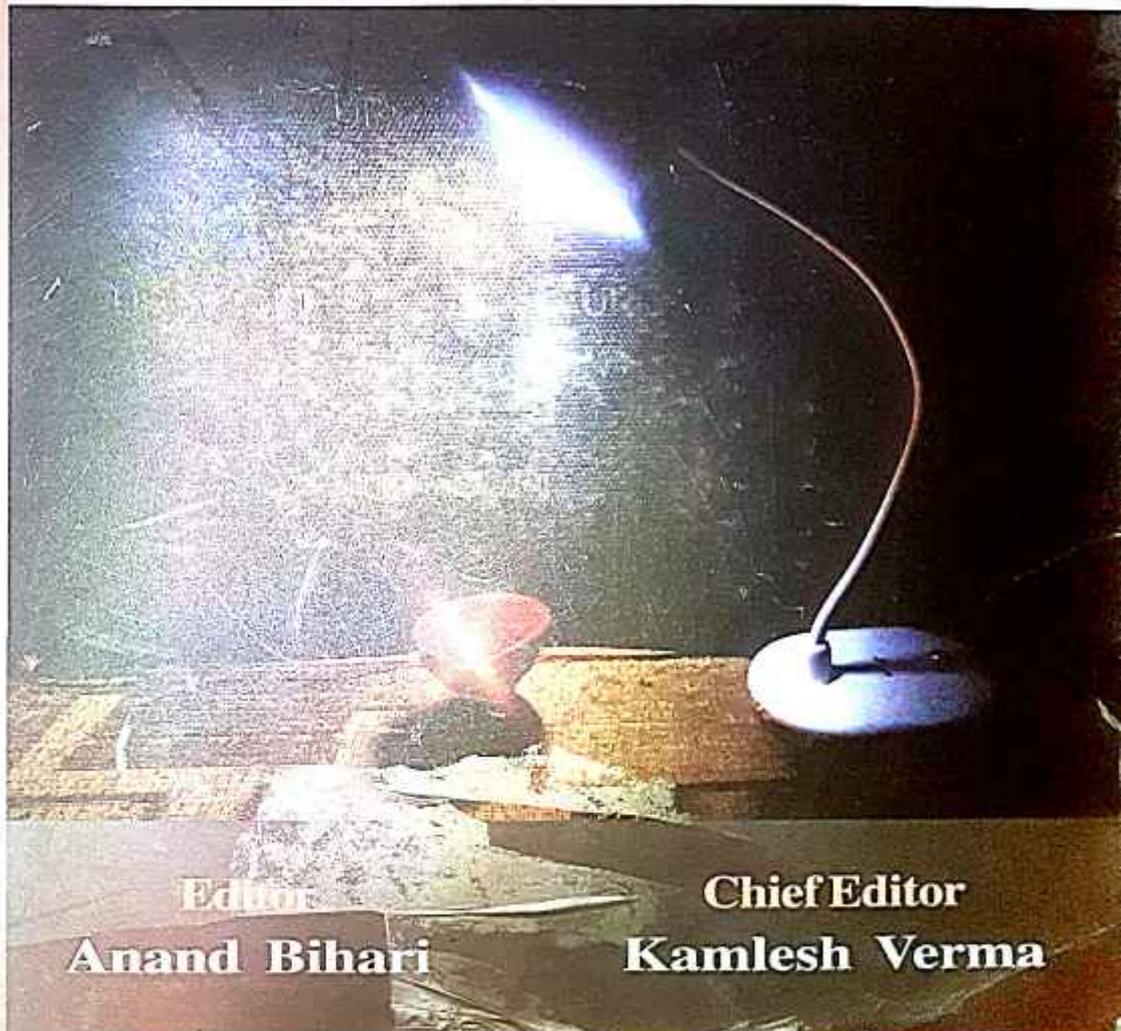
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A Brief Study of Mahatma Gandhi's Economic and Political Thought

○ Shyamal Chandra Sarkar¹²

Abstract:

Mahatma Gandhi was a man who always emphasized his role as a citizen of the world. He worked in India for the sake of the country's freedom. His moral and political philosophy was influenced by the teachings of Lao-Tse and Confucius. According to Gandhi, truth and non-violence are not his own inventions but are 'as old as the hills'. Gandhi wants to apply ethical principles in the political life of man and also believes that the highest ideal of human-life can be achieved only by practicing truth and avoiding violence. Gandhi wants to apply the principle of non-violence to man's economic life. He accepts economic equality and gives importance to implement Charkha and the allied industries which would go a long way to bring about social and economic equality. In the field of economic, he gives importance in decentralization method in village industries and cottage industries and opposes large-scale industrialism and mechanization, and condemned western commercialism, imperialism and secularism, but not even opposed to rural electrification. Gandhian political philosophy makes a new era in the history of political thought that the greatest political problems could be solved only by making personal sacrifices and making the opponent realize the excesses and mistakes committed by him. Gandhi seeks to establish an ideal society in which Panchayati Raj based on real democratic principles was to flourish. He does not separate religion from politics. According to him, satyagraha is a method of action, cultivated as a result of continuous experiments with truth through a long life of suffering, sacrifice and service to the nation. He says that all communities should live together like brethren forgetting all their differences and tries to establish a casteless society where all get equal wages for equal work. Gandhi says that "Politics without morality is a thing to be avoided".

Key words: Mahatma Gandhi, Economic Thought, Political Thought.

Introduction

Mahatma Gandhi (1869-1948) was not a systematic academic thinker in the field of metaphysics and political philosophy. He was an inspired teacher and prophet. He was neither a Samkara nor a Kant. Instead he is akin to Socrates and Buddha pouring forth the results of his deepest feelings and his most sincere realizations of truth. In all the writings of Gandhi from 1908 onwards, one finds a unity of theme with the minimum amount of contradiction. Gandhi always emphasized his role as a citizen of the world. The South African and Indian politics had been the laboratory in which he experimented with his formulas of truth and non-violence. It is

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DR. B.R. AMBEDKAR'S REFORMATIVE APPROACH TOWARDS INDIAN WOMEN WITH REFERENCE TO HINDU SAMAJ.

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Abstract:

Dr. B.R. Ambedkar's was an eminent scholar and reformer who have made significant efforts to protect the interest of weaker sections. He was first who roots out the barriers in the way of advancement of Indian society and of women in particular. He was a path-maker of all the women irrespective of religion, caste, creed, gender etc. In the light of such a view, he put great stress on gender equality and exposed women's problems. He brought a new trend for uprising the women through his thoughts and beliefs. He detained Manu responsible for all quandary and agony of women and also blamed the Hindu social system for assigning a stereotypical role to women in the society. His reformative measures emanated as Hindu Code Bill to reform the Hindu social order which became unparalleled in its importance. He wanted equality and civil rights for those persons who remained deprived of them for centuries past. He spent his whole life for the betterment of women and the downtrodden of society and breaks the barriers in the way of advancement of women in India. This paper highlights the views and contribution of Dr. Ambedkar in the emancipation of women, reformative measures and the relevancy of his contribution in the present scenario. He was not only championed the cause of social justice for his downtrodden and under privileged sections of Indian society but also worked tirelessly throughout his life to challenge the legitimacy of orthodox Hindu social order that upheld iniquitous gender relations in a institutionalized manner. His mission in life was o reconstruct Hindu society along with the modern democratic ideas of liberty, equality and fraternity. The contribution of Dr. B.R. Ambedkar as a thinker and social reformer in the emancipation of women in Hindu society was adorable.

Keywords: Dr. B.R. Ambedkar, Emancipation of Women, Hindu code Bill, Reformative measures, Hindu social society.

Introduction:

"Unity is meaningless without the accompaniment of women. Education is fruitless without educated women and agitation is incomplete without the strength of women".

–Dr. B.R. Ambedkar

Dr. Bhimrao Ramji Ambedkar was popularly known as 'Babasaheb' in India especially among subaltern. He was a great scholar, an India jurist, economist, politician and social reformer who inspired depressed sections and work tirelessly for equality and liberty among human beings. He was a man with peculiar traits of head and heart and his interests encompassed every field of

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**LAND REVENUE AND PATTAS PROBLEMS IN THE CHAR AREAS OF ASSAM :
A STUDY**

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ABSTRACT : *In Assam , there is no separate land tenure system for the char areas. The present land tenure system is the outcome of the land system introduced by the British to suit their colonial exploitation and later on the land laws which were enacted by the Govt. in the post independence period. The Assam Land and Revenue regulation, 1886 is the main foundation of the land revenue policy and land administration in Assam. Through this land act covers all the matters a relating to land revenue, it does not deal with the rights of the raiyats who took agricultural land directly from the Govt. Thus , to serve the rights of raiyats on land three different Tenancy Acts Viz (i) the Goalpara Tenancy Act, 1929 (ii) The sylhet tenancy Act, 1936, and (iii) The Assam , Tenancy Act, 1935 were enacted. The Security provided under the tenancy acts was not adequate and hence. to give security to tenancy and proper justice to tenant's rights, the earlier acts were replaced by the new Assam Tenancy Act of 1971. Since this act gives the adhiar the status of a tenant , the Adhiar Protection and Regulation Act of 1948 was also replaced by it.*

Keywords : Char areas, land system, colonial, Assam , Agriculture.

INTRODUCTION : Generally char means a river Island. Large number of char , big and small have emerged in the bed of the river Brahmaputra. In the nineteen century when immigrants of East Bengal come to Assam, the number of char in the Brahmaputra was few and their size was also very big. But after the earthquake of 1950, the river bed come up; the number of char also has increased to a great extent in Lower Assam. According to the report of the Directorate of Assam Char areas development the number of char villages in the district of lower Assam is 1516 and the land area covered by them is 239000 hectares.

The Char area in Assam are not properly surveyed and hence, their exact figures in area are not available. However, according to Assam Land Records Department , approximately 159203.21 hectares of land are covered by char areas in the four undivided district of Goalpara , Kamrup, Darrang and Nowgaon. Out of this, an area of 13316.74 hectares are professional and village grazing reserves , 25474.57 hectares are under regular settlement, 12975 hectares are occupied by persons who have not been given any pattas but who are required to pay tauzi – bahira revenue and 15655.81 hectares are under un-authorized occupation of the total area (25474.57 hectares) under settlement , 365415 hectares are under annual leases and 21820.35 hectares under periodic lease. The periodic leases relate mostly to lands which were previously chars but later on become joint with the main banks after gradual silting up of the intervening channel.

Methodology : The Present work is purely field work. For the purpose of the study, both primary and secondary sources have been used. Primary sources include report and survey data from Assam state archives, newspapers, journals etc. Secondary sources include various book related to the theme of the present study.

Discussion and Result: Up to the end of 19th Century, the char areas did not assume much importance from the revenue administration department. It is only after 1920s, the attention of the revenue administration was turned to these river islands. Appreciating the complexities of the administration of these newly gained tracts mainly in the context of Lower Bengal , the British Government had enacted what is known as the Bengal Alluvion and Dilution Regulation, 1825 , wherein the char areas were defined as “small islands in the river bed which are formed by either frequent changes of the river or by shifting of the sands which lie on beds of those rivers”.

Before the coming of the East Bengal firm settlers, the char area of Brahmaputra were covered by grass and forests. The milk– men of Pubna, Rangpur used these waste lands as grazing reserves during the winter months. In 1879, in the report of Hunter, it was stated that from Rangpur



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**A STUDY ON PROBLEMS AND CHALLENGES OF WOMEN PARTICIPATION AND
EMPOWERMENT IN GRASSROOT POLITICS**

Aftab Uddin Ahmed Assistant Professor of Political Science Pramathesh Barua College, Gauripur
(Assam)

Abstract

The Panchayati Raj Institutions introduced proper representation and proper participation from all marginalized section of society, specially the participation of women who are belonging to weaker sections of the society because women in Panchayats constitute the basic buildings of democracy and this democracy achieved complete active participation of women in grass root level politics and it means the reconstruction of India from the below, but the journey of political participation of women is not smooth, they face a various problems in the village Panchayat. They play an important role in determining the destiny of a nation but if we look back to our society we can observe very few women took active participation in local politics due to the limitation of being a woman in a patriarchal society. Then Women were not allowed to raise their voice in the family because of the stereotypical approach towards women and thereby the women found difficult to speak with courage in front of their male counterpart. Though women were very much active in their household job but they were made to have a negligible involvement in the decision making process in the local politics on account of their low socio-economic status as well as society's stereotypical attitude towards women that they are weaker, emotionally charged, having fixed gender roles and are bound to live within their cocoon. The present study is highlighted in this paper the development of grassroot level politics from independence for the marginalised sections and specially women in 73rd constitutional amendment. The paper focuses on the various issues and problems that against participation and empowerment of women in grassroot politics.

Keywords: Women, Empowerment, Political Participation, Panchayati Raj Institutions, Democracy.

I. Introduction

Democracy implies equal for all human beings both men and women. The UN observed that women constitute "world largest excluded category". For the attainment of real democratic spirit shall be ensured better political participation. "In the struggle for gender justice", Usha Narayanan argues, "Political participation constitutes the first and foremost steps in the direction". Equal treatment to women in political life to be effective and meaningful should start from the grassroots level because the reconstruction of women empowerment in India from the below. To provide practice and training in the decision-making process, the rural local self-democratic institutions are the ideal structures to begin with. One of the main aims of the 73rd constitutional amendment act is to accomplish this purpose. The question of political empowerment of women in rural India has assumed considerable significance presently because of the 73rd constitutional amendment act. This amendment provides reservation of seats and posts of chairperson for women in all rural local level democratic institutions in the countryside known as Panchayats. This is a historic step of far reaching implications and important image on the political process in rural India.

"As long as women of India", declared Mahatma Gandhi in 1925, "do not take part in public life there can be no salvation for the country". He further declared, "as long as...women do not come to public life and purify... we are not likely to attain swaraj". "Ever if we did", he added, "it would have no use for that kind of swaraj to which women have not made their full contribution" (Narayanan, 1999).

The word Panchayati Raj in India signifies the system of rural local self-government. It has been set-up to build democracy at the grass root level. This act first introduced P V Narashima Rao in the Lok Sabha in September, 1991. This bill finally established as the 73rd Constitutional Amendment Act. 1992 and came into force on 24 April, 1993.



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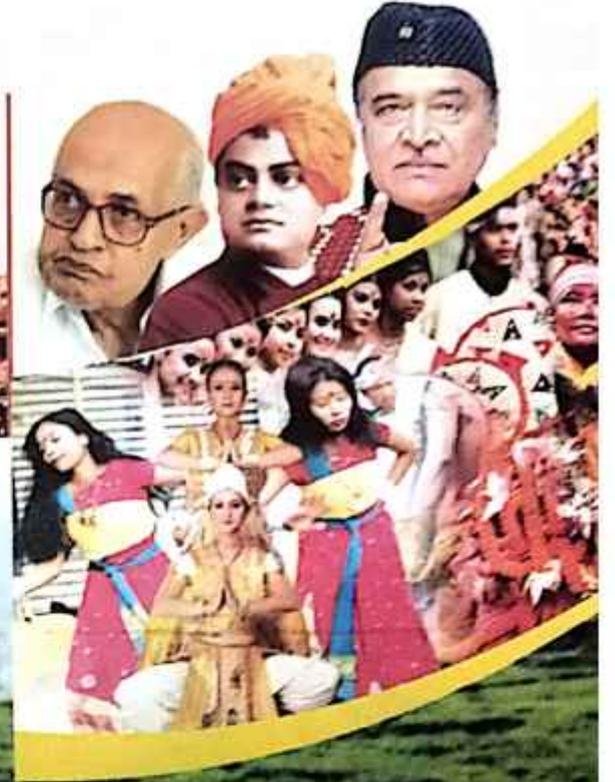
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বীজ শব্দ : ঈশ্বৰ, একেশ্বৰবাদ, হিন্দু, খৃষ্টান, ইছলাম।

অৱতৰণিকা :

ঈশ্বৰ শব্দৰ মূল 'ঈশ', যাৰ অৰ্থ দক্ষ, সদাশিৱ, গৰাকী বা মালিক। দ্বিতীয় অংশ 'ৱৰ' ইয়াৰ আভিধানিক অৰ্থ হৈছে সৰ্বশ্ৰেষ্ঠ, উত্তম, সুন্দৰ, শাসক। ঈশ্বৰ শব্দৰ আক্ষৰিক অৰ্থ আৰাধ্য। বিভিন্ন ধৰ্মত ঈশ্বৰৰ সংজ্ঞা বিভিন্ন। আন্তিক সমাজত ঈশ্বৰৰ ধাৰণা— ধৰ্ম, ভাষা আৰু সংস্কৃতিভেদে ভিন্ন ভিন্ন। ভাষাভেদে ইয়াক যেনেকৈ ইংৰাজীত 'গ'ড' (God), সংস্কৃত ভাষাত 'ঈশ্বৰ', ঠিক সেইদৰে আৰবীত ইয়াৰ জনপ্ৰিয় নাম হ'ল 'আল্লাহ'।

সৰ্বেশ্বৰবাদ (Pantheism) আৰু একেশ্বৰবাদ (Monotheism) হ'ল ঈশ্বৰবাদৰ প্ৰধান দুটা শাখা। শক্তি আৰু মাহাত্ম্য অনুসাৰে একাধিক ঈশ্বৰত বিশ্বাস কৰাই হ'ল— সৰ্বেশ্বৰবাদ। এই প্ৰকাৰ বিশ্বাসত প্ৰতিমা বা প্ৰতিকৃতি আকাৰত পৰোক্ষভাৱে ঈশ্বৰক উপাসনা কৰা হয়। আনহাতে, কেৱল মাত্ৰ এজন সাৰ্বভৌম ঈশ্বৰৰ ধাৰণাকে একেশ্বৰবাদ বুলি কোৱা হয়। একেশ্বৰবাদৰ ইংৰাজী প্ৰতিশব্দ Monotheism। শব্দটো দুটা গ্ৰীক শব্দ ক্ৰমে, Monos আৰু Theos শব্দৰ পৰা আহিছে। Monos শব্দৰ অৰ্থ one (এক) আৰু theos শব্দৰ অৰ্থ god (ঈশ্বৰ)। এইদৰে Monotheism শব্দটো one-god (এক-ঈশ্বৰ)ৰ সমাৰ্থকভাৱে ব্যৱহাৰ হৈছে। Monotheism শব্দটো ১৬৬০ চনত কেমব্ৰীজ প্লাটোনিষ্টৰ

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Blending of Magical Realism in Marquez's *One Hundred Years of Solitude*: A Critical Study

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Abstract: *Magic realism is a Latin American narrative style. It encompasses wide range of intricacies of life. Initially it was used to describe literary works of Latin American authors who applied mythical elements in fictions. The term was used for the first time in regard of the novels of Alejo Carpentier (1904-1980), a Cuban novelist. His 'lo real maravilloso' reveals the real history and geography of Latin America. Therefore, that novel appears more fictional now to native readers and appears magical to outsiders. Arguably, magic realism is natural outcome of post colonial writing. It distinctively portrays reality of conquerors and actual world of conquered. It shares certain characteristics of socio-economic set up of Post Colonial time. The term is often associated with Gabriel Garcia Marquez (1927-2014). But he claims that he is an anti colonial Latin American. He won Noble Prize for Literature in 1982 for his remarkable contribution to the genre of Magic Realism. His 'One Hundred Years of Solitude' is considered world's most popular novel in any language of last fifty years because of its mysteriously alive characters. Defying logic and rationality, Marquez in this novel maintains a profound world view for human race. He leans to phantasm to create a new world. He juxtaposes reality and superfluous events to create the past. Therefore, Fred d' Aguiar has rightly said in Guardian that if South America and Caribbean didn't exist then it would be possible to create them from this novel. The paper aims at to explore some roots of magic realism directly connected to Marquez's life and history of his place, and tries to understand how the author has weaved the spells in the novel.*

Key words: *Imagination, Magical Events, Realism, Marquez's life, Mythology and History*

Introduction:

One Hundred Years of Solitude reduces Latin American Narrative to folk myths and fantasy. It includes different aspects of human life and different kind of forms of art. It encompasses a vast cultural and geographical area. It gives a brief view of a place named Macondo and the people living there. It gives an idea of a pattern of living structure of the people from the beginning of European settlement in America. It covers their history until their dislocation in mid of twentieth century. One can witness seamless narrative technique in Marquez. His story never stop happening. It appears as if time ceases only after the final line. His novel *One Hundred Years of Solitude* is best known not for 'its scrupulous realism but for its imaginative flights of fantasy, its unreal sorts of actions' (Bell, 2010:131). His characters are commonly identified with the characters depicted in folk myths, classical epic, medieval romance, fairy tale, gothic novel and science fiction. His characters stand face to face in contrast and the 'contrast between different characters, the understanding of economic and political change and the way it may be perceived either historically or mythically' (Martin,2012:28) to anticipate the Latin American literary identity which has been foreshadowed with the aspect of myth.

In the book *Fragrance of Guava*, Plinio Apuleyo Mendoza gives a detail history of Marquez's ancestors. Marquez's grandparents lived in Aracataca. The place left a significant influence on Marquez. Plinio in the book mentions that Marquez's grandmother used to talk with the deceased family members of her family. Even Marquez had numerous aunts. They showered attention and care upon him. Even maids were very congenial. They all gave him happy childhood moments. They helped to grow in him a sort of different outlook to look at life. His grandmother used to tell him tales relentlessly. She told fairy tales very convincingly that they appeared real. He used the same technique of telling tales in *One Hundred Years of Solitude*.

Area of Research:

One Hundred Years of Solitude is replete with paragraphs narrated in magic realism. It shows Marquez's ability to entwine fantasy and reality together in view of recreating the past of a place and people living out there. The novel is an evident proof of a writer's conscious use of mythology, history, fairy tales and personal experiences. The paper aims at to explore the mythical and fantastic elements in characters of the novel and peep into how the characters apparently appear real in the said fiction.

Objective:

The objective of the paper is to find out the sources of Magic Reality used in *One Hundred Years of Solitude* and tries to find out the reason why the novel has become one of the celebrated novels in the genre of postcolonial writing.

Discussion:

One Hundred Years of Solitude begins with an unexpected but vivid recurrence of past experience. At the outset the character Colonel Aurelino Buendia recollects bygone days. The moment he arrived at Mocando, a most cherished place that he always dreamt of, the place

helped him to recollect his past. A band of gypsies brings technological marvels to the place. The place is an isolated village. Jose Arcadio has unbridled imagination. His imagination takes him beyond the world of reality. He extracts gold from the bowels of earth. He has explored every inch of the region. He succeeded to unearth the suit of 'fifteenth century armor' (p.2). The rusted armor had hollow resonance of an enormous 'stone filled gourd' (p.2). Melquiades, the chief of the gypsies, like God, enjoys immortality. He dies from a fever on the beach at Singapore and his body is thrown into the Java Sea, yet he returns to life. He can be seen in the novel interacting with characters of several different generations. It is also Melquiades who brings to Macondo the novelty of ice, making Jose Arcadio Buendia say 'this is the great invention of our time'. He thinks that God's power of creation is replaced by human acts. In general, most of the acts related to 'Melquiades are impregnated with the supernatural power that the Book of Genesis attributes only to God' (Pelayo,2010:107). Ursula too is portrayed as to possess certain kind of power when she claimed that she has power to control over her death like her daughter Amaranta. Besides, she was suffering from irrational fears and superstitions that she might give birth to a deformed child with a pig's tail. Jose Arcadio Buendia spent his time in solitude in many reason. He kept himself in a small room which he built. That was the period in which he acquired the habit of talking to himself. He developed the habit of walking through the house without paying heed to anyone. Even the village in which he was living was a truly 'happy village where no one was over thirty years of age and where no one had died' (p.9). Ursula recalls his great great-grandmother who was frightened with the ring of alarm bell and the firing of cannon. She fell down on a lighted stove and got burnt. She became a useless wife for rest of her life due to burn up. Later on she was obsessed with the feeling that her body released a foul odor. She was frightened of dog's attack through the windows of her room. Hence, she could not sleep. Later on her husband Aragonese sold out all his mercantile properties and house, and went to a foothill of a sea coast. He built a bed room for his wife without any windows so the 'pirates of her dream would have no way to get in' (p.20). Rebecca, an eleven years old orphan girl, arrived one day mysteriously. She was raised by Buendia as one of their own children. Firstly, she had to conquer her self-destructive habits of eating dirt and whitewash. Very soon, she was afflicted with memory loss. Eventually, the entire town became infected with an inability to sleep. The inhabitants of the town began to label everything: table, chair, clock, door, wall bed, pan, cow, goat, pig, hen, cassava, caladium, banana etc so as to help the people to regain their memories. They even put up a signboard that said 'MACONDO' and also put up a proclamation 'GOD EXISTS'. Even Jose Arcadio Buendia decided 'to build the memory machine that he had desired once in order to remember the marvelous inventions of the gypsies' (p.49). The affliction of memory loss continues till the end of the novel. Marquez writes in the novel:

'They always remember that the past was a lie, that memory has no return, that every spring gone by could never be recovered ...In that

Macondo forgotten even by the birds, where the dust and the heat had become so strong that it was difficult to breathe secluded by solitude and love and by the solitude of love in a house where it was almost impossible to sleep because of the noise of the red ants' (p.408-410)

One Hundred Years of Solitude tries to shape a fictional world by reflecting back the reality of the author's world. It explains many of bizarre incidents like Ursula's plugging her ears with bees wax (10), Jose Arcadio's feeling of his bones turned foam (26), Rebecca possessed greenish skin(42) and had infected the town with insomnia, Petra kept a pair of patent leather boots which Aureliano Segundo wants to 'wear in his coffin'(210), Aureliano's feeling of removing and decomposing of all traces of man from the moon by the prehistoric plants and steaming puddles and his sensation in regard of 'scorpions and the yellow butterflies'(421) etc. are based on factual events which are deployed in the novel with magical touch. Marquez recalls an electrician who used to come to their house in Aracataca to change the meter. His grandmother was a superstitious woman. On many of the occasions it appeared that whenever the electrician visited their house a swarm of yellow butterflies came after him. Therefore, his grandmother by shooing away the butterflies with a duster remarked that whenever that man came to the house, those yellow butterflies followed him. Marquez had an extended family. He had an endless array of cousins, nephews, grandchildren and other kin and kith. He was influenced by their stories and experiences in his formative age. *One Hundred Years of Solitude* shared many direct and indirect experiences of the author. 'Two sets of memories in particular would stay with him-the adult women and his grandfather, the soldier. Their stories encouraged his curiosity. He started to introspect superfluous events from his childhood. His grandmother 'Tranquilina, who went blind in old age used to tell the all manner of amazing stories with a straight face, and would talk about people without distinguishing them between quick and dead'(Bell,2010:63).

Marquez has drawn an extended picture of Colombia in the novel. The novel is about to get back to past i.e 19th century Colombia. Marquez used the reference of arrival of railway, the war of thousand days, the arrival of American Fruit Company, the installation of Cinema House, the rising of automobile industry and the massive killing of plantation workers in 1928 in his novel to give pace to the story. It is true that the novel has described some basic incidents of Colombian History which was full of dearth and death. The story of *One Hundred Years of Solitude* goes with a large terrain of incidents like guerillas attack, initiation of self-defense groups, death of lacks of people, starting of self defense groups, and deputation of police and army force to control civilians in his novel to recreate the past. He writes in his autobiography *Living to Tell the Tale*:

'when my grandmother tried to awaken the family's enthusiasm with the fantasy that the streets were paved with gold there, Mina said: " Money is the devil's dung." For my mother it was the kingdom of all terrors. The earliest one she remembered was the plague of locusts

that devastated the field while she was still very young. "You could hear them pass like a wind of stones" (p.40).

There are many magnificent passages of magic realism in Marquez's autobiography that apparently suggest that how they pave the way to *One Hundred Years of Solitude*. Marquez recreates the past in the novel with the help of his memories, personal and public experiences. There are several references of civil war and geographical description of the place Macondo, history of Colombia etc in this novel, and he resorts to magic whenever he felt the gap so that the story gets no rupture. Apparently, the references and description used in the novels are taken from the source of the author's personal account. Marquez said: 'Macondo- This world had attracted my attention ever since the first trips I had made with my grandfather' (p.19).

Result:

The discussion comes to a conclusion that Gabriel Garcia Marquez grew up listening to his grandmother's stories. His grandmother was a treasure trove of mythology, fables and stories of the place where they lived in for ages together. Her stories helped them to understand human nature and characteristics in colossal aspects. Besides, Marquez was an avid reader of world literature. He developed his idea about magic reality from reading The Bible and other writers like Cervantes, Virginia Woolf, GB Shaw, William Faulkner and Franz Kafka. Even his personal and insightful understanding about his place and people gave him a broad sense of observation. His close affinity with reality helped him to think how to deploy fantasy so that it appears real. He gently yokes reality and magical phenomenon and blend them sophisticatedly that everything appears as true and real for a while.

Conclusion:

From the above discussion, we can draw a conclusion that Marquez's magic realism has got substantial source from his own personal experience and life which he celebrated with his grandparents and aunts. As the books like The Bible, Don Quixote, Metamorphosis, Mrs Dalloway had left huge influence upon Marquez, therefore he did not only borrow details from his own life but also borrowed phrases and characters from other writers. All of them helped him to formulate a new idea of telling his story –*One Hundred Years of Solitude* which one can read like a fable either, or can be read to understand how broken memories be repaired with the help of magic realism and how to weave the spell. ♦♦

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History, Religion and Form in Eliot's *Murder in the Cathedral*

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Abstract

Eliot reintroduced the element of the ritual that he found in Aristophanes and Greek drama in plays like *The Rock*, *Murder in the Cathedral*, *The Family Reunion*, and *The Cocktail Party*. Ritual in Eliot takes various forms. Purgation and renewal are also parts of Eliot's method of the ritual (Kojcky, 1971). Eliot's use of the Chorus also demonstrates the influence of Greek drama. He spiritualizes history. Thus *Murder in the Cathedral* is more of a monologue and many of the major characters do not appear on stage. The monologue acquaints the audience with the actual historical situation. The subject of Martyrdom is presented in a spiritual manner as happens in the medieval drama. This paper highlights those aspects of *Murder in the Cathedral* which make it an important landmark in the history of English drama.

Keywords: History, Poetic drama, chorus, religion

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I. Introduction

English poetic drama in the twentieth century arose as a reaction to the naturalistic prose plays of Ibsen, Shaw and Galsworthy. Its photographic realism failed to convey the tension and complexity of contemporary life. Eliot asserted that "no play should be written in verse for which prose is dramatically adequate." Clearly, the poetic drama needed to symbolise the emotional realities in contrary to the socioeconomic issues that constituted the naturalistic plays. In *Murder in the Cathedral*, he chose to retell the inner conflict of Becket to win over temptations and be a martyr by losing "his will in the will of God". This kind of writing technique makes the play a poetic drama.

2. Poetic drama

Poetic drama still needed a suitable verse form, as the Elizabethan blank verse became cliché in excessive use. *Murder in the Cathedral* marks the maturing stage of Eliot's experimentation with verse forms. The language of *Murder in the Cathedral* combines the metre of Morality Plays like *Everyman*. Eliot takes inspiration from the ancient Greek dramatists. At the same time the author follows Wordsworth's principle of 'a return to everyday speech.' It is almost like a mantra, incantatory and biblical. Some of the best poetry comes with the Chorus, as in Part I (Braybrooke, 1951):

"Here is no continuing city, here is no abiding stay.
Ill the wind, ill the time, uncertain the profit, certain the danger.
O late latelate, late is the time, late too late, and rotten the year;
Evil the wind, and bitter the sea, and grey the sky, grey greycy."

The choral songs attain splendour and stateliness appropriate to the lofty sentiment inherent in the spiritual theme – martyrdom.

The failure of the poetic drama in the bygone centuries chiefly rooted from its focus on outward decorations. Poetry must not be an embellishment to look at, but a medium to look through. Poetry in *Murder in the Cathedral* is not merely decorative (Brooker and Baltimore, 2014). It helps revealing the personae of the characters as the objective correlative of their minds. Its symbolism works out the thematic implications. The use of imagery contributes to it as in the Chorus's speech in Part II:

Clean the air! Clean the sky! wash the wind! Take stone from stone and wash them.
The land is foul, the water is foul, our beasts and ourselves defiled with blood.

A rain of blood has blinded my eyes

Eliot emphasized that instead of limiting the emotional range, the use of verse enlarges the appeal of the play, and can reach the most varied audience. *Murder in the Cathedral* unquestionably enjoys this wide range of possibilities. In addition to the theme of martyrdom the play presents the spiritual progress of the chorus. Thus *Murder in the Cathedral* becomes a great poetic drama of the modern age.

3. Chorus

In *Murder in the Cathedral*, Eliot creates a series of equally interesting characters that each play a crucial role thought the play (Browne, 1969). The most unique role found within the play is the Women of Canterbury, or the Chorus. Throughout the piece, the Chorus delivers seven choral odes. These choral odes, when looked at as a collective work tell a story. They begin with brief foreshadowing of events that will occur later in the play, but then quickly jump into necessary storyline; one which summarizes the events of the pasts, and then immerses the audience into the common man's view of the events in the present.

The chorus commenced in Greek drama. Eliot has based *Murder in the Cathedral* on this form of classic Greek tragedy. He uses the chorus to enhance the dramatic effect, to take part in the action of the play, and to perform the roles of observer and commentator. His chorus women represent the common people, who lead a life of hard work and struggles.

At the same time, the Chorus portrays the awareness of martyrdom among the humanity in general (Cud and Baltimore, 2014). The women, like Thomas, have their moment of illumination. They develop in the course of the play to reach a point where they are able to praise and thank God for their involvement in the martyrdom. With the commencement of the second choral ode, the general mood shifts from confusion and waiting to fear. The fear of the second choral ode becomes a reality in the third. The fourth choral ode is more accepting, for the chorus knows that the death of Beckett is coming. As the fifth choral ode begins, the helplessness from the fourth choral ode carries over, but this time it is coupled with an air of guilt. The sixth choral ode is met with a shift from helplessness to intense distress as Archbishop Thomas Beckett has just been murdered. The final choral ode begins not with a grateful praise to an all powerful God. The entire choral ode reads like one long prayer of praise, thanks, and then contrition to a merciful God. In its beginning, they say, "We praise Thee, O God, for Thy glory displayed in all the creatures". Thus the chorus portrays a development towards spiritual realization.

Eliot has also enlarged the function of the Chorus by the beautiful poetry given to them (Eliot and Haughton, 2009). Some of the best poetry comes with the Chorus, as in Part I: "Here is no continuing city, here is no abiding stay.....heyear, Evil the wind, and bitter the sea, and grey the sky, grey greygrey." The poetry and the beautiful use of language makes the chorus one of the most important components of the play.

4. History

Murder in the Cathedral is a play based on the real-life historical conflict between King Henry II of England and Archbishop Thomas Becket. But Eliot deals neither with the personal conflict between Henry II and Thomas Beckett, nor he lay emphasis on the historical struggle between the church and the state, a conflict significant in the middle ages. Historical and political events are slashed to the minimum and the action of the play is confined to the days immediately before and after the crucial event of Becket's martyrdom. The reality was less a story of martyrdom—which Thomas in Eliot's play viewed suspiciously as a human weakness—than it is a story of a political assassination. But Eliot's play does not remain limited to that reality.

Henry decided to appoint his good friend and right-hand man, Thomas Becket, to the post of archbishop of Canterbury so that he would have an insider in the Church. But to everyone's surprise, Becket became a devout Catholic entirely devoted to Rome, which infuriated Henry. Becket refused to compromise on any issue; which allegedly prompted Henry to muse aloud, "Will no one rid me of this troublesome priest?" This prompted four Knights of Henry to kill Beckett. But Eliot's play—and his view—is thus not just about the murder of Thomas à Becket. It is also about standing up for what is right in the face of the temptations of both power and glory. Henry expected Thomas to allow him to exploit his friendship and his church title in order to abuse the power of the Church for the benefit of the State. Thomas refused—a courageous display of not giving into power's pressures. Here, the right thing for the wrong reason!

Murder in the Cathedral is also a play in verse about the dangers of temptations on the way to sainthood or power. Thomas Becket resisted several temptations coupled with cajolery and threat (Huhn and Summer, 2012). He is offered a return to political power alongside King Henry while at the same time he is accused of disloyalty to the nation and his ecclesiastical office and threatened physically. He is tempted by a return to his halcyon youth with his friend Henry, and the concomitant danger of being forgotten by history.

Though tempted by sainthood and lured by power, Thomas sees martyrdom and pleasure as human weaknesses. To the tempters he responds with those famous words:

Now is my way clear, now is the meaning plain;
Temptation shall not come in this kind again.
The last temptation is the greatest treason:
To do the right deed for the wrong reason.

In this sense, the play becomes a story of martyrdom which portrays a surrender of the self to the will of the God. The progress of the chorus of women towards acceptance of Thomas's martyrdom also shows the spiritual nature of the play. The most important fact that does not allow the play to be called historical is the fact that Henry II is kept away from the play.

5. Religion

Eliot wrote *Murder in the Cathedral* for a religious occasion. He wrote the play for the Canterbury festival and intentionally chose the theme of religious martyrdom. During the course of the drama, Eliot reveals that a true martyr is God's humble servant who denies his own desires to follow Divine Will. In this sense a strong presence of religious sentiment can be easily traced in the play. At the same time, Eliot's protagonist Thomas Beckett had been canonized immediately after his murder. The play becomes a religious one because of this presence of a saint.

Written for a religious occasion, *Murder in the Cathedral* is saturated with biblical allusions and parallels to Christ's life. The description of Becket's arrival seems to be deliberately evocative of Christ's triumphant entry in Jerusalem. It was probably because Christ was subjected to three Temptations that Thomas says to the Fourth Tempter: "I expected Three visitors, not four." The Interlude seems to be a parallel to Christ's sermon following his Temptation in the wilderness. The second part of the play also seems to be modelled on a Christian mass. Thus the sermon of the Interlude is followed by the priests bearing banners. The allegations made by the Knights remind one of those made against Christ; and the proposed dinner with them is something like a grotesque parody of the Last Supper. In the predominant blood imagery in the choric ode, sung when Thomas is killed, there is a reminder of Pilate's attempts at freeing himself from the blood-guilt. The rain of blood also seems to suggest the darkness and earthquake that followed the crucifixion.

Murder in the Cathedral also rebuilds the atmosphere of the early stage of English drama performed in the church for religious instruction (McGill, 1980). The play edifies the audience about the true meaning of martyrdom. The play also invites the audience to celebrate the act of martyrdom as a sign of God's grace. However, *Murder in the Cathedral* is a religious play of Eliot's own type. Eliot tried to combine the religious interest with ordinary dramatic ones. Eliot tried to portray the impact of the spiritual principles on the lives of man in a realistic way. In *Murder in the Cathedral* the spiritual progress in the hero is reflected in the development of the chorus. In this way Eliot proves how religious drama can be both entertainment and an act of worship.

6. Martyrdom

Murder in the Cathedral explores the processes an individual must undergo if he is to give his life for his faith and how such a gift affects the martyr's world. The mental and spiritual processes leading to an acceptance of martyrdom and the means by which an individual gives himself completely to his faith are Eliot's concern here.

Thomas's interaction with the Four Tempters allows Eliot to dramatize the processes of denial and self-examination that a martyr must undergo (Misra, 1982). The First, Second, and Third Tempters are easily spurned by Thomas, who knows that their promises of temporal power and comfort are "puny" when compared to those offered by God. The fourth tempter forces on Thomas a crisis of self-examination. The Tempter tells him that "Saint and Martyr rule from the tomb". Thomas should "think of pilgrims, standing in line / Before the glittering jeweled shrine" and "Seek the way of martyrdom." But Thomas realizes that the Fourth Tempter has exposed his "own desires". Gradually it becomes evident that the fourth Tempter is not an external figure, but a part of Thomas himself. Finding no allure in physical pleasure and certainly no use for temporal government, Thomas can reject these ideas quite easily. This part of himself, however—the part of his soul that does, to some ambiguous degree, covet fame and glory—is more difficult to resist. If he is to be martyred, he must look deep within himself, listening to his own voice, in order to be sure that he is not the slave of vanity. Because of the Fourth Tempter's "friendly advice," Thomas is able to determine that "The last temptation is the greatest treason: 'To do the right deed for the wrong reason.'" What Thomas learns here from his own words being thrown back at him is that "action is suffering." He will "act" by allowing himself to "suffer" the presence and workings of God and act and suffer "to obey the will of God."

Thomas's newfound enlightenment is offered to his congregation when he preaches to them on Christmas Day. The sermon allows Eliot to demonstrate the depth of Thomas's understanding of the nature of

martyrdom. The true martyr has "lost his will in the will of God" and does not even desire "the glory of being a martyr." Part Two of the play presents the martyrdom that "Thomas awaits. Part Two examines the ways in which others may view and consider martyrdom. This is shown through the chorus developing right attitude towards martyrdom.

7. Conclusion

Although the original incident of the murder of Archbishop Thomas Beckett was more a political assassination, Eliot has used it as a spiritual examination of the nature of martyrdom. It becomes a part of Eliot continuous effort to kindle a sense spirituality in the humanity of twentieth century.

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The Gandhian Presence in Raja Rao's *Kanthapura*

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Abstract

The transformative effect that Gandhi brought about in the social and political lives of Indians in 1920s and 1930s remains the main driving force in Raja Rao's *Kanthapura*. The novel is an attempt to represent in the fictional form the Gandhian discourse of nationalism. It is also an attempt to trace the fault lines that run through the Gandhian discourse. Thus the novel is simultaneously a representation and a critique of Gandhian discourse. It is a fact that most of the early Indian English novelists adopted the traditional nineteenth century Western form of the novel in presenting the varied colours of the Indian life. But Raja Rao's achievements both in the spheres of content and technique can never be questioned. His novel *Kanthapura* reveals how, apart from the obvious Indian accent in its language, the writer achieved a blend of Indian metaphysical tradition, cultural forms and social reality and gave it a symbolic richness. This paper discusses all those aspects of *Kanthapura* which create for itself a special place in Indian English fiction.

Keywords: Identity, language, national struggle, new Indian society

1. Introduction

The thirst for improving career graph and the subsequent urge to return to one's roots are two main features of Raja Rao's *Kanthapura*. The novel is primarily about this return and the Gandhian influence that makes Murthy to make this return. Murthy, while in city, has a grand vision and sees Gandhi urging him to give up his foreign clothes and foreign university education, to go back to the 'dumb millions of the villages' (Rao, 1971) [8]. This is an exact echo of the sentiments of Gandhi in 'Hind Swaraj' (Gandhi, 1997) [5]. In this way, *Kanthapura* echoes Hind Swaraj. The novel presents the Gandhian version of the Golden age of Indian Civilization and its return (Das, 1995) [4]. This Golden age of Indian Civilization is represented by the contemporary generation of Indians who has remained unaffected by Western influence. These are the people about whom Gandhi talks. The fall in this Gandhian pattern is thus represented by a journey to the city, where one contracts the disease of the satanic civilization of the west. When Murthy has his vision of Gandhi, he is already in that state of disease. The return to the Golden age in Gandhian discourse is the journey to the roots, to the village with an attempt to reconnect with the aspects of Indian Civilization, which has remained uncontaminated by western values (Sircar, 1992) [9]. The sections below focuses on those aspects of *Kanthapura* that captures the individuality and independent strength of Indian socio-religious existence that found an expression even during the colonial period.

2. The Indian Idiom

Indian English novel gathered momentum from 1920s and then gradually established itself in the next twenty years. The genre was then greatly influence by the emotional upheavals of the freedom fight. Beginning to write in such a period, Raja Rao had been able to construct an identity of his own (Bhatia, 2000). Contemporary novelists like R K Narayan showed the

progress of National struggle in relation to the life cycle of an individual and writers like Mulk Raj Anand uses the national struggle to present a cross section of Indian society. But Raja Rao dramatizes the national struggle as a mythic and symbolic event. The struggle for freedom acquires the shape of a legend and fable and finally takes the form of Gandhi Purana. His *Kanthapura* is a mythic soil. Through the colorful presentation of the village, the novel projects the total image of India with its diverse social and religious customs binding the different aspect of its life. Thus Raja Rao portrays the national struggle in relation to the nation.

Raja Rao had proclaimed boldly in his foreword to *Kanthapura*, "We cannot write like the English. We should not. Our method of expression therefore has to be a dialect, which will someday prove to be as distinctive and colorful as the Irish or the American. Time alone will justify it." Thus the language of the colonizers is used to express the emotions of the colonized. This is done by infusing the language a native color.

One of the salient features of the language of "*Kanthapura*" is that the sentences have the typical prosodic movement of the Kannada language and can effectively transmute the vigour and simplicity of the domestic argument. There are even literal translations of names such as water-fall Venkamma, Front house Akkamma, Corner house Moorthy. Sometimes the Kannada words are directly imported to reinforce the local sense. For example-Bhattare, hele, hele etc. The dialogue also picks up the characteristic Kannada tone and conversational case. For example-"If the Elder says 'yes' and the Patel says 'yes' and the Panchayat says 'yes' what else we have to say?" One of the features of *Kanthapura* English is the villagers' passion for inventive sobriquets and evocative labeling of persons. It obviously conduces to the community's sense of belonging, to know everyone by his defining. It may be one-eyed pariah Linga, fig-tree house Ramu, husking Rang, Jack-

tree Tippa or front-house Suranna and so on. Raja Rao also uses aphoristic English expressions in a novel way. Often the novelty consists in a slight shift in an otherwise well-worn proverbial usage in English. Thus in *Kanthapura* the expression "a cow and sparrow story" supplants the familiar "cock and bull story", the expression "every squirrel has his day" supplants the word "dog."

To give his novel a distinctive Indian colour, Raja Rao uses long sentences, sometimes running into several lines or a paragraph, consisting of small sentences joined together by commas or 'and'. This is in consonance with the gossipy style of talking of the old woman, the narrator of the novel.

Another novel aspect of the language of *Kanthapura* is the literal translation of Indian phrases and idioms in English. One comes across phrases like 'traitor to his salt', 'licker of your feet', 'sparrow voice', 'laid is laid', 'like a banana trunk.' These translations add Indian flavour to the story. In this way, through a new use of the English language, Raja Rao is able to create an Indian consciousness.

3. Identity for the Indian Writer in English

In *Kanthapura*, Raja Rao's penchant for the vernacular rhythm and spirit adds depths and momentum to English idiom (Alam, 1979) [1]. The sentences have the typical prosodic movement of the Kannada language and effectively transmute the vigour and simplicity of the domestic argument. There are even literal translations of names such as water-fall Venkamma, Front-house Akkamma, Corner-house Moorthy etc. The dialogue also picks up the Kannada tone and conversational ease. For example: "Range Gowda, Range Gowda", says Moorthy "there is something I want of you."

The national theme has been employed by other writers like R K Narayan and Mulk Raj Anand. But Raja Rao goes beyond representational realism and dramatizes the national struggle as a mythic and symbolic event. The sense of place is marked by the mention of the Kenchamma Hill, the Skeffington Coffee Estate, the temple of Kanthipurishwari, the rivers Himavathy and Cauvery. The cultural domain is represented by the mention of goddess Kenchamma or the inclusion of Harikatha tradition. The legendary heroes and heroines are linked up with the historical personae. Thus Mahatma Gandhi is Prince Rama resisting the demonic rule of Ravana, the Red-Men. He is again divine Krishna, in human incarnation "engaged in killing Kaliya, the serpent of the foreign rule." Thus the struggle for freedom comes out of temporal and spatial bounds and becomes a legend or Purana. Raja Rao has demonstrated this feature in novel writing.

Kanthapura is modeled not so much after the novel as the sthala-purana, or legendary history, which-oral or written-is chatty, digressive, amply laced with allusions, hymns, stories, and sayings (Narasimhaiyah, 1977) [7]. Achakka's torrential, digressive voice overwhelms all and works against the sense of controlled, historical progress or sequence. This also makes the novel a work by an Indian writer. The opening description of the village is in the spirit of a sthala purana, describing the significance of the place. The village is hallowed by the presence in it of the goddess Kenchamma. The story of Kenchamma is parallel to other such legends to be found in Puranas. All these together construct the Identity of Raja Rao as an Indian novelist.

4. Indian English Novelist

A common theme in the contemporary novels is the East-West conflict. Some have used this theme to describe the way the protagonist regain his roots. Some other presented it as

conflict of values and attitudes. With Raja Rao the conflict achieves a cultural and metaphysical dimension. Thus in *Kanthapura*, Mahatma Gandhi becomes the Prince Rama resisting the demonic rule of Ravana, the 'Red-men'. He is again the divine Krishna in human incarnation 'engaged in killing Kaliya, the serpent of the foreign rule.'

The national theme and the East-West theme made most novelists throw very less focus on social mores and social criticism. R K Narayan has portrayed the middle class people in a little town called Malgudi. Prawer Jhabavala presents the complexities of city life. But Raja Rao's *Kanthapura* is not only about the Gandhian struggle for freedom, but also about the problem of social emancipation of the untouchables and the economic betterment of the downtrodden, the clash between national and anti-national forces. With this kind of fusion of themes Raja Rao is able to leave a distinct mark in Indian English fiction.

5. Emergence of Modern India

Raja Rao's *Kanthapura* presents the living spirit of India (Mondal, 1999) [6]. The three levels of action in the novel, political, social and religious are all related in a unified concept of India. Although Gandhian ideas of non-violent freedom fight are the foundation of the novel, it also portrays a transforming India.

When the novel begins, *Kanthapura* is still the land of superstition and orthodoxy. It has not completely snapped its link with the past. When Moorthy tries to enlighten the villagers on the Gandhian principles, they first remain unconcerned. Bhatta let's go no opportunity to pour forth his vitriolic comments and even tries for social excommunication of Moorthy for trying to break the caste system. Thus the forces of orthodoxy and conservatism has been a hurdle in steeping the *Kanthapura* society in the new principles.

However, the *Kanthapura* society finally yields to the possibility of social emancipation of the untouchables and of the economic betterment of the downtrodden (Augustine, 2000) [2]. With the growth of Congress activities in the village under the leadership, the caste barriers gradually started to go away from the people's consciousness. The caste Hindus started to mix with the Pariahs on equal plane. Rangamma throws open his temple to the pariahs as an opposition to Swami's views on maintaining casteism. After considerable time and effort by Moorthy, the Brahmins, the Weavers, the Potters, the Pariahs, the Sudras keep aside their differences and let themselves sway away the Gandhina freedom struggle. Thus Raja Rao portrays the emergence of a new Indian society.

Development of economic self-reliance through the production and use of Khadi is also another aspect of the new Indian society. The boycott of foreign goods is related to the way spinning could provide a regular income to the common masses. Another factor related to social awakening is the picketing of the toddy shops. The people of *Kanthapura* picket the toddy shops. They are joined by volunteers from the cities, and coolies from Skeffington. This also portrays the gradual change in the *Kanthapura* society.

Another important point in the emergence of a new Indian society is the active presentation of the women characters in the struggle described in *Kanthapura*. At the foremost, there is Rangamma, who develops into a fine leader and speaker. There is also Ratna who does not regard being a woman as a matter of shame and inferiority. Thus Raja Rao has presented a narrative in which portrays a transforming society and this is according to him the new India.

Conclusion

Murthy's activism in the village is strongly characterized by his opposition to Caste segregation. Thus his return to the village is less characterized by his willingness to accept the age old traditions, but more by his willingness to transform the village into a homogenous mass, which can then be directed against the colonial authority. The story of Murthy's return is not that of a smooth integration to the village life which would be exalted as the repository of Indian values in Gandhian thought. The story is rather one which describes the disruption caused by Murthy in the regular pattern of the village life in Kanthapura. He attempts to break various caste taboos and tries to politically mobilize the women and to bring them out of the patriarchal domestic confines. Thus Colonialism, Patriarchy and Caste-division are challenged in Kanthapura in such a way that the novel remains much more than Murthy's simplistic physical assimilation as the prodigal son.

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Unique Detective of Agatha Christie in *The Murder of Roger Ackroyd*

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Abstract:

Detective Fiction is extremely stereotypical (Van Dine, 1928). It follows a certain structure. This paper shows how within this structure Agatha Christie creates horizontal differences in her *The Murder of Roger Ackroyd* (Christie, 1926). In this way her detective fiction becomes unique. She takes radical departures in her construction of the narrative. This paper unfolds those aspects of *The Murder of Roger Ackroyd* like that of the use of the friend of the detective and the nature of the narrator to highlight the unique position that *The Murder of Roger Ackroyd* holds in the tradition of detective fiction

Keywords: mystery novel, narrator, crime, punishment

1. Introduction: A mystery or detective novel presents a crime, often a murder committed early in the narrative. The scene of crime presents an impossible situation. The central character in the narrative plays the role of a detective. The detective identifies variety of suspects with different motives. The detective collects evidence, interviews the suspects and solves the mystery. This process is however made difficult by the presence of red herrings. A significant volume of irrelevant information provides digression. The clues are presented

in such a way that the reader must have access to all the information that the detective has. The detective is often accompanied by a confidante. The author also makes use of stereotypical characters like a butler, a maid or a cook, a housekeeper etc. Finally when the resolution occurs, the detective gathers all the relevant people and reveals a startling resolution. He or she explains everything rationally to everybody and to the readers. This is followed by restoration of social status quo. Thus the criminal is either arrested or punished at the end of the novel.

2. The Murder of Roger Ackroyd

The Murder of Roger Ackroyd adheres to many of the conventions of mystery/detective novel. The crime of Roger Ackroyd's murder occurs in Chapter 4 of the novel. The crime is committed in the impossible circumstance of a room locked from inside. Secret relationship between Ralph Paton and Ursula Bourne, and between Miss Russel and Charles Kent provides misdirection. Irrelevant data like the schemes of Flora Acroyd to steal money and of John Parker's past history as a blackmailer steer the reader's focus to various directions. Red herring is presented in the form of Ralph Paton and Charles Kent, both of whom are seen near Fernly Park around the time of Roger Ackroyd's death. All these make *The Murder of Roger Ackroyd* a conventional mystery novel.

However, on three grounds, Agatha Christie violates the set norms for detective fiction. Her first radical departure is her

presentation of the criminal narrator. By becoming the murderer himself, the narrator fundamentally becomes what Wayne C Booth (1961) calls an unreliable narrator. Dr Sheppard does not reveal the whole truth in the course of the novel. Therefore the Chapter 26, where the truth is revealed is named *And Nothing But The Truth*. At the very first page of the novel, Dr Sheppard says "To tell the truth I was considerably upset and worried." This statement might mean that Dr Sheppard is genuinely worried about the death of Mrs Ferrars. At the same time, the criminal narrator might be worried that he would not be able to blackmail Mrs Ferrars any more. This makes *The Murder of Roger Ackroyd* idiosyncratic.

The presentation of Dr Sheppard as the confidante of the detective is another distinguishing feature of the novel. The tradition of mystery novels presents a detective's friend who is often a teacher or a doctor. The friend facilitates minute observation. But in *The Murder of Roger Ackroyd*, the murderer himself plays the role of "Watson to his Sherlock." (Chapter 14) Poirot's Hastings is finally revealed to be the murderer. The same man plays the role of the assistant detective and criminal. This makes the novel special.

The most important distinguishing feature of *The Murder of Roger Ackroyd* is its departure from conventional ending. At the end of a mystery novel the detective restores the penal standard of the society. But in this novel, Poirot presents an incomplete resolution. In the assembly of suspects in Chapter 24 Poirot does not reveal the name of the criminal. He later gives Dr Sheppard "the chance of another way out" possibly taking recourse to veronal. Christie breaks the rule of bringing the culprit to justice. All these make *The*

Murder of Roger Ackroyd an unforgettable creation of Agatha Christie.

3. Narrator

Narrative perception is the originality of Agatha Christie's *The Murder of Roger Ackroyd*. Detective fiction often uses a first person narrator (Booth, 1961), who is an associate of the detective. In a 'whodunit' exposure, the reader forms their judgement based on this reliable narrator. But the first person narrator in *The Murder of Roger Ackroyd* proves to be an unreliable narrator. The narrative is presented in such a way that the criminal murderer becomes the author of his own crime. Dr Sheppard slips in narrative deception to present only half truths.

The first person narrator describes things in such a way that every statement seems to have two meanings. At the beginning of the novel, Dr Sheppard says:

"To tell the truth.....I was considerably upset and worried."

At one level it means that Dr Sheppard is genuinely upset for Mr Ferrars sudden demise. But at another level it means that his source of income is gone or Mrs Ferrars has told somebody about the blackmailing, and for this he is upset and worried. The first person narrative provides Dr Sheppard ample opportunity to use this device. While speaking about Ralph Paton, Dr Sheppard writes:

"Could I do anything with the boy? I thought I could."

The reader realizes that his deeper meaning is not actually to help Ralph Paton. He is rather considering ways to frame Ralph as the murderer. As Dr Sheppard leaves the study of Roger Ackroyd he wonders:

"I hesitated with my hand on the door handle, looking back and wondering If there was anything I had left undone."

The reader realizes that he is not thinking about doing his best to comfort Ackroyd before leaving. Rather, he is wondering if the murder has been well executed or not.

The first person narrator continuously makes double edged statements (Thompson, 2013). Still the narrator is able to win the trust of the reader. Dr Sheppard builds up this trust by first presenting a reliable account of facts. At the beginning he mentions dates and time in exact terms. He quotes date of Mrs Ferrars' death and exact times of his visit to Fernly Park. He also presents an authentic description of King's Abbot, its inhabitants and their lives. Once the narrator establishes his reliability, he presents a version of the crime which shields him.

Omission and concealment are abundant in the narrative of Dr Sheppard. He does not inform the police about the blackmailing part. The police get to know about it first through Parker. He eludes the mention of the Dictaphone. He makes no mention of his visit to the Three Boars until Flora refers to this visit. As a narrator Dr Sheppard conceals a great amount of facts. This makes him an unreliable narrator.

However, Hercule Poirot finally demolishes this narrative deception. Poirot's alternative narrative overpowers the unreliable one. Thus Christie has presented multiple narrative perspectives in her novel. The reliable one finally leaves its mark on the readers' imagination.

4. Red herrings

The *whodunit* nature of a detective novel necessitates a rational scrutiny of the

events. But hurdles in the form of red herrings often try to derail this process. *The Murder of Roger Ackroyd* also abounds in false trails and misleading clues. A great volume of data is presented in the form of incidents and sub plots that are unrelated to the actual crime.

Miss Flora Ackroyd's lie that she has talked to Roger Ackroyd at quarter to ten starts the trail of misleading data. She later confesses that she has not been to the study that evening. She has actually gone to her uncle's bedroom to steal money.

Charles Kent, whom Dr Sheppard meets that evening, plays the role of an important red herring. This unknown person arrives at Fernly Park around the time the murder is committed. The police and Hercule Poirot have to invest a great deal of time and energy to unearth the reason of his presence there. It is later revealed that Charles Kent is the illegitimate child of Miss Elizabeth Russel and he has been to the summer house only to meet his mother.

Ursula Bourne is another person who visits the summer house that evening. She has been dismissed from her job that afternoon itself by Roger Ackroyd. She has also given notice that she would leave Fernly Park within a few days. This makes her one of the suspects for the murder. But later she reveals that she is married to Ralph Paton and claims her husband's innocence. This removes her from the list of suspects.

The main red herring is that all the evidence squarely point towards Roger Ackroyd's stepson Ralph Paton. He has strained relationship with his step father Roger Ackroyd. He has been staying separately at the village inn Three Boars. He is seen roaming near Fernly Park around the time of Roger Ackroyd's murder. He

goes missing after the murder of his step father. He is also to get great financial benefit because of Roger Ackroyd's death. But Poirot reveals that Dr Sheppard has tried his best to plant all the evidence against Ralph Paton.

However, the greatest of all the red herrings is the narrator of *The Murder of Roger Ackroyd*. The narrator presents only half truths to the reader. The reader is taken for a ride and they are sold out at every stage in the reading of the narrative. But this trail of concealments is brought to an end by Hercule Poirot. Hence Poirot is presented as the cerebral superhuman who solves the puzzle of red herrings at the end of the novel.

5. Conclusion

Agatha Christie's *The Murder of Roger Ackroyd* departs from the conventional ending of a Golden Age of detective story (Todorov, 1966). This is because in this novel Poirot presents an incomplete solution. He prefers not to name the criminal at all. Only after the other characters exit the scene of assembly, the readers learn the true solution. It is revealed that the narrator is actually the murderer. This twist is followed by Poirot's decision that he would provide a way out for Dr Sheppard. He hints at suicide by an overdose of veronal. Poirot wants to do this to avoid embarrassing Dr Sheppard's sister. Caroline would be greatly shocked to hear about Dr Sheppard's criminality. Therefore he avoids revealing the name of the murderer to other characters. In other words, Poirot plans to preserve the doctor's reputation by allowing him a dignified exit.

Poirot's suggestion of veronal overdose is his 'life for a life' justice for Mr Ferrars death. This is Poirot's poetic justice to expunge a remorseless doctor. Dr Sheppard has been a blackmailer and

murderer. He can also be accused of abatement to suicide. Poirot's suggestion for Dr Sheppard's suicide is his effort to remove this threat to the society.

However, Poirot's decision to avoid public shame and disgrace to Dr Sheppard remains an issue of debate. This act of Poirot can be interpreted as his effort to preserve the reputation of the profession of doctors. A public knowledge of Dr Sheppard's crime would have made people lose their trust on doctors. This would have been harmful to the social status quo. Popular literature often respects the social order or conventions. Thus the profession of a physician should remain untarnished. For this reason, Christie chooses this particular ending. This twist at the end also reveals how the readers are taken for a ride by the narration of the doctor's subjectivity. Dr Sheppard has presented a unidirectional narrative. But the final twist brings a new narrative based on truths. This demolishes the subjective narrative of the criminal narrator. In this way, the ending of *The Murder of Roger Ackroyd* becomes a unique narrative in the convention of detective fiction.

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Conjunction of Indian Philosophy and Western Mysticism in the Poems of Beat Poet Allen Ginsberg

Dr. Taybul Islam Mollah*

ABSTRACT: *The Beat writers are primarily quester for even 'on the road', in search of a philosophy that would rehabilitate man as an integral part of the cosmos. Their quest for a total philosophy of life brings them close to the Indian philosophic and religious systems, Buddhism, Zen Buddhism and Vedanta from where they adopt a number of concepts like those of the Karma; the four noble truths, spiritual enlightenment through meditation and nirvana etc. His poetry instead is a text that is inextricably bound to the immediate socio-political situations and treats virtually of every significant aspect of the life. The Oriental philosophies, together with Blake's visionary poetry and the robust native tradition of Whitman and Williams, have decisive say in shaping the Ginsberg's vision of life.*

Keywords: Philosophy, Religion, Life, Poetry

Introduction

The Beat movement began in the middle fifties and began dying in the sixties. The Beat were anti-establishment people, they were against conformity and 'tradition'. Above all, they were anti-academic and anti-intellectual. They disliked every facet of 'square' American society. They disliked the established institutions like religion, family life and marriage. Even the man-woman relationship was a subject of hate to them. They openly took drugs and even justified their drug-addiction. Similarly, when Ginsberg was asked what exactly his religion was, he answered he was probably a "Buddhist Jew" with attachments to Krishna, Sive, Allah, Coyote, and the sacred Heart¹. Then he adds that he was more of a Buddhist Jewish 'pantheist'. The shrine near Ginsberg's bed would be a curious collection of things taken from different religions of the world. Particularly Ginsberg has been influenced by at least three oriental religions- Zen Buddhism, Hinduism and Tibetan Buddhism. Ginsberg's poetry is a metaphor of quest. In fact, his poetry is a prism where the colors of Zen Buddhism, Indian philosophy of Karma, Chanting of Mantras, forays into consciousness by drugs, Blakean vision and Whitman's transcendentalism. He is a quester in route and tries to explore his within and beyond. The Oriental philosophies, together with Blake's visionary poetry and the robust native tradition of Whitman and Williams, have decisive say in shaping the Ginsberg's vision of life. Ginsberg is not one of those poets who stay withdrawn unto themselves and whose poetry requires no referring back to the social texts.

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Some Tales of Withered Light- A short story by Ankita Baroah

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Ankita Baroah

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Some Tales of Withered Light

Nothing happened between Anirudha and me. Nothing was profound in between us. But there was definitely something that breathed with us. There was just something like the intensity of feeling between us that stirred our minds. But that was not love. That was not the friendship too.

There was a flame in his eyes- a flame that burns and melts in yellow pattern. I could not save myself from the blaze of his eyes. I did not know what fascinated me about him. But I dared not to look into his eyes. I wished I were burn myself in the flame of his eyes. I never felt to be averse to burn myself in his eyes. The slumbered Arodhana in me took breath from his sight. My outer self was wrapped in many layers which I never felt to peel off.

Every one's life covers with a veil. By veiling us we act and regulate our self. We treat ourselves like strangers. We programmed our tissues such an extent that often we would become strangers to our self. We need some occasions for realizing self. Otherwise the emotions like red coral stone would have been immolated. One needs some reasons to understand own self. Therefore, the force gleams of Anirudha's eyes too have become necessary for me.

Anirudha one day asked : What do you think around the clock?

I was struck dumb. His question shook me. What do I think? Anirudha whom I met just a week ago, what did he look into my eyes- what reflection of truth. How come he could ask with conviction 'what do I think?'. Truly, I do not know what I think.

Did Rituparna ever try to understand my animate being. Did he ask me what do I think? What make two souls identically different? I have left my home to live with a person. I have decided to share things equally. How strangely I became lonely in his entity. My all emotions, likes and dislikes had become silly to him. There was a light year distance between me and Rituparna.

: Tales, I think of tales.

I walked away from Anirudha simply after giving him a gentle reply. Without a backward glance, I could sense Anirudha was watching at me with his piercing eyes. Our conversations started like stories. It became a habit to discuss about my story getting published in daily newspaper.

Gradually the subject matter of our conversation moved away from the story and became somewhat personal. Yet we knew that the only truth between us was the time that we spent together. There was nothing else before it or after it. There are some moments in life which we adore without any reason.

: Staring to my eyes, Anirudha asked, after having a bite of roast-bread 'can't we talk about other things besides stories?' The intensity of his eyes was unbearable but magnetic too. I felt a kind of chase in his eyes that care no loss or coup.

:You told one day that people are lonely now a day.

:Yes, What do you think?

I shifted my glance from Anirudha's eyes. I told him looking at an empty space:

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You told that loneliness disturb us. One feels empty always. And this is quite painful. May be by then I had truly contained my feelings in a void. Who says that to be lonely means to have become unworthy? The empty space preserves my entire solitude, feelings and emotions; and all accounts of loss and joy.

When I'm alone, my loneliness lies deep in me like an insect. Do you feel the same?

I told you the same thing. Everyone is lonely in some corner of their world. I have found my deep trench in Anirudha's eyes. I drowned into his eyes. I agreed: What's wrong in taking deep breath in his eyes. This is how you can let release your pain that keeps you heavy. My words were struggling for an exit. They got a momentum as soon as they met Anirudha. Neither I nor Anirudha could judge how important and theoretical our conversations were. We just stared at things. At one point, I felt that a heavy burden had fallen off my chest. The breath seemed to flutter in the air.

There are many differences between two. Rituparno and Anirudha are two different men. I can't put them in each other's shoes. Yet I want to do so. I want to merge Anirudha with Rituparno.

I wish I could reject Rituparno for being excessive rational of everything, and accept Anirudha for being benign to emotion. I just want to think about myself at this point. It is an imaginary luxury to make things easier that appear difficult.

I knew Anirudha was not my love. But what is beyond love that gives a momentum. Everyone must witness such incomprehensible moment in life. Such moments are filled with various factors. They tell us many things that we do not understand. Sometime it seems like I have been waiting so long for Anirudha. But we were not bound together by any such heartfelt desire. We were just happy in each other's presence without any reason. We struggled to find the meaning of that bond. Our times were like a slow river. The unspoken words left at the end of many things brought us close together. Anirudha said one day: I would meet you again. Tell me where would you go? I naturally left that to Anirudha. I do not mind anything. I did not have to take anything special as my own as I searched for the rhythm of life with Rituparno. So, I accepted Anirudha's proposal. We will spend some time together. The place and time is not important.

We were sitting on the sand of Brahmaputra River under the cloudy sky. In the darkness of the night, the river in front of us looked like a black snake. My heart was shaking along with the *aanchal* of my *saari* in the stirring river wind. A few flickering lights flowed along the river and became absurd at one point. There were many stars in the sky; despite there was no light. A swarm of fireflies illuminated my heart.

I wanted to sit with Anirudha, leaning my head on his shoulder for a while. I wished to put my hands in his fist. I really wanted him to hug me. I took a deep breath. A familiar perfume was floating in the air. I could detect the aroma of his body amongst fragrances.

:Anirudha.

: Yes.

: I want to talk about love only. You have any objections?

: No, not a tall. why do I object. Okay, today we are going to talk about love and comfort.

: I's wondering how to start.

: Take your time. But you must be able to deny your loneliness completely. You must be able to say the unspoken things that are stirring your heart at this moment. Can you?

I stared into his eyes without blinking. In the darkness, I saw in his sharp eyes a wonderful hypnosis I had never seen before. I don't remember how long my eyes were trapped in his eyes. I regained consciousness at the soft tap of his fingers lying lightly on the sand. I felt uncomfortable that he knew my mental state.

: Don't you say anything? I asked Anirudha to make myself easy.

: Do you know the love of men?

: As a woman, I believe in the love of my beloved man

: Men first look at the geography of a woman's body.

: Everything should not be generalized, Anirudha. I am very attracted to the Men's intellect and the depth of the eyes. You cannot make the world of the mind of a woman and man the same. The more a man starts to take the feeling of love as a simple habit, the more a woman's love for him intensifies.

: You might be correct as you said that all men look at the geography of the women's body first. What about you?

For a moment, Anirudha's eyes brightened like a meteor.

: I'm not a person who believes in love very much. May be that's where you and I differ. Just like the different mental worlds of men and women I mentioned a little while ago. How can you talk about love without kith and kin? Body is the medium to fall in love.

: How can you express love to a body. A kiss does not imply a desire for physical touch. Kisses are not limited to lovers. Do you believe that the kiss that fathers and mothers give to their children contains physical touch?

I said the last thing with some roughness. Anirudha seemed to be looking for the truth of my words in the darkness lay ahead. I touched by a sense of guilt. Such roughness with him does not suit me at all.

: Your words are like a story.

Anirudha said, ignoring the harshness of my words. I was embarrassed.

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: Perhaps

: What do you think? Who actually carries the stories? Either protagonist appears or the story teller finds out?

: This is a very diplomatic question for me.

: Why?

: Things are not so easy for me. I can't write a story if I want to write.

: I see thousands of stories before my eyes. Which of these stories you pick up will depend on your mental state. This is also a story that you and I are talking about.

: Probably yes. But my imaginary world may be somewhat different.

: What is your world?

: Color. Lots of colors

: Ay, I'm jealous. I forgot the colors.

: Nay, you are wrong. Just as we have thousands of stories, colors are all around us. You have to try to see it.

: Where is. I haven't seen it. I'm color blind.

: Take a look around you. Everything is smitten with colors. There are many stories created with color. Green too changes its color at a time. The leaf too falls down as a yellow story. The story turns a new shape. The river flows embracing the sky. Everything in this world has color.

In fact, I think, colors and stories complement each other. Where there is color there is a story. Or you can say that a colorless story can have a colorful past. And one more thing

: What

: People without colour can not love any one. And you are not colorless. Why did I say that? The answer is in you.

: I don't understand

: I'm waiting for your unwritten story. Your story may tell what you don't understand. I know your story will be about two butterflies. The seven colored rainbow, will come down to your story, flows in your wife's mascara eyes. Good luck to you.

Anirudha said on his way back after spending the evening on the bank of Brahmaputra. There is no need to say everything. Unspoken words are like a river. It flows silently from heart to heart, from you to me.

We were sitting on the river bank under the darken sky and talking. We became silent for a while. That was the last time he and I met. Then Anirudha seemed to disappear into the air. The wind Anirudha gave now flows silently between me and Rituparna.

Ankita Baroah

Translated from original Assamese by Amitabh Ranjan Kanu.

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Pratim Baruah



Image credits – painting by Pieter Bruegel the Elder, 1565

Assamese poems trans. by Amitabh Ranjan Kanu

A COLD LONE SENSATION

(One)

I felt a sensation cold
after reaching at the gateway

 saw a hazy body
 who drowns in my nerves

The gateway is of an ancient day

 I got goosebumps
looking at the body walking in the shadow
 wearing death

(two)

Putting out the light
the lamp is suddenly set on fire

in an endless cold
the swelling void dances in the bamboo grove

(three)

A jackal foes
when cicada calls in the dark

A raven swings across the bamboo grove

Sitting on the withered heart
A nameless bird cries

(four)

Wished to get back to the watery womb of my mother
Or to take a halt as the whirlpool turns green

But I cannot return
Can I stop here?

An indomitable time haunts

(five)

The gate seems like a sacred canopy
Lone
Extremely cold

Tears get congealed

Like an unnamed bird
Someone is coming and going

Someone's footstep echoes
in the darkness
when ants built their mounds on limbs

(checha nirjan anubhatir ekhon toronr tolot)

Prayer

(To Maa)

Walking with a streamlet gusto

It takes away happiness

Breaks heart

I grew in water
and abandoned the watery bed

her face creases
eyes turn pastel
I sob

'Be careful in every step of life' her eyes had uttered
As every step is a pointed thorn

I wish to return back with air
to the watery bed
Before getting comingled in soil

(parthona)

Absences

The sun is gradually sinking
The city is an impaired child having no toes
Void engulfs everyone in the city where I live

In the shadow
dream blooms
An afflicted heart burns

the bygone voice hums in a conch shell

2

Darkness fastens me while I was stepping into a dungeon
And wet me with fresh music

3

Taking a vow, I'm floating away with streamlets

The last light of the day
falls down on my heart with a sigh

Opening the cover of the box
a blue grief emerges from darkness
a dream smeared with blood trickles down in the same motion

tears fell on muddy palms
a red lily blooms in jubilant air

Clasping the shattered dreams amidst smoke and ashes
The night ignited to a quiet fire

I am searching for someone since long

But I'm botched up

(anupasthiti-1, 2 ,3)

◆◆◆END◆◆◆



Issue 104 (Jul-Aug 2022)

Poetry

EDITORIAL

Semeen Ali: Editorial Note

POEMS

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Bijoy Sankar Barman / Mar 2, 2023 5 min read

Poems of Bijoy Sankar Barman

Updated: May 1, 2023

Translated by Amitabh Ranjan Kanu

I Know about a Woman

I
know
about a woman
who
gave birth to
an impaired child

Her womb
dreamt up

for a second one

She walked towards rail track
for a morning amble

and never came back

***Ketetong's* Tears Streaming His Eyes**

Fattening clouds are hanging
Sitting somewhere
amid the chubby clouds
you shed tears

And the Dihing flows along

On the black hillock of Ledo
in the darkness
of scorched coal
in a half burnt shoe
death laid eggs
or
In the brown cocoon
of a butterfly
on a dry stem of the lebbek
death laid eggs

Tears
streaming from his eyes
appear'd like a hook
grabbed me

Dripping gently
from the waterspout of Patkai hills
that water
filled sacred ponds of *Angfew*

And there
a yellow butterfly
was mirroring its image

Ketetong: a hamlet of Margherita

Angfew: An illustrious man who died of Cancer in 2008

Death in a Radio Centre

Not the hill
death was lying
inebriate
on its back

In haste
while going up
by slippery steps
as if I pushed the belly of the death
with the tip of my shoe

Death was lying numb
under the wild potherbs
in the wounded shades of poinciana trees

With a rock
fastened around its neck
the noon was leaning over
The brazen tower was smiling
Some horn rammed in my artery
A city
inhaled all oxygen,
suck'd all chlorophyll around it
And to get exhausted
what else it had not dropped empty

A poet
who knew the stiff
eagerly lamped my path
took me up through glossy stairs
and dumb houses to a fragile room

He listened to my poems
inscribed them on the body of silicon

By stairs
while coming back

passing dumb houses
a thin man
wearing specs of thick frame
had prevented us from advancing
He appeared very weak
Wiping spec's glass with a silk handkerchief
he requested a colleague poet

'Do you know
I've seen his distressed face
he didn't get anything in life
at least
do write a poem for him'

That thin man was not a poet, or was he!
How impaired was the truth

I didn't know
that day
the poet's colleague was passed away in the radio centre

Crossing the small huts and tall trees
while coming back
by pitched road
I looked back for a while

The hill was walking
towards me
with heavy foot

The Light

Surabhi,
Nagen Kaka's only daughter
She was pretty enough

Leapt
in her child days
She lisped
'biloteyhaliseydhuniyapadumi
Fulonitfuliseyful'

(water lilies are swinging over the lake
flowers are bloomed in the garden)
'aaimoradormaloti o'
(O' my daughter, my eyeball...)
Railing his lap
as cradle
he kissed her

At present
Surabhi reads in Guwahati
She stays in a hostel
This year
she is promoted to class seven
she has been suffering from fever for few days
Kaka brought her back home

Today was her *tolanibhya*
Kaka was so happy
for her only daughter
rituals were performed
women blew sacred sounds
the ceremony was quite grand

Kaka looks at her
for sometimes
she drabbed in Muga
appears beautiful in the attire
weaved at Sualkuchi
Noticing her
Kaka squeezes eyes
truly, she is grown up

The *qyoti* teased one another
sung the bridal song

Surabhi smiled coyly
Touched gently
the floral fabric of her attire
Everyone spoke about her attire
and she grins gently

While passing her
Nagen Kaka asked Surabhi:
'Did you eat anything, dear child?'

She nodded.
She beckoned him close
and asked:

'Deuta:
how is this dress?'

Ayoti: a woman with a living husband

Talonibiya: A symbolic wedding. It is performed a few days after the girl has her first menstruation.

Deuta: Father

In Love

You're thinking something
but
you asked me:
'what are you thinking?'

I'm thinking something
and
I asked you:
'what are you thinking?'

We lost ourselves
in this bottomless mine of coal

In far off darkness
fern flowers tingle

You shed tears
I too
Stretching out the fingers
we ask ourselves:

'Passion lies in tears'
Soul, tell me
Does passion lie?
Does passion toil
while wiping them?'

Saurabh Kumar Chaliha

This mustard field of Dadara
a paddy bird
buried to neck

To my deepen heart
suddenly
in a wintry morning
a bare question mark
deep like the head of heron
draws a line

Pieces of dead bones
of downy Kathiyatali
of Rupiyabathan
clustered in memory
flicker in our blonde childhood

It yoke them
and
take a halt

Poem of a Watery Afternoon
(Dedicated to Mahim Bora)

Today
once again
what splashes
suddenly
where it roars

No water
No fish either

Like the ruff
of gleam sands
The fish bones are lying
in the sunshine

In the *namghar*

of late noon
The shreds of resins floating
The incenses are emanating smoke
in whooshing of conch
and loud bell

Through the smoke look at

What is that – a river?
No splash even there

The fish bones
grooving deep
to the ancient pond

Splash
Splash in the tears
Splash in the celestial hands
in which tears dripping

*Namghar: A Prayer House of Assamese community
believes in Eksararana sect of Hinduism.*

Love

In the *Suweri* of Sundoridia

In the afternoon of *SaatBihu*
putting a *keteki* flower in her hands he said:
'I've gathered it
going long way down to forest,
keep it safely'.

Flood comes.
Slender filament
of *keteki* kneads its colour
The smell of *keteki* wishes to wrap her

Returning back the flower, she said:

'I do not want keteki flower
Along that deep river bed
black snakes creep
Do not go there again'

'I won't go to your house to live forever
Your mother will not take meal with me
And this will make you unhappy'

Keteki withers
lying amid the page of Social Science book
It gets worn
but whenever
I open the book
reminiscences hurling down from the page
take me back
to that afternoon
of *Suweri*

Some day again...after many more years...cradling a new born child on his lap...
if a thin man goes towards Azara ...and if an elite couple calls him
prevents him from advancing
and taking the child in their lap ... if they say:
'withour's two, let this child grow'
Dear readerhow a verse can translate this feeling?

Suweri: A festival celebrated in Holi at BarpetaSatra
Keteki: A flower. In English it is known
as umbrella tree or screw pine. The
botanical nomenclature of this plant is 'pandanusodoratissimus'.

A Poem of Stone/ 1

You failed to feel me
when we were together
I was there
like a tranquil shadow

I was dreaded

in riverine air
Being your shadow
I was trembling

Now
in this summer noon
rain is falling in our place
cowherd boys have cut the arum leaf

Instantly
I wish to be your shadow
I wish to tremble again

Ah, I am not able to slant over
can't even stand

Climbing
a rock mountain
every night
am I turned to the shadow
of that rock ?

A Poem of Stone/2

I've seen
stones strike
against one another
I've seen
something catches to fire in bamboo grove

Till now
I thought
you were a silk cotton
I thought
you were a star
moon too
In hunch you took a shape of water
How erroneous it was to arrogate you as a river
I wrapped you
in a dead stem
with golden thread

Sensing the throb

of an unknown bird
of place unknown
you fell down
upon my heart

And suddenly
you too
caught fire

Bijoy Sankar Barman (b. 1980)

BijoySankar Barman is an Assamese poet and translator, who writes both in Assamese and in English. Recipient of the prestigious Munin Barkataki Award in 2007 for his maiden collection of poems *Deo*, Barman received the Sahitya Akademi Yuva Puraskar in 2013 for his second collection of poems *Ashokastami*. Marked by *The Indian Express* as one of the “Best Young Writers” of India in 2012, Barman has fifteen published books on different genres which include translated collections of his poetry *Pisarateoja, Ketetong* (2016) in Estonian published from Europe, *Amar Angulgulir Ongkurodgam* (2019) in Bengali published from Kolkata and *Tug at the Gillnet* (2021) in English published from Delhi. Besides all major Indian languages, his poems have been translated into Italian, French, Spanish, Mexican Spanish, among others. His translation of the Sangam-era Tamil classic *Kuruntokai* into Assamese appeared as *Kurundoheir Kabita* in 2014. His poems have featured in several anthologies including *Great Indian Poems* (2020), edited by poet-diplomat Abhay K.Barman, whose research work on tribal mythology of Assam has earned him a PhD degree, also studied as visiting Doctoral Researcher in the Department of Estonian and Comparative Folklore, University of Tartu, Estonia.

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সূচীপত্ৰ

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The Role of Ethno-Mathematics in the Villages of Dhubri District: A Selected Reading

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Abstract: *Folk Mathematics means informal mathematics. It is about the way people use their own measuring units in their daily lives. It is the body of traditional mathematics transmitted orally to next generation. It tends to study the relationship between mathematics and culture. Ubiratan D' Ambrosio, a Brazilian educationist and mathematician, introduced the term Folk Mathematics in 1970. Folk Mathematics prevails and flourishes in marginal communities and labour groups of riverine areas of Dhubri District of Assam. Riverine islands are areas of Brahmaputra River and its tributaries which have been formed by sand and other sediments. According to Assam Government record the Riverine Islands cover 3,608 km² of Brahmaputra basin or 4.6 % of Assam's total area. The people of Riverine Islands face certain problems including soil erosion, over flooding, illiteracy, high population growth, etc. But the community is culturally rich. My paper tends to look into the ethno-mathematics flourished in hinterlands and villages of Dhubri district situated in the western part of Assam. The paper tries to focus on games and riddles which shape the minds of children and give idea of numbers to children in their initial stage of childhood. It is apparent that games and riddles are today on the verge of extinction as the mainstream children of today's generation spend their time playing video games. But the children of Riverine Island and remote villages play games not only as a force of integration but also as an aim to get entertainment in leisure time. The traditional games played by the village children are uniquely structured as they have geometrical concepts and mathematical digits. The paper tries to understand the folk games and riddles based on mathematical rules especially of selected villages of Dhubri district in the light of Ethno-mathematics.*

Key words: *Folk Mathematics, Riddles, Folk Games, Ethno-Mathematics in Hinterlands and Villages.*



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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USE OF ICT FOR BETTER MATHEMATICS TEACHING DURING COVID-19 PANDEMIC: IT'S ADVANTAGES AND DISADVANTAGES

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Abstract:

COVID-19 Pandemic broke out all of a sudden in a place named Wuhan of China. The corona virus was spread all over the planet earth within a very short time. Consequently, the physical movement of people was restrained. People lose their jobs. Millions of livelihood was at risk. The daily bread earners could not come out their homes. They were threshed and thrown into their homes. The wild life started to reclaim their lands and forest as the movement of the people was withdrawn from the public space. On the other hand, the pandemic came up with new avenues. It gave lesson how to sojourn with the corona virus continuing the pursuit of knowledge. It introduced new tools in ICT sector so that classes were conducted. Teachers took their class from home manipulating the different tools. Moreover, Black Board and Chalk were replaced by Google Meet. The Mathematics teachers who never thought of taking class without the use of chalk and Black Board were taking Mathematics class in Google Meet and in other sites. They employed new ICT based tools. Thus the old mode of teaching and learning format was changed. Mathematics teachers too adapt the new mode of online teaching. And thus the physical mode of teaching-learning format was shifted to distance teaching. The paper tries to recollect the ICT based tools which were applied in taking classes during lockdown. The paper revisits and discusses about the application of ICT tools which were applied in conducting Mathematics classes when work from home was necessary. The objective of the paper is to discuss about the different ICT tools which helped to conduct online class during corona pandemic. Precisely, the pandemic came up with crisis along with new solution in regard of disseminating knowledge. The aim of the paper is to discuss advantage and disadvantage of online teaching in the light of mathematics subject.

Keywords: Corona Pandemic, Online Mode Class, Mathematics, Advantage and Disadvantages

Introduction:

The psyche of human mind always considered Mathematics as a difficult subject. If tough subject is being taught online mode, it appears quite challenging. It's a believe that online courses are usually less successful than traditional teaching. But the teaching world was abruptly taken a shift from class room teaching to online teaching during COVID-19 Pandemic. Mathematics courses were also offered through online education during lockdown. Teachers sheltered upon ICT tools. They used different tools of Unified Communication to impart knowledge of their subject. The mathematics teachers took various tools to teach their students. The tools were voice mail, email, opening whatsapp group among students, video conferencing, google meet etc. But it appeared that online mode teaching has both advantages and disadvantages too. Classes were put on normal course. Students started coming to attend classes soon after celebrating New Year's Eve 2020. Teachers resumed their duties. But on 19th March, 2020 the Department of Health and

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Aftab Uddin Ahmed

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Abstract :

It is with Rousseau that Plato's Political theory begins to exercise that steady influence on thought which it has exercised ever since. Rousseau was born, and lived in his youth, at Geneva. The Republic of Geneva, to whose magnificent, honored and sovereign lords' he dedicated his discourse on the origin and foundations of inequality, was itself something of a city state, and while he was a boy in Geneva, Rousseau was busy reading in Plutarch the history of the city-states of antiquity, to which he constantly refers in his writings. In his later years he began to the study of Plato; and Plato became a dominant influence in his thought. By the help of Plato he liberated himself from the individualist theory of locks and arrived at the collectivist theory of the state expounded in the contract social. The title of his great work is really a misnomer; it might be called, with more propriety *De l'organisme*. He speaks in the common and conventional vocabulary of contract, but his argument has none of its individualistic connotation. The state in his view is a moral organism, with a sovereign general will directed to its well being. It is not a legal association, for the protection of legal rights" the doctrine of affirmative action attempts to redress the harmful or inhuman practices of past racial or social discrimination and to correct current socio-economic inequalities. The aim of affirmative action is always equality."1

Key Words : Plato's, Sovereign, Plutarch, vocabulary, Doctrine

Introduction :

It is a mortal association On Kolnonia through whose common life man enters into his moral being. Apart from his membership of the state, men are a stupid and limited animal, moved by appetite and instinct, by his membership he becomes and intelligent being and a man. The state substitutes justice for instinct and law for appetite; it gives a men's actions the morality they lacked before. This is pure Platonism, or Hellenism; and Rousseau, thus imbued with the Hellenic view of the state as collection moral society, was naturally led to propound the platonic and Hellenic view of its educational character. It must realize moral liberty for its members, by releasing them from the bondage of appetite; it must force men to be free. Its education must given their minds the national type, and so direct their opinion and their tastes, that they are patriots by inclination, by passion, and by necessity, with these principles as his fixed stars. Rousseau felt like Plato and like Plato felt only too strong, the real of the state. The state , as he conceived it, differed indeed from the state of Plato's conception. It was state in which every citizen had a voice in determining the general will, and a share in making the laws through which, and through which alone, the general will can speak. Rousseau preached democracy- democracy pure and primary, and he preached the sovereignty of law. "The Government abolishes secrete diplomacy, and, for its part, announces its firm intention to conduct all negotiations quite openly in full view of the whole people." These were Greek tenants; they are hardly the tenants' of Plato, who believed that the will of the state was the will of its widest members and that its widest members should not be bound by legal chains.

But the democratic and legal state of Rousseau is no less urgent in its control of its members than the aristocratic and absolutist state of Plato. Rousseau would prefer that this citizen should have no other society than the state, it is important, for the proper attainment of the enunciation of the general wills, that there should be no partial society in the state , and that each citizen should only think in terms of the state. The sovereignty of the community over its members is inalienable, indivisible, and only limited

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A Brief Philosophical Study on Metaphysical-Religious and Social Reform of Bal Gangadhar Tilak

Dr. Shyamal Chandra Sarkar*

Abstract—Bal Gangadhar Tilak (1856-1920) was a great educationist, scholar, journalist and leader of the militant national movement. No doubt he was “the prince of patriots”. He was named as a symbol of Indian culture. English rulers and politicians named him as the father as the father of Indian Unrest. He fought against injustice done in the field of economy and gave nation the famous slogan “*Freedom is the birth-right of every nation*”. Tilak’s metaphysical teachings are set forth clearly in his *Gita-Rahasya*. He has given a new meaning to the philosophy of Karmayoga. For Tilak, Krishna was an incarnation of God. He accepted the necessity of devotion or Bhakti and religious ceremonies in the religious life. He wanted to celebrate Shivaji and Ganapati festivals on national level. The self or Atman is not a mere aggregate of bodily organs. The feeling of ‘I am’ is the “most excellent proof” for the existence of the Atman. The Lokamanya conceives that man can do so by means of desireless *karma*. The *Gita-Rahasya* is an illuminating monument of the moral and spiritual philosophy that guided the life of Tilak. Tilak wanted social reforms by education. He allowed equal right to participate in the festivals arranged by him and also advocated widow marriage. Tilak upholds the *varna* system as a principle of stability and to him it is less harmful than the class structure of the western society. Tilak accepted the inevitability of some change in the old social order due to the intermingling of the East and the West, spiritualism and materialism. He adhered to an organic, evolutionary and spontaneous conception of social change brought about by progressive education and growing enlightenment.

Keywords: Introduction of Tilak, Metaphysical and Religious Ideas of Tilak, Existence of Self, Views on Social Reform of Tilak.

Introduction—Bal Gangadhar Tilak, who is also known as Lokamanya, was born at Ratnagiri in Konkan district of Maharashtra on the 23rd July, 1856 and was a child of Chittpawan Brahmin Family. Tilak got from his father a strong will, firm determination and capacity for hard work. He did primary education from a local school and completed his high school examination from Poona school. Tilak married Satyabhamabai Tilak in 15th years old.

He was one of the outstanding personalities from Maharashtra and a great educationist, scholar, journalist and leader of the militant national movement. No doubt he was “the prince of patriots”. He had discarded western education, culture and outlook and was named as a symbol of Indian culture. Among the extremists Lala Lajpat Rai stood for Punjab and Bipin Chandra Pal for Bengal. English rulers and politicians named him as the father as the father of Indian Unrest, for the most of the times the trio of Lal-Bal-Pal. He fought against injustice done in the field of economy. For political upheavels he chose best the festivals on Shivaji and Ganpati. He made ready the people for Swaraj and for this purpose he established the *Home Rule League* in 1916. As a fighter against economic injustice, he took an important part in making the people conscious of their rights during the famine of 1896. Tilak visited England during 1918-19 and established cordial relations with the British Labour Party. He had a great role in the Indian national movement and inspired the masses for struggle. He gave nation the famous slogan “*Freedom is the birth-right of every nation*”. In the year of 1889, he joined Indian National Congress. He took to journalism in 1880, when he gave life to Marathi Weekly ‘Kesari’ and England Weekly ‘Maratha’. These two papers supported the cause of nationalism. Tilak’s metaphysical teachings are set forth clearly in his *Gita-Rahasya* (Secret of the Gita), which he wrote in Mandalay-jail, Burma, in the course of five months between the 2nd of November 1910 to March the 30th 1911. He was died on August 1, 1920.

As a Political leader, Tilak’s role was very significant in Congress activities. He preached

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Reflection of Literary Movement of Beat Generation: A Select Reading of Allen Ginsberg's Poems

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Abstract: *Beat Generation began to emerge in America in late seventies. Allen Ginsberg decided to teach a course on literary history of Beat Generation at Naropa Institute, Boulder, Colorado of United States. He explained in his first lecture about the course which included major works of the writers of 1940s, 1950s and 1960s. He invited Beat writers to his classes. The invited writers talked about their works. William Burroughs, Gregory Corso, Herbert Huncke, Peter Orlovsky, Michael McClure, Roy Bremser, Carl Solomne, Amiri Baraka etc. are names of writers who were invited to give talks. They spoke on their works. The students were privileged to study about Beat Generation sitting at the feet of masters. The Beat Generation was a literary movement. Ginsberg led the movement from the front. He documented the era and preserved the literature to educate people. Ginsberg always considered Kerouac to be the greatest writer, Burroughs to be the greatest intellect and Corso to be the most naturally gifted poet of Beat Generation. The phrase 'Beat Generation' has several meanings. It means openness. It means to be emptied out, exhausted and at the same time wide open perceptive and receptive to a vision. Sometime it denotes dark night of the soul. It has a celebrated statement 'everything belongs to me because I am poor'. The paper tries to evaluate the literary movement of Beat Generation with special mentioning of Allen Ginsberg's poems.*

Key words: *Beat Generation, literary characteristic, Age and poems of Allen Ginsberg.*

Introduction:

Allen Ginsberg was an American poet. He died on 5th April 1997. Soon after his death, William Hampton wrote a write up on Allen Ginsberg. The write up was published in The New York Times of April 6, 1997. William Hampton wrote that Allen Ginsberg's 'Howl' poems are

the manifesto of sexual revolution. The primary motto of his poems was to pay honour to all kind of freedom. His 'Howl' poems are the literary collection of Beat Generation. A group of writers started Beat Generation. The objective of the movement was to explore and to influence American culture. The writers of Beat Generation were interested in studying politics. They wanted to bring a change to war stricken society. They rejected the standard narratives and economic materialism. They mostly talked about sexual liberation and exploration. The World War II (1939-1945) had left a devastating impact on world economy. Therefore, the American society started emerging after World War II. The Americans looked for a fresh ideology. They dreamt of a fresh cultural upsurge so that they could restart their life. Hence, the emergence of Beat Generation happened to be very close to American Dream.

Objective and Scope of the Study:

It is mentioned that Beat Generation opened up new literary dimensions. Allen Ginsberg is one of the pioneers of Beat Literary movement. Even his poems are attuned with the characteristics which the generation speaks for. The objective of the paper is to understand Beat Generation in regard of select readings of Allen Ginsberg's poems. The select topic has the scope to understand his poems as his poems are the outbreak of his generation i.e. Beat Generation.

Methodology:

It is an analytical paper. It is based on the select readings of secondary sources.

Analysis:

The phrase 'Beat Generation' rose out of a specific conversation between Jack Kerouac and John Clellon Holmes in 1950. They were thinking about the nature of their generation. And Kerouac named the generation Beat Generation and explained that Beat means 'a man of a generation completely eaten - a man without money and without a place to stay'.¹ The generation which they spoke about was the generation who saw World War II and witnessed the catastrophe. The people of this generation had witnessed great economic depression and unemployment after World War II. But women started to get new opportunities. They came out to earn their bread keeping aside household works. They received insignificant payment for their works. The blue-collar workers and white-collar employees were entitled to paid leave. The women workers started contributing to state economy. They became self reliance. They started to be self dependent. They started to deny patriarchal hegemony in their life. The Beat Generation celebrated their act of liberating themselves from social and patriarchal norms. Beat Generation also spoke for emotional freedom and self-selection. It valued instinct of a person - instinct of both men and women. The Beat Generation didn't only speak for women liberation, but also did speak for gay liberation. The writers and poets of Beat Generation were looking for a fresh planet where they can have the right to deal with their instinct. In a letter to Mr. Eberhart, Allen Ginsberg wrote that Howl was not a negative protest. Howl had emotional reality. It gave a

space to think as well as to feel free. Ginsberg said that exposing true feeling was madness, not normal in society. He further added that exposing true feeling was not madness rather an expression of natural ecstasy. Further he wrote in the letter that, "Howl is the first discovery as far as communication of feeling and truth that I made. It begins with a catalogue sympathically and humanely describing excesses feeling and idealization."²

The Federal Highway Bill which came in 1956 promoted the development of the outskirts of the city. It constructed forty one thousand miles of inter-state highways. The US states showed interest to invest and therefore they tied with other states. The companies started manufacturing products in low cost. Eventually, an affluent class was born in American society. As a result, since 1950 consumers got attracted to low-priced product. The common men started to buy acres of land outside the cities and made new townships constructing houses. The low-cost houses had been facilitated with shopping centers, playgrounds, swimming pools, community halls and schools. This was the post-World War II 'building boom'.³ The residential kitchen turned into a kitchen industry for producing goods to meet up the needs of customers. The People started to get surrounded by objects and started to toil in order to purchase new products. They found out the meaning of life in objects which brought a change in the meaning of life. They started growing with material things. They searched their happiness not in the small achievement. They engaged in work to earn more exploiting themselves in work without actual meaning. They acted like the tooth on the rim of gear wheel. And thus, the meaning of life was changed.

The novel *The Man in the Gray Flannel Suit* was written by Sloan Wilson in 1955. The novel delineated the social reality of American Society of that time.. Wilson talks about how a middle-class family was categorically alienated from society because of material upsurge. Although the family had a beautiful house and all material things, yet the family members were unhappy. The family members always bore a notion with them that they had nohappiness. Their relation with others became artificial. The technologies and new machines created doubts because they accompanied by tremendous personal sacrifices. The Beat Generation started to evolve during this decade. It started to recognize the face which remained unrecognized so far. The unrecognized face was the face of the poor, downtrodden and outcast in the society. The generation started to identify the faces that had certain new gesture and attitude. It initiated to recognize them who had "social customs, social style, social ethos and norm."⁴ The purpose of McCarthyism movement in US was to eradicate radical ideas of American Society. An anticommunist ideology was infiltrated into educational, cultural and political spheres during 1940s to the early 1960s. The left-wing trade unions and cultural organizations were excluded from the mainstream society. McCarthyism too created a modern politics of terror. It is true that United States never formally restricted the freedom of expression. Yet McCarthyism turned the democratic institutions of United States into a tyranny.

Eventually, the development of American Consumer Society and the political constraints of McCarthyism made 1950s a depressing era. The Americans went through a mass stressful time. They did not dare to speak for their own rights. The most privileged class and educated children seemed to be under control. They were subject to social depression. Radical liberalism in campuses of colleges and universities was common in those days. Students were put to be scared of. The University was crowded with managerial type students. A few were keen to studies. Both the students were different in types, yet their goal was same. They separated values from goals. They didn't have any social responsibilities. They did not believe in social changes, but were fashioned to fanatical pursuit of material pleasure. A new kind of youth culture was developed which had own characteristics, habits, customs, language and idol worship. It made continual impact on the American traditional values which were tended to decline. The teachers, political leaders, and gospel preachers propagated the protestant ethics. On the other hand the media propagated that pleasure is everything in life. The people of the generation were confused. But the Beat Generation writers tried to enlighten the confused people with their works.

The Beat Generation was a group of American poets and writers who started to write after the end of World War II. The Beat culture spoke for all types of liberation. It took initiatives to liberate gay from social dogmas. It spoke for black people and subjugated woman, decriminalized some of the laws against marijuana and other drugs, introduced new form of music and blues and considered rock and roll as high art form. It created awareness about ecology amongst people so that they could show deep respect to their land and its people. It had a celebrated phrase 'everything belongs to me because I am poor'.¹ Allen Ginsberg's collection of 'Howl' poems gave loftiness to Beat Literature. People started reading Howl poems as they spoke about their desires and lust. Therefore, they chanted them with pride. The poems were a sort of return to American oral tradition. The Howl poems changed the definition of obscenity. People started to celebrate their sexuality. With Howl poems, Ginsberg took readers on a tour to a world which is no longer obscene in any way. Ginsberg's poem was a manifesto of a new youth culture that spoke of gay liberation. Allen Ginsberg writes in a poem entitled *Thus on a Long Bus Ride*:

Thus on a long bus ride
 My soul woke
 Arm in arm with a youth
 Hours of communion
 Warm thighs
 Shoulders touching
 Bodies moved together
 As we rode on
 Dreaming invisibly.⁵

The Beat Generation took repose onto drug abuse and sex to release pain, drove away their inner anger and rebellious emotion. It was said that 'the blues always were a great poetry. The great poetess of blues Billie Holiday was also a famous lover of Lester Young. Both of them were junkies, so they reflected the whole junkie hip consciousness, the world-weary disillusionment and at the same time a kind of homosexual sentimentality, nostalgia of beautiful lesbian yore, or bisexual sentimentality of beautiful lesbian yore. All levels of heterosexual, homosexual, bisexual and lesbian revolution evolved. There is a peculiar quality of mournfulness and nostalgia and desire mixed in that, which affected everybody in the 1940s.'⁶ Therefore, Allen Ginsberg, the product of beat generation unleashed the meaning of holiness. He says:

'The world is holy! The soul is holy! The skin is holy! The nose is holy!
The tongue and cock and hand and asshole holy!
Everything is holy! Everybody's holy! Everywhere is holy, every day is
in eternity! Everyman's and angel
The bum's as holy as the seraphim! The madness is holy as you my soul.'⁷

One day Jack Kerouac and John Clellon Holmes were discussing on the nature of their generation. They recollected the glamour of lost generation. Later on, they came out with a thought that their generation is nothing but a beat generation. Kerouac named beat generation not for giving a name to the generation, but to unnamed it. The word 'beat' is a carnival 'subterranean' (subculture) term, a term much used in Times Square in the 1940s. 'Man I'm beat' – the statement did not only mean a man without money and without a place to stay, but also it refers to those 'who walked all night with shoes full of blood on the snow bank docks waiting for a door in the East River to open to a room full of steams heat and opium'⁸

Conclusion:

From the above discussion we may conclude that Beat Generation is all about to evoke rebellious consciousness amongst people. It argues that economic growth and material abundance is not sufficient for overall progress of a society. It argues that spirituality is also necessary for all round development of a person. But it does not speak to follow the pagan tradition of spirituality which was nothing but a spiritual oppression. The emergence of the American Beat Generation came up with an idea that the traditional social system and mode needed to be changed. It suggested that if something is wrong in the social environment in which the youth live in, it is essential to find out the root causes of social problems that disrupted youths' minds. To understand youths mind and their problems, one has to understand the social forces of the society where they live in. Ginsberg wrote for the people of his generation. He believed that the youth who were gone mad had the potentiality to bring change to society. He writes:

'I saw the best minds of my generation destroyed by madness, starving hysterical naked
dragging themselves through the negro streets at dawn looking for an angry fix
.....

Who were expelled from the academics for crazy and publishing obscene
Odes on the windows of the skull

Who thought they were only mad when Baltimore gleamed in supernatural ecstasy**

End Notes:

1. Morgan, Bill (edt), Allen Ginsberg. The Best Minds of My Generation, p.2
2. Schumacher, Michael. Allen Ginsberg. The Essential Ginsberg, p.338
3. Young, Zhaung. On The Best Generation, p.206
4. Morgan, Bill (edt). Allen Ginsberg wait Till I'm Dead, Poems Uncollected, p.19
5. Ibid, p.19
6. Morgan, Bill (edt). Allen Ginsberg, The Best Mind's of My Generation, A literary History of the Beats, p.39
7. Schumacher, Michael. Allen Ginsberg, The Essential Ginsberg, p.23
8. Ibid, p.199
9. Ibid, pp.14-15

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