

INTERNATIONAL JOURNAL FOR SOCIAL DEVELOPMENT

Quarterly (English)

Previous UGC Serial No. 12340

ISSN 2320 – 9283

Impact Factor: 8.2

Vol. 11

Jan. - Mar., 2023

Issue 1

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Impact of Green Revolution on Changing cropping pattern in Araria District

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Abstract

Agriculture, a form of applied ecology depends mostly upon natural environment initially agriculture systems are governed by the related physical conditions till the latter are modified. The method of land capability classification is a systematic segregation of different kinds of land which are distinguished from one another by variation in the kind and degree of use imposed by soil characteristics, climate, and other factors. The physical and economic framework exercise a governing influence, the role of social, institutional and legal factors in the land utilization and cropping pattern. The Green Revolution has changed the agricultural scenario of the study area, Araria district. High yielding varieties of rice, wheat and maize are popular crop in the agricultural field of the district.

Study area

Study area, Araria district is located between 25°24' N to 26°23' N latitude and 87°0' E to 88°2' E longitude extending over an area of 2830 square km with a total population 2811669 according 2011 census. The present district is a subdivision of the old Purnea district, which acquired its independent status on 14 January 1990. The district is bounded on the north by Nepal, on the South by Purnea district, on the east by Kishanganj district and on the west by Supaul district. It consists of nine community development blocks, 742 villages and three towns namely Araria, Forbesganj and Jogbani. Araria is the district headquarter town of the same name district.

Methodology

Methodology is the formulation of systematic and logically coherent method for search of knowledge, methodological research is that which aims at formulating systematic and logically subject matter according to the focal theme. Present research paper is related to the both qualitative and quantitative approach. Primary data for this research have been collected by field survey and secondary data by

published sources like census hand book of Araria and Agriculture Department of Araria.

Hypothesis

Available literature is considered as the major source of hypothesis. Hypothesis helps to explain facts. Its derivation thus, forms the most important step in research process, especially after the selection and definition of the research problem have been accomplished. The following hypotheses have been tested in this research paper:

1. Impact of the Green revolution on agricultural land use Araria district is positive.
2. High yielding varieties of rice, wheat and maize have increases per hectare yield.
3. First, second and third ranking crops are associated with changing cropping pattern and crop association regions.

Agriculture

Agriculture is the main occupation in Araria district. Plain land, fertile alluvial soil, irrigation facilities by the East Kosi canal and tube wells, monsoon rainfall and high yielding varieties of rice, wheat and maize are favourable conditions for intensive subsistence farming in the district.

Cropping pattern

The area under selected major crop categories and the relative share of each crop category in the gross cropped area at different points of time have been used to study the changed in cropping pattern. Agricultural production is intimately related to the harnessing of weather conditions during every cropping season. It is an established fact that crop yield is the integral result of a number of mutually interacting physical and physiological processes that take place during the crop growth period. Water plays an important role in influencing the physiological process and in most of the time; it conditions the growth of the plant depending upon its erratic behaviour. For proper plantation of any crop a better understanding of rainfall, which is the only source of moisture? A change in cropping pattern would mean a change in the proportionate area under different crops.

Cropping pattern in any specific region is also related to the ranking of crops, Ranking of crops determined by first, second and

third ranking crop. At present rice is the first ranking crop in all blocks of the study area, Araria district. Maize is emerging as second ranking crop almost all the blocks of the district. In the respect of third ranking crop, it is in diversified nature like, just is third ranking crop in the eastern part of the study area, wheat is third ranking crop in western part, and vegetables like potato, brinjal, corny flower and third ranking crop in the southern part of the study area. Impact of high yielding varieties of crops is positive in cropping pattern of study area. At present changing cropping pattern in the study area is as follows:

Table no. 1: Cropping in the study area, Araria district

Sl no.	Cropping pattern/region	Block
1.	Rice, Maize, Jute region	Kursakatta, Sikti, Palasi
2.	Rice, Maize, Wheat	Narpatganj, Forbisganj, Bhargama
3.	Rice, Maize, Vegetables	Ruhiganj, Araria, Jokihat

Important crops

Rice

Rice is the most distinctive crop in the intensive subsistence farming areas of monsoon Asia. Study area, Araria district is situated in the heartland of monsoon Asia. Fertile alluvial soil, monsoon rainfall and cheap labour are favourable conditions for rice cultivation in the study area. Irrigation facility by east Kosi canal and pump sets, high yielding varieties of rice are other suitable condition. Old variety of rice has low productivity and yield. New variety of rice like, Sonam, Ratne, Seetu, Saryug 52, Saryug 49, Sone Mansuri have more yield than old varieties. Average yield of rice in the study area is kg per hectare. It is more than 2.5 times.

Wheat

Wheat is second important food crop in the study area. Wheat is also known as gift of the Green Revolution in Araria district. Earlier, wheat was minor crop in the study area. Barley was popular Rabi crop in fertile land of the study area. Major part of Araria district is parti, none fertile land, which is also mentioned by popular novelist. Fanishwar Nath Renu in his popular social novel "Parti Parikatha". Irrigation facility by east Kosi canal is treated as boon for wheat cultivation in major part of the study area. High yielding varieties of wheat like U.P. 262, Sonalika, R.R. 21,308,227, Due to irrigation and

high yielding varieties per hectare yield of wheat increases 3times in the study areas.

Maize

Maize is new rabbi crop in the study area. Sandy and Sandy loam soils of the study area is more suitable for maize cultivation. Maize is known as grain gold in the study area Araria district is one of the leading producers of maize. Maize is utilized as food and fodder crop. High yielding varieties of maize like mico, Pioneer, are very popular in the study area per hectare yield maize increases approximately three times in the study area.

Table no. 2 : The variation of major crops yield in the study area

S. no.	Block	Rice yield variation		Wheat yield variation		Maize yield variation	
		1970	2022	1970	2022	1970	2022
1.	Narpatganj	1200	3200	800	2400	1600	3800
2.	Forbesganj	1250	3300	900	2500	1500	3700
3.	Bhargama	1300	3100	850	2600	1400	3850
4.	Raniganj	1350	3350	800	2650	1600	3600
5.	Araria	1200	3200	700	2500	1500	3750
6.	Kursakatta	1200	3300	850	2600	1400	3900
7.	Sikti	1300	3400	800	2400	1300	3850
8.	Palasi	1450	3200	800	2300	1400	4000
9.	Jokihat	1500	3300	750	2400	1500	3600
	Average	1194	3261	806	2483	1467	3783

Source: Calculated by scholar during field survey on the basis of primary data

Conclusion

Irrigation facilities by the east Kosi canal and its branches are treated as boon for agricultural practices in Parti land of Araria district. Maize is emerging as new rabi crop. Impact of the Green Revolution of changing cropping pattern is positive. Rice, Wheat and Maize are main food crops in the study area. Jute is main cash crop. High yielding varieties of rice, wheat and maize are associated with more yield and changing cropping pattern and crop association regions.

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Poetry Contributes to Social Development

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Abstract

This article "Poetry Contributes to Social Development" attempts to discuss as how poetry can contribute to the social development. It aimed to follow the descriptive design as it avails the non-numerical data to interpret and explain the issue of the article. In a way, it was a survey design which endeavored to appraise the opinion and describe the situation. The necessary data were drawn from various related books and journals. The data were interpreted through qualitative approach. The study was based on the literary theory of utilitarian point of view of poetry. The study has found out that poetry though most people deny the practical use of poetry, it can pay a predominant role for the social development since poetry can impart knowledge and wisdom to the citizens. The knowledge and wisdom both jointly pave the way for development. The article is fairly anticipated that it can be helpful for teachers, students, textbook writers, curriculum designers and material producers in their respective fields.

Keywords: contribution, knowledge, poetry, social development, wisdom

Introduction

A general view about poetry can be that the poetry is concerned with a very few persons. People can think of it as a play of words for certain persons and from the utilitarian point of view, it has nothing to do with the practical life. Many people can raise questions regarding the practical use of the poetry in man's life. If we consider the ancient Grecian time, even the widely known Greek philosopher Plato had a negative outlook towards the poetry. He would comment on the poetry as "mother of lies". He meant that poetry is not trustworthy by any means because it tells lies and spreads falsifying ideas in the society. Although a significant number of people have considered the poetry as good for nothing at all, it has a very great importance for the mankind. Now, the question arises of how or in what way is the poetry dominant thing for the human life, society or

even the social development? How does the poetry contribute to the social development? What is the use of poetry in practical life? These questions are constantly haunting the people's mind.

Our society may hold the view that social development ought to be tangible, concrete and visible. The work or action which is not directly perceptible is not thought to be or recognized as the progress or development. More specifically, people seem to have the idea about the term 'development' as only the growth. The term 'growth' refers to only the physical aspect in which a thing or object becomes bigger, wider and taller. This kind of physical change is palpable, and people can assess it as development. In the long run, a village grows larger, roads are wider, more comfortable, and population number doubles within certain time, and the villagers can calculate that the village has much been developed or these growths indicate the social development.

The above mentioned growths are to some extent the indicators of the development of that particular village and the villagers as well. However, there is significant difference between the 'growth' and 'development'. Of these two, the growth indicates physically larger or flourishing whereas development refers to not only physically larger or flourishing, but also refers to the changing and becoming more complex. The process of growth can be a tangible thing but to its contrary, development can be an abstract notion that can be perceived through only the mental faculty. The developmental process cannot occur all of a sudden, but it takes place in the person's mind or ideal. In this regard, Long (1989) expresses the view as, "... every great act springs from an ideal" (p. 6). The poem then serves as the means of transport to carry the noble thoughts or ideals from person to person, or generation to generation because poetry is said to be the expression of the noble thoughts. Focusing on poetry's nobility, Dave, Verma and Aggarwala (1988) define as, "Poetry is the art of expressing of noble thoughts in rhythmic and melody language" (p. 405). They hold the view that poetry deserves fine personal qualities or high moral principle.

Objectives

The objective of this article is:

1. To discuss how poetry can be useful from the utilitarian aspect;
2. To analyze how poetry can make the contribution to the social development

Methodology

This article has been carried out in the line of descriptive research design which has involved fact-finding operation looking for necessary as well as related information. In fact, it was a kind of survey study which has been conducted to appraise the opinions and to describe the situation. This descriptive research was used as a process of collecting facts. Very straightforward matter regarding this research design was that it did not necessarily attempt to explain relationship, test hypothesis, make necessarily predictions or get at meanings and implications of the proposed study. The necessary data were collected through library consultation, on-line resources and certain printed/published materials. The basic theory it intended to follow was literary criticism or critical theory in which poetry has been interpreted from its utilitarian point of view, too, in the practical life.

Discussion and Explanation

Poetry is generally accepted as the oldest form (genre) of human literary creation. To support this view, Otto Jespersen (1921) maintains:

The genesis of language is not to be sought in the prosaic, but in the poetic side of life; the source of speech is not gloomy seriousness, but merry play and youthful hilarity ...In primitive speech I hear the laughing cries of exultation when lads and lassies vied with one another to attract the attention of the other sex, when everybody sang his merriest and dance his bravest to lure a pair of eyes to through admiring glances in his direction. Language was born in the courting days of mankind. (as cited in Yule, 1995)

The above opinion by Jespersen obviously expresses that poetry is the most ancient form of literature. This means the ideas; feelings, emotions and aspirations have long been transformed from generation to generation through the poetic expression. Like Jespersen, Kirsznar and Mandell (2000) hold the similar view and state:

To the ancient Greeks and Romans poetry was the medium of spiritual and philosophical expression. Epics such as the *Iliad*, and the *Aeneid* are written in verse, and so are dramas such as *Oedipus the King*, Passages of the Bible, the Koran, and the Hindu holy books are also written in poetry. (p. 522)

The above remarks hint at the distinctive quality of the poetic expression. The matter of fact is that poetry embodies certain special features such as melody, rhythm and rhyme which leave its permanent impression in both reciter's as well as audience's mind. Men can memorize the verses (poetic lines) more easily than the lines of prose writing. Most of the religious scriptures are found in the poetic writings and the tacit reason behind constructing them in melodious form could be that the verse lines could be memorized by heart.

The religious scriptures are not meant only for light entertainment for certain group of people but suggest very important and grave ideas necessary for the communities. For example, in the Hindu society, there are religious scriptures such as *Mahabharata*, *Ramayana*, *Vagawata Geeta*, and the like. These scriptures have very deep influence over the Hindu followers by installing life philosophy, discipline, courtesy, etiquette, morality, mores and good conduct. They readily explain the mundane as well as spiritual matters. When one considers over one of the episodes of the *Mahabharata* epic entitled "Yudhishtira's Wisdom", she/he can find extremely valuable tips for the prosperous and successful life. The noble ideas have been presented through a dialogue held between the two godly characters Yaksha and Yudhishtira. In this divine conversation, Yaksha asks different deep philosophical questions and Yudhishtira replies to those questions.

Presenting the abridge version of this *Mahabharata's* episode "Yudhishtira's Wisdom" Nissani and Lohani interpret as, "The story might be trying to tell us something about the importance of patience, obedience to gods, wisdom and right conduct." They further say that without those characteristics the Pandava brothers would have lost. The story can be interpreted from different perspectives such as 'courage' and 'confidence' are the human virtues which are essential for overcoming whatever problems and difficulties there may come on the way to success. There are certain vices such as 'anger' and 'desire' which should not be embraced at any cost for they make human worry and restless. The Pandavas were united as a result they could face imminent danger. So it implies that unity is strength. It further suggests that if we are united, we can stand firmly, but if we are divided, we can fall.

This *Mahabharata's* episode "Yudhishtira's Wisdom" is able to inculcate the very considerable ideas or virtues (i.e. courage,

confidence, wisdom, unity and righteousness) which are very much essential for personal as well as social progress and prosperity. Literary-historian William J. Long (1989) holds the opinion as, "...every noble deed springs from an ideal ...", the poem arouses noble idea in the persons' mind and that idea is translated into the real action and thus the action drives the society in the path of development. Individual life, community or the whole nation can fall far behind in the way to development when any one of the above mentioned virtues is missing. Knowledge and wisdom are the twin siblings of the development of any kind. The knowledge comes from various poetic channels no doubt the channels can be of either religious scriptures or of the latter poetic creations. It can be said that the fundamental objective of the poetry is meditation or contemplation. In other words, the poetic expressions are very precise in the possible fewest words. Regarding precision of the poetic expression, Wellek (1963) views as, "it (Poetry) is tight universe of sound and meaning so closely interlocked..." (p. 354). From a single innocent looking verse line can have multiplicity of meanings which can convey eternal human aspiration and wisdom. According to him, poetry offers the both sound (i.e. musical cadence) and the meaning of the life and the world. The musical cadence or musicality aspires the poetry to the level of immortality, for this reason, the ancient verse lines (poems) are shining eternally from one generation to another generation or from one century to another century. The meaning refers to the human virtues which inspire us with the guidelines for the successful and prosperous life.

About the poetry, it can be said that poetry is the accumulated form of human knowledge which can appear as the religious scriptures (i.e. Vedas, Puranas, Mahabharata, Ramayana) and they are filled with noble thoughts and ideas often recited in the rhythmical melody. As the Hindu religion, the other religions such as Buddhist, Muslim and Christian do have their own religious scriptures in the poetic form. The various traditions, rites and rituals, manners, etiquettes or courtesies are followed or observed according to the religious creeds. When poetry embodies the vast store of knowledge about the past, present and future; it can be applied to solve the social problems. Regarding the knowledge, Wolff and Pant (2002) assess as, "it (knowledge) is the biggest asset and valuable resource of mankind," (p.8). They further assure that without knowledge, we are handicapped in every sphere of our life. We can observe that the

societies which are richer in knowledge are better placed in human development scenario than the ones which are poorer or weaker in knowledge. Thus, poetry is the repository of vast knowledge and it readily transmits and disseminates among the societies.

Arnold (as quoted in Mundra & Agarwal, 2002, p. 220) defines poetry "as a criticism of life under the conditions fixed for such a criticism by the laws poetic truth and beauty." In this quotation, Arnold seems to highlight the term 'criticism' which suggests that poetry exposes both the strengths and weaknesses of the human life in a balanced way. By presenting these two different aspects, man has to choose which way of life he is supposed to be living. An individual including his society follows the strengths or positive side of life and his life is likely to have progress and prosperity. On the contrary, when a man happens to ignore the worthy side of life as prescribed in the poetry, he will certainly be heading to the abysmal regression. These opposite aspects of life are shown by poetry through interpretations of two kinds. In the one hand, poetry interprets by expressing with magical felicity of the physiognomy and movement of the outer world and on the other hand, it interprets by expressing with conviction, the ideas and laws of the inward world of man's moral and spiritual nature.

Poetry, in some way is designed to teach or deliver certain message to the mankind. So, it can be very useful means to impart knowledge and information. It begins from very simple type of nursery rhyme to higher kind of didactic poems. Through the nursery rhymes, children are taught very basic things that are essential for their certain grade. Lazar (1993) has presented the Old English Nursery Rhyme as an example to teach the names of the seven days to the nursery children. The poem reads as:

*Solomon Grundy
Born on a Monday
Christened on Tuesday
Married on Wednesday
Took ill on Thursday
Wore on Friday
Died on Saturday
Buried on Sunday
This is the end
Of Solomon Grundy*

(Lazar, 1993, p.114)

From the pedagogical point of view, it can be said that the children can easily learn not only the names of the seven days but also can learn the life-related terms such as born, christened, married, took ill, worse, died or buried. Regarding the grammatical items, they can learn verb past/participle forms of different verbs, prepositions 'on' in the context, and articles of both indefinite 'a' and definite 'the'. In this way, the children can be taught four different language aspects such as noun, verb, preposition and articles (adjective).

Similarly, Highet (1989) claims, "adults also remember facts better if they are put into verse." He provides the example as:

*Early to bed and early to rise
Makes a man healthy, wealthy and wise* (p. 352)

"Besides storytelling, poetry has another use, known all over the world. This is mnemonic," Highet (1989) asserts in his essay "What Use Is Poetry?" He further remarks as, "I should never have known the lengths of the months if I had not learnt the following poem." The poem goes as:

*30 days have September,
April, June and November,
All the rest have 31,
Excepting February alone,
Which has but 28 days clear
And 29 in each leap year.*

Aforementioned three examples of the poems obviously show that perceiving knowledge is easier and pleasant through poetry. Learning becomes easier simply because "the art of poetry is its ability to communicate emotions through brief but powerful images" (Macleish, 1989, p. 348). Let us consider the last example of the poem about the length of every month of the year. We can see only six verse lines are enough to tell the 12 different months' days including the exceptional case of the month February which has 28 days but in every four years there is leap year and it has 29 days. On the poetic language Wellek (1963) points out that poetry exploits the resources of language to the utmost, removing itself from ordinary speech by sounds and meters and all the devices of imagery. Poetic language is a language within the language, language completely formalized. He means that poetry is the utmost level of expression in

the possible fewest words. Poetry's fascinating side for the reader is its melody. In this regard, Comley (2005) announces as, "part of the pleasure of poetry lies in its relation to music. It awakens in us a fundamental response to rhythmic repetitions of various kinds," (p. 526). Persons feel comfort while reciting the poem and the things of solace can stick to the mind quickly as well lasting period.

Summary and Conclusions

Quite contrary to the general expectation, poetry can contribute a great deal of development to the society because majority of the people cannot realize that poetry can play a dominant role in the social development. Poetry in fact involves the causal chains and thus results in social development. The causal chain is in the sense that poetry readily helps to transfer and disseminate the noble ideas and concepts in the communities. As it spreads the awareness and knowledge, the people are ready to work harder and better. When people work with proper knowledge and wisdom, there is likely to be success and development. In this way, poetry can contribute to the substantial social development.

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Education for Skill Development and Women Empowerment

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Abstract

Skilled development is the integral part of education. Education with lack of skills is a pandemic that we need to overcome in the current scenario. Education opens the door to lead a life of liberty but skills development enables liberty meaningful by allowing one to accomplish prosperity.

Education is a crucial determinant of the knowledge and skills requires for development of a nation. The development of human resources depends on quality education. The expenditure on education benefits to a nation for stable economic growth out space in technology and stability in the economy. It provides knowledge related to new innovative technology.

Education is essential for achieving all of the new sustainable development goals which were adopted by the UN general assembly in New York 25-27th September 2015. One of the sustainable development goals is related to education with the formulation. "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all". India is one of the fastest growing economies of the world. Skill development has been a critical programme of the government of India since the eleventh five year plan.

India is the second most populous country. It has the second largest labour force and the highest share of working age population. Women constitute 49% but in total population their economic participation is only 34% in total population. However the status of women is not pleasing, Development of women is decisive to the economic progress of any nation. Education with skilled development programs empower women to develop their ability to enables them to explore with the world and make their participation in economic growth of the country. According to "swami vivekanand" There is no chance of the welfare of the world unless the condition of women is improved.

Objective of the study

1. To study the role of education in the empowerment of women.
2. To analysis the benefit of skill development through education on women empowerment.

Methodology

The present study is based on the collection of data from secondary sources. Secondary data are obtained from various published and unpublished records, books, magazines and journals.

As per census 2011 India's population is 121.06 cr. and the female constitutes 48.5 of it. The Literary rate of female is 64.63%. The working age group of women in India is 49%, According to periodic labour force survey. Results indicate that the worker population ratio for females in rural sector was 17.5 and 51.7 for male in 2017-18 in urban sector. The ratio is 14.2 for females and 53.0 for males. In both rural and urban areas the unemployment rate for women in rural areas was 3.8 as against 5.7 for men whereas it was 10.8 and 6.9 for women and men in urban areas in the age group of 15 years and above.

Skill gap forecasts for 2012-22 for selected states:-

States	supply deficit
Delhi	1.42
Jharkhand	-0.18
Karnataka	-0.71
Maharashtra	-3.36
Tamilnadu	-2.49
Kerala	-0.51

Above table shows that there is a wide gap in skilled and semiskilled workforce required in most of the states in

India. There is a mismatch between demand and supply of skilled labour has to be filled by making necessary structural changes in the education system. Ensuring the inclusion of women 's talents skills ,experience and energies requires international actions and deliberate policies to make the skill development processes inspirational accommodating flexible to encourage women to control there has enhance focus on soft skills entrepreneurship financial and digital literacy.

Skilling education and employment of women

In India 3 out of 4 women don't work although literacy rates have steadily increased, the reason behind this although females are literate but they don't have skilled knowledge. In addition To vocational training foundation and 21st century skills are crucial to empower women in building a strong base for empowerment. Programmes such as those by NSDC deen dayal upadhyaya grammen kaushal yojna, sewa bharat "beti bachao beti padao" campaign and the nudge center for skill development and entrepreneurship take such a holistic approach to skilling and employment An extra effort to onboard young women to such platforms has a huge payoff for the community. For example 41% of enrollment at the nudge CSDE is women.

Literacy alone is unlikely to translate into gainful employment until and unless focused support is extended to the female labour. What we need is a bouquet of women centric enablement initiatives comprising socio economic support relevant skills guaranteed jobs and investments to lower barriers and carve out an accessible Gateway for women to enter contributing to India's progress. Empowerment of women requires strong efforts on multiple fronts for true financial and social inclusion.

Opportunities and challenges

In India most of the women are unskilled these unskilled women workers are working in informal sector facing money problems including lack of skills. According to census 2011 women constitute 48.46% of the total population and about 25 67% of them are designated as workers. The study reveals more than 90% of women workers are concentrated in the informal sector.

The NSDC identified a few of the major challenges which need to be addressed for building a conducive ecosystem of skill development for the women workforce. These are as follows:-

1. In rural areas most of the women are illiterate and providing them technical knowledge. It is necessary that they are literate.
2. The large number of women who need to be trained since currently only 2% of the female workforce is formally trained. Inadequate infrastructure, acute shortage of trained women workers, poor quality of training.
3. Lack of mechanisms to judge and certify quality.
4. Lack of recognition of prior learning of potential women trainees.
5. Relatively high opportunity cost of learning involved for training women. Because of that it is said that women faces unique problems in attaining skills and there is need for unique solutions.
6. Lack of trained trainee. This inefficiency would result in serious bottlenecks in the implementation of skills development programmes.

Suggestions

1. **Need for gender sensitive training and policy:-**
There is need to further develop HRD and training policy for a gender perspective with understanding of customs and traditions. It also implies focus on improvement in access to education and training for girls, including the provision of service such as transport, hostels, scholarships and other intensive to encourage the women for training and education.

2. **Provision of vocational training in schools:-** The vocational education should be introduced at the level of secondary education.

3. **Channelizing training through the local institutions:-**
Addition channelizing training through the existing local institution of government can prove to be very fruitful. Local institutions include the gram panchayat where women have a suitable representation of 33% seats. Women from the gram panchayat may be assigned the role of identifying the most desired need of the women in village.

4. **Free and quality education:-** Extends girls

participation in free and quality basis education on an equal basis with boys by promoting a gender responsive learning environment.

5. Financial assistance for Skill development programmes:- Finance have been major issues especially for the unskilled rural women who are bounded in four walls of house. Some measures have to formulate to finance women skill development programmes.

6. Employment of skill development:- In all kinds of organizations, companies, associations institution there should be integration of skill development programmes along with the work duties so that employee can learn beyond their job assignment.

Conclusion

Education with skill development among women is the need of the hours so as to make them confident, self reliance and to develop in them the ability to be a part of decisions making at home and outside women participation in vocational education and training is especially low as compared to man.

Women should be targeted by explaining how including Income generating skills and activities within them. Would subsequent lead to improving their social and. Economic status and also fulfill the requirement of skilled labour in an Indian economy that helps to generating income in GDP and in our economy. Hence there is need to educate the women with vocational training and improving the condition of half of the weaker section of our population by ensuring a targeted education and training facilities.

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Baul Philosophy: Depiction of Sufism, Vaishnavism and Tagore's Literature

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Abstract

India has a very rich tradition of folk music. The remarkable cultural diversity creates endless varieties of folk styles. Each region has its prominent style such as folk music of Purvanchal, Bihar and Bengal. Folk music is really the music of life. From childhood the music is heard and imbibed along with one's mother's milk. Folk songs are sung in each and every occasion of our life such as religious functions, engagement, wedding etc. These songs are also associated with climate, planting and harvesting. Folkloristic are the anthropological and cultural history of the mankind. So long society remains in and within the nature, folk songs will be the automatic expressions. Classical music had always been an asset of expression for the oligarchy but folksongs were always the voice of masses instead of classes. If we keenly observe a caste system of Indian society, it would tell us that script of Vedas and Upanishads had always been confined amongst upper castes particularly Brahmins, and long period of time Brahmins used to clasp the key of philosophical wisdom. This wisdom is manifested in the songs of Baul (the prominent Bengali folksong). The scripts of 'Baul' started coming out in the language of commoners to express and feel the mysticism of philosophies.

My present topic attempts to explore the age old folksong tradition of 'Baul'. In 'Baul' song, we find the oneness of all human beings and love for all which rejects the traditional social norms. It forms a distinct sect which has the impact of Sufism and Vaishnavism that upholds devotion to that 'Moner Manush' (Lord, the soul mate). 'Baul' singers consider the human body as a temple where the 'Lord of Soul' resides. That humanistic aspect of life depicted in 'Baul' songs made an indelible mark on the creations of Rabindranath Tagore, an eminent Bengali literary figure and music maestro. Tagore was profoundly influenced by Baul's mysticism. We find it in his songs of Gitanjali, and some dramas such as *The Post Office*, *Chandalika* etc.

Keywords: Baul, Soul mate, Sect, Oligarchy, Sufism, Vaishnavism

Introduction

There are two prominent schools of believe about the origin of music. A section believes that music is a divine grace just as Almighty created sky, light, air, earth, water and its music. On the other hand, the theory of dialectical materialism tells us that music has been a natural phenomenon born with the nature and grew within the nature. All human emotions got a voice in music. The notations have been essential copy from the world of sound and nature. Eminent critic of English literature and social scientist Christopher Caudwell gave a very comprehensive doctrine on the growth of music and poetics in his immortal book 'Illusion and Reality' that from the dawn of the civilization, there has been close relation between human being and nature whether it had been a dancing fountain, roar of lion, whistles of nightingales or the murmurings of the sound of music. Human life was totally centered on nature. This love for nature and culture can be seen in our folk music. Indeed folk music is the music of nature that comes from the heart of the soil and touches the Zenith of the world.

Discussions on Baul tradition and its impact on society and literature:

The folk literature and music of Bengal prominently consists of various genres of song. There is a lot of discussion and material on folk literature. It was originated by the influence of various religious thoughts and ideas. There are different forms of folk songs. The Vaishnavism sect including 'Kirtan' not only influenced religious practices intensely but also it captivated distinct forms of song. There are various remarkable influences of Ramprasadi, Shyama Sangeet, Polli Geet, Bhavaiya Geet, Nazarul Geeti, Ravindra Sangeet and Baul song on the Bengali culture and society. In this regard, Sanskrit poet Jaideva's 'Geet Govind' (12th century CE) and the songs of Chandidas (1408 CE) are considered to be the sources of inspiration to the Vaishnav and Sahajiya religious movement. Their songs are also regarded to have created various folktales and folksongs. Chandidas, one of the most prominent and admired poets of Bengal composed more than hundred verses. His songs narrated the spiritual and eternal love between Radha and Krishna and have also made an indelible mark on the socio-cultural psyche of Bengal. He believed that 'Sober Upore Manush, Manush Dharmo Bhai, Tahar Upore Keu Nai' (Humanity is the ultimate Truth, there is none above it and nothing is beyond that universal love and love for mankind). It can be

considered as the finest epitome to understand the sense of humanity and philosophy of a Bengali and an Indian.

The same idea we find in the manifestation of Baul philosophy. Tradition of Baul song is more than hundred years old. Incredibly they have been passing on their philosophy through songs and music. The Bauls are called Bauls because they are mad people. The word Baul comes from the Sanskrit word 'Vyakul' which means yearning or craving. The Baul belongs to no religion and they don't have any written text. Baul music has an assimilating element of simplicity of Buddhism, love and devotion of Vaishnavism, spirituality of Upanishad, mysticism of Sufi tradition and monotheism of Islam. They sometimes revere the God and visit temples, mosques and wayside shrines, but only as a road to enlightenment, never as an end in itself. They give messages through their songs that both temples and mosques block the path to Truth. The search for God must be carried out individually and independently. Baul's philosophy manifests that it is a centripetal journey, a journey within. Bauls in their songs address to 'Moner Manush' (soul mate) and they believe that this 'Moner Manush' will lead them to ultimate peace and happiness. The philosophy of Baul is itself very vast. Their songs manifest the idea which appeals to shatter all sorts of divisions in society whether it is caste, creed, religion, or gender. They live as one pursuit of the Moner Manush. Their devotion towards Moner Manush is revealed through their prominently distinct sort of music of loud- vocals, accompanied by an Ektara (a single-stringed instrument) and Khomok (hand drum). They are musicians who move from one place to another.

Originally, the district of Birbhum in West Bengal was the seat of all Baul activities. Later on, the Baul domain expanded from Bangladesh to Tripura, from Bihar to Orissa. Baul from far off places come to participate in 'Kenduli Mela' and the 'Pous Mela'- the two most important fairs held in West Bengal for Baul music. The tradition of Baul song and its philosophy is not only an intrinsic part of Bengali music but it is also the spirit of Bengal. It is an ever-flowing spirit in its society and culture, literature and art, religion and spirituality. The prominent and worldly acclaimed Baul singers are Lalan Fakir, Navani Das, Poorna Chandra Baul, Jatin Das Baul and Sanatan Das Baul. Lalan Fakir is regarded to be one of the greatest Baul artistes of all ages.

The root idea of Baul philosophy is 'Deho Totvo'. They have absolute faith that peace and love in 'Deho' (body) is in the form of

‘Totvo’ (Supreme or ultimate matter) and that matter lies in the very depth of our heart and illuminates our soul. Sometimes, Yogis while practicing yoga, generally close their eyes as Yogis profoundly believe in the existence of the world within like the outer world. While practicing yoga, it commemorates the idea of the denial of the outer world to reunion with the inner world. It manifests; be at peace within and keep mundane or sordid elements of life away. Then we will be filled with divine ecstasy. Your mind will be at peace with itself. In another sense self-denial is against to the worldliness of the man who is entirely engrossed in acquiring worldly goals.

Baul philosophy is also influenced by Sufism. The philosophy of Sufi depicts in asceticism or abdication of worldly aspirations. Sufis feel the need to help the poor and helpless. Sufis manifest that Supreme Being is all loving and merciful, and wants people to love one another. They proclaim that love, harmony and peace are the ultimate or supreme way to have the feeling of ‘Ishque Majazi’. Sufis believe that god is present in every human being but He is hidden from us by Khudi or ego that is ‘Aham’ in Sanskrit. We need to overcome Khudi before we can become one with the Supreme Being. Baul’s philosophy promulgates the same idea as there is no barrier amongst man belonging different caste, religion and belief. In Sufism, there are two sorts of love i.e., ‘Ishque Majazi’ to ‘Ishque Haqiqi’. In Ishque Majazi lovers have normal earthly feelings of love, pain, agony, ecstasy and joy. In Ishque Haqiqi the lover is a human being and beloved is God. Sufis preach that the highest form of religious devotion is in the eyes of God. It preaches to develop River-like generosity, Sun-like bounty and Earth-like hospitality as love is the source and essence of all creeds. Love of God is a process that purifies the human character and conduct.

Famous Baul song sung by Lalan Fakir “Khacharbhetore Ochin Pakhi, Kemon Ase Jae, Tare Dhorte Parle Mono Beri, Ditam Pakhi Paye. Tui Roelikhachar Ase, Khacha Je Tor Kancha Baser, Kon Din Khacha Porbe Khose, Lalonkoe Khancha Khule Se Pakhi Kon Khane Palae.”

It refers to an unidentified bird (Pran or soul) and manifests how bird is coming and going from it. Had it been possible to catch that Pakhi or bird I would have shackled its legs. Lalon mourns that you (all human beings) are so attached with khancha (human body) which is (Kancha) fragile and transient. So one day it will be perished then where else it (Pakh or bird or Moner Manush) go.

In another song Lalon Fokir prominently asks people about boasting on their caste and position. But he suggests that at the deepest level there is but one religion that is humanity. "Lalon Bole Jaaterki Roop, Ami dekhlamna Ek Nojore, sob Loke Koe Lalon Ki Jaat Sonsare."

Some of famous Baul song lines are here which reveal the essence of Baul philosophy. These are: "If you fail to recognize your own heart, Can you ever come to know the greatest unknown.

This land offered me only dubious Joys, where else could I go?
I found a broken boat (human body)
and spent my life
bailing out the water.
A man unknown to me
and I, we live together, but in a void-
a million miles between us,
my eyes blindfolded
by worldly dreams
Cannot recognize him
or understand." [11]

In another song Baul is a lover and is 'Vyakul' (restless) to meet his 'Moner Manush' (Soul mate). The translation of another song is-

"My longing is to meet you in play of love, my lover,
But this longing is not only mine, but also yours."

In a famous Baul song Baul is restless and craves to meet Him "Ami Kothaypabo Tare, Amar Moner Manushjere." The translation of this song is:

"Where shall I meet Him,
The man of my heart?
He is lost to me and I seek Him,
Wondering from land to land".
Saint Kabir Das (Hindi Poet of Bhakti Period) manifests:
"Kasturi Kundal Base, Mrigdhundhe Van Mahi,
Aise Ghat Ghat Ram Hai, Duniya Dekhe Naahi."

The interpretation of these lines are: God is present in every human being, due to our earthly aspirations, desires and lust He is hidden from us. A famous Bengali song that manifests the Baul philosophy i.e.,-

"Doob, Doob, Doob Roop Sagore Amar Mon,

Tolatol Patakhujale Pabi Re Prem Rottno Dhon,
Khuj Khuj Khuj Khujale Pabi Hridoye Majhe Vrindavon,
Dip Dip Dip Jnaner (Gyaner) Bati,
Hridoye Jolbe Onukhhon.”

This song also refers the idea that O Mon (Mind) engross in Roop Sagar (Ocean of Beauty, heart), you will find Brindavan (Abode of God, divinity) through the search within and the intact light of knowledge and wisdom it will be attained completely, As Meera (poetess of Bhakti Kaal) used to render “Payoji Maine Ram Ratan Dhan Payo.” Here, she expresses her ecstasy of attaining the gems of Eternal Love (Ram or Krishna).

Alexander Pope (prominent English poet of Neo-Classical Period) in his ‘Essays on Man’ says “Know then thyself, Presume not got to scan, better study of mankind is man.”

Alexander Pope here manifests the same idea as he conveys the message that man should attain all human qualities and he should know the ultimate reality of his existence that will come out through his knowledge and wisdom.

Kazi Nazrul Islam (National and Bidrohi poet of Bangladesh) has also assimilated Baul philosophy in his poetry. Through his poetry, Kazi Nazrul Islam has profoundly manifested the discrimination of caste, prevailing in his contemporary society that we find in the songs of Lalan Fakir. Kazi Nazrul Islam expresses that by creating distinction among many people fulfill their lust and desires. He proclaims- Do you know what religion is? It teaches tolerance. He discards that kind of discrimination among man which creates the distinction among man. He expresses that there is only one religion, only one caste that is the religion of Humanity. In his original writing he expresses:

“Jater Name Bojjati Sob, Jater Name Khelcho Juwa... Jani’ski Dhormo, Se Vorno Somo Sohonsil, Tate ki Bhangte Pare, Chhowachhuir Chotto Dhil, Je Jat Ato Thumko Se Bhangbe Ak Din, Jak Na Sei Jat Jahannume, Thakbe Manush Nei Porwah.”

In this way, most of Baul songs incorporate the concept of Sanatan Dharma as Bauls in their songs put questions- Who we are and why are we there? Where are we now and where they are going to be? This philosophy deal with the life journey from “Ko Aham to So Aham”

Vedic poet exclaims: It is for us to realize the Person who is in the heart of the all by the emancipated consciousness of our own

personality. The highest mission of science is to find the universe enveloped by the human comprehension; to see Man's 'Visvarupa', His great mental body that touches the extreme verge of time and space and includes the whole world within itself.

Vedic Rishi speaks, who is in him, dwelling also in the heart of the Sun:

I have seen the vision,
The vision of mine own revealing itself,
coming out from within me, transcendental.

Tagore (a seer, a saint poet) learned the Baul song from Nobini Das 'Khepa' Baul who was the father of Baul Samrat Purna Das Baul. After learning Baul, he got a new insight. So all we know, being an integral part of Bengali culture, Baul philosophy inspired Tagore intensely. He wrote about the Bauls:

"One day, I chanced to hear a song from a beggar belonging to the Baul community. What struck me in this simple song was a religious expression that was neither grossly concrete, full of crude details, nor metaphysical in its rarefied transcendentalism. At the same time it was alive with an emotional sincerity, spoke of an intense yearning of the heart for the divine which is in man and not in the temple or scriptures, in images or symbols. I sought to understand them through their songs, which is their only form of worship."

The mysticism of Tagore's Gitanjali is also a consequence of his association to Baul philosophy. Edward Dimock in his 'The Peace of the Hidden Moon' (1966) writes that R.N. Tagore put the Bauls on a higher than respectable level by his praise to the beauty of their songs and spirit, and by his frank and proud acknowledgement of his poetic debt to them.

Sometimes Tagore had profound discussion with some Bauls on spiritual matters. Numbers of poem of Gitanjali is influenced by Baul song. One of them is "Amar Praner Manush Ache Prane, Tai Here Tai Socolkhane, Acche Se Noyon Tarae, Alokdhurai, Tai na Haraye, O go! Tai Dekhi, Tai Kothao Sethae, Takai Ami Je Dik Pane" This song refers:

The man of my heart dwells within, He is lost to me, I seek Him wondering from one land to another. He is my sparkle of light. I crave to see Him Here, there and everywhere.

Rabindra Nath Tagore talked about Bengal's Baul tradition in a number of speeches in Europe in the 1930s. An essay based on this was compiled into his English book 'The Religion of Man.' He expressed: "The Bauls are ancient group of wandering minstrels from Bengal who believe in simplicity in life and love. They are similar to Buddhists in their believe in a fulfillment of life by love and emancipation from the dominance of self."

In his play 'Chandalika', Tagore through the character of Anand (a disciple of Lord Buddha) disseminates the Buddhist philosophy of love and forbearance. Ananda accepts water from Prakriti (a girl who belongs to Chandal community) and preaches,... "as I am a human being, so also are you, and all water is clean and holy that cools our heart and satisfies our thirst..." [9]

We find here, the essence of Baul philosophy that we also find in the Buddhist philosophy of kindness and non-violence and proclaim the welfare of all human beings irrespective of caste, creed, religion, colour and language as we all belong to the same community.

In Tagore's creations the presence of Fakir elaborates the essence of Baul. All Bauls share only one believes in common- that 'Moner Manush' (Soul Mate) is hidden within. The heart of man is not the abode of 'Aadhar Manush' (Soulmate) priest, prophet nor will the ritual of any organized religion help one to find Him there.

In 'The Post Office's, when Amal lies in the bed, Fakir comes and consoles Amal. Among all the characters in the play Gaffer (Fakir, a spiritual wanderer), has the complete understanding and sympathy for the young protagonist. He knows all the pangs of life and also knows how Amal has been kept away from the Truth of life by the village doctor.

In this regard, W.B. Yeats wrote about Gitanjali, "we are not moved because of its strangeness, but because we have met our own images as though we walked into Rossetti's willow wood, or heard, perhaps for the first time in literature, our voice as in a dream." (Yeats in 'Introduction to Gitanjali' by Tagore, page 11). Same response could be applied to 'The Post Office'- its Universal humanism has resonated with global audiences and continuous to do so through time, as we meet our own image and hear a voice that we recognize as if in a dream. Universal humanism is the significance of Tagore's creations. Indeed we find the philosophy of Universal humanism in the songs of Baul tradition.

Conclusion

In this way, folklores are the anthropological and cultural history of the mankind. So as long society remains in and within the nature, folk songs will be the automatic expressions. Entire fabric of Tagore's work is imbibed with the threads of Baul tradition. Baul's and Vaishnavas share some common beliefs because the most significant influence on the Baul's has been that of Vaishnavism. Consequently, Tagore was influenced by the Baul philosophy. Many of his works have an influence of Vaishnava philosophy and literature. Both the tradition preaches that God resides within and the simplest way to achieve God is Love. Tagore was overwhelmed by Baul's idea of achieving God through Love to all mankind. He was against the traditional concept of emancipation or 'Mukti'. According to him, Love is the highest virtue. The faith in Love which Tagore got from the Vaishnavas was strengthened by the songs of Baul. Nowadays, Baul philosophy is not only prominent to the common man but also educated ones still remain intact with it. Moreover, in recent time it has gained the worldwide space.

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Malnutrition in Children below 5 Years

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Abstract

Malnutrition, according to World Health Organization (WHO), refers to deficiencies or excesses in nutrient intake, imbalance of essential nutrients or impaired nutrient utilization. Malnutrition is a problem of international level today, which is even more serious and widespread in the rural environment of developing India. For whose protection, continuous efforts are being made to solve the problem by the implementation of various schemes, projects and programs by the government, non-government voluntary agencies at the international and national levels so that this problem can be got rid of.

Key words: Pre-school, Malnutrition International Voluntary, Anthropometric Measurement

Introduction

Proper nutrition requires in establishing a healthy foundation for one's life course. But the reality about India is confronted is that despite being one of the largest food producer in the world, malnutrition, especially amongst children, remains a large obstacle in the country's progress. Government should have to take necessary step to tackle this crucial issue. For an upcoming develop country it is very important to overcome from the situation of malnutrition among the children.

Research Methodology

The researcher has chosen the descriptive research methodology to conduct his research study so that the presentation of the study can be done in a simple but logical form. In the context of malnutrition, a child below the age of 6 years has been considered as a "pre-school child" by the former scholars. Study of nutritional voices of pre-school children on three basis :

- 1, On the basis of caste
- 2, On the basis of economic status of the family
- 3, Pre-pregnancy history of mothers on the basis of anthropometric measurements of the child, children born alive, children who died, number of abortions, problems in pregnancy, type of delivery (normal, caesarean, forceps) their according to anthropometric measurements One's height to head size Boy-Girl gender.

The following table on the primary information received from the personal in-depth inquiries and interviews of women informants:-

Table No. 1: Details related to pregnant and mothers of pre-school children

S. No.	Mothers of pregnant and pre-school children	Frequencies	%
1.	Pregnant Mothers	24	9.6
2.	Mothers of preschool children	226	90.4
	Total	250	100

It is clear from the analysis of the primary facts of the presented table that out of the total 250 women studied, (24) (9,6%) pregnant and 226 (90.4%) mothers of pre-school children have been found.

Table No. 2

Sr. no.	Details of mothers of pregnant and pre-school children	Frequencies			Total
		Medium	Medium Low	Low	
1.	Pregnant Mothers	03	14	13	30
2.	Mothers of preschool children	15	39	200	254
3.	All	18	53	213	284
	Total				568

Table No. 3: According to the mothers of 250 preschool children, their children suffered diseases

Sr. No.	Birth to childhood disease	No. of Reporters	Percentage
1.	Tonsils	10	4.0
2.	Jaundice	20	8.0
3.	Rickets	160	64.0
4.	Asthma / respiratory disease	18	7.20
5.	Chickenpox	05	2.0
6.	Pneumonia	03	1.0
7.	Allergies	10	4.0
8.	Chickenpox	01	0.4
9.	Primary Compulsions	01	0.4
10.	Lung diseases	06	2.40

11.	Goiter	02	0.8
12.	Eye diseases	08	3.20
13.	Leg weakness	06	2.40
Total		250	100

According to the primary facts derived from the research study, the conclusions regarding the validity and significance of the new hypotheses made for testing are as follows:

(1) This hypothesis has been found to be true and meaningful that poverty and lack of proper knowledge is the root cause for the problem of malnutrition in rural population.

(2) The only reason responsible for malnutrition is the availability of nutritional supplements and balanced diet to pregnant mothers.

Suggestion

(1) Family welfare programs should be accelerated in rural families, especially in remote areas, so that awareness can be created among them about less children.

(2) Awareness campaigns should be conducted by the government at the community level with the help of the people in rural environment, especially for women to take nutritious and balanced diet and to generate awareness among them about nutrients.

Context

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Digitalization in Rural Areas: Opportunities and Challenges

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Abstract

Rural areas have a strategic position in supporting a country's development priorities. In India, in rural communities, the individuals are still residing in the state of backwardness and are overwhelmed by the conditions of poverty, illiteracy and unawareness. It is necessary for the development of rural areas, to generate awareness among individuals in terms of digitalization and use of technologies. In the present existence, there had been formulation of measures and programs that are promoting digitalization of rural areas. Through digitalization of rural communities, there have been improvements in governance and management, education, health care facilities, transportation, agriculture, farming practices, infrastructure and so forth. More broadly, digital technologies are empowering rural areas by increasing job opportunities and reducing their sense of isolation. The Indian Government launched the Digital India campaign to make government services available to citizens electronically by online infrastructure improvement and also by enhancing internet connectivity. It also aims to empower the country digitally in the domain of technology. To improve digital awareness, the Indian government launched 'Pradhan Mantri Gramin Digital Saksharta Abhiyan' under the 'Digital India' initiative with an aim to make six crore Indians residing in rural India digitally literate. The main concepts that have been taken into account in this research paper include, concept of digitalization in rural areas, benefits of digital India program, digital India and empowerment of rural areas, estimated impact of digital India by 2019 and opportunities and challenges.

Keywords: rural areas, country's development, digitalization, Digital India, technologies, digitally literate

Introduction

Digital revolution has created numerous opportunities in India. Internet penetration rate is very high in India which in turn has created the requirement of making India digitally active. Indian government is working on crucial projects like Smart City, Make in India and Digital India. The internet penetration rate is increasing in rural areas but this increment is less than urban areas' internet penetration rate.

Digitalization is the factor which is encouraging the new age of transformation. It plays role in our daily to daily life. We can see that digitalization is making tasks faster and more accurate. This process named "Digitalization" started five decades back with the arrival of computer. Now a days digitalization plays role in our lifestyle e.g.; the way interact and conduct business in all areas like communication, manufacturing etc. digitalization increasing very rapidly. It is important to understand and appreciate this factor that how these are impacting the modern business. We can call our era by 'digital era'.

Digital India: It is the government program that imagines the smooth efficient network of internet technology also including the people to take part in the development of the country. Make in India - another ambitious project of the government is to be seen how inventively the multinational giants like Facebook and Google can participate in the Digital India program in its present form. Facebook's CEO, Mark Zuckerberg, changed his DP in support of Digital India and started a chain on Facebook and promised to work on Wi-Fi Hotspots in rural India. Google announced its partnership in Digital India by promising to offer free Wi-Fi in important railways stations in the country. According to its announcement, 500 railway stations in the country will get the benefit of high-speed internet service over two phases.

Objectives of the Study

- To assess the various initiatives taken by the government in promoting digitalization in rural areas.
- To offer suggestions in the form of areas that needs to be focused upon.

Concept of Digitalization in Rural Areas

The concept of digitalization in rural areas have focused upon creating an increased internet connectivity, which have enabled the

rural individuals to generate awareness in terms of various aspects and facilitated improvements in their living conditions. The establishment of vision to create a digital economy have enabled the individuals to bring about improvements in various areas and promote transformations.

India's population now exceeds 1.21 billion with 69% of the population located in rural areas. Internet penetration is increasing day by day and mobile phone is playing a great role in it. Studies conducted by IAMAI reflect some interesting patterns. 90% of those accessing the internet were using it for entertainment, 80% were using it for communications, 67% for online services, 65% for e-commerce and 60% for social networking. The number of Internet users in rural India is estimated to cross 85 million by June 2014 making India the world's second largest market for Internet users. All these put together is now changing attitudes, awareness and lifestyles in rural India. A decade ago, the awareness, information and knowledge gap between the rural youth and his urban youth was significant. This has now rapidly narrowed and the gap is closing.

The Benefits of Digitalization

1) Improve business process efficiency, quality and consistency:

The act of digitization itself will not improve your organizations Business processes. However, the introduction of digitization programs often provides an opportunity for an organization to consider its business processes and determine how digitization can be integrated into them. A digitization program may prompt a re-engineering of processes, improvement of quality and promotion of consistency. Consistent classification, security and access rules and indexing can be introduced where relevant.

2) Improve accessibility and facilitate better knowledge sharing:

Digital images are much more accessible than their paper counterparts. Location is no longer an impediment to access. Images can be distributed across networks and viewed concurrently, copied, disseminated to, accessed and used by multiple stakeholders quickly and easily. Having records in digital form also increases the capacity for knowledge transfer and the reuse of information, enabling staff to be more efficient with their time.

3) Improve response time and client service:

If a digitization program is robust, it is much easier and quicker to retrieve and view digital images rather than the original paper records, particularly for time-critical matters. This can, in turn, reduce the time taken to respond to clients. Better plan for business continuity Digital records are much easier to duplicate. Records can be backed-up using the organization's normal back-up procedures and included in disaster recovery procedures. Vital records – records essential to the functioning of the organization – can be protected from disaster and secured in different locations in digital form.

4) Reduce costs:

A digitization program has the potential to reduce storage, management and access costs. Storage costs can be reduced (from the point digitization is introduced) if the original paper records can be destroyed after digitization. If this is an impetus for the program, you should determine upfront whether the originals can legally be destroyed after digitization.

5) Other benefits are:

- a) Better quality picture.
- b) Reduce working time.
- c) Awareness of persons.
- d) Reduce paper work.
- e) Provide information quickly.

Literature Review

According to **Laila Memdani** Indian farmers are no longer traditional and illiterate. They are capable to grab the opportunities they get and make full use of the available technology.

Rani (2016) concluded that the digital India project provides a huge opportunity to use the latest technology to redefine India the paradigms of service industry. She also highlighted many projects which require some transformational process, reengineering, refinements to achieve the desired service level objectives.

Midha (2016) recognized digital India as a great plan to develop India for knowledge future but he also expressed his doubt regarding implementation due to inaccessibility and inflexibility to requisite which can lead to its failure. He admitted that though digital India programme is facing number of challenges yet if properly implemented it can make the best future of every citizen.

Study of **Gupta and Arora (2015)** on the impact of digital India project on India's rural sector found that many schemes have been launched in digital India to boost agriculture sector and entrepreneurship development in rural areas. Digital India programme has also set the stage for empowerment of rural Indian women.

According to **Seema Dua** the mission of digital India is facing serious challenges in implementation. She believed that Digital India campaign can't be successful until there is massive digital literacy among the citizen, development of infrastructure in rural and remote areas, improved skill in cyber security and effective participation of various departments and demanding commitment and efforts.

Methodology

The present study is analytical in nature. The data for the study has been collected from various published sources including the reports, articles and websites. An attempt has been made to analyse the various measures undertaken making use of the available data through these published sources.

Digital India Programme

Digital India was an initiative taken by the Government of India for providing high-speed internet networks to rural areas. Digital India Mission was launched by PM Narendra Modi on 1st July 2015 as a beneficiary to other government schemes including Make in India, Bharatmala, Sagarmala, Startup India, BharatNet, and Standup India.



Pillars

There are nine pillars of Digital India Programs.

- 1) Broadband Highways
- 2) Universal Access to Mobile Connectivity
- 3) Public Internet Access Programs
- 4) e-Governance: Reforming Government through Technology
- 5) e-Kranti - Electronic Delivery of Services
- 6) Information for All
- 7) Electronics Manufacturing

- 8) IT for Jobs
- 9) Early Harvest Programs

Broadband Highways – Web based portals and mobile apps will be developed to access online information, while one is travelling. High speed broadband highways will be provided through fibre optics that connects all the remote areas, government departments, universities, R&D and so forth. Universal Mobile Access – With the initiation of digital India program, the nation is ready to be well-connected, efficient and more productive in every aspect. Network technologies, such as, 3G, 4G and 5G will promote rapid speed.

Public Internet Access – The two sub-components of the public internet access program are the Common Service Centres and Post Offices as multi-service centres. Common Service Centres should be made viable and multi-functional end-points for delivery of Government and business services.

E-Governance – The system of e-governance will lead to transformation of every manual work into a complete automation system. The reformation of the system will take place in the following ways: online access to applications, i.e. availability of databases and information in electronic format, tracking of assignments in an effortless manner, interface between departments for superior production of work, and respond rapidly, analyse and provide solutions to persistent problems.

E-Kranti – This e-kranti will completely focus upon digital technology, where education, health, farming, rights, financial and many more services will be delivered on a high bandwidth. Physical boundaries are no longer considered as limitations, when almost everyone and everything is easily accessible through digital technologies.

Electronics Manufacturing – The electronics manufacturing is comprehensively recognized within the country with the assistance of digital technologies and skills. The empowerment of manufacturing through the internet of things will promote intellectual workshops that demonstrate the data driven operational excellence and decentralized production control systems within and beyond the physical factory walls.

IT for Jobs – The Government is formulating measures to make provision of teaching and training to the youth for obtaining employment opportunities in the IT sector.

Early Harvest – The Government is planning to set-up Aadhar Allowed Fingerprint Presence Program in all central Government places in New Delhi. A web-based application software system will allow online documenting of attendance and its watching is involved by all stakeholders.

Information for All – Websites and mobile apps will convey the data and realistic participation and through social media. There is a connection between everything through virtual networks. The individuals are able to obtain access to information in a rapid manner and they are able to overcome the delays, caused due to waiting in queues.



Impact of Digital India Campaign

- Since its launch in 2015, the Digital India campaign has left its impact in various fields:
- Around 12000 post office branches in the rural areas have been linked electronically.
- The Make in India initiative has improved the electronic manufacturing sector in India
- Digital India plan could boost GDP up to \$1 trillion by 2025
- Healthcare and education sector has also seen a boost

- Improvement in online infrastructure will enhance the economy of the country

Digital India and Empowerment of Rural Communities

Digital India has the primary objective of generating awareness among individuals, mainly residing in rural communities that making use of technologies and other benefits of the digital India program will lead to their empowerment. In rural communities, agriculture and farming practices are the primary occupations of the individuals. They have the major aim of generating productivity and profitability. For this purpose, particularly with advancements taking place, they aim to make use of modern, scientific and innovative methods in the production processes. In order to make efficient use of these methods, the rural individuals need to get enrolled in training centres and attain information in terms of these methods. Therefore, it has been found out that through utilization of technologies, the individuals are able to facilitate productivity. Apart from agriculture and farming practices, the rural individuals are also engaged in other tasks, such as, production of handicrafts, artworks, and so forth. Earlier they utilized traditional methods, but with the advent of technologies, they make use of modern and innovative methods in the production of handicrafts, artworks, and so forth. Earlier they utilized traditional methods, but with the advent of technologies, they make use of modern and innovative methods in the production processes. Therefore, it can be stated that digitalization has led to empowerment of rural communities.

Empowerment of rural women is an important aspect, which needs to be taken into consideration in rural communities. In rural communities in some cases, women are not provided with equal rights and opportunities as their male counterparts and are discriminated against. The discriminatory treatment against women and girls have been observed in terms of acquisition of good quality education, employment opportunities, health care and medical facilities and providing other items such as, food, clothing, playthings etc. Research has indicated that there has been prevalence of comprehensive viewpoints that girls and women too should possess the basic literacy skills of reading, writing and arithmetic. As in the implementation of household responsibilities as well, these skills are regarded as indispensable. The digital India program has rendered a significant contribution in promoting empowerment opportunities

among women. The women have generated awareness and recognized the significance of digitalization. They are augmenting their knowledge and information in terms of various areas and leading towards progression and empowerment. This program has facilitated access to medical and health care facilities for rural women.

Another important aspect that has led to empowerment of rural communities is electronic commerce. Electronic commerce denotes eight comprehensive ranges of online business activities for products and services. E-commerce is regarded as the practice of electronic communications and digital information processing technologies in business transactions. Their main objective is to create reform and redefine relationships for value creation and risk management between organizations and individuals. The project purposes to establish a connection between 2.5 lakh villages throughout the country. This indicates that there has been implementation of efforts in promoting digitalization of rural communities throughout the country. This enables the rural individuals to overcome their backwardness and seclusion and be at par with the mainstream society.

Opportunities

- Access to markets and opportunities for new business models.
- Enhance access to services.
- Enhance productivity and resource efficiency.
- Rural India is an important part of the country's economy and contributes about 46% of the national income. It is estimated that about 66% of India's population is rural and despite the rapid rise of urbanization, rural India will continue to account for a significant portion of India's population in the next decade.

Problems and Challenges

In rural communities, individuals encounter number of problems and challenges within the course of acquisition of technologies, and leading to enhancement. These have been stated as follows:

Poverty – In rural communities throughout the country, poverty has been one of the major problems among individuals. Due to prevalence of the conditions of poverty, the individuals encounter problems and challenges in making ends meet. The individuals need to satisfy their basic requirements of food, clothing and shelter. In addition to these, they also need infrastructure, technologies, civic amenities, tools and equipment to carry out their tasks and activities

satisfactorily and sustain better livelihoods opportunities. But conditions of poverty are regarded as the major impediments in sustaining their living conditions in a better way. Therefore, there is a need to formulate measures to alleviate the conditions of poverty and enriching livelihoods opportunities.

Unemployment – In rural communities, there is a high rate of unemployment among individuals. Lack of awareness and literacy skills are the major causes for the high rate of unemployment. When the individuals are unemployed and struggle to make ends meet, they get affected psychologically. When the individuals are unable to achieve their desired goals and objectives, they experience psychological problems. Therefore, the psychological problems experienced by the individuals are the major impediments within the course of acquisition of technical skills. In order to provide solutions to this problem, there had been initiation of skills development programs, which have contributed effectively in enhancing the skills of the individuals, so they are able to sustain their living conditions in an appropriate manner.

Illiteracy – In rural communities, the rate of illiteracy is high among individuals. There have been efforts made by the government to lead to an increase in the literacy rate. It needs to be ensured that the formulation of programs and measures generate positive outcomes. In rural communities, the rate of illiteracy is much higher as compared to urban communities. The main reason being, the system of education is not in a well-developed state. Therefore, there is a need to initiate measures to bring about improvements in the system of education. In order to enable the rural individuals to understand the significance of digital technologies, it is essential to impart them information regarding this area in schools. Apart from providing theoretical information, practical information also needs to be provided.

Unawareness in terms of Information Technologies – In rural communities, the individuals do not possess adequate information regarding various aspects and even lack the basic literacy skills of reading, writing and arithmetic. Furthermore, their unawareness in terms of technologies is regarded as major barriers within the course of their progression. Hence, it is essential for the rural individuals to possess information in terms of information technologies. In India, there had been initiation of programs and schemes, such as, AGMARKNET, Bhoomi and so forth. The rural

individuals are unable to make use of technologies, as they have not developed the capabilities among themselves (Srivastava, 2015).

Different Languages – In India, throughout the country, individuals are different from each other on the basis of number of factors including caste, creed, race, religion, gender, ethnicity, educational qualifications, competencies, behavioural traits, personalities, occupations and socio-economic backgrounds. The individuals residing in different regions speak different languages. In rural communities too, individuals speak different languages. When their languages are different, it is apparent that they will not be able to acquire an efficient understanding of utilization of technologies and Digital India. The rural individuals are not well-equipped with English language. Hence, they need to learn to make use of technologies in a language, with which they are well-equipped.

Hesitation of Change– Rural individuals usually are accustomed with their viewpoints and live their lives in accordance to their norms, values, and cultures. The elderly rural individuals, who have not been enrolled in schools before or have dropped out prematurely are hesitant and normally do not develop interest and motivation towards learning. When artisans and craftsmen are making use of traditional methods, they in some cases feel reluctant in making use of modern, scientific and innovative methods in their production processes. Research has indicated that rural individuals usually feel hesitant and apprehensive in making use of technologies. It is vital for the individuals to get engaged in great amount of practice in order to be well-equipped with technologies. Hence, their vulnerability towards technologies is regarded as barriers that have led to feelings of hesitation towards change.

Infrastructure and Running Cost– There has been an increase in regional differences and social disparities (India Rural Development Report, 2013). It is difficult to connect all rural areas through the internet. At times, it is difficult to lay wires at these places. In rural and remote areas, there was not any provision of basic infrastructure and facilities, which would render an important contribution in establishing connections. The major infrastructural facilities that are required in rural areas to establish an internet connection are electricity and connectivity. Due to lack of these facilities, connections through internet have not been made possible (Srivastava, 2015). But there have been initiation of programs and

schemes to make provision of electricity and other facilities throughout the country.

Backwardness and Seclusion – In rural areas, the individuals are residing in the state of backwardness and seclusion. They interact within their own communities and remain isolated from the mainstream society. They are engaged in agriculture and farming practices and struggle to make ends meet. Due to backwardness and seclusion, they are unaware of modern and innovative methods that are essential to augment productivity. It is of utmost significance for individuals residing in rural communities to alleviate backwardness and seclusion and be at par with the mainstream society. There have been formulation of measures and programs, which have enabled them to alleviate backwardness and seclusion, generate awareness in terms of various aspects and communicate with other individuals as well.

Traditional Viewpoints and Perspectives– In rural communities, the individuals normally possess traditional viewpoints and perspectives, which are regarded as the major challenges within the course of leading fulfilled lives. On the other hand, in urban communities, the individuals, belonging to various categories and backgrounds are making use of different types of technologies and generating information in terms of advancements taking place. Health of the individuals is an important aspect. In order to carry out tasks and activities in an appropriate manner, it is vital for the individuals to maintain good health. In order to take care of health care needs and requirements in an efficient manner, the individuals make visits to physicians and use medicines. On the other hand, in rural communities, the individuals make use of traditional methods and make use of medicinal plants and herbs to treat their illnesses and wounds. Therefore, it can be stated that possession of traditional viewpoints and perspectives is regarded as one of the major challenges within the course of making use of technologies.

Gender Inequality – In some rural communities, girls and women were not regarded equal as their male counterparts. They were regarded as liabilities and individuals possessed the viewpoint that they should be trained in terms of implementation of household responsibilities and school education is not meant for them. Furthermore, they did not even believed in enhancing technical skills among them, as they would not be able to make use of them in their marital homes, mainly in the implementation of household

responsibilities. On the other hand, males were considered as assets and they were enrolled in schools to acquire education and augment literacy skills. Therefore, due to gender inequality, women and girls experienced impediments within the course of acquisition of technical skills.

Conclusion

Digitalization of rural India will render a significant contribution in promoting growth and development of the nation. In rural areas, the individuals are residing in the state of backwardness, they possess traditional viewpoints and perspectives, are employed in the agricultural sector and farming practices and there is a high rate of illiteracy among them. Therefore, in order to promote development of rural individuals and communities, it is vital to make them recognize the significance of digitalization. There have been initiations of schemes and programs, which have an objective of generating awareness among the individuals regarding the significance of digital technology. The main aspects, which have recognized the significance of digitalization in rural communities are, broadband highways, universal mobile access, public internet access, e-governance, e-kranti, Electronics Manufacturing, IT for jobs, early harvest and information for all. The benefits of the digital India program are, implementation of the digital locker system, achievement of online goals, submission of documents, utilization of e-sign framework, availability of health care services, providing benefits to the beneficiaries, delivery of services, Bharat Net Program, plan of outsourcing policy and acquisition of information.

The estimated impact of digital India by 2019 has been taken into account in terms of three main aspects, economic, social and environmental. In rural communities, the individuals encounter number of problems and challenges within the course of promoting digitalization and enhancing their overall livelihoods opportunities. These are poverty, unemployment, illiteracy, unawareness in terms of information technologies, different languages, hesitation to change, infrastructure and running cost, backwardness and seclusion, traditional viewpoints and perspectives and gender inequality. The individuals, who aim to promote digitalization of rural areas need to conduct analysis of the areas, which are the major impediments. Furthermore, they need to provide effective solutions, so that rural individuals are able to recognize the significance of digitalization to a

large extent and work effectively towards sustenance of better livelihoods opportunities.

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Impact of environment in nature and function of urban centers of north eastern Bihar

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Abstract

Urban areas are not a single type structure or size. Urban areas are alike in that they are associated with non-agricultural settlements. The pace of urbanization varies throughout the world. Urbanization influenced significantly the demographic process, cultural land, per capita income and income duration. The nature and consequences of urbanization are of prime significance to both the developed and less developed parts of the world. Urbanization and technological transformation are two key process of economic development. Impact of geographical environment on nature and functions of urban centers in the study area, north eastern Bihar is positive. Both physical and cultural environment of the study area are related to the urbanization in the study area. Proportion of urbanization is the study area. Proportion of urbanization in the north eastern Bihar is lower in the respect of Bihar and India on the whole.

Study area

Study area, north eastern Bihar located between 25⁰ 15'N to 26⁰35'N latitude and 87⁰0'E to 88⁰32'E longitude, extending over an area of 10999 square Km and total population of 10797617 according to 2011 census. It consists of four districts namely Purnea, Katihar, Araria and Kishanganj. Study area is bounded on the north by Nepal, on the south by Bhagalpur district and Sahibganj district of Jharkhand, on the east part by west Bengal and on the west by Madhepura and Saharsa districts. Purnea is division headquarters of the same name division.

Methodology

Orientation to a systematic approach or methodology has come to take a pride of place in any scientific enquiry. In fact, it has become the basic and fundamental need of any attempt of research in any area of a discipline. Present research paper is related to the both quantitative and qualitative approach. Primary data for this research

paper have been collected by field survey of the study area. Secondary data have been gathered by published sources like lehn hand book and district gazetteers of old Purnea district.

Hypothesis

Hypothesis is a preposition or tentative solution or answers or generalization, which is yet to be tested. Hypothesis helps to explain facts. Its derivation thus, forms the most important step in research process, especially after the selection and definition of the research problem have been accomplished. Available literature is considered as the major source of hypothesis. The following hypothesis has been tested in this research paper:

1. Urban centers are nodes of better life facilities.
2. Flood disaster is an impediment of low rate of urbanization in north eastern Bihar.
3. Administrative function of Purnea is more important than other functions.

Pattern of urban centers

Study area, north eastern Bihar have two Municipal corporations namely Purnea and Katihar, three Municipalities namely Araria, Kishanganj and forbesganj. Rate of urbanization is lower than Bihar state and country.

Table given below shows the rate of urbanization in the study area in comparison with Bihar and India according to 2011 census.

Table no. 1: Rate of urbanization (in percent)

District	2001	2011
Purnea	8.74	10.5
Katihar	9.12	8.9
Araria	6.13	6.0
Kishanganj	9.95	9.5
North eastern Bihar	7.75	8.7
Bihar	10.46	11.3
India	27.80	31.2

Source: census of India, 2011, series-11, Bihar

As per above table rate of urbanization in the study area is 8.7 percent, which is lower than Bihar state 11.3 and country 31.2 percent. Main census of lower rate of urbanization is agro-based economy, lack of industries and flood disaster. All urban centers of the study area are commercial and administrative in nature. Purnea is division headquarter city and Katihar is railway division city. Thus

Purnea is administrative city in nature and Katihar is transport node, especially rail transport. For Birganj is commercial in nature. Araria and Kishanganj is district headquarters town. All urban centers of the study area are functioning as rural service centers.

There are twelve urban centers in the study area. Each district contains three urban centers.

Table given below shows the distribution and rank of urban centers in the study area according 2011 census.

Table No. 2

Sl. No.	District	Nature of urban centers	Rank
1.	Purnea	1. Purnea (MC) 2. Kasba (NP) 3. Banmankhi (NP)	I III III
2.	Katihar	4. Katihar (MC) 5. Mahihari (NP) 6. Raghunathpur (CT)	I III V
3.	Araria	7. Araria (M) 8. Forbesanj (M) 9. Jogbani (NP)	II II III
4.	Kishanganj	10. Kishanganj (M) 11. Bahadurganj (NP) 12. Thakurganj (NP)	II III III

Source: census of India 2011 series-11, Bihar

Impact of environment

Impact of physic-socio-economic environment on evolution, nature and function of urban centers in the study area is positive. Impact of physical environment like flood disaster on Purnea and Katihar cities is positive. Purnea city is situated on old bed of Kosi River. Presently Saura River is flowing through central part of the city and Banbhag River is flowing through south-western part of the city. Flood disaster of both rivers is treated as impediment of growth of city. Katihar city is also influenced by flood disaster of Bhasana River. Water logging in central part of Katihar city is also creative problem, especially in rainy season.

Immigration of rural peoples in urban centers of the study area in burning problem urban amenities is not enough as per urban population. In this respect immigration of rural peoples creating extra burden of urban amenities. All urban centers of the study area are unplanned in nature. Thus, urban problems like efficient sewage system, fresh drinking water and efficient transportation are not

available in urban centers of the study area. Poor economy and agro-based economy also influenced growth and functions of urban centers. Bear houses and godowns area constructed in fatherland pattern, especially near four lane road for storage of potato and maize. Thus impact of physic-socio-economic environment on nature and function of urban centers of the study area is positive.

Conclusion

Agro-based economy of the study area is an implement of growth of urban centers is the study area. All urban centers are functioning as rural service centers. Only two urban centers are Municipal Corporation like Purnea and Katihar. Proportion of urbanization in the study area is only 8.7 percent, which is lower than rate of urbanization of Bihar state and country. Poor urban amenities are also creating problem. Almost all urban centers accept Forbesganj are administrative in nature like division, district, subdivision and block headquarters.

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Geo-Visualization through Thematic Maps in Election Studies

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Abstract

Geo-visualization is essential for making sense of large and complex spatial data sets and communicating them effectively to different people and purposes. It is used to present data and findings in a clear engaging and interactive way. The best display of spatial data is through thematic maps.

In this paper, an attempt has been made to appreciate geo-visualization and the usage of thematic maps as a powerful tool in electoral analysis in order to visualize, understand and interpret electoral data effectively. Thus, enable analyst to identify patterns and trends that may not be apparent from looking at raw data alone.

Key words: Geo-visualization, thematic data, Electoral landscape, Concentration

Preamble

In geography, maps are considered as an important tool to understand the spatial patterns of association of geographic features. It is considered as a storehouse of information viz.; distance, direction, connectivity and proximity. In other words, maps are considered to be a definite relationship between what has been represented on it and what exists on the curved surface of the earth.

In modern times, special purpose, single topic or statistical maps are of prime importance as they focus on spatial variability of specific distribution or themes. They are known as Thematic Maps. They portray the geographic pattern of a particular subject matter in a geographic area. In such maps, we use map symbols to visualize selected properties of geographic features that are not naturally visible. Thus, they differ from general reference maps, which only focus on the location of a diverse set of physical features.

Geo-Visualization and Thematic Maps

Geo-visualization is the main objective of thematic maps. In it, one is concerned with the visual representations of geospatial data and the use of cartographic techniques to support visual analytics. No doubt, we make heavy use of local information in our daily lives but, the truth is we cannot. It is not easy to digest, so we look for help and find processes of converging information by some means that we can see. The purpose is to convert the seemingly random into a form that can be quickly understood. (See Fig. 1)

Raw Information→Imagery→Understandable Conversion

Fig. 1 Visualization Process

Geo-visualization is also known as cartographic visualization. In other words, it refers to a set of tools and techniques supporting the analysis of geospatial data and the result or outcome are thematic maps. The key principles are:

- What is our purpose
- Keep thing simple not complex
- Usage of right tools and techniques
- Avoid clutter

Thus, in thematic maps, we must keep in mind location, place, region, movement and human environment interaction. In simple term, thematic maps are:

- Theme based
- Specifically designed
- Are connected to the specific geographic area

So, thematic maps have attributes that make spatial patterns more clear, shedding new light on the theme in question and also allow for further insight.

Historical Background

Until 17th century, general maps were of poor quality because accurate base maps did not exist before then. Earliest thematic maps were made by Jodocus, Hondius in 1607, showing the dispersion of major regions. An early, contribution to thematic mapping in England was done by Edmond Halley who prepared a star chart of the constellation of southern hemisphere which was published in 1686.

John Snow mapped cholera map in 1854 is the best known example of thematic map. Another example of thematic map was choropleth mapping created by Charles Dupin in 1826. Way back in the beginning 18th century, pioneering work with reference to thematic map was done by Alexander von Humboldt. In other words, he invented 'Thematic Maps'.

Thematic mapping has a long history in election studies both in India and around the world. With the advancement of technology, the use of thematic maps in election studies has grown significantly. Data analysis has made it easier to collect and analyze large amounts of data. In India, the use of thematic maps in election studies can be traced back to the early 20th century, when British colonial administrators happened to use maps to study and manage the country's vast and diverse electoral districts. These maps were primarily used to visualize the distribution of votes and political parties and to help administrators plan and manage elections.

Thematic Maps in Election Studies

After independence in 1947, the use of thematic maps in election studies continued to grow. The first general election was held in 1951-52. The Election Commission was established to monitor the electoral process. Thematic maps were used in the initial years to study and manage electoral districts and also to identify patterns of political support and voter behavior.

One of the key challenges faced by the electoral analysts in India has been the country's vast and diverse population along with one of the world's most complex electoral landscape. A mind-boggling number of voters exercise their birth right to hold democratic accountability to punish or reward those whom they loaned their power for the last five years. Nearly, twice the entire population of North America parade to thousands upon thousands of makeshift polling booth in an open franchise demonstrating the world that the Indian voter is no doubt less literate, strife-torn and poverty-stricken but he is politically mature, and wise.

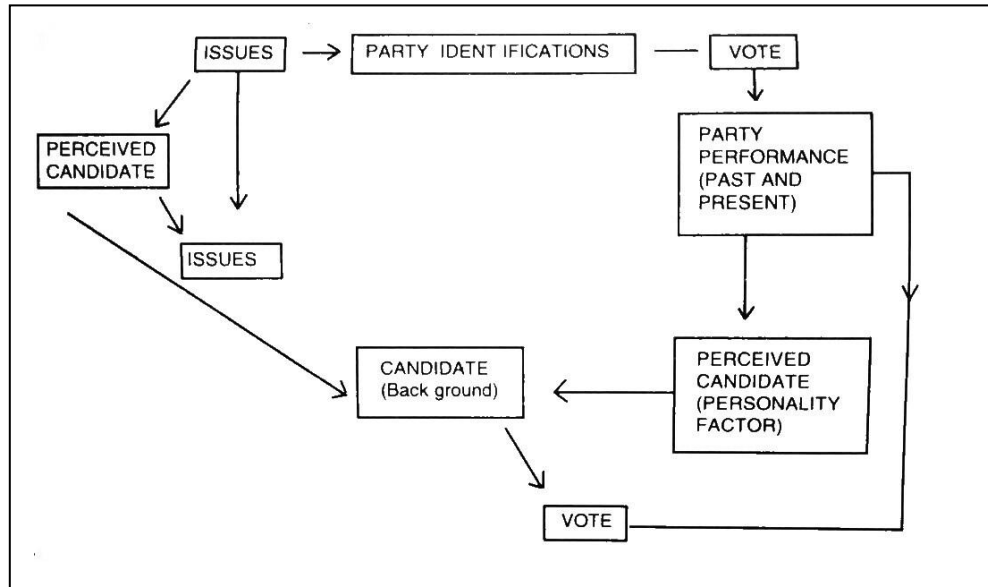


Fig. 2A Model of the Voting Decision

Thematic maps have been instrumental in helping analysts understand and visualize this landscape, enabling them to identify patterns and trends that might otherwise go unnoticed. One area, where thematic maps have been particularly useful is in the study of voting patterns across different castes, regions and other social groups. India has a long history of social and political fragmentation with voters often identifying more strongly with their castes or religious identity than with a particular political party or ideology (See Fig. 2). Thematic maps have been used to visualize these patterns of identity-based voting; enabling analysts to identify areas of concentration or dispersion and to better understand how different groups interact with each other.

Thematic maps are now used to analyze a range of factors that influence voting behavior, including demographics, economic indicators and social factors. In this paper, we will explore different types of thematic maps commonly used in electoral analysis in election studies, one uses different types of thematic maps in order to gain insights into electoral patterns and trends.

Example – I

The most common type of the thematic map used in electoral analysis is the Choropleth Map. It displays data using different shades or colors to represent different values. Through it, one can show turnout, percentage of votes received by different political

parties in each constituency. The shading of the map is supposed to represent the different percentages, with darker shades indicating higher percentages, with lighter shades indicating lower percentages. Thus, choropleth maps can be used to identify

- areas with high or low voter turnout;
- areas with strong support for a particular party or candidate; or
- areas where there may be issues with voter disenfranchisement

Table – I: Choropleth Map Example

Electoral District	Political Party A	Political Party B	Political Party C
Constituency 1	30%	40%	30%
Constituency 2	50%	20%	30%
Constituency 3	20%	10%	70%
Constituency 4	40%	30%	30%

Note :- This table can be used to create a choropleth map. The shading of the map would represent the significant percentages with darker shades indicating higher percentages and lighter shades indicating lower percentages.

Example – II

Another commonly used thematic map for electoral analysis is the Dot Density Map. It displays data using dots or symbols to represent different values. Dot Density map can show the number of registered voters in each constituency. It can be used to identify

- areas with high or low voter registration rates;
- areas with high or low population density; or
- areas with specific demographic characteristics.

Table – II: Dot Density Map

Constituencies	Registered Voters
Constituency 1	10000
Constituency 2	5000
Constituency 3	15000
Constituency 4	7500

Note:-This table could be used to create a dot map that displays the number of registered voters in each constituency.

Example – III

The third commonly used thematic map in electoral analysis is the Flow Map. They display data using lines or arrows to represent the movement of people or resources. The best example is to show

the movement of voters from one electoral district to another. Flow maps can be used to identify

- areas with high levels of voter mobility;
- areas where voters are moving to or from; or
- areas where there may be issues with voter accessibility.

In addition to these types of thematic maps, there are many other techniques and methods that can be used to analyze and visualize electoral data. Best examples include heat maps, to show the density of voters or voter registration in different areas. Apart from it, time-series maps can be used to track changes in voter behavior over time. Even three-dimensional maps can be used to create immersive visualization of electoral data.

Example – IV

The considerations that affect voter's discussion reside in social rather than in the political system. Based on empirical expressions about 21 socio-economic variables can be selected relating to sex, location, literacy, occupation, caste and language to find the social base of any party support. Through principal components, greater information is obtained. Now the number of variables can be reduced from 21 to 5, and the original matrix of $529 \times 2 \times 21$ can be replaced by a much less complex matrix of $529 \times 2 \times 5$. Thus, one can replace the inter-related social variables by 5 orthogonal social dimensions. (See table III)

Table – III: Factors Loadings

Variables	I Social Component	II Social Component	III Social Component	IV Social Component	V Social Component
Male Population	-0.05866	-0.37908	0.13014	0.75236	0.12128
Female Population	0.09986	0.33398	-0.08604	-0.74089	-0.10632
Schedule Tribes	0.14843	-0.03186	-0.79991	0.04353	-0.11152
Schedule Castes	0.24500	-0.12583	0.67864	0.11921	-0.21817
Literates	-0.90627	-0.06017	0.03579	-0.27014	-0.00790
Non-Literates	0.90486	0.05453	0.03579	-0.26516	-0.01375
Rural Population	-0.81144	-0.04079	-0.05075	-0.40276	-0.00138
Urban Population	-0.67502	0.00906	0.12480	0.29558	0.11766

Male Workers	Main	0.09889	0.42152	-0.14149	0.77928	-0.13678
Female Workers	Main	-0.04133	0.69848	-0.51899	-0.09035	-0.23920
Cultivators		0.72626	0.01750	-0.47796	0.15666	-0.24846
Agriculture Workers		0.13647	0.82816	0.12255	-0.17788	-0.00007
House-Hold Workers		-0.05053	-0.50947	0.08363	-0.03626	0.03169
Other Workers		-0.91085	0.00459	-0.19282	0.23049	-0.00689
Marginal Workers		0.11989	-0.05486	-0.45778	-0.32301	0.17107
Non-Male Workers		-0.06076	-0.66215	0.27242	-0.08078	0.25024
Non-Female Workers		-0.11518	-0.51934	0.65565	0.10084	0.17015
Hindu		0.15631	0.20165	0.33894	-0.04392	-0.69194
Muslim		0.06250	-0.10811	0.08599	-0.04662	0.89018
Hindi		0.47370	-0.47775	0.31129	0.26017	-0.16399
Urdu		0.16890	0.17416	0.37500	0.36619	0.5099

Result and Discussion

Ultimately, the choice of which thematic maps to be used in electoral analysis will definitely depend on the specific needs and goals of the analysts or planner. No doubt, thematic maps can be a powerful tool for identifying patterns and trends in electoral data, but one must use it in conjunction with other data analysis techniques to ensure that the results are accurate and meaningful.

By using thematic maps effectively, electoral analysts and planners can gain valuable insights into the electoral process and make important decisions about how to improve it. One of the main advantages of thematic maps is their ability to display data in spatial context.

By mapping data into a geographic area, analysts can see how different factors vary across regions and identify areas of concentration or dispersion. This can be particularly useful in electoral analysis, where the spatial distribution of voters and political support can be critical factors in predicting election outcomes.

In order to communicate complex data to a wider audience, thematic maps are considered to be a useful device. By using clear intuitive visualization, analysts can help non-experts understand the implications of different data sets and make informed decisions. This

is particularly important in electoral analytics, where decisions made based in data can have significant impacts in society.

Conclusion

Hence, thematic maps are a powerful tool in electoral analytics and planning. Geo-visualization helps displaying data in a spatial context and thematic maps enable analysts to identify patterns and trends that may not be apparent from looking at raw data alone.

Thematic maps are considered as a crucial tool for anyone working with data and thus, enabling them to communicate complex information in a clear and accessible way. One area where thematic maps have been particularly useful in India is in the study of voting patterns across different castes, religions and other social groups.

India has a long history of social and political fragmentation with values often identifying more strongly with their caste or religions identity than with a particular political party or ideology. These thematic maps can be used to visualize the aforesaid patterns of identity-based voting, enabling analysts to identify areas of concentration or dispersion and to better understanding of how different groups interact with each other.

No doubt, the advancements in technology and data analysis have further enhanced the use of thematic maps in election studies in India. With the availability of more sophisticated geographic information systems and data visualization tools, a more detailed and accurate maps can be created to incorporate a wide range of electoral data. For example, analysts can create maps that show the distribution of urban versus rural voters or the location of polling stations relative to different population centers. One can also use thematic maps to analyze how different economic factors such as poverty or unemployment influence voting behavior.

In recent years, thematic maps have played an important role in promoting transparency and accountability in the Indian Electoral Process. Now-a-days, Electoral Commission has developed on-line mapping system that allows voters to locate their polling stations, view boundaries of their electoral districts and access other key electoral information.

Overall, thematic maps in election studies have become an increasingly important tool for analysts and policy makers in India. With the country's complex electoral landscape and diverse population, these maps offer a valuable option to visualize and

analyze electoral data, identify patterns and trends and develop evidence-based policies and strategies to promote free and fair election.

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Teaching Devices

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Abstract

Teaching devices are used for improvement of teaching learning process. Devices make easy and simple teaching learning process. Teaching devices are use in medium and mode. For medium and mode, we can use common terminology "Approach" means - to come near.

Approaches are mainly divided in following forms: - 1. Hardware Approach 2. Software Approach 3. System Analysis Approach

1. Teaching Devices of Hardware Approach-

- (I) Audio Aids
- (II) Visual Aids-(a) Non – projected and dimensional visual aids
(b) Non- projected three- dimensional visual aids
- (III) Projected still visual aids
- (IV) New visual aids

Characteristics and applications of Hardware Teaching Devices

2. Teaching Devices of Software Approach-

- (I) Gramophone records (II) Stereotype records (III) Encyclopedia (IV) Written materials (V) Black Board (VI) Charts (VII) Models (VIII) Puppe (IX) Films (X) T.V. etc.

Characteristics and Applications of Software Teaching Devices

3. System Approach As Teaching Devices: -

- (I) Importance of system approach in teaching
- (II) Components of system approach in teaching – (a) Input (b) Process (c) Output (d) Environment
- (III) Stages of system approach – (a) Planning (b) Implementation (c) Evaluation
- (IV) Applications of system approach in teaching learning process.

We know that teaching is a skilled profession. A skilled teacher while teaching tries to use various types of skills to make his teaching effective. To be a good teacher means to be able to use the communication skills effectively. For making effective communication

teacher uses various types of teaching aids and methods of teaching. The arts of using teaching aids and the arts of using an appropriate teaching skill tactfully is known as teaching devices. In real sense teaching devices constitute a certain external form or mode which the instruction may from time to time assume. It is a plan, a scheme, or a trick invented for the special purpose of effective teaching. Teaching devices used in median and mode, which is combined term may be used as approach means – “to come near”. The use of teaching devices by a teacher has certain reason which may justify the use of these teaching expedients: -

1. To teach something more thoroughly so that the children may retain the subject matter taught.
2. To teach something more quickly. This will result in converting more ground in the given time and thus give a better chance of getting through the syllabus.
3. As a means of creating interest.
4. As a means of integrating a number of separate pieces of work already learned by other means.
5. As a means of bringing with the experience and understanding of children something which is new to them.

Needs of Teaching Devices

We are facing the challenge of explosion of knowledge. The available explore knowledge is to be transmitted to our younger generation. In transmitting maximum quantity of knowledge with less efforts and time teachers require to use teaching devices because of the reason that teaching devices facilitate teaching effectiveness-

1. To make teaching effective.
2. To make learning interesting and profitable.
3. To quicken the pace of learning.
4. To economize teacher's efforts.
5. To foster the development of knowledge.
6. To add variety and newness to the lesson.
7. To overcome possible hurdles during the act of teaching.
8. To simplify the complex phenomena.
9. To make teaching interactive.
10. To develop inquisitiveness among the learners to learn further.

Approaches are mainly divided in following forms: -

- A. Teaching devices of hardware approach

- B. Teaching devices of software approach
- C. Teaching devices of system analysis approach

a. Teaching devices of hardware approach: -

All parts of teaching devices that are tangible in nature are called teaching devices of hardware approach.

1. Audio Aids - Audio devices are those devices which are used by a learner by making audio effects to promote learning, here only auditory sensory organs in function. In audio aids person listen a sound with auditory sense organs produced by vocal cords of other person, sounds, facts, message, etc. The audio aids are –

- 1. Radio
- 2. Gramophone
- 3. Tape recorder
- 4. Linguaphone
- 5. Stereo system
- 6. Telephone system

2. Visual Aids – Visual devices are those devices which are used by a teacher by making visual effects to promote learning, here only visual sensory organs are in function. In visual sensory aids person visualize the subject/object by reflection of light and make an image on retina of the eye and achieve knowledge and information. The visual aids are classified as follows –

1. Non – projected and two-dimensional visual aids

- a. Black board, Notice board, Flannel board, Rollup board.
- b. Chalk (colored), pen, crayon, etc.

2. Non – projected and three-dimensional visual aids

- a. Models

3. Projected still visual aids

- a. Overhead projector
- b. Slide projector
- c. Film strip projector
- d. Micromage system
- e. Opaque projector or epidiascope

4. Audio visual aids

Audio visual devices are those devices which are used by teacher by making audio and visual effects with together to promote learning. Here two sensory organs (audio and visual) are in function. It is more effective than separate audio orvisual teaching devices

- a. New telephone system (mobile phone/smartphone)
- b. television system
- c. C.D. player/VCP
- d. Computer system
- e. Internet system

b. Teaching devices of software approach: -

Teaching devices of software approach according to Silverman indicate the title – Constructive Educational Technology. It is also known as soft approach, instructional approach. Teaching devices that are intangible (abstract). In nature are called teaching devices of software approach devices of software approach giving importance to principles of hardware approach.

Materials of teaching devices in software approach: -

1. Gramophone records
2. Stereo tape records
3. Educational programs to be telecasted through radio
4. Learning assisted instructional books (guide books)
5. Encyclopedia, reference books and books
6. Magazine and newspapers
7. Documents
8. Written material on black board
9. Maps, models, globe
10. Flannel board materials, flat pictures, cutouts.
11. Chart, poster, graphs
12. Comics and cartoons
13. Puppets
14. Slides
15. Film strips
16. Film
17. Education programs to be telecasted through television
18. Video cassettes
19. Tele conferencing
20. Computer floppy, CD, PD
21. Internet programmes .

C. System analysis approach.

Importance of System Approach as Teaching Devices-

System analysis is the way of approach which determines the system performance subject to the assumption that the system structure is known. The field of system analysis relates closely to

requirement analysis. The process of studying a procedure to identify its goal and purposes and create systems and procedure that will efficiently achieve them, another view sees system analysis as a problem-solving technique that breaks down as system into its component places and how well those parts work and interact to accomplish their purpose.

- (1) Facts of system approve
 - 1. Input
 - 2. Process
 - 3. Output
 - 4. Environment
- (2) Stages of system approach
 - 1. Planning
 - 2. Implementation
 - 3. Evaluation- Summative and Formative

Micro steps of system analysis approach: -

- 1. Selection of problems
- 2. Determination of objectives
- 3. Analysis and interpretation of objectives
- 4. Development of work plan
- 5. Removal of present problems
- 6. Implementation of remedial facts
- 7. Evaluation for goal achievement
- 8. Development of system through feedback and required improvement.

Application of system approach in instruction (teaching devices):

- 1. For educational promotion and removal of education barriers.
- 2. For improvement in quality and educational productivity
- 3. For organizing and controlling programs and schemes
- 4. For evaluation of results, analysis and finding of demerits
- 5. For moderation of communication approach, devices and changing in methodology.
- 6. For expansion and implementation systems and teaching methods
- 7. For effective remedial challenges.
- 8. For creative teaching
- 9. For creative learning

10. For cooperative and positive administration.

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Vedic Tradition of Learning

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Abstract

Over thousands of years, ancient India had its own unique culture and civilization. The ancient heritage has historically been shaped by the great saints. The Vedas, which in Sanskrit means "knowledge," served as the foundation for the traditional Indian educational system, giving rise to its name, Vedic Educational System. They are the best illustration of an enlightened culture and contain the origins and seeds of Hindu beliefs and practices.

The Vedas were usually taught at gurukuls. The Gurukul system of residential education was common in ancient India. At the gurukul, everyone was treated equally. The guru (teacher) and shishya (students) shared a home or were in close proximity. In India, gurukuls were the preferred educational setting prior to British rule. During colonial times, the British imported their centralized system of industrial-era education while systematically de-emphasizing Vedic education. However, lately this ancient form of education is seeing renewed interest.

Keywords: Guru-Śiṣya Paramparā, Vedic, Gurukul, Rishikas

Guru-Śiṣya Paramparā (preceptor-disciple tradition) method has occupied an important place in Indian culture. The system of Guru-Śiṣya Paramparā has been in this nation since the ancient times. Simple definition of Guru: a religious teacher and spiritual guide in Hinduism whom you trust; a person who has a lot of experience in or knowledge about a particular subject. Guru is a Sanskrit term that connotes someone who is a "teacher, guide, expert or master" of certain knowledge or field. The Guru is more than someone who teaches specific type of knowledge, and includes in its scope someone who is also a "counselor, a sort of parent of mind and soul, who helps mold values and experiential source and who reveals the meaning of life.

The modern gurukul system was first established in 1886 by Dayananda Saraswati, the Arya Samaj's founder, and Swami

Shraddhanand, who also founded the now-common Dayanand Anglo-Vedic Public Schools and Universities. Shastriji Maharaj Dharamjivan Das Swami adopted this approach in 1948 and established the first Swaminarayan Gurukul in Rajkot, Gujarat.

At a gurukul, values such as simplicity of living, adherence to a strict schedule, and reverence for the teacher are emphasized. The students are taught equality and independence by having them all clean up after themselves. Through prayer, yoga, and meditation, students are taught about spirituality. Children can benefit from this by lowering their stress and anxiety in today's competitive world. Vedic education is a way of life rather than just a system of instruction. Vedic education places a strong emphasis on the development of the whole person.

Vedic education is distinct from religious education. It shows how agnostic the system is about religion. According to historian and author, Mr. A.S. Altekar, the aims of Vedic education are as listed below:

- Personality development through self-realization and self-respect. The end goal was to build self-awareness and this had to be developed through practice.
- Character formation by encouraging the students to lead a simple life. Special emphasis was given on moral education and its impact on shaping one's character
- Performance of civic and social duties was of utmost importance. In the gurukul, everyone lived as equals, and participated in all jobs. The students were made aware of their responsibility to the society and the importance of being a good person.
- Practical education was also imparted in the form of hands-on training in professions that interested the students. They were taught the dignity of manual labour and the value of having a vocational training
- Preservation and spread of culture were seen as a means to pass traditions to the next generation. Hence, the students were taught that they owed three debts - to the gods, to the past gurus, and to their ancestors. The students learned to serve the gods, which paid the first debt. The second was paid by learning the teachings of past intellectuals. The third debt to the ancestors was paid by raising children and educating them. Thus, all the traditions were preserved and passed on.

- Achieving enlightenment by performing prayers and rituals daily was also encouraged. This was done to teach each student the importance of the non-physical world thereby, laying an equal emphasis on body and soul.

In the Vedic era, eligibility was not based on gender. The Vedas were studied by both men and women. There are accounts of a number of learned women and even female sages (Rishikas). There is some proof that untouchables of the Shudra caste were forbidden from attending school. Students could be of the Brahmin, Kshatriya, or Vaishya castes, whereas teachers were typically of the Brahmin caste. After completing the upanayana, or sacred thread ceremony, students became eligible. When the child was 8 to 12 years old, they underwent this ceremony. Typically, studies lasted 12 years.

The study of the four Vedas—the Rigveda, the Yajurveda, the Samaveda, and the Atharvaveda—formed the foundation of Vedic education. The various teaching techniques included debates, critical analysis, introspection, and memorization. Institutions referred to as Parishads were centers of higher education for advanced learning. There, students gathered to educate themselves through conversation and discourse.

People all over India have recently stepped up their efforts to revive the Vedic educational philosophies. Gurukuls with private funding have popped up all over the nation. These institutions place a high value on spirituality and conventional principles.

No certification is provided by the gurukul, but some students may obtain one from the National Institute of Open Schooling (NIOS). Students who want to enter the formal employment system may experience difficulties as a result of this. In order to achieve this, the government has started to work toward formal certification for these institutes.

In conclusion, it is clear that even though the Vedic educational system is old, it is still applicable in the modern era. In contrast to modern education, it emphasizes on holistic development, including mental, emotional, and physical growth. The Indian educational system needs some attention, and that remedy is a balanced mix of modern education and the traditional Vedic system.

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Role of Garlic in Prevention of Cardiovascular Diseases: A Review

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Garlic supplementation reduces the systolic and diastolic blood pressure. Garlic not only helps in the prevention or treatment of cardiovascular diseases but also reduces the risk of cancer because of its ability to enhance genetic repair, slow down cell proliferation, and prevent the formation of carcinogenic substances in the body.

Abstract

Garlic has been used traditionally as a worldwide for its medicinal properties. Apart from using garlic as a seasoning or condiment, it can also be used as a medicine which helps in the prevention of diseases. Garlic (*Allium sativum*) has many potential benefits. Diet and lifestyle plays a very important role in the prevention of Cardiovascular Diseases. The medicinal value of garlic is known throughout the world. Garlic is a magical medicinal herb and if consumed at regular basis, it has got the prophylactic as well as curing effect. Regular consumption of garlic as raw or supplement or as extracts helps in the prevention of cardiovascular diseases. Garlic supplementation reduces the systolic and diastolic blood pressure. Garlic not only helps in the prevention or treatment of cardiovascular diseases but also reduces the risk of cancer because of its ability to enhance genetic repair, slow down cell proliferation, and prevent the formation of carcinogenic substances in the body. Garlic can be used as an adjuvant with lipid lowering drugs for control of lipids, however, its role as a therapeutic agent cannot be recommended.

Keywords: Cardiovascular diseases, garlic, herb, allicin, risk factors, prevention, minerals, vitamins

Introduction

Garlic (*Alliumsativum*) is a species of bulbous flowering plant in the onion genus *Allium*. Its close relatives include the onion, shallot, leek, chive, welsh onion and Chinese onion.

Kingdom: Plantae

Genus: Allium

Species: A. Sativum

Fresh or crushed garlic yields the sulphur-containing compounds allicin, ajoene, diallyl polysulfides, vinylthiins, and S-allylcysteine. A large number of sulphur compounds contribute to the smell and taste of garlic. Allicin has been found to be the compound most responsible for the 'hot' sensation of raw garlic. Because of its strong odour, garlic is sometimes called the "stinking rose".

Garlic is widely used around the world for its pungent flavour as a seasoning or condiment. The garlic bulb is the most commonly used part of the plant. Garlic cloves are used for consumption (raw or cooked) or for medicinal purposes. They have a characteristic pungent, spicy flavour that mellows and sweetens considerably with cooking.

Health benefits of garlic

1. Contains vitamins and minerals with medicinal properties: garlic is an excellent source of Vitamin B6 (pyridoxine). It is also a very good source of manganese, selenium and Vitamin C. In addition to this, garlic is a good source of other minerals, including phosphorous, calcium, potassium, iron and copper.
2. Highly nutritious but low in calories.
3. Reduce the risk of heart attacks.
4. Lowers blood pressure.
5. Have antimicrobial and antifungal properties.

Cardiovascular disease is a general term for conditions affecting the heart or blood vessels. It is usually associated with a build up of fatty deposits inside the arteries and an increased risk of blood clots. It is also associated with damage to the arteries in organs such as the brain, heart, kidneys and eyes. CVD is one of the main causes of death and disability, but it can often largely be prevented by leading a healthy lifestyle.

Objective

The objective of this review and literature is to find and provide evidence-based summary on the potential effects of garlic on cardiovascular diseases. And to let people increase the consumption of garlic as raw or supplement.

Review of Literature

- Loy MH et al (2000) conducted a study on garlic and cardiovascular disease to evaluate the current status of knowledge concerning cardiovascular effects of allium derivatives from garlic and to identify potential areas of future research.
- Borek Carmia (2001) carried out a study on antioxidant health benefits of aged garlic extract. Extracts of fresh garlic that are aged over a prolonged period to produce aged garlic extract (AGE) contain antioxidant phytochemicals that prevent oxidant damage. AGE inhibits lipid peroxidation, reducing ischemic damage and inhibiting oxidative modification of LDL, thus protecting endothelial cells from the injury by the oxidised molecules, which contributes to atherosclerosis.
- A study was conducted by Liu Lijuan (2001) on cholesterol lowering effect of garlic extracts and organosulfur compounds. The study showed that aged garlic extract (AGE) supplementation was effective in lowering plasma concentration of total cholesterol by 7% and LDL cholesterol by 10% in hypercholesterolemic men compared with subjects consuming a placebo.
- Matsuura Hiromichi (2001) conducted a study on saponins in Garlic as Modifiers of the Risk of Cardiovascular Diseases. It demonstrated the isolation and structure determination of steroid saponins from garlic and aged garlic extract (AGE). Animal studies on the cholesterol lowering effects of the saponin fractions from garlic were also summarized.
- A study was conducted by Rahman Khalid (2001) on Historical Perspective of Garlic and Cardiovascular diseases. The study indicated that garlic has potential in the prevention and control of cardiovascular disorders and is beneficial when taken as a dietary supplement. Evidence from numerous studies points to the fact that garlic can bring about the normalisation of plasma lipids, enhancement of fibrinolytic activity, inhibition of platelet aggregation and reduction of blood pressure and glucose.
- A study on Effect of garlic on cardiovascular disorders was conducted by Banerjee SK et al (2002). The study has attempted to make a bridge the gap between experimental and clinical study and to discuss the possible mechanisms of therapeutic actions of garlic. Effectiveness of garlic in cardiovascular diseases was more

encouraging in experimental studies, which promoted several clinical trials.

- Brace et al (2002) carried out a study on cardiovascular benefits of garlic (*Allium sativum* L). Although garlic is believed to have health promoting benefits, many of the claimed benefits are not supported by good scientific studies. The review critically examined current scientific literature concerning claims of cardiovascular benefits from regular consumption of garlic or garlic preparations.

- Lau HS (2006) evaluated that Suppression of LDL oxidation by garlic compounds is a possible mechanism of cardiovascular health benefit. The study presented experimental evidence showing that several garlic compounds can suppress LDL oxidation invitro. Short term supplementation of garlic in human subjects has demonstrated an increased resistance of LDL to oxidation. The data suggested that suppressed LDL oxidation may be one of the mechanisms that account for the beneficial effects of garlic in cardiovascular diseases.

- Rahman K et al (2006) conducted a study on Garlic and Cardiovascular Disease. The study showed an inverse correlation between garlic consumption and progression of cardiovascular disease. It also pointed to the fact that garlic reduces cholesterol, inhibits platelet aggregation, reduces blood pressure and increase antioxidant status. The study analyzed invitro and invivo studies published since 1993 and concluded that although garlic appears to hold promise in reducing parameters associated with cardiovascular diseases, more in-depth and appropriate studies are required.

- Abouazra H et al (2008) carried out a study on effect of garlic on atherosclerosis and its factors. The study examined the evidence from numerous scientific studies that have utilised various formulations of garlic and its preparations with varying results.

- Bathaei FS et al (2008) conducted a study on cardiovascular effects of *Allium sativum* (garlic). Garlic has been touted as herb with numerous health benefits, from treating the common cold to serving as an anticancer agent. Research has proven that garlic is beneficial for those with hypertension. Garlic can lower blood pressure by 5 to 10 percent. It can also lower cholesterol and discourage clot formation. The sulphur compound allicin, produce br crushing or chewing fresh garlic or by taking powdered garlic products with allicin potential, in turn produces other sulphur

compounds: ajoene, allyl sulphides, and vinylthiins. The review focused on the cardiovascular effects of garlic.

- A study on comprehensive survey of garlic functionality was carried out by Villamiel Mar et al (2009). The effect of garlic on cardiovascular diseases including hypocholesterolemic, anti-hypertensive, antithrombotic, and antihyperglycaemic activities, is one of its most extensively study benefits. Garlic intake has also been described to reduce the risk for developing several types of cancer, especially those of the gastrointestinal tract.

- Simko V (2010) carried out a study on Garlic and cardiovascular diseases. Garlic derived organic polysulphides are converted by erythrocytes into hydrogen sulphide which relaxes vascular smooth muscles, induces vasodilatation of blood vessels, and significantly reduces blood pressure.

- A study was conducted by Adela Ramu (2013) on garlic and cardio protection. Garlic has the potential to protect the heart against myocardial infarction, doxorubicin- induced cardio toxicity, arrhythmia, hypertrophy, and ischemia-reperfusion injury.

- Ashraf Rizwan et al (2013) conducted a study on Effects of Alliumsativum (Garlic) on systolic and diastolic blood pressure in patients with essential hypertension. The study took 210 patients with stage 1 essential hypertension and were divided into seven groups named as A, B, C, D, E, F and G. Each group comprised of 30 patients. Each patient in group A, B, C, D &E received garlic tablets at the dose of 300/mg, 600/mg, 900/mg, 1200/mg and 1500/mg in divided doses per day respectively for 24 weeks while Group F and G were given tablet atenolol and placebo respectively. Blood pressure readings were recorded at weeks 0, 12 and 24. Significant decrease in both systolic and diastolic blood pressure in both dose and duration dependent manner was found. In each garlic treated group, significant reduction in SBP and DBP were observed when compared with atenolol and placebo.

- Azhar Mohammad et al (2013) carried out a study on garlic and cardiovascular diseases. Garlic has many health benefits and has been traditionally used worldwide. The paper reviewed the efficacy of garlic in prevention of cardiovascular diseases.

- Qidwai Waris et al (2013) conducted a study on the role of garlic usage in cardiovascular disease prevention. Major databases including Google, Pub Med, MEDLINE and Cochrane

library view were used for the literature search. Clinical trials conducted on human assessing role of garlic usage in CVD prevention and the possible mechanisms responsible for therapeutic actions were assessed. It was found that various clinical trials and meta- analyses conducted have shown positive impact of garlic in CVD prevention especially its effect on lipid levels: however some contradictory results were also reported. Similarly its effect on hypertension control, and platelet are also mild with limited data availability. It was concluded that garlic can be used as an adjuvant with lipid-lowering drugs for control of lipids, however its main role as a therapeutic agent cannot be recommended.

- A study was carried out by Fakler Peter (2014) on potential of garlic in lowering high blood pressure. Garlic supplements have shown promise in the treatment of uncontrolled hypertension, lowering blood pressure by about 10mmHg systolic and 8mmHg diastolic.

- Seki Taiichiro (2015) carried out a study on prevention of cardiovascular diseases by garlic derived sulphur compounds. The review evaluates the current knowledge concerning the cardio protective effects of garlic derived diallyl polysulphides.

- A study was conducted by Hoffmann Georg (2016), an umbrella review of garlic intake and risk of CVD to investigate the impact of garlic and garlic supplement intake on biomarkers of CVD. Nine systematic reviews investigated the effects of garlic on lipid parameters and eight systematic reviews analyzed the effects on blood pressure.

- Lefer DJ (2016) conducted a study on garlic derived organic polysulphides and myocardial protection.

- Varshney Ravi et al (2016) carried out a study on Garlic and Heart Disease. Double blind, randomized, controlled trials and Meta analyses of double-blind, randomized; controlled trials were included in the study. The study found out that garlic supplementation reduced blood pressure by 7-16mmHg (systolic) and 5-9mmHg (diastolic). It reduced total cholesterol by 7.4-29.8 mg/dl. The most consistent benefits were shown in studies that used aged garlic extract.

- Garlic for cardiovascular disease study was carried out by Eid AH et al (2017). The review aimed to present a thorough discussion of the available evidence based data which supported the

use of garlic in the treatment or prevention of cardiovascular diseases, including atherosclerosis, hypertension and hyperlipidemia. The molecular mechanisms underlying these effects were dissected as well. The review supported the notion that garlic has the potential to treat mild hypertension to decrease hypercholesterolemia, and to prevent atherosclerosis.

- Sali Anvi et al (2018) conducted a study on the effect of Kyolic aged garlic extract on gut microbiota, inflammation and cardiovascular markers. A total of 49 participants with uncontrolled hypertension completed a double-blind randomised placebo-controlled trial of 12-weeks, investigating the effect of daily intake of aged garlic extract (1.2g) or placebo on blood pressure, pulse wave velocity and arterial stiffness, inflammatory markers and gut microbiota. It was found that mean blood pressure was significantly reduced by 10 ± 3.6 mmHg systolic and 5.4 ± 2.3 mmHg.

- Therapeutic effects of garlic in Cardiovascular Atherosclerotic disease was carried out by Sobenin IA et al (2019). The mechanism of anti-atherosclerotic effects of garlic preparations focussing on antihyperlipidemia, hypotensive, antiplatelet and direct anti-atherosclerotic activities of the medicinal plant were discussed. It also provided an overview of available meta analyses and a number of clinical trials that assess the beneficial effects of garlic.

- Zhang Xuanming et al (2019) carried out a study on Metabolomics for biomarker discovery in fermented black garlic and potential bioprotective response against cardiovascular diseases. In the study metabolic differences in the properties of black and fresh garlic were investigated. Fermented black garlic samples and their Amadori products (AC) promoted angiogenesis; prevented thrombus formation by rescuing chemical-induced vascular lesions in zebrafish and inhibited H₂O₂-induced injury of endothelial cells, thus reducing the risk of cardiovascular diseases.

Methodology

Research and review papers were collected from different web sites such as research gates, Google scholars etc. It was thoroughly read and evaluated. The findings, results and discussions were noted down, analyzed and put in the review paper.

Discussion

Garlic has been used traditionally as a worldwide for its medicinal properties. Apart from using garlic as a seasoning or

condiment, it can also be used as a medicine which helps in the prevention of diseases. Garlic (*Allium sativum*) has many potential benefits. It is also known as Russian penicillin because Russian physicians used it for a long time for treatment of respiratory tract diseases. And in many parts of the world it is used to treat bronchitis, hypertension, tuberculosis, intestinal worms, fevers.

Aged garlic extract (AGE) contain antioxidant phytochemicals. Allicin, S-allyl cysteine present in aged garlic extract and diallyldisulphide present in garlic oils are the active compounds responsible for anti- atherosclerotic effect. Garlic prevents from cardiovascular disease through inhibition of LDL oxidation thus preventing atherosclerosis of blood vessels, which is an important risk factor for cardiovascular disease.

Garlic supplementation reduces the systolic and diastolic blood pressure. Garlic not only helps in the prevention or treatment of cardiovascular diseases but also reduces the risk of cancer because of its ability to enhance genetic repair, slow down cell proliferation, and prevent the formation of carcinogenic substances in the body.

Conclusion

Diet and lifestyle plays a very important in the prevention of Cardiovascular Diseases. The medicinal value of garlic is known throughout the world. Garlic is a magical medicinal herb and if consumed at regular basis, it has got the prophylactic as well as curing effect. Regular consumption of garlic as raw or supplement or as extracts helps in the prevention of cardiovascular diseases.

Garlic can be used as an adjuvant with lipid lowering drugs for control of lipids, however, its role as a therapeutic agent cannot be recommended.

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Factors and Characteristics of rural labour circular migration

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Abstract

Labour migration is an important feature in the development process in India. Macro level surveys shows that there has been an increase in magnitude of labour migration over the years. It is more prevalent among the males for employment related reasons and occurs prominently from certain backward regions of the country. The two macro data sources on migration which are the Census and the NSSO show that rural to rural migration is the most dominant stream. Though migration is found to be positively related with monthly per capita expenditure, the case of short term migration differs sharply in its characteristics features.

Keywords: Migration, Circular Migration, Rural labour migration, unemployment, Seasonal migration

Introduction

Circular migration is a repeat migration. It is a temporary migration and usually repetitive movement of a migrant worker or labour between home and host areas, typically for the purpose of employment. This type of migration represents an established pattern of population mobility, whether cross-country or rural-urban. There are several benefits associated with this type of migration. The gain includes gain in financial capital, human capital and social capital. Also, there are some costs associated with this migration such as brain drain, poor working conditions, forced labour and the inability to transfer acquired skills to home economies. Socially, there are strong connections to gender, health outcomes, development, poverty and global immigration policy.

Circular migration

Circular migration describes the fluid movement of people between areas, usually for the purpose of employment.¹ The term itself first came into use in the 1960s and 1970s, mostly related to

urbanization, development and internal migration.² There are six criteria of circular migration – Temporary, Renewable, Circulatory, Legal, Respectful of the migrants' rights and Managed so as to optimize labour markets for both origin and destination countries.

In contrast to temporary migration, circular migration allows the worker to simultaneously be engaged with both the home and host countries. Furthermore, it typically involves both return to the country of origin and repeated moves to the destination country. In many ways, being connected to both places provides an advantage for the migrant worker, because they do not have to make a definitive choice to stay in one. This allows for the maximization of capabilities. By working in a high-income location with better earnings and spending in low-income, low-cost countries, the migrant worker is able to realize the best capabilities for both themselves and their families.³ Circularity also allows for the maintenance of traditions, citizenship, and family, an important part of human capabilities.

The circular patterns of migration can be divided into several categories, such as seasonal, non-seasonal low-wage labor, and the movement of professionals, academics, and transnational entrepreneurs. Of these, seasonal migration is the most familiar between high-income and low-income countries.

Migration is a characteristic feature of the growth process of any nation. Migration occurs as a response to unbalanced growth and economic inequality. Macro level estimates of the trends using both Census and the NSSO shows that migration for economic reasons has increased in the recent years. According to estimates from the Census, the total number of economic migrants increased from 19.85 million in 1991 to 28.9 million in 2001. Rural- Urban economic migrants comprised 41.9 percent of the total in 2001. As labour migration among the poor occurs in most cases due to distress situations; it acquires importance from the policy perspective because labour migrants who keep floating across the span of the country are not protected from the risks and costs associated with labour contracts which are invariably exploitative.

Determinants

Work is an important factor in determining the duration and frequency of the migration. The circular nature allows for a migrant worker to take advantage of employment opportunities in both the origin and destination countries, as they become available. The

economy and job opportunities of the location of origin are often an important determinant of migration. In addition, circular migration is influenced by labour market segmentation, because the working populations in many high income countries are less likely to be employed in low-wage and low-status jobs, instead leaving these positions to migrants.⁴ Employers often look for the cheapest labor in areas with little connection to the potential destination markets, and this expanding labor frontier is slowly linking the most rural of areas with urban centers.⁵

Several factors may determine the extent to which circular migration is impactful upon the return of the migrant. First, the size of the returning population is important, as large numbers of migrants may form a critical mass necessary for true change to occur. Second, the duration of the absence of the migrants is influential, as too short of an absence brings little change and too long of an absence leads to difficulties in readjustment. Third, it is important to consider social class, as the elite may have a greater impact than unskilled workers. Fourth, the extent to which the origin and destination areas are different can have an effect, as those who migrate to metropolitan areas will have a greater impact if returning to an urban rather than a rural area. Lastly, the quantity and quality of the skills that the migrant acquires while abroad can determine the impact of migration.

As short duration migration occurs mainly in response to dwindling employment opportunities in rural areas along with an underdeveloped nature of the non-farm sector. The state-wise total number of short duration migrants as well as their percentage share in the total population of some states such as Uttar Pradesh, Bihar, West Bengal, Rajasthan, Jharkhand, Madhya Pradesh, Gujarat, Nagaland are 1.73, 3.04, 2.44, 1.52, 2.61, 2.58, 3.38, and 3.00 respectively. (Source: Computed from NSS Unit Level Data, 64th Round, Migration Survey) These states have the highest percentage of short term migrants in India.

The following table shows the percentage of short duration migrants from rural areas by their household type to give their economic background.

Table- A: Short Term Migrants by Household Type (Rural)

State	Agriculture		Non Agriculture			Total
	Self employed in agriculture	Agricultural labour	Self employed in non agriculture	Other labour	Others	
Uttar pradesh	42.67	21.59	15.64	17.22	2.88	100.00
Bihar	26.28	41.97	17.55	8.65	5.55	100.00
West Bengal	17.17	45.36	12.38	22.92	2.17	100.00
Jharkhand	37.85	11.17	16.26	31.44	3.28	100.00
Orissa	20.55	38.09	10.64	28.08	2.64	100.00
Chhattisgarh	24.58	67.35	1.76	5.58	0.73	100.00
Madhya Pradesh	21.17	45.47	6.34	26.37	0.65	100.00
Maharashtra	18.52	62.77	4.55	7.94	6.22	100.00
Andhra Pradesh	13.07	48.86	11.30	23.31	3.46	100.00
Karnataka	27.01	48.68	10.19	12.49	1.63	100.00

The above table shows that most of the migrants have agrarian backgrounds either as agricultural labour or self-employed in agriculture household. Out of the 10 states, Uttar Pradesh, Bihar, West Bengal, Orissa, Maharashtra are the states where a large proportion of short term migrants belong to the above two categories of household. In sharp contrast short duration migration from households engaged in self employment in non agriculture is less than 15 per cent in almost all the states. In case of 'other' labour, it is slightly higher than those who are self employed in non-agriculture but much less than those having agricultural backgrounds. The last category of 'other' which captures households engaged in sectors such as regular and salaried work, the percentage of short duration migrants is almost negligible.

The short term migrants, mostly belongs to lower class are absorbed in low end, irregular and temporary work. The seasonality factor of agriculture influences the mobility patterns. Their return to source villages coincides with the agricultural seasons to take part in the harvesting and/or sowing seasons. There are some other reasons for the short duration of stay in destination areas. The limited resources, lack of social security, lack of health care facilities, lack of public distribution system facilities etc. force the short time migrants to back their own places. Also, their labour contracts are prefixed for short duration which makes these labourers remain in a floating condition. According to the NSSO, more than 80 per cent of the short term migrants from the rural areas were found to be engaged in the construction, agriculture and manufacturing sector.⁶ Short duration

migrants are also engaged in rickshaw pulling, brick kilns and hawking in the urban areas which do not guarantee any form of social security.

Promoting factors

There are several factors that promote circular migration. Modern forms of transport and communication, increased social network, and the growth of international corporations, all contribute to the growing phenomena. Advances in transportation have reduced the time and money necessary to travel between locations, making it easier for migrants to return home more frequently and in the case of an emergency. New methods of communication facilitate closer connections with the migrants' homes than before. Border-crossing social networks are especially important to the success of migrants.⁷ Through these networks, migrants are able to help each other by providing information about where to go, the best way to get jobs, where to live, etc., helping them to overcome many of the costs and barriers of entry. Furthermore, through these social networks, workers are able to keep up with families, economic activities, political interests, and individual cultures. This also contributes to the self-perpetuating nature of circular migration. With each return visit, migrants learn more about work, housing, and the process of migration itself. These social relationships and experiences, referred to as "migration-specific capital", lower the risk and costs of moving and improve the chance of success.

Conclusion

Labour circular migration is very closely related to the economic development of the country and the society also. It is basically an employment related migration. It provides a large numbers of temporary labour forces to the labour market. As migrant members are also found to belong to households engaged in self employment in agriculture it also flags the need for initiatives to make agriculture viable. But, it is need of the time that there should be some alternative provisions for employment at their native places.

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An Introduction to Classical Marxist Theory (Marx, Engels and Lenin)

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Abstract

For Marxists, revolutions are inevitable of class struggles between dominant 'ruling' classes, on the one hand, and 'rising' or revolutionary classes, on the other. Marx believed that capitalism would inevitably compel the working class to seize state power, destroy capitalism, and create a socialist society. The forces of production are: technology, skills, division of labor. Marxist theory identifies the material or economic organization of a given society, that is, the forces and relations of production, as the principal context determining revolutionary conflicts. During revolutionary situations, the objective structural conditions produce growing class antagonism that culminates in the overthrow of the existing state and economic order. The state itself is seen by many Marxists as an instrument of the dominant class, and politicians and bureaucrats are attributed little autonomy as independent political agents. So, Marx's ideas can be grouped under three headings: philosophy ("dialectical materialism"), history ("historical materialism"), and economics ("critique of political economy").

Key words: Historical Materialism, Dialectic Materialism, Economic Analysis of Law

Introduction

Marxism is the philosophy of Karl Marx (1818-1883), a German born economic theorist, social commentator, philosopher and revolutionary theorist. Marxism usually refers to certain themes in Marx's later works, in particular the view that society (including culture and law) is merely "super structural" – reflecting the economic base of society, the class struggle within that society, and the interests of the ruling or propertied class. Sometimes Marxist jurisprudence refers to legal theorists associated with the communist Soviet Union of whom the best-known example may be Evgeny Pashukanis (1891-1937). Pashukanis in *The General Theory of Law and Marxism*, offered a "commodity form" theory. The legal relation

between subjects is simply the reverse side of the relation between products of labor which have become commodities.¹

The economic approach or doctrine mainly associated with Karl Marx and Friedrich Engels; might be regarded as a variant of the historical approach in so far as it has sought to unfold a pattern of evolution but in also concerns the part which law has played and is playing in society and as such is sociological. The interpretation of law as a part of economic interpretation of social evolution is a byproduct of the social and political theories of Marx and Engels.²

The contribution of theoretic socialism to legal theory has been comparatively slight. This is largely due to two theories of orthodox socialism, both of which discouraged thought on the constructive function that the law might exercise in socialist society. The first is Marx famous pronouncement: The totality of these relations of production constitutes the economic structure of society, the real foundations on which rise legal and political superstructure, and to which correspond definite forms of social consciousness, The second in the theory that the whole idea of law is linked with the state and is thus a means by which those who control the means of production maintain their control over those which they have expropriated. With passing of the ownership of the means of production into the hands of the community, the individual will be emancipated and state and law alike, justified only by the need of compulsion, will wither away.³

Marxist theory identifies the material or economic organization of a given society, that is, the forces and relations of production, as the principal context determining revolutionary conflicts, and which are understood as particularly acute struggles between social classes. For Marxists, revolutions are inevitable of class struggles between dominant 'ruling' classes, on the one hand, and 'rising' or revolutionary classes, on the other. Marx believed that capitalism would inevitably compel the working class to seize state power, destroy capitalism, and create a socialist society. Autonomy as the state may possess is functional for the formulation of far-sighted policies that are in the long-term interests of capitalism as opposed to short-term interests of particular capitalists or fractions of the capitalist class. It is to be understood that, under feudalism, the revolutionary class was the bourgeoisie or capitalist class; under capitalism, the revolutionary class is the proletariat or working class.

Revolutionary situations are understood to be developed during those historical periods when the development of the forces of production comes into conflict with the existing relations of production, or also known as class relations. These relations are based on the ownership and control of productive property.⁴ The forces of production are: technology, skills, the division of labor. During revolutionary situations, the objective structural conditions produce growing class antagonism that culminates in the overthrow of the existing state and economic order. Moreover, unlike functionalist accounts of social order, which have stressed the developing multiplicity of operations and division of labor in modernity, Marxists have emphasized class relationships, both within society and internationally.⁵ The state itself is seen by many Marxists as an instrument of the dominant class, and politicians and bureaucrats are attributed little autonomy as independent political agents.

Marxist legal theory overlaps much of the work within critical legal studies, as well as influencing aspects of the other critical theories of law. Those critical theories tended to be selective in their borrowing from Marxism theory, e.g. rejecting the argument that law always works directly for the interests of the powerful, in favor of an argument that law serves those interests indirectly, through what Antonio Gramsci called “hegemony” (and others call “legitimation”)- a process of changing the way one sees the world, so that what is in fact unfair or oppressive comes to seem natural or reasonable. Some modern critical theorists have modified traditional Marxist analysis by arguing that race and gender play at least as strong a role in determining the legal system as economic structure and class.⁶

Marx's framework can be summarized as follows. Out of the old feudal order, the first new social class to be mobilized is the bourgeoisie, towns-men who were regarded contemptuously by the old landowners but who accumulated capital and used new technologies to bring about the industrial revolution. This revolution in turn mobilized a second new class, the proletariat, whose surplus labor the bourgeoisie unjustly appropriated.⁷

Marx in his most famous publication *Capital* states about the degree of exploitation of labor power as; The surplus value generated in the process of production by C, the capital advanced, or in other words, the self-expansion of the value of the capital C, presents itself

for our consideration, in the first place, as a surplus, as the amount by which the value of the product exceeds the value of its constituents' elements. The capital C is made up of two components, one, the sum of money c Laid out upon the means of production, and the other, the sum of money v expended upon the labor power, c represents the portion that has become constant capital, and v the portion that has become variable capital. At first then $C=c+v$.⁸

Each of these three classes wanted a different political outcome: the traditional landowning class wanted to preserve the old authoritarian order; the bourgeoisie wanted a liberal (i.e., rule of law) regime protecting their property rights that might or might not include formal electoral democracy (they were always more interested in the rule of law than in democracy), and the proletariat, once it achieved consciousness of itself as a class, wanted a dictatorship of the proletariat, which would in turn socialize the means of production, abolish private property, and redistribute wealth. The working class might support electoral democracy in the form of universal suffrage, but this was a means to the end of control over the means of production, not end in itself.⁹

Karl Marx (1818-1883)

A central feature of Marxist theory developed in his great work *Capital* is its historicism: social evolution is explained in terms of inexorable historical forces. Replacing Hegel's dialectical theory of history, Marx and Engels expounded the well-known theory of 'dialectical materialism'. Hegel explained the unfolding of history in terms of the development of a thesis, its opposite (or antithesis) and, out of the ensuing conflict, its evolution in a synthesis which absorbs and transcends, negates, and preserves both thesis and antithesis. Marx argues that each period of economic development has a corresponding class system. Thus, during the period of hand-mill production, the feudal system of classes existed. When steam-mill production developed, capitalism replaced feudalism. Under a capitalist system, three principal social classes exist: the landowners, capitalists, and wage laborers. But he foresaw the crystallization of just two classes: the 'bourgeoisie' (those who own the means of production) and the 'proletariat' or 'working class' (who are forced to sell their labor). Classes are determined by the means of production, and therefore an individual's class is dependent on his relation to the means of production. Marx's 'historical materialism' is based on the

fact that the means of production are materially determined; it is dialectical, in part, because he sees an inevitable (i.e., necessary. logically determined) conflict between those two hostile classes. A revolution would eventually occur because the bourgeois mode of production based on individual ownership and unplanned competition, stands in contradiction to the increasingly non-individualistic, social character of labor production in the factory. The proletariat would seize the means of production and establish a 'dictatorship of the proletariat' which would, in time, be replaced by a classless, communist society in which law would eventually 'wither away'.¹⁰

Marx derived his ideas from Hegel's dialectical, changing and criticizing these ideas, Dialectic as a philosophical idea date back to the ancient times. Heraclitus of Ephesus, who is considered as the father of this concept, stated that everything is a constant process and this motion consists of transforming one individual thing into something else. In the 19th century in was the Hegel's idea of dialectic which gave basis to a modern understanding of this concept. He showed for the first time that, the whole world of nature, history and spirit as process that is in a constant motion, changeability, dynamics and development. That is, the resolution of thesis and antithesis into the synthesis was then conceived as a continuing process resolving contradictions in the attainment of higher status of knowledge until a condition of absolute understanding will be reached.¹¹

Hegel considered development as going through the stages of low quality to the stages of high quality. According to Hegel the synthesis of a term and its contradiction was based on ideological dialectics. It stated that the idea is the essence of the world's improvement which can take place with the participation of human history. In his idealism Hegel claimed that the reality is based on a spiritual substance existing in the form of an objective thought consisting of connected logical terms. Marx used this by synthesizing it with Feuerbachian materialism he created the famous concept of dialectical materialism. So, Marx inherited and adapted the dialectical approach from Hegel. Hegel hypothesized that, a thesis provokes the emergence of an antithesis, and the conflict between them eventually yields a synthesis. This synthesis abolishes the thesis and antithesis, but also conserves what was valid about them.¹²

Marx retained the “rational core” of Hegel’s dialectics, but turned it on its head, arguing that it is contradictions in the real world of human interaction that explain the evolution of ideas rather than vice versa. This mode of reasoning is visible in his work “Capital”. Here Marx argues that the “germ” of capitalism – the inner core whose unfolding contradictions explain capitalist development – is the “commodity.” Marx recognized that economic exploitation was not the only driver behind capitalism, and that the system was reinforced by a dominance of ruling class ideas and values – leading to Engels’s famous concern that ‘false consciousnesses would keep the working class from recognizing and rejecting their oppression. Marx’s ideas can be grouped under three headings: philosophy (“dialectical materialism”), history (“historical materialism”), and economics (“critique of political economy”).

1. Dialectical Materialism: Marx’ considered world as a unity of phenomena and occurrences not in steadiness but in constant and uninterrupted motion, development and change. It is a law binding the organic world, human conscience as well as the society. According to the Marx’ materialism since everything in our world consists of matter, the dialectic talks about the motion of matter. It is a result of duality of the essence of all matter, its inner contradictions, opposing properties etc. (e.g., physical centripetal force and centrifugal force). Due to dualistic matter, the struggle of these contradictions is the cause of motion which is the only form of existence of matter. The development in Marxism consists in going from a quantity change to a quality change from one quality to another.

Motion and development consist in incessant solving of some contradictions and in its result in the emerging of others. Negation of an old quality by a new quality is not the end of struggle, it does not stop it. The new quality is full of contradictions which appear in the course of time. They cause a next struggle in which a new quality emerges. The process of negation does not mean destroying and rejecting the values of the old quality, since new quality adopts accomplishments and good features of the old quality. That is why development can be divided into three stages: creation, pupation and dying. Thus, Marx’s dialectic materialism sees history as conflict resulting in a synthesis. Ideas are the awareness of the social situation and such are a result of social conflict. Social conflict arises from the economic differences; thus ideas, including law, are predominantly expressions of the economic conflict in society.¹³

2. Historical Materialism: In “The German Ideology (1845)”, Marx and Engels mark their distance from Hegel and the Young Hegelians. They advance three main ideas. First, human action is constrained and enabled by its historically specific conditions: generic trans-historical theorizing is therefore a poor foundation for social science. Second, the ideas we work with, including abstract theoretical ones, are conditioned by our own historical context. And finally, because people must produce in order to live, the sphere of production is primary relative to the sphere of thought and culture.¹⁴

The historical materialism was an attempt of transmitting the idea of dialectical materialism into the path of history. Basing on his philosophy not only did Marx prove its accuracy in the past times, he also tried to predict future changes in society, politics and state. Marx singled out certain features and phenomena causing the progress of humankind or being crucial factors in the change of history. Marx perceived the material conditions of human being as a determining factor of what he called superstructure. The state and the law are the exact reflection of the relations of production existing in the society. “The basis” is the main factor forming different views, feelings and social consciousness. The historical materialism, connecting the progress of mankind with the material means of production, implies a question concerning the role of human beings in the historical development. Marx states that the history of societies, being a relation of consecutive changes in the ways of production, is, therefore, a history of the forces manufacturing the material goods.

Although exploited and downtrodden they may be, the people has always been the evolutionary force, both in political and economic sense changing the ways of production and developing the means of production. The proletarian masses have to be guided in their path of history. Although he underscored the importance of appearance of such unique persons in the crucial moments of history, he rejected all symptoms of the cult of an individual as an idealistic concept. The social classes began to polarize and split into two groups: oppressors and oppressed, due to differences between propertied and non-propertied classes. The bourgeoisie was the class that appeared earlier as it was a product of another struggle—between the feudal relations and capitalistic forces. Then it dominated the society forming the superstructure subordinate to their goals and practice. The appearance of proletariat was caused by the changes in

the sphere of relations of production in the capitalistic economy and society. This class took over the revolutionary role in the society.

The struggle is a law of history and the factor, accelerating the development which works in every society consisting of antagonistic classes, fighting for a higher role in the area of production. The bourgeoisie and the proletariat both have opposite interests which are inherent in cannot not be solved without modifying. That state of social antagonism was called by Marx “a contradiction”. Different relations of each class to the means of production are, according to Marx, the main reason of that conflict. The capitalist organization of industry which happened to facilitate the development of the forces of production begin to fetter the latter and it causes a dissoluble conflict between the possessors and non-possessors reflected by different needs and goals of both classes.

The state and the law are the result of the historical progress and their form depends on the stage of development of history. They are means of controlling one class by another, a system of enslavement and exploitation. The state creates the law as an additional system of norms, reflecting the relations of production and property, which are obligatory and punishable by the sanctions secured by state. Marx stated that the law is the will of the ruling class transformed onto the legal language of acts. He linked the types of state with the oppressing classes dominating the society in each of them: the owners of slaves, feudal lords and bourgeoisie.

3. Critique of Political Economy: Capitalism as a mode of production emerges from small-scale commodity production when labor too becomes a commodity. This happens through a process of violent dispossession that deprives workers of alternative ways to access consumption or production resources, and that thus forces workers to exchange their capacity to work for a wage as if this capacity too were a commodity produced for sale on a market. Capitalist relations of production are therefore defined by two, more specific relations: a relation of competition among commodity-producing enterprises, and the wage relation subordinating workers to managerial authority in the enterprises that employ them.¹⁵

Marx’s analysis of the capitalist economy takes the form of a “critique of political economy.” Consistent with the philosophical premises discussed above, Marx argues that the economic base of capitalist society engenders a distinctive set of ideas about itself – a

spontaneously generated ideology that he calls the “fetishism of commodities.” This ideology imputes causal powers to commodities and to their money equivalents, when commodities and money are in reality mere manifestations of underlying human activity.

Marx argues that in capitalist society, we are alienated from each other; instead of collectively planning our production, we have put into place an anonymous mechanism- “the market”- which now constrains production and employment decisions; it is true that individual capitalists must submit to this mechanism, but behind the mechanism and explaining its apparent causal power lies the structure of capitalist relations of production.¹⁶ This fetishism is not merely a subjective illusion or error, but a (false) understanding of ourselves that is engendered by the social structure itself. A serious scientific account of the capitalist economy must penetrate below the level of surface appearance- where the market appears as a self-equilibrating and self-perpetuating mechanism- to reveal the historically contingent character of this capitalist social structure. It must therefore take the form of a critique of this spontaneous ideology. And this critique must encompass the more theoretically elaborated form of this ideology known as “political economy” or “economics.”

Marx builds on and critiques classical political economists such as Ricardo. He follows Ricardo in arguing that tastes, supply, and demand do not determine the price of a commodity (as argued current economic theory), but only influence its fluctuation around an objectively determined value. This value is determined by the socially necessary labor-time invested in the product’s production. Marx develops his theory of the capitalist economy on the simplifying assumption that all products exchange at their values. (Marx goes on later to explain how prices also reflect different industries’ capital-intensities and how innovation allows producers to derive temporary “super profits.”) If all products exchange at their values, we are immediately confronted with a puzzle: where do profits come from?

To understand profit, Marx argues, we need to find a commodity that somehow creates value even as it is being used up. This special commodity is labor-power. Firms pay workers a wage in exchange for the use of their ability to work – their labor-power. In principle if not always in practice, firms pay workers the value of this service, which is determined, as is the cost of any commodity, by the

socially-necessary labor time required to produce it, which is expressed in the cost of the daily consumption required for workers and their families as well as in their expenses for training and education. The employment contract specifies that in exchange for this wage, workers will make available their labor services for a specified period. The gap between the value of labor-power and value produced by the expenditure of labor-power is a measure of exploitation.

4. Withering Away of the State: In Marxist theory, the State and its instruments, such as judiciary is doomed by the dialectic of history, The State is a particular manifestation of the oppression of the ruling class. The ultimate overthrow of the ruling classes by the proletariat might employ the state as an instrument for bringing about total awareness, under the dictatorship of the proletariat.¹⁷ So, to Marx the State and law were temporary phenomena. Revolution was inevitable and this would be bound to break the power of the State. With the abolition of class the power of the State would disappear and government functions be transformed into simple administrative ones. The typical manifestations of the State including bureaucracy and the judiciary would disappear. Engels referred the term “withering away”, Marx himself always referred as “abolition”.¹⁸

One of the most important scholars working in a post-Marxist tradition was Barrington Moore, whose 1966 book *Social Origins of Dictatorship and Democracy* has already been noted in connection with Japan. This complex book presented a series of historical case studies, including Britain, Germany, Japan, China, Russia, and India and tried to explain why democracy emerged in some countries and not in others. He is probably best recommended for his blunt observation: “No bourgeoisie, no democracy.” By this he did not mean that the rise of the bourgeoisie inevitably produced democracy. Moore argued that democracy could emerge if a rapidly enlarging bourgeoisie succeeded in displacing the older order of land owners and peasants.

This has happened in England, he noted, as an entrepreneurial bourgeoisie in the countryside succeeded in commercializing agriculture, driving peasants off the land, and using the proceeds to fund the industrial revolution. The cruel process had the effect of weakening the power of the old landed aristocracy while producing a modern working class. Moore also paid particular attention to the form of agricultural production in a way that Marx did not. Marx

largely ignored the peasantry, assuming that it would be eliminated by capitalist industrialization as it had been in England. However, revolutions broke out in Russia and China, where the vast majority of the population were peasants. Lenin and Mao came to power on the backs of peasants, despite the fact that Marx believed they were a class destined ultimately to disappear.¹⁹

Friedrich Engels (1820– 1895)

Engels created a philosophical framework in which Marx's ideas could be understood, by proposing that philosophy had been developing progressively through history until it culminated in Hegel's systematic idealism. He claimed that Marx had applied Hegel's insights to the physical world, and believed that modern natural and political science were reaching a point where they could realize an ideal physical existence and an ideal society. He said that Marx had developed a dialectical method which was equally applicable in explaining nature, the progress of history, and the progress of human thought, and that his "materialist conception" had enabled him to analyze capitalism and unlock the "secret" of surplus value. These concepts were the basis of a "scientific socialism" which would provide the direction and insight to transform society and solve the problems of poverty and exploitation.²⁰

Engels believed that the concept of monogamous marriage had been created from the domination of men over women, and tied this argument to communist thought by arguing that men had dominated women just as the [capitalism/ capitalist] class had dominated workers. Since the 1970s, some critics have challenged Engel's view that scientific socialism is an accurate representation of Marx's intentions, and he has even been blamed for some of the errors in Marx's theory.

1. The Holy Family (1844): The Holy Family, written by Marx and Engels, is a critique of the Young Hegelians and their thought, which was very popular in academic circles at the time. The book created a controversy in the press. Marx later replied with his own article in the journal, *Gesellschaftsspiegel*, in January 1846. Marx also discussed the argument in Chapter 2 of *The German Ideology*.²¹

2. The Condition of the Working Class in England in 1844 (1844): The Condition of the Working Class is a detailed description and analysis of the appalling conditions of the working

class in Britain and Ireland which Engels observed during his stay in England. It was originally intended for a German audience. The work contained many seminal thoughts on the state of socialism and its development.²²

Later, almost fifty years after the publication of the book he had stated that, It will be hardly necessary to point out that the general theoretical standpoint of this book—philosophical, economic, political—does not exactly coincide with my standpoint of to-day. Modern international Socialism, since fully developed as a science, chiefly and almost exclusively through the efforts of Marx, did not as yet exist in 1844. My book represents one of the phases of its embryonic development; and as the human embryo, in its early stages, still reproduces the gill-arches of our fish-ancestors, so this book exhibits everywhere the traces of the descent of Modern Socialism from one of its ancestors, German philosophy.

3. The Communist Manifesto (1848): Engels and Marx were commissioned by the German Communist League to publish a political pamphlet on communism in 1848. This slender volume is one of the most famous political documents in history. Much of its power comes from the concise way in which it is written. The Manifesto outlines a course of action to bring about the overthrow of the bourgeoisie (middle class) by the proletariat (working class) and establish a classless society, and presents an agenda of ten objectives to be accomplished.²³

4. The Origin of the Family, Private Property, and the State (1884): The Origin of the Family, Private Property, and the State is a detailed seminal work connecting the development of capitalism with what Engels argues is an unnatural institution, family, designed to “privatize” wealth and human relationships against the way in which animals and early humans naturally evolved. It contains a comprehensive historical view of the family in relation to the issues of social class, female subjugation and ownership of private property.²⁴

Vladimir Lenin (1870-1924)

Leninism is the principle expounded by Vladimir I. Lenin, who was the preeminent figure in the Russian Revolution of 1917. It has been debated that, if Leninist concepts represented a contribution to or a corruption of Marxist thought, however, their influence on the subsequent development of communism in the Soviet Union and

elsewhere has been of fundamental importance.²⁵ The conception which was considered to be fundamental to Leninist thought is in the Communist Manifesto (1848), by Karl Marx and Friedrich Engels. Where Marx and Engels defined communists as “the most advanced and resolute section of the working-class parties of every country, that section which pushes forward all others.”

At the root of Leninist authoritarianism was a distrust of coming into being of a socialist society. Lenin was not at all convinced, for instance, that the workers would inevitably acquire the proper revolutionary and class consciousness of the communist elite; he was instead afraid that they would be content with the gains in living and working conditions obtained through trade-union activity. In this, Leninism differed from traditional Marxism, which predicted that material conditions would suffice to make workers conscious of the need for revolution. For Lenin, then, the communist elite—the “workers’ vanguard”—was more than a catalytic agent that precipitated events along their inevitable course; it was an indispensable element.²⁶

Lenin’s emphasis upon action by a small, deeply committed group stemmed both from the need for efficiency and discretion in the revolutionary movement and from an authoritarian inclination. The authoritarian aspect of Leninism appeared also in its insistence upon the need for a “proletarian dictatorship” following the seizure of power, a dictatorship that in practice was exercised not by the workers but by the leaders of the Communist Party.²⁷ So, in short, Marxism to Russian condition was Leninism.

Hence, Lenin used this resurrection to the communist party as highly committed intellectual elite who:²⁸

- (1) had a scientific understanding of history and society in the light of Marxist principles,
- (2) were committed to ending capitalism and instituting socialism in its place,
- (3) were bent on forcing through this transition after having achieved political power, and
- (4) Were committed to attaining this power by any means possible, including violence and revolution if necessary.

Leninism was pragmatic in its choice of means to achieve political power, it was also opportunistic in the policies it adopted and the compromises it made to maintain its hold on power. A good

example of this is Lenin's own New Economic Policy (1921–28), which temporarily restored the market economy and some private enterprise in the Soviet Union after the disastrous economic results of War Communism (1918–21).²⁹

Lenin had the following attitudes to law, which were built upon after the Russian revolution:³⁰

i. Categories such as freedom and human value were to be qualified by the question of what class they serve. Thus, bourgeois freedom is a tool of the bourgeois class struggle.

ii. International laws is not a matter of concern. Lenin would cite Clausewitz that war is simply the continuation of politics in another form.

iii. Democracy and the institutions are simply the legal expression of class conflict. In the light of this, the bourgeois state should be smashed immediately to be replaced by the proletarian state that would wither away.

iv. The proletarian state is necessary to remove the traces of bourgeois value and as such democracy can only come about when capitalism has been eradicated by the dictatorship of the proletariat.

Leninism's unrestrained pursuit of the socialist society resulted in the creation of a totalitarian state in the Soviet Union. If the conditions of Russia in its backward state of development did not lead to socialism naturally, then, after coming to power, the Bolsheviks would legislate socialism into existence and would exercise despotic control to break public resistance. Thus, every aspect of the Soviet Union's political, economic, cultural, and intellectual life came to be regulated by the Communist Party in a strict and regimented fashion that would tolerate no opposition.³¹

Marxism and Leninism originally expected that, with the triumph of the proletariat, the state that Marx had defined as the organ of class rule would "wither away" because class conflicts would come to an end. Communist rule in the Soviet Union resulted instead in the vastly increased power of the state apparatus. Terror was applied without hesitation, humanitarian considerations and individual rights were disregarded, and the assumption of the class character of all intellectual and moral life led to a revitalization of the standards of truth, ethics and justice. Leninism thus created the first modern totalitarian state.³²

Conclusion

Marxist theory identifies the material or economic organization of a given society, that is, the forces and relations of production, as the principle context determining revolutionary conflicts, and which are understood as particularly acute struggles between social classes. For Marxists, revolutions are inevitable of class struggles between dominant 'ruling' classes, on the one hand, and 'rising' or revolutionary classes, on the other. Marx believed that capitalism would inevitably compel the working class to seize state power, destroy capitalism, and create a socialist society.

Marx derived his ideas from Hegel's dialectical, changing and criticizing these ideas, Dialectic as a philosophical idea date back to the ancient times. Heraclitus of Ephesus, who is considered as the father of this concept, stated that everything is a constant process and this motion consists of transforming one individual thing into something else. Hegel considered development as going through the stages of low quality to the stages of high quality. According to Hegel the synthesis of a term and its contradiction was based on ideological dialectics. It stated that the idea is the essence of the world's improvement which can take place with the participation of human history. Marx's ideas can be grouped under three headings: philosophy ("dialectical materialism"), history ("historical materialism"), and economics ("critique of political economy").

To Marx the State and law were temporary phenomena. Revolution was inevitable and this would be bound to break the power of the State. With the abolition of class the power of the State would disappear and government functions be transformed into simple administrative ones. The typical manifestations of the State including bureaucracy and the judiciary would disappear. Engels referred the term "withering away", Marx himself always referred as "abolition".

Engels created a philosophical framework in which Marx's ideas could be understood, by proposing that philosophy had been developing progressively through history until it culminated in Hegel's systematic idealism. He claimed that Marx had applied Hegel's insights to the physical world, and believed that modern natural and political science were reaching a point where they could realize an ideal physical existence and an ideal society.

Leninism is the principle expounded by Vladimir I. Lenin, who was the preeminent figure in the Russian Revolution of 1917. It has

been debated that, if Leninist concepts represented a contribution to or a corruption of Marxist thought, however, their influence on the subsequent development of communism in the Soviet Union and elsewhere has been of fundamental importance.

At the root of Leninist authoritarianism was a distrust of coming into being of a socialist society. Lenin was not at all convinced, for instance, that the workers would inevitably acquire the proper revolutionary and class consciousness of the communist elite; he was instead afraid that they would be content with the gains in living and working conditions obtained through trade-union activity. In this, Leninism differed from traditional Marxism, which predicted that material conditions would suffice to make workers conscious of the need for revolution. For Lenin, then, the communist elite—the “workers’ vanguard”—was more than a catalytic agent that precipitated events along their inevitable course; it was an indispensable element.

Leninism was pragmatic in its choice of means to achieve political power, it was also opportunistic in the policies it adopted and the compromises it made to maintain its hold on power. A good example of this is Lenin’s own New Economic Policy (1921–28), which temporarily restored the market economy and some private enterprise in the Soviet Union after the disastrous economic results of War Communism (1918–21).

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Mediation: The Discourse of Civil Justice System in Nepal

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Abstract

In modern society the settlement of disputes has mostly been handled through the courts. However, alternative dispute resolution processes, especially mediation, have become commonplace responses to the handling of many social conflicts in the present context. In fact, a growing number of jurisdictions now mandate the use of mediation. Mediation is one of several Alternative Dispute Resolution strategies. A mediation service has developed in the US where it is now claimed to be the leading dispute resolution method for the public sector. Mediation is a voluntary, party centered and structured negotiation process where a neutral third party centered assists the parties in amicably resolving their dispute by using specialized communication and negotiation techniques in mediation. Mediation has become a powerful tool for dispute resolution. This article examines mediation as both legal and a sociological phenomenon. The study is based on the belief that the use of mediation is greatly expanding, and on the assumption that the nature of mediation is changing because of this growth.

Key words: Alternative Dispute Resolution, Mediators, Structured Negotiation

Background of the Study

When two people wish to carry out acts which are mutually inconsistent a conflict exists.¹ Not every conflict has to turn into a legal dispute, but every unsolved conflict imports the risk of turning into such a dispute.² To solve their dispute, parties may appeal to any kind of authority. Such forms of conflict resolution, traditionally performed by a judge or jury in a trial, may be designated as litigation. Recently, alternative dispute resolutions have coexisted with the traditional judicial rules on the settlement or determination of disputes. Mediation is one such form of alternative dispute resolution.

Mediation as an alternative method of conflict resolution, starts, right from the beginning, from the principle of counterbalancing the parties' benefits, of the perpetuity of an agreement obtained based on their free will, sustainable and perceived as mutually beneficial.³ Every mediation process, however, shares some common features: there are parties to the conflict, one or more mediators, a process of mediation, and the context in which the mediation occurs.⁴ Moreover, a few factors can be listed for each of these features of mediation. Because mediation is one of the most significant methods of managing conflicts⁵ much effort has been placed on determining which factors are important for mediation success. It is a process in which the parties to dispute endeavor to reach a settlement through negotiations⁶ facilitated by an independent third party. Though these facilitated negotiations, the mediator assists the parties in identifying the issues in dispute and assists them in developing resolution options in reaching a final mutually acceptable agreement. In other words, either the parties agree on an outcome of mutual benefit, or there is no result. If mediation fails, disputes may resort to formal litigation proceedings.⁷

Nevertheless, the contractual and statutory rights to employ of the industry and the legal system, as well as geographical and cultural differences have also been identified as possible factors influencing its wider use of construction.⁸ A mediator can play a valuable role in this process, facilitate negotiation process which has come to a dead end, helping the parties concerned to focus on the essential interests rather than defend fixed positions. The principles and procedures of consensus building are dealt some details.⁹ The process is voluntary, and mediator does not participate in the outcome of the mediation process. The disputing parties themselves have control over the agreement to be reached.¹⁰

Mediation is one of several Alternative Dispute Resolution strategies. It first gained a profile when it was introduced into family disputes twenty-five years ago.¹¹ Over time, restorative justice and mediation have gained a reputation for effectiveness in situations where issues are emotionally complex.¹² A mediation service has developed in the US where it is now claimed to be the leading dispute resolution method for the public sector. Unlike the UK, where statutory interventions still focus on advice, arbitration and conciliation, the US has developed a separate agency that focuses primarily on mediation. Mediation is a voluntary, party centered and

structured negotiation process where a neutral third party centered assists the parties in amicably resolving their dispute by using specialized communication and negotiation techniques in mediation.¹³

Though Nepal has undergone tremendous social, economic, and political change in the last fifty years, the civil war from 1996 to 2006 is among the most critical factors in Nepal's justice landscape. Community mediation in Nepal was largely premised on two key contextual factors: the inability of many peoples to access justice and the poor quality of justice available others. This is consistent with the broader community mediation movement born in North America and Western Europe, which was largely a response to an elite driven and ineffective judiciary. Though the conditions that prompted this movement were born from Western experiences, they nevertheless provide a firm basis of the use of community mediation and ADR in developing countries and post conflict contexts. This is particularly apt in Nepal, where the shortcomings of the formal justice system are often cited as the most important contextual factor underpinning community mediation.

In the context of court referred mediation in Nepal there is clear provision in Constitution of 2015, article 51 (k) (2) has the clear provision I.e. adopting alternative methods such as reconciliation and mediation for the settlement of disputes of ordinary nature.¹⁴ In a same way District Court Article of Association, 2018 Section 1 article (2) (i)¹⁵ defines mediation as a process of dispute or case resolution between the parties through mediators. Section 7 of same article of association mentioned details of legal provision of mediation. Section-7, Article 49 (a) is about list of mediators i.e. those who experience, moral, trained person any of them former judge, law professionals, executive of local government, government officials, professor, teachers except moral less, criminal offenders and non-trained person may be the mediator. Similarly, article 53¹⁶ is about selection of mediator and 57¹⁷ has the provision of mediation procedure.

Mediation has become a powerful tool for dispute resolution. This article examines mediation as both legal and a sociological phenomenon. The study is based on the belief that the use of mediation is greatly expanding, and on the assumption that the nature of mediation is changing because of this growth. Instead, it holds that one way to further understand the changing form of mediation is to examine, in an integrated way, the ways mediators

conceptualize and give meaning to their work, and take into consideration the ways contextual factors impact on these understandings.¹⁸ The design of the research was emergent, inductive and based on grounded theory.¹⁹ Today, alternative dispute resolution processes, especially mediation, have become commonplace responses to the handling of many social conflicts. In fact, a growing number of jurisdictions now mandate the use of mediation.²⁰

Approaches of Mediation

People come to mediation to solve differences in a consensual way. They want to make their own decisions; otherwise, they would go to court or to arbitration and seek an expert decision. But mediators have a role to play. They must make decisions to fulfill their role and conduct the mediation. How should mediation parties and mediators share decision-making in mediation? To what extent should mediation parties control decision-making? What kind of decisions may mediators make alone? What kind of decisions may mediators make against the wishes of the parties? In both theory and practice, there are different views regarding the mediator's role and style. The following three approaches are relevant for peace mediation:

Facilitative mediation focuses on organizing and facilitating communication between the parties in a non-directive manner, eliciting the underlying interests and needs behind the stated demands and positions. In order not to threaten multi-partiality the mediator refrains from making substantial recommendations or suggestions.²¹ According to this approach, the parties are responsible to and have control over the content and outcome of mediation, while mediators are responsible to and have control over the process. It distinguishes between substantive decisions that should be made by mediation parties and other non-substantive decisions that should be made by mediators.

In formulates mediation, the mediator takes a more directive role. In addition to structuring the process and gathering proposed solutions, the mediator offers different options, e.g. by formulating option papers or drafting agreements. As in facilitative mediation the consent of the parties is seen as essential. The focus of power-based mediation lies in using the mediator's leverage to reach an agreement. A strong mediator deploys his power and uses strategic

tactics. The conflict parties are encouraged to agree through threats of punishment and promises of reward. In practice, there is not always a clear-cut difference between these methods, and different mediation actors can use these approaches or combinations thereof at different stages of the mediation process. These approaches cannot guide mediators in making decisions during mediation and cannot inform mediation parties of what constitutes legitimate behavior of mediators with respect to decision-making; yet, these are precisely some of the goals of mediators' codes of conduct.²²

Mediation as a form of ADR

Alternative dispute resolution (ADR) refers to a set of practices and techniques aimed at permitting the resolution of legal disputes outside the courts. It is normally thought to encompass mediation, arbitration, and a variety of "hybrid" processes by which a neutral facilitates the resolution of legal disputes without formal adjudication. These alternatives to adjudication are advocated on a variety of grounds. Potential benefits are said to include the reduction of the transaction costs of dispute resolution because ADR processes may be cheaper and faster than ordinary judicial proceedings; the creation of resolutions that are better suited to the parties' underlying interests and needs; and improved ex post compliance with the terms of the resolution. The definition highlights two central points: ADR is an alternative to litigation, and an unbiased party is involved to assist. Apart from litigation, there are several options for conflict resolution, collectively referred to as frameworks under the umbrella title of ADR.²³

Mediation is a way of solving conflicts amicably, with a specialized third party as mediator, in terms of neutrality, impartiality, confidentiality and with the free consent of parties. Mediation is a process of dispute resolution methods alternative, relatively informal and structured, in which one or more specially trained professionals, assisting parties in resolving the conflict, considering the needs and interests. Mediators do not impose solutions, and participation in the process is voluntary. Classical system is represented mainly by the courts²⁴ and seeks, in most cases, punishing those who violated the norm. The system includes courts prosecutors, police, etc. ADR programs are instruments for the application of equity, rather than the rule of law, and as such cannot be expected to establish legal precedent or implement changes in legal and social norms.

The term ADR is often used to describe a wide variety of dispute resolution mechanisms that are short of, or alternative to, full-scale court processes. The term can refer to everything from facilitated settlement negotiations in which disputants are encouraged to negotiate directly with each other prior to some other legal process, to arbitration systems or mini trials that look and feel very much like a courtroom process.

Principles and Fairness in Mediation

In order that mediation reaches its objective, namely of giving the parties a chance to build together a mutually beneficial and unanimously accepted resolution, the main condition is that they are assisted by a specialized third person, referred to as mediator, which the parties vest with trust and accept to conduct the discussions they will be having in order to formulate a solution. As a method of dispute amicable resolution, mediation is in all cases governed by the following principles:

The mediator conducts the mediation process in a neutral and unbiased manner, without being in a conflict of interest with the parties or with the object of dispute. Mediator neutrality is universally understood to be a vital attribute of the mediation process.²⁵ Comprehension of mediator neutrality is complicated by the lack of consistency in definitions. The mediator has responsibility for remaining neutral throughout the process, and specifically as to the outcome of mediation. He or she should not seek to predict the outcome of court proceedings; neither should they try to influence the outcome.²⁶ Mediators can, however, draw on the experience of previous clients and provide examples of outcomes of other cases they have worked on.²⁷ Remaining impartial between participants is an imperative for mediators. Therefore, mediators need to conduct the mediation process in a balanced way. The mediator is responsible for ensuring that they conduct the mediation process in a way that redresses any power imbalance by way of intimidating, threatening or manipulative behavior by any participant.²⁸ Often, when people negotiate, their goal is to win. At the very least, people work to achieve outcomes that they can call fair, and particularly. We all know people who have offered more than was necessary in negotiation sessions or rejected offers even though they made economic sense.²⁹ These behaviors, which have been replicated by researchers in experiments involving “ultimatum games,”³⁰ seem

irrational but can be explained by examining fairness perceptions. Procedural fairness is concerned with people's perceptions of the fairness of the procedures or processes used to arrive at outcomes. Researchers have found that people's perceptions of procedural justice have profound effects. First, people who believe that they have been treated in a procedurally fair manner are more likely to conclude that the resulting outcome is substantively fair.³¹

By accepting a request, the mediator undertakes to conduct the mediation process in a neutral and unbiased manner, to ensure fair treatment to all the parties involved in the conflict, thus giving them equal chances as regards the resolution of the dispute subject to mediation. Thus, during the entire process, the mediator approaches a neutral position and he/she maintains a fair attitude towards the conflicting parties. In effect, a person's perception of procedural fairness anchors general fairness impressions or serves as fairness experiential.³² Second, people who believe that they were treated fairly in a dispute resolution or decision-making procedure are more likely to comply with the outcome of the procedure.³³

Determinants of Mediation

There is a general belief among the judges and registrars interviewed that the success or failure of a case in mediation does not depend on the nature of the case but on a variety of external factors that the mediation program has little control over. The judges note that they have observed no resolution even in cases of a nature where resolution through mediation was virtually guaranteed and would have resulted in the benefit of both disputing parties. The judges and registrars believe that even such surefire cases have not resolved through mediation because of the following factors that heavily affect the success/failure of court related mediation.

- Socio-economic and cultural background of the disputing parties.
- Attitude/role of lawyers (whether they were supportive of mediation or not).
- Attitude/role of family members (whether they were supportive of mediation or not).
- Mediation skill of mediators (whether the mediators were adequately trained to handle the nature and complexity of the cases).

- Attitude/role of judges (whether the judges are randomly sending cases to mediation or through careful planning after observing the nature and scale of the cases).
- Attitude/role of court officials.

Advantages of Mediation

Despite the now nearly commonplace application of alternative dispute resolution to environmental conflicts and the rapidly growing body of ADR theory, there has been surpassingly little empirical research evaluating its effectiveness and guiding its further development. Alternative dispute resolution refers to a spectrum of negotiation-based conflict resolution processes in which representatives of the parties to a current or potential dispute meet for collaborative problem solving and consensus building, with the goal of achieving a mutually acceptable resolution. Conversely, the “pull” toward ADR is provided by the potential benefits accruing from its use.³⁴

Alternative dispute resolution refers to a spectrum of negotiation-based conflict resolution processes in which representatives of the parties to a current or potential dispute meet together for collaborative problem solving and consensus building, with the goal of achieving a mutually acceptable resolution.³⁵ The mediator may provide each party with a confidential and independent assessment of its position early in the mediation process as well as help it to see the interests underlying its positions.³⁶ Experience worldwide has shown that mediation facilitates a high settlement rate and most people are satisfied with the outcome of mediation. The advantages of mediation are many and include the following:

1. Quick and Easy: Mediation is an easy and quick way to solve most of the civil conflicts brought before the courts of law. It is a process that can remove plenty of civil cases from overburdened courts. But the prospect involves a temptation to give priority to mediation processes that gives fast results with minimal resource consumption. Particularly, it is a temptation to let the judges act as mediators. They get their salaries anyway, so why should the judiciary pay mediators coming from outside, such as lawyers.

2. Consequences of not avoiding the offers: But justice should resist this temptation, since it leads to mediation processes, which become more and more processes with a narrow legal focus. That development is not only a risk. Judges, who are trained in

mediation, retain their culture of control and righteousness of the Law, and the culture destroys that quality of mediation, which the parties experience as quality. Mediation works best when the parties' autonomy is respected. The Advantages of Mediation has a special advantage when the parties have ongoing relations that must continue after the dispute is managed, since the agreement is by consent and none of the parties should have reason to feel they are the losers. It is therefore useful in family relations, disputes between neighbors, in labor relations, between business partners, and adjacent political entities. Mediation creates a foundation for resuming the relation after the issue has been resolved. Additional advantages of mediation are discussed below.

3. Flexibility: The mediation process can be adapted to meet the needs of the parties during the process and in formulating a solution. This may involve the choice over location of the mediation, the time frame, the people who are to be involved, the selection of acceptable objective criteria, and many other choices related to the process. Most important, mediation is not conducted under a fixed set of rules, as is the case in a court of law.

4. Informality: Mediation is an informal process, designed to suit the needs of the parties. It appeals to parties who feel that they want to be partners in the process of resolving their conflict and take part in the decision on the fate of their dispute. It allows the parties to present their arguments in an informal manner, not bound by the procedures of the legal system. Mediation is a form of guided dialogue, where the parties could express their feelings, not only facts, so that venting anger can help in reaching an agreed solution.

5. Confidentiality: Mediation is confidential, off the record, and away from the public eye and the press. The mediator is bound not to divulge any of the information he/she hears from one party to the other or to anyone else without permission, so the parties can feel free to confide in the mediator. The mediator will not share the confidential information, not even with a judge. Mediators can meet with each party in separate and private caucus, to assist them in understanding their own underlying interests and those of the other party.

Conclusion

There is far more commonality across sectors than is currently acknowledged among mediators. While there are undoubtedly

variations in practice, these are found as much within fields of delivery as between them. Historically, mediation operated within communities and provided social cohesion in the face of conflict and disharmony. As a result of the ADR movement, mediation is now closely associated with the civil justice system and virtually synonymous with settlement. This limits a potential for addressing ideological aspects of conflict resolution such as enhanced communication and relationship repair. Mediation offers the opportunity for increased communication between parties. It allows for people to become empowered through conflict and learning skills to better address future conflicts. Mediation has become one of the most prevalent ADR processes in recent years. It has been considered a dispute resolution mechanism based on the interests of the parties rather than the rights of the parties.

The settlement of disputes is an integral part of any society. How disputes are resolved can range from actions where might makes right including war, dueling, and other physical determinants, to inaction caused by avoidance and denial. In between these two extremes are many possibilities where one can appeal to agree upon social rules and standards usually overseen by a third party. Mediation is one of these possibilities. Today, ADR especially mediation, have become commonplace responses to the handling of many social conflicts. In fact, a growing number of jurisdictions now mandate the use of mediation. Individuals from a range of occupations have responded to the demand for non-adversarial dispute resolution services. It seems that early visions of social transformation may be being displaced by more practical and state-serving goals of case management. Current practice seems to pay less attention to the parties in dispute and the structural causes of social conflict arising from issues of class, ethnicity, gender and culture. Furthermore, those who work as mediators differ in their personal characteristics, their backgrounds, their training, and their operational philosophies. Because of this growth many long-held views of mediation are being challenged.

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Analysis of National Legal Provisions Related to Cyber Crime

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Abstract

In Nepal there are only a few legal provisions related to curb the cyber-crime. The sole legal instruments which regulate cyber related crime in Nepal is Electronic Transaction Act (ETA), 2063 (2006). Although the provision in ETA to curb cyber-crime is insufficient, however, Section 47 of the ETA deals with the publication of immoral materials in electronic form. It is inadequate to curb cyber violence especially against women. The Electronic Transaction Rules, 2064 (2007) assists the ETA however it too does not the cover the cyber-crime. The Rule is- to accept document in digital form. The other instruments along with ETA which can be taken into consideration while proceeding in cyber-crime are: Information Technology Bill 2075 (2019); The Media Council Bill, 2075 (2019); The Mass Communication Bill 2075 (2019); The Copyright Act, 2059 (2002); Patent, Design and Trademark Act, 2022 (1965); National Broadcasting Act, 2049 (1993); Telecommunication Act, 2053 (1997); Right to Information Act, 2064 (2007) etc.

Key Words: Cyber Crime; Cyber Security; Electronic Transaction Act (ETA), 2063 (2006); Computer Emergency Response Team (CERT); Information Communication Technology (ICT)

Introduction

In Nepal there are only a few legal provisions related to curb the cyber-crime. The sole provision which regulates cyber related crime in Nepal is performed by the Section 47 of “Electronic Transaction Act, 2063 (2006)”. The Act has numerous provisions for the violation of copy right, electronic data exchange etc. However, it does have very few provisions for cyber-crime. The Section 47 of the “Electronic Transaction Act (ETA), 2063 (2006)” deals with the publication of immoral materials in electronic form, which is insufficient to curb cyber violence especially against women.

The other instruments along with ETA which can be taken into consideration while proceeding in cyber-crime are: Information Technology Bill 2075 (2019); The Media Council Bill, 2075 (2019); The Mass Communication Bill 2075 (2019); The Copyright Act, 2059 (2002); Patent, Design and Trademark Act, 2022 (1965); National Broadcasting Act, 2049 (1993); Telecommunication Act, 2053 (1997); Right to Information Act, 2064 (2007) etc.

Constitution of Nepal, 2072 (2015)

There are various provision related to women fundamental rights. Articles 16(1), 21(2), 28, 29(1), 38(3) and 39(6), (7) are the prominent one. Article related to- Right to live with dignity states that, "Every person shall have the right to live with dignity."¹ Similarly, Article related with- Right of victim of crime states that, "A victim of crime shall have the right to justice including social rehabilitation and compensation in accordance with law."²

Article related with- Right to privacy states that, "The privacy of any person,... his or her character shall, except in accordance with law, be inviolable."³ Article related with - Right against exploitation states that, "Every person has the right against exploitation."⁴ Article 38 related with- Rights of women states that, "No women shall be subjected to physical, mental, sexual, psychological or other form of violence or exploitation....Such act shall be punishable by law, and victim shall have the right to obtain compensation in accordance with law."⁵

Similarly there is the provision of- Rights of child which states that, "No child shall be...subjected... to abuse...physical, mental, sexual or other form of exploitation or improper use by any means or in any manner."⁶ Similarly, it further states that, "No child shall be subjected to physical, mental or any other form of torture in....or other place and situation whatsoever."⁷

Muluki Criminal Code, 2074 (2017)

In Muluki Criminal Code, 2074 (2017), there are few provisions related to cyber-crime. There is a provision of 'prohibition of taking or disfiguring photograph of any person without his or her consent.'⁸ Also, there is the provision of 'Prohibition of breaching privacy through electronic media.'⁹

Electronic Transaction Act, 2063 (2006)

The Electronic Transaction Act (ETA), 2063 (2006) is the main instrument which regulates the cyber-crime in Nepal. The Act has various provisions for the violation of copy right, electronic data exchange etc. however the sole provision related to cyber-crime is in Section 47 (publication of illegal materials in electronic form).

It states that, "If any person publishes or displays any material in the electronic media including computer, internet which are prohibited to publish or display by the prevailing law or which may be contrary to the public morality or decent behavior or any types of materials ... shall be liable to the punishment with the fine not exceeding One Hundred Thousand Rupees or with the imprisonment not exceeding five years or with both."¹⁰ It also states that, "If any person commit an offence ... time to time he/she shall be liable to the punishment for each time with one and one half percent of the punishment of the previous punishment."¹¹ The Act proposes the Information Technology Tribunal to initiate the problem and adjudicate the offences concerning computer.¹²

Similarly, Information Technology Appellate Tribunal has also been proposed by the Act to the appeal against the order or the decision made by the Tribunal and to hear the appeal against the decision or order made by the Controller or by the Certifying Authority.¹³ According to the Act, until the Tribunal is formed, the jurisdiction to hear the procedure and adjudicate the offences concerning computer shall be done by the District Courts.

Electronic Transaction Rules, 2064 (2007)

The Electronic Transaction Rules, 2064 (2007) assists the Electronic Transaction Act, 2063 (2006) however it too does not cover the cyber-crime. The Rule is- to accept document in digital form.¹⁴ However, the Rule is so ambiguous that it does not states whether the cyber-crime can be presented as evidence. It states that, "To accept documents in electronic form ...by any governmental agency or corporation under the ownership of Nepal Government..."¹⁵

National Cyber security Policy, 2073 (2016)

The policy has been developed by Nepal Telecommunication Authority (NTA) with technical assistance from International Telecommunication Union (ITU). While preparing the policy, discussions were initiated with national, regional and international experts to ensure a broad participation including governmental, non-

governmental and open stakeholder's consultations. However, the policy was never adopted. There are fourteen policies, which are as follows:

- > It sets out the Goals, and Objectives for Nepal arising from the Final Acts of the ITU Plenipotentiary Conference (Busan, 2014) and the ITU Global Cyber security Agenda.¹⁶

- > Nepal will address transnational nature of cyber-attack challenges by strengthening existing and implement new capacities – such as National Computer Emergency Response Team (CERT)-NepCERT.¹⁷

- > “National vision” about cybercrime states that, citizens enjoy a safe, secure and resilient cyber space.¹⁸

- > “Guiding Principles” states that, the implementation of the policy shall be guided, by the national vision. Government-led and Private Sector-driven (i.e. Public-Private Partnership (PPP)) shall form one of the bases for implementation of the policy.¹⁹

- > “Goals of Cyber security Policy” states that, citizens in Nepal will have access to basic services related to Cyber security to meet highest regional and international standards with regard to protection of fundamental rights as well as criminalization, investigation, electronic evidence and international cooperation.²⁰

- > “Development of a National Cyber security Guidelines” states that, a National Cyber security Strategy Working Group – NCSWG will be formed; which shall develop a set of specific cyber security guidelines.²¹

- > “Strengthening the Necessary Organizational Structures” states that, an independent National CERT of Nepal (NepCERT) will be created. It shall be supervised and monitored by the Ministry of Information and Communications/Ministry of Science and Technology /Nepal Telecommunications Authority. NepCERT will be responsible for providing services related to Cyber security to the government, businesses and the people.²²

- > “A Child Online Protection Working Group (COPWG)” will be formed which will identify areas of child online protection. Based upon the evaluation COPWG in cooperation with NepCERT will develop guidelines for technical child online protection measures.²³

- > “Protection of Critical Infrastructure” is performed in area such as Healthcare, Energy Provider Sector, Transportation Sector, ICT Sector, Food and Agriculture Sector, Emergency Service Sector, Law Enforcement and Judiciary, Defense Forces etc.²⁴

> “A National Cyber security Policy Implementation Steering Committee” will be formed at the Ministry of Information and Communications whose primary role is to provide overall coordination support for the effective implementation of policy provisions along with monitoring and evaluation of policy interventions.²⁵

> “Formulation of National ICT Master Plan/National e-Strategies” states that, the policy and strategy framework will be implemented through National Cyber security Master plan to be developed and endorsed by the Government of Nepal (GoN).²⁶

> “Resource Mobilization” states that, the proposed policy framework is expected to create conditions for a secure environment that creates the foundation of future private and public sector investments. The possible grants and technical assistance from bilateral, multilateral and other international agencies could also be used.²⁷

> “Legal Arrangements” states that, appropriate Legal and regulatory arrangements will be made for the implementation of this policy and provisions therein if deemed necessary.²⁸

> “Monitoring and Evaluation” states that, a monitoring and evaluation framework will be developed within the fiscal year 2073/74 (2016/17) to serve as a basis for carrying out periodic monitoring and evaluation of the execution of Cyber security Policy.²⁹

Children’s Act, 2075 (2018)

There are some provisions in The Act Relating to Children, 2018 (2075) which can be related with cyber-crime against girl child. Such provisions are included in Sections 2, 7, 11, 16, 17, 18, 19, 25, 26, 66, 68 and 72. The Act has defined children as, “Children means persons who have not attained the age of eighteen years.”³⁰ It also defines child pornography as, “child pornography means taking or reproducing moving or still photograph(s) of children that exhibit their sexual organs or by engaging them in fictitious sexual activities, displaying, or causing to display, children’s obscene pictures by means of newspapers, posters, print media, motion pictures or other communications media, and the said term also refers to production, sale and distribution, import or export, collection or dissemination of such materials.”³¹

The Act also has the provision of right to protection and confidentiality as, “Every child shall have the right to protection from

all forms of physical or mental violence and torture..., inhuman behavior, sexual abuse and exploitation by her/his father, mother, other family member or guardian, teacher and other persons.³² It also states that, "The GoN, state governments and the local levels may take necessary measures and formulate and enforce guidelines for children's protection."³³ And states that, "Every child shall have the right to confidentiality in matters of her/his body, residence, property, documents, data, correspondences and character."³⁴ Also on confidentiality the Act warns that, "No person shall engage in, or cause to engage in, generation, collection, publishing, printing, exhibition, sale and distribution or transmission of, through any means, personal information, details, photo or video of any child that harms her/his character or causes her/him shame, remorse or disgrace."³⁵

Also, there are some "duties towards children" in Chapter-3 as following; the priority to be according to child's best interest³⁶, duty of family or guardian³⁷, duty of state³⁸, duty of media.³⁹ Also, "victim child's right"⁴⁰ are also mentioned in the Act.

The "offence against children" are defined in Section 66 of Chapter-8. The following incidences adds to the "child sexual abuse" according to the Act, "show, or cause to show, obscene pictures, audio-visual recordings or other such materials or display, or cause to display, expressions or gestures that reflect obscene or sexual conduct or behavior or display, or cause to display, child pornography"⁴¹; Distribute, store or use actual or fictitious obscene pictures or audiovisual materials of children⁴²; and "use children in production of obscene acts and materials."⁴³

Clarification in the term "child sexual abuse" has been stated as, "Notwithstanding what is contained in Sub-section (3), anything expressed by means of writing, speaking, gesturing or displaying any word, picture, audio, visual medium and object or material on a sex-related topic without displaying obscenity with the aim of imparting information and education or an act performed with good intent in the course of treatment of children or for saving children from an accident or danger shall not be deemed acts of sexual abuse."⁴⁴

Chapter-9 of the Act constitute "Punishment and Compensation" for violation of above-mentioned instructions. The Act states that, "If any person, organization or agency violates any of the child rights spelled out in Section 2, ...such person or the chief of such organization or agency shall be imposed with a fine of up to fifty

thousand rupees.”⁴⁵ The Act add up to, “In case of an act as per segments (a), (b) of Subsection (3) of Section 66, a fine of up to seventy-five thousand rupees and imprisonment of up to three years”⁴⁶; also mentions that, “In case of an act as per segment (d) of Subsection (3) of Section 66, a fine of up to eighty thousand rupees and imprisonment of up to four years.”⁴⁷

The Act also has punishment for inciter, attempt, assist and repeated offender as, “A person who incites others, attempts or abets to commit the offences stated in Subsections (3) of Section 66 shall be punished with half the fine and imprisonment imposed to the principal offender”⁴⁸. And “In case a person who has been punished once under this Act repeats such offence, she/he shall be subjected to an additional punishment of twenty-five per cent of the punishment pursuant to this section.”⁴⁹

In the compensation part the Act states that, “The child court shall pass an order on the offender, of an offence against children as per this Act and other prevailing law, to pay, either in lump sum or in installments, a reasonable amount of compensation that is not less than the amount fined to the offender, determined on the basis of the loss caused to the education, and physical and mental health, development and family of the child victim, among other factors”.⁵⁰ Also, the Act has the provision of payment of compensation from “children fund” if recovered compensation is negligible or inadequate in comparison to the offence against children.”⁵¹

Information Technology Bill, 2019 (2019)

The Bill criminalizes people who post content on social media if it is deemed to be against “national unity, self-respect, national interest, relationship between federal units”.⁵² The Bill also restricts the publishing of such content through use of any electronic medium, which could include news sites, blogs and even emails.⁵³ The Bill envisions an “Information Technology Court” in each of the seven provinces around the country, with the mandate to deal with all issues under the bill, including criminal liability.⁵⁴

IT Bill provides heavy prison sentences and heavy fines against those who freely express their opinion, to unduly restrict the right to freedom of expression, through electronic medium. Several provisions in the IT Bill do not meet international human rights law and standards. The proposed IT Bill would empower the government to arbitrarily censor online content, including on social media, and

punish offenders with up to five years' imprisonment and a fine of 1.5 million Nepali rupees.

The Media Council Bill, 2075 (2019)

The Council will have the power to impose fines of up to one million rupees if a journalist is found guilty of libel or defamation.⁵⁵ However, it should be noted that, in international human rights standards, defamation should be treated as a matter for civil litigation, not criminal. The Bill is also considered to restraint freedom of expression through printed and online media.

The Mass Communication Bill, 2075 (2019)

The Bill includes provision of even harsher sentencing and fines to journalists with up to 15 years of imprisonment if found guilty of publishing or broadcasting contents deemed to be against sovereignty, territorial integrity and national unity.⁵⁶

Conclusion

In The Constitution of Nepal, 2072 (2015), there are various provision related to women fundamental rights. Article related to- Right to live with dignity states that, "Every person shall have the right to live with dignity."⁵⁷ Article related with - Right against exploitation states that, "Every person has the right against exploitation."⁵⁸ Similarly, Article related with- Right of victim of crime states that, "A victim of crime shall have the right to justice including social rehabilitation and compensation in accordance with law."⁵⁹ Article related with- Right to privacy states that, "The privacy of any person,... his or her character shall, except in accordance with law, be inviolable."⁶⁰ Article related with- Rights of women states that, "No women shall be subjected to physical, mental, sexual, psychological or other form of violence or exploitation....Such act shall be punishable by law, and victim shall have the right to obtain compensation in accordance with law."⁶¹ Similarly there is the provision of- Rights of child which states that, "No child shall be...subjected... to abuse...physical, mental, sexual or other form of exploitation or improper use by any means or in any manner."⁶²

There are few provisions related to cyber-crime in Muluki Criminal Code, 2074 (2017). There is a provision of 'prohibition of taking or disfiguring photograph of any person without his or her consent.'⁶³ Also, there is a provision of 'Prohibition of breaching privacy through electronic media.'⁶⁴ The sole legal instruments which

regulate cyber related crime in Nepal is Electronic Transaction Act (ETA), 2063 (2006). The ETA has various provisions for the violation of copy right, electronic data exchange etc. however the sole provision related to cyber-crime is in Section 47. The Section 47 of the ETA deals with the publication of immoral materials in electronic form, which is insufficient to curb cyber violence especially against women. The Electronic Transaction Rules, 2064 (2007) assists the Electronic Transaction Act, 2063 (2006) however it too does not cover the cyber-crime. The Rule is- to accept document in digital form.⁶⁵ However, the Rule is so ambiguous that it does not states whether the cyber-crime can be presented as evidence. The other instruments along with ETA which can be taken into consideration while proceeding in cyber-crime are: Information Technology Bill 2075 (2019); The Media Council Bill, 2075 (2019); The Mass Communication Bill 2075 (2019); The Copyright Act, 2059 (2002); Patent, Design and Trademark Act, 2022 (1965); National Broadcasting Act, 2049 (1993); Telecommunication Act, 2053 (1997); Right to Information Act, 2064 (2007) etc.

Notes

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2. Constitution of Nepal, Article 21 (2), 2072 (2015).
3. Constitution of Nepal, Article 28, 2072 (2015).
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5. Constitution of Nepal, Article 38 (3), 2072 (2015).
6. Constitution of Nepal, Article 39 (6), 2072 (2015).
7. Constitution of Nepal, Article 39 (7), 2072 (2015).
8. Muluki Criminal Code, Section 295, 2074 (2017)
9. Muluki Criminal Code, Section 298, 2074 (2017)
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31. Children's Act, Section 2 (m), 2075 (2018).
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33. Children's Act, Section 7 (10), 2075 (2018).
34. Children's Act, Section 11 (1), 2075 (2018).
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36. Children's Act, Section 16, 2075 (2018).
37. Children's Act, Section 17, 2075 (2018).
38. Children's Act, Section 18, 2075 (2018).
39. Children's Act, Section 19, 2075 (2018).
40. Children's Act, Section 25 & 26, 2075 (2018).
41. Children's Act, Section 66 (3) (a), 2075 (2018).
42. Children's Act, Section 66 (3) (b), 2075 (2018).
43. Children's Act, Section 66 (3) (d), 2075 (2018).
44. Children's Act, Section 66 (4), 2075 (2018).
45. Children's Act, Section 72 (1), 2075 (2018).
46. Children's Act, Section 72 (3) (b), 2075 (2018).
47. Children's Act, Section 72 (3) (c), 2075 (2018).
48. Children's Act, Section 72 (4), 2075 (2018).
49. Children's Act, Section 72 (6), 2075 (2018).
50. Children's Act, Section 73 (1), 2075 (2018).
51. Children's Act, Section 73 (2), 2075 (2018).
52. The Information Technology Bill, Section 94, 2075 (2019).
53. The Information Technology Bill, Section 88, 2075 (2019).
54. The Information Technology Bill, Section 115, 2075 (2019).
55. The Media Council Bill, Section 18, 2075 (2019).
56. The Mass Communication Bill, Section 59, 2075 (2019).
57. Constitution of Nepal, Section 16 (1), 2072 (2015).
58. Constitution of Nepal, Section 29 (1), 2072 (2015).
59. Constitution of Nepal, Section 21 (2), 2072 (2015).
60. Constitution of Nepal, Article 28, 2072 (2015).
61. Constitution of Nepal, Article 38 (3), 2072 (2015).
62. Constitution of Nepal, Article 39 (6), 2072 (2015).
63. Muluki Criminal Code, Section 295, 2074 (2017)
64. Muluki Criminal Code, Section 298, 2074 (2017)
65. Electronic Transaction Rules, Rule 37, 2064 (2007).

A Study of Conservatism as a Function of Ego-Strength and Dependence Proneness

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Abstract

This study investigates the relationship between conservatism, ego-strength, and dependence proneness. Conservatism is defined as a tendency to resist change and adhere to traditional values and behaviors. Ego-strength refers to an individual's capacity to tolerate anxiety and stress, while dependence proneness is the tendency to seek social reinforcement. The study aimed to explore the impact of ego-strength and dependence proneness on conservatism and test the following hypotheses: (1) individuals with weak ego-strength would be more conservative than those with strong ego-strength, (2) individuals with high dependence proneness would be more conservative than those with low dependence proneness, and (3) there would be a negative correlation between ego-strength and dependence proneness. A sample of 100 undergraduate students from Patna was surveyed using the Mohsin Conservatism Scale (1977), the Sinha Dependence Proneness Scale (1968), and a personal data blank. The results showed that weak ego-strength individuals were significantly more conservative than strong ego-strength individuals ($t = 4.64, p < .01$), and high dependence proneness individuals were significantly more conservative than low dependence proneness individuals ($t = 2.27, p < .05$). Additionally, a negative significant correlation was found between ego-strength and dependence proneness ($r = -0.190, p < .05$). These findings suggest that individuals with weak ego-strength and high dependence proneness tend to exhibit stronger conservative tendencies.

Keywords: Conservatism, Dependence Proneness, Anxiety, Change Resistance, Social Reinforcement, Psychological Traits, Ego-strength

Introduction

The present study was undertaken to investigate into conservatism in relation to ego-strength and dependence proneness.

So, the main purpose of the study was to examine the impact of ego-strength and dependence proneness on conservatism. Naturally conservatism was treated as dependent variable and ego-strength and dependence proneness as independent variables.

The term 'conservatism' was defined as a tendency to resist change, adherence to established institution and modes of behavior (Chaplin-1975). Conservative persons have stronger attachment to the symbols and rituals than their liberal counterparts. Conservatives feel greater difficulty in adjusting to environmental changes and have more stress arising out of felt uncertainty and insecurity in view of the environmental changes.

The terms 'ego-strength' was defined as the tolerance capacity of the individual faced with the stressful situations. It means tolerance of anxiety and grasp of reality. People with strong ego have high tolerance of anxiety and firm grasp of reality. On the other hand, people with weak ego-strength are found to be confused, unadaptive, rigid, stereotyped and unoriginal.

The term 'dependence proneness' was defined as response tendencies that were instrumental in obtaining social reinforcement. It was also defined as unitary descriptive drive, sharing the characteristic of being capable of eliciting, attending and administering responses from others. Mc Closky (1958) made a comprehensive study of conservatism and stated that conservative people were defensive for their own ego-needs, poorly integrated, psychologically anxious and perceiving themselves as Inadequate. Sinha and Pandey (1991) made their respective study about dependence proneness and reported that dependence proneness and conservatism were closely related. Sinha (1968) also investigated into the antecedents of dependence proneness. Ego-strength has also been studied by different investigators in different contexts. Saz (1980) studied ego-strength in relation to certain non-cognitive factors, such as, sex, educational level etc.

In the light of the findings of certain previous study and objective of the present study, the following hypotheses were formulated for empirical verification.

1. The weak ego subjects would be found more conservative than their strong ego counterparts.

2. The high dependence proneness subjects would be found more conservative than their low dependence proneness counterparts.
3. There would be a negative correlation between ego-strength and dependence proneness.

The study was conducted on an incidental sample consisting of 100 undergraduates reading in colleges located in the central area of Patna district. Mohsin conservatism scale (1977) was administered to the subjects for measuring their conservatism. Sinha dependence proneness scale (1968) was used to measure the amount of dependence proneness of the subjects. A personal data blank prepared by the Researchers themselves was used for collecting relevant information about the subjects. Thus the collection of data was completed in four phases having two sessions each. For the analysis and treatment of the obtained data, two parametric statistical tests namely the critical ratio test and the product moment correlation test were used. The critical ratio test was used to examine the significance of the impact of ego-strength and dependence proneness on conservatism. Similarly, the product moment correlation method was employed to examine the significance of the relation-ship between ego-strength and dependence proneness. The findings were recorded in table 1, 2 and 3 respectively and were discussed with reference to the hypothesis mentioned above.

Results and Discussion

An attempt was made to examine the significance of difference between conservatism scores of the weak ego subjects and the strong ego subjects. The subjects falling at or above the median scores on the ego-strength scale were placed in strong ego group and those falling below the median value were placed in weak ego group. The statistics relating to conservatism of the two groups were recorded in table 1.

Table- 1: Mean, SD, SE and t showing the significance of difference between the weak ego and strong ego groups

Subjects	N	Mean	SD	SE	t	df	P
Strong ego	40	69.22	19.21	3.03	4.64	98	<.01
Weak ego	60	89.33	23.78	3.07			

It is apparent that ego-strength has a significant effect on conservatism. The weak ego subjects were found more conservative (Mean-89.33) than strong ego subjects (Mean-69.22). The difference between the two means was highly significant ($t=4.64$, $df=98$, $P<.01$). Thus hypothesis No. 1 was confirmed. The findings might be interpreted in terms of closer mindedness on the part of the weak ego subjects.

An attempt was also made to examine the impact of dependence proneness on conservatism. The subjects falling at or above the median score on dependence proneness scale were placed in high dependence proneness group and those falling below the median value were placed in low dependence proneness group. The statistics related to conservatism of the two groups were recorded in table 2.

Table- 2: Mean, SD, SE and t showing the significance of difference between the high dependence group and low dependence group

Subjects	N	Mean	SD	SE	t	df	P
High dependence	45	81.76	27.14	4.05	2.27	98	<.05
Low dependence	55	70.75	19.76	2.66			

The results recorded in table 2 showed significant effect of dependence proneness on conservatism. The high dependence proneness group was found more conservative than the low dependence proneness group (Mean 79.75). (Mean= 81.78) The difference two groups was highly significant ($t = 2.27 *$) $df = 98$ $P = 0.05$), Thus hypothesis No. 2 was also confirmed. The finding might be interpreted in terms of greater field dependence on the part of the high dependence proneness group as compared to the low dependence proneness group.

Similarly, an attempt was also made to examine the relationship between ego strength and dependence proneness. The product moment correlation method was used for the purpose and findings were recorded in table 3.

Table- 3: Product moment correlation coefficient showing the relationship between ego-strength scores and dependence proneness scores

Variables	N	r	d	P
Ego-strength Vs Dependence proneness	100	.190	98	<.05

The results of table 3 showed negative significant relationship between ego-strength and dependence proneness. The relationship was found significant beyond 05 level of confidence ($r = - 0.1$) e $df = 98$ $P < 0.05$) Thus third hypothesis was also retained. The finding is very much consistent with those recorded in table 1 and table 2.

Conclusions

1. The high ego-Strength subjects were found significantly less conservative than the weak ego-subjects.
2. The high dependence proneness group of the subjects was found significantly more conservative than the low dependence proneness group of the subjects.
3. A negative significant relationship was found between ego-strength and dependence proneness.

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Bada Kaji Amarsingh Thapa in Court Politics

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Abstract

Badakaji Amarsingh Thapa, often hailed as the 'Living Lion of Nepal', was a revered military commander and statesman during the unification and expansion of the Gorkha Kingdom in the late 18th and early 19th centuries. Born in 1751 in Sirhanchowk, Gorkha, he belonged to the influential Bagale Thapa clan and was the son of Umrao Bagh Bhim Singh Thapa. He served as the Supreme Commander of the Western Front and played a pivotal role in Nepal's territorial expansion into regions like Kumaon and Garhwal. His leadership during the Anglo-Nepalese War (1814-1816) is especially remembered for its courage and strategic brilliance, even in the face of overwhelming British forces. Beyond his military achievements, Amarsingh Thapa was also a devout and culturally significant figure credited with building temples such as the original Gangotri Temple in Uttarakhand and the Sri Ram Temple in Janakpur. He passed away in 1816 at Gosainkunda, and his legacy endures as one of Nepal's national heroes. The campaign for Nepal's unification initiated by His Majesty Prithvi Narayan Shah was continued by his descendants King Pratap Singh Shah, and during the minority of King Rana Bahadur Shah, by his mother Rajendra Lakshmi and uncle Bahadur Shah. In this continuum, King Rana Bahadur Shah assumed power in April 1793 (Bhandari, 2041 B.S.). In June 1797 (Ashar 14, 1854 B.S.), Bahadur Shah died in captivity (Stiller, 1995). After Rana Bahadur Shah took over the reins, the unification efforts were halted for nearly a decade. During the earlier military campaigns, Amarsingh Thapa had been constantly engaged in battle, but this period allowed him some respite. Meanwhile, the palace experienced political turbulence, which inevitably impacted Amarsingh Thapa. Therefore, it's important to explore his role in court politics during this period.

Key Words: affairs, consolidate, court, courtiers, politics, punishment, shelter, imprison.

Methodology and Materials

This article has been prepared using both descriptive and analytical methods. Accordingly, events are sequentially mentioned, followed by an analysis of their outcomes. A large number of published secondary sources have been used in the preparation of this article. The article provides information of contemporary court politics and involvement of Badakaji Amarsingh Thapa. The main achievement of this article is to provide information about court politics and involvement of Badakaji Amarsingh Thapa.

Introduction

Born in Siranchok, Gorkha, and raised within the royal precincts of the Gorkha Durbar, Bada Kaji Amarsingh Thapa played a pivotal role in the unification of Nepal and the Anglo-Nepal War. Nepalese history often describes him as a brave and valiant warrior. Yet, he was not merely a soldier throughout his life, he undertook significant religious and social initiatives. He commissioned the construction of temples, established trust endowments (Guthi) in their names, initiated regular worship practices, and built pathways, resting shelters, and public water stations for pilgrims and travelers. Raised and brought up in the royal court, Amarsingh Thapa gradually became involved in palace politics, willingly or unwillingly as time went on. His role in key events that unfolded within the court also began to grow in significance. This article presents an account of Amarsingh Thapa's involvement and role in palace politics, organized under various headings.

The signature of Amarsingh on the proclamation granting succession to Girvan Yuddha Bikram Shah

King Rana Bahadur Shah was deeply enamored with his junior queen Kantivati. In October 1797, she gave birth to Girvan Yuddha Bikram Shah (Bhandari, 2027 B.S.). Although the middle queen Suvarnaprabha had already given birth to a legitimate elder son, Ranodyot Shah, Rana Bahadur could not deny Kantivati's wishes and planned to declare Girvan Yuddha as the heir. To prevent future conspiracies, he made a formal declaration appointing Girvan Yuddha

as successor and had it signed by the courtiers. Amarsingh Thapa was among those signatories (Naraharinath, 2055 B.S.).

Amarsingh Thapa Was Hanged

After Queen Kantivati's death, the distraught King Rana Bahadur Shah began interfering in state affairs, violating the previously issued dharmapatra (royal edict). This caused administrative instability. At that time, Balbhadra Shah informed the king that "the courtiers are plotting to imprison Your Majesty." Eager to reclaim his authority, Rana Bahadur grew agitated and ordered his loyalists, including Balbhadra Shah and Amarsingh Thapa, to fortify Pulchowk in Patan and Pakanajol in Kathmandu (Acharya, 2039 B.S.). However, traditionalist courtiers loyal to the dharmapatra and devotees of Girvan Yuddha Bikram Shah took the prince to Nuwakot on January 20, 1800, to shield him from the king's erratic interventions. Initially, Amarsingh sided with the king, but he later joined the courtiers in Nuwakot, especially after the king arrived there. Enraged that he had been ousted from Kathmandu, Rana Bahadur Shah ordered punishments against the courtiers, including Amarsingh, who was tied and hanged by the legs (Acharya, 2055 B.S.).

Amarsingh Thapa was appointed to the post of 'Kaji'

Eventually, the conflict ended in defeat for Rana Bahadur Shah, who departed the valley for Kashi on May 18, 1800. Thereafter, Girvan Yuddha Bikram Shah was brought to Kathmandu, and his administration was overseen by Queen Suvarnaprabha. A new council of courtiers was formed, and during this transition, Amarsingh Thapa was appointed to the post of Kaji (minister) (Acharya, 2055 B.S.). From then on, he was promoted from the rank of Sardar to Kaji and began actively participating in the council of ministers (Bhandari, 2041 B.S.). This marked the beginning of his rise to fame as 'Bada Kaji' (senior minister). Meanwhile, Amarsingh's son from third wife, Ranadhoj Thapa, went to Kashi with Bhimsen Thapa to join the exiled king (Acharya, 2055 B.S.). Thus, Amarsingh and his family gradually became more deeply involved in court politics.

During this time, rumors spread of an illicit relationship between Kaji Kirtiman Singh Basnyat and Queen Suvarnaprabha. On the night of September 28, 1801, Kirtiman Singh was suddenly

murdered. It was believed that the conspirators behind the rumors and the murder were supporters of Rajarajeshwari, the queen who had accompanied the exiled king to Kashi, and they were subjected to various punishments. Following this incident, there was another reshuffling of the court, but Amarsingh retained his position as Kaji and remained a member of the cabinet (Acharya, 2055 B.S.). This clearly demonstrates that, regardless of political turbulence, Amarsingh Thapa remained a steadfast supporter of Queen Suvarnaprabha and King Girvan Yuddha.

Opposition to the Treaty with the British and Imprisonment

To keep King Rana Bahadur Shah confined to Kashi, Kaji Damodar Pande actively pursued a trade treaty with the British. However, some courtiers firm in their belief that no ties should be formed with the British, as per the values of their forebears opposed the treaty. Amarsingh Thapa was among those who disapproved and aligned with the opposition faction. Because of his stance, Damodar Pande had imprisoned him (Gyawali, 2000 B.S.). In truth, Amarsingh was ideologically opposed to the British, which fueled his protest. Damodar Pande, a supporter of British relations, naturally found this unacceptable (Acharya, 2039 B.S.).

According to historian Baburam Acharya, figures like Pandit Ranganath Poudel, Dalbhanjan Pande, Ranadhoj Thapa, and Uday Giri, who were in Banaras with King Rana Bahadur were working to reinstate Rana Bahadur Shah to power. Upon learning of this conspiracy, the king had three of his trusted allies Tribhuvan Khawas, Ranjit Pande, and Amarsingh Thapa also imprisoned, fearing their collusion in these plans (Acharya, 2055 B.S.). Indeed, they had developed a detailed strategy in Banaras. Their intent was to dissolve the existing ministry in Nepal, appoint Bhimsen Thapa as Prime Minister, make Pandit Ranganath Rajguru, and include Amarsingh Thapa (who had been stripped of office), Ranjit Pande, and Tribhuvan Khawas in a new governing body (Acharya, 2055 B.S.). Eager to restore King Rana Bahadur's rule and bolster their own positions, they sent several persuasive letters from the exiled king to the courtiers in Kathmandu. One such letter was addressed directly to Amarsingh Thapa. In that letter, dated Shrawan Sudi 2, 1860 B.S., the king forgave all of Amarsingh's past transgressions and

addressed him affectionately as “Putra” (devoted son of dharma). The letter included the words: “From today onwards, all your actions whether knowingly or unknowingly committed up to this date are forgiven, and you shall be treated like a son.” This reconciliation was clearly an attempt to mend their strained relationship, which had deteriorated after the king had punished Amarsingh in Nuwakot (Panta, 2042 B.S.). That the king addressed Amarsingh in such personal terms underscores the latter’s importance in court politics. His political prominence is evident not only in the letter's intimate tone but also in the reactions it provoked: upon learning of this correspondence, the king's adversaries had Amarsingh imprisoned in February 1804 (Acharya, 2055 B.S.).

Release from Captivity

Amarsingh Thapa’s imprisonment did not last long. Upon Queen Rajarajeshwari’s return from Banaras, she released him and began consulting him on administrative matters (Acharya, 2039 B.S.). When Rana Bahadur Shah returned from Kashi, he reinstated Amarsingh and his sons to their respective posts (Acharya, 2055 B.S.). During his time in Banaras, King Rana Bahadur had accumulated significant debt. To repay it, King Girvan Yuddha Vikram Shah, instead of paying customary marriage dowries for his sister, levied payments from his courtiers as a form of honorary offering. Amarsingh Thapa was required to contribute 500 rupees (Nepali, 2020 B.S., pp. 139-141).

Relations between Amarsingh Thapa and King Rana Bahadur Shah

By this time, the internal court rivalries had brought Nepal’s unification efforts to a standstill. Once he was granted authority by his son Girvan Yuddha, Rana Bahadur Shah began preparing to resume the unification campaign, focusing his attention westward. Accordingly, he appointed Bada Kaji Amarsingh Thapa to lead the military expedition (Sharma, 2033). From that point, Amarsingh once again took to the battlefield and distanced himself from court politics.

Although physically distant from the capital, he remained involved directly or indirectly in shaping political affairs, particularly during later military campaigns and in the context of the Anglo-Nepalese War. Thus, even until his death, Amarsingh Thapa's role in

court politics remained significant and warrants deeper understanding.

Relations between Amarsingh Thapa and Prime Minister Bhimsen Thapa

While in Banaras, Bhimsen Thapa gained the favor of King Rana Bahadur Shah. Upon returning to Kathmandu, he gradually became the central figure in the royal court. King Girvan Yuddha Bikram Shah soon appointed him to the position of Kaji (Nepali, 2056 B.S.), granting him increasing influence over Nepal's political and administrative affairs. After it, Bhimsen Thapa started to consolidate power, began a policy of sending seasoned, charismatic, and experienced courtiers away from the capital to prevent their participation in state matters (Joshi, 2057 B.S.). This strategy included Amarsingh Thapa, whose seniority and military reputation made him both valuable and potentially inconvenient. Bhimsen Thapa saw an opportunity when Rana Bahadur Shah sought revenge against King Pradyumna Shah of Garhwal, who had sided with Damodar Pande and defaulted on debts owed to Nepal. Thus, Amarsingh was selected to lead a military campaign against Garhwal. King Girvan Yuddha entrusted Amarsingh with full authority by appointing him as Mukhtiyar of the western province (Joshi, 2057 B.S.). Amarsingh, motivated by the dream of fulfilling Prithvi Narayan Shah's unification legacy, plunged into the campaign wholeheartedly and successfully conquered Garhwal. Despite Bhimsen Thapa's marginalization of older courtiers like Amarsingh, the latter remained steadfastly committed to Nepal's territorial consolidation (Baidhya et al., 2049 B.S.).

In 1805 (Baisakh 1863 B.S.), Rana Bahadur Shah was assassinated. Bhimsen Thapa used this incident to accuse his rivals of conspiracy, eliminating several of them. Subsequently, he got the title of Mukhtiyar and appointed Queen Lalit Tripura Sundari as his regent. With authority fully in his grasp, Bhimsen positioned his allies in top roles, becoming the de facto ruler of Nepal (Joshi, 2057 B.S.). To understand Amarsingh's position in court politics, one must examine his relations with Bhimsen Thapa.

Amarsingh believed that if the fort of Kangra could be seized, Nepal's flag might one day fly in Kashmir. Determined, he

persistently sought Bhimsen's support for the campaign. Bhimsen eventually dispatched his brother Kaji Nayan Singh Thapa with troops. However, seeking credit for the conquest, Nayan Singh launched a premature assault without consulting Amarsingh, resulting in his death and Nepal's defeat. Although Amarsingh made repeated efforts over four to five years to capture Kangra. His mission was obstructed by interference from Punjab's Lion, Ranjit Singh, as well as British diplomatic maneuvering. These challenges, along with troop shortages, contributed to the failure leading to tensions between Bhimsen Thapa and Amarsingh (Baidhya et al., 2049 B.S.). Rumors blaming Amarsingh's negligence and lack of foresight spread rapidly (Joshi, 2057 B.S.), which Bhimsen may have accepted as truth, worsening their relationship. The defeat tarnished Amarsingh's reputation, despite his valor.

In a show of outward respect following the defeat, Bhimsen awarded Kaji titles to Amarsingh and his sons, suggesting harmony (Naraharinath, 2012 B.S.). However, this was likely a political tactic (Baidhya et al., 2049 B.S.). In truth, Bhimsen preferred to keep Amarsingh away from the center of power, preoccupied on distant battlefronts (Joshi, 2057 B.S.).

In a letter dated 2 March 1815 from Rajgarh, Amarsingh reported to the king that he had requested 4,000 soldiers for the Kangra campaign but did not receive them resulting in strategic failure due to insufficient forces (Gyawali, 2000 B.S.). The potential reward of a successful campaign dominion over surrounding states and a path to Kashmir was well known. Yet Bhimsen withheld reinforcements. One may speculate: did court politics deliberately sabotage Amarsingh's aspirations to prevent his rising prestige? Further evidence of this friction lies in Bhimsen Thapa's decisions after the campaign. Although Amarsingh demonstrated great courage in the battle, no mention of his valor was made in the historical stone pillar erected by Bhimsen Thapa near the Bagmati River in 1868 B.S. Instead, only his brother Nayan Singh's deeds were glorified (Joshi, 2057 B.S.). This deliberate omission underscores the discord between Bhimsen and Amarsingh and suggests Bhimsen's intent to eclipse Amarsingh's legacy.

After his defeat by Ranjit Singh, Amarsingh Thapa took up station in Arki to ensure stable governance in the territories he had

newly conquered west of the Sutlej. His focus on establishing sound administration was commendable, yet the timing was unfortunate. Relations with the British were deteriorating, making war increasingly inevitable, and Kathmandu had begun preparing militarily.

As a seasoned military commander, it would have been prudent for Amarsingh to return to Kathmandu to assess troop readiness. His continued absence suggests underlying tensions. According to Somdhwoj Bishta (2020 B.S.) notes that Bhimsen Thapa sought to distance himself from Amarsingh, perhaps due to divergent views or fear of his military stature. Bhimsen Thapa, having consolidated power at the royal court, may have preferred to sideline Amarsingh by keeping him at war fronts potentially viewing his defeat in battle as a personal triumph. Despite being a veteran of noble lineage and a product of Prithvi Narayan Shah's legacy, Amarsingh was overshadowed by the younger, politically dominant Bhimsen Thapa. This fueled a rivalry. Consequently, Amarsingh remained in Arki and only returned to Kathmandu after the war with the British began. Even then, he did not reengage in court politics and instead retired to Gosainkunda, where he passed away. Amarsingh's military focus, while admirable, lacked diplomatic foresight. He expanded Nepal's geographical boundaries without fully grasping or engaging with the capital's strategic calculus.

As war with the British became unavoidable, Nepal faced two choices: either confront the British militarily or concede the disputed territories of Butwal and Syuraj. Amarsingh and Bhimsen Thapa disagreed fundamentally on this issue. Bhimsen called a council of courtiers to deliberate, but Amarsingh, stationed far in the west, could not attend. Letters were dispatched in King Girvan Yuddha's name to solicit opinions from senior commanders like Amarsingh, Bam Shah, and Hastadal Shahi (Gyawali, 2000 B.S.). These veteran commanders were fully aware that Nepal's military strength was inferior to Britain's. With the state's coffers empty, Nepal could not bolster its defenses. Amarsingh attempted to address the crisis by opening a mint in Arki to issue silver coins in the king's name, but Bhimsen Thapa blocked the initiative. The lack of funds also hampered fortifications and supply chains (Bhandari, 2041 B.S.). Thus, Amarsingh advised against war. In a letter to the court, he warned:

The British are militarily stronger than Nepal; if war breaks out, it will be long and devastating. Western Nepal's condition is poor, and local rulers may side with the British. Until now, we have hunted deer, but this battle will be like hunting tigers. Only seasoned warriors understand the true nature of war, not those inexperienced in battle. If we go to war, the entire system Nepal has built over four generations could collapse. Even if it means ceding disputed territories, the war should be avoided (Naraharinath, 2012 B.S., pp. 597-601).

In essence, Amarsingh opposed war. His letter pointedly questioned Bhimsen Thapa's military judgment by highlighting his lack of battlefield experience (Joshi, 2057 B.S.). Bhimsen Thapa however, disagreed. At the council, he declared:

No enemy has ever been able to challenge Nepal's might. Even the Chinese once considered war but were ultimately forced to sign a treaty. Our 5.2 million-strong army is enough to drive the British from our lands. If they could not penetrate the man-made fort of Bharatpur, how could they possibly breach the divine mountains of Nepal? Therefore, I believe we must go to war—and if the opportunity arises, we can consider a treaty later (Sharma, 2033 B.S.).

Bhimsen Thapa was adamant about going to war with the British. His invocation of 5.2 million soldiers likely referred to the total population of Nepal at the time; children, elders, and women included. He ignored Amarsingh Thapa's cautionary counsel, believing that the combined will of the population could defeat a globally advancing imperial power like the British. This disregard, rooted in Bhimsen's inexperience and pride, proved to be a grave misjudgment. Bhimsen had never fought on the battlefield. He had no firsthand experience of the dilapidated forts in remote areas or the hardships faced by troops (Acharya, 2055 B.S.). As Amarsingh pointed out, Bhimsen was not a warrior. His limited exposure to military life left him unaware of the psychological and logistical demands of war. A commander lacking the will to fight cannot lead effectively yet Amarsingh's warnings were dismissed.

After the defeat at Kangra, Amarsingh even corresponded with General Ochterlony, proposing that Nepal and Britain conquer and divide the Punjabi states up to the banks of the Indus River (Gyawali,

2000 B.S.). This indicates Amarsingh's interest in using diplomacy with the British to expand Nepal's borders and valor. Bhimsen, however, was firmly opposed. He envisioned rallying Asian nations to drive the British out of the continent a stark ideological divide between the two leaders. Ranjit Singh, upon learning of Amarsingh's proposal to the British, sought permission from the Governor-General to cross the Sutlej and fight the Nepalese. The Governor-General declined, responding that if the Nepalese descended from the hills into the plains, the British would deal with them directly. Despite the clear threat posed by British policy, Amarsingh remained reluctant to fight. Whether this was due to strategic doubts or mistrust of Bhimsen Thapa who had previously denied him reinforcements at Kangra remains open to interpretation. Perhaps Amarsingh feared another betrayal and saw abstaining from war as a safer path. Nevertheless, war broke out. Nepali forces suffered defeats on multiple fronts, prompting negotiations. The Treaty of Sugauli was signed on November 28, 1815, with terms to be ratified within fifteen days. During the debate over whether to accept the treaty, Amarsingh, his son Ranajor Singh Thapa, and other influential figures opposed it, advocating for continued resistance. Amarsingh believed that once the monsoon arrived, British troops would be forced to retreat, allowing Nepal time to regroup and seek Chinese aid. The court accepted this argument, and the war resumed (Sharma, 2033 B.S.), a moment of political triumph for Amarsingh and his allies.

However, in the second phase of the war, the Nepalese were again defeated, notably at the Battle of Makwanpur by General Ochterlony. Another rift appeared between Amarsingh and Bhimsen Thapa: Bhimsen now advocated for peace, while Amarsingh urged continued fighting, arguing that surrender following a defeat would only deepen national humiliation and material loss. Having sacrificed so much to expand Nepal's territory, he felt it unacceptable to simply relinquish it. Amarsingh sent another letter urging the court not to halt the war or proceed with negotiations. But with British forces closing in on Kathmandu, Bhimsen Thapa pushed for peace. In the end, Amarsingh had to concede. Bhimsen Thapa's dominance in the court left no room for dissent. Disheartened by the treaty signed against his will, Amarsingh retreated to Gosainkunda, where he passed away. His political voice, once central in the court, had grown

faint since Bhimsen Thapa's rise during the aftermath of the Kangra campaign. Following the war, Bhimsen Thapa introduced sweeping reforms. Notably, he abolished the long-standing practice of providing household allowances equally to all sons of courtiers. This affected Amarsingh's sons, who lost their posts and income, deepening Amarsingh's suspicions that Bhimsen was intent on marginalizing his entire family. Even Bhimsen Thapa's reforms were seen by Amarsingh as veiled acts of retaliation. Feeling increasingly alienated and politically defeated, Amarsingh's decision to leave for the serene solitude of Gosainkunda seems a final retreat—a dignified withdrawal from a court that no longer valued his experience or counsel.

Conclusion

Amarsingh Thapa endured many joys and sorrows throughout his life. In the politics of the royal court, he experienced both success and failure. Yet, regardless of these outcomes, his contributions from the unification of Nepal to defending the nation from enemies were of great significance. Though he is no longer among us, he remains immortal in spirit. After 1800 CE, a fierce competition for power and promotion had begun within the palace. Every nobleman had started working to fulfill their own interests. Amarsingh Thapa, however, had no concern for such power struggles. With a selfless spirit, he ventured hundreds of kilometers away from the capital, risking his life to expand and protect the nation. During the Anglo-Nepalese War, the British even tried to lure him with promises of wealth and land. But he rejected their offer, refusing to compromise his proud character. These actions reveal him as a selfless and patriotic hero. His military prowess astonished even British officers, and their admiration for him is still remembered today.

Amarsingh Thapa's religious and social contributions during his lifetime also rendered him immortal. Wherever he went, he engaged in religious and social works. These deeds continue to inform us about the religious and social conditions of Nepal at that time. They are invaluable treasures of Nepali religion and culture. Even today, daily rituals are performed according to the traditions he established. After the Sugauli Treaty, Nepal lost a vast territory, and many of the religious monuments he founded west of the Mahakali River now lie

within Indian territory. Yet, the local people there still remember him through these monuments, which reflect his deeply spiritual nature. Fittingly, he passed away at the sacred site of Gosainkunda during the month of Shrawan in B.S. 1873, around the time of Janai Purnima. Surrounded by hills and centered around a large lake, this holy site hosts a grand annual fair on that very day.

In recognition of his service and sacrifice for the nation, Amarsingh Thapa was honored with the title of 'National Hero'. This is a tribute the nation must always remember. His role in Nepal's unification, his leadership during the Anglo-Nepalese War and his religious and social contributions have truly made him immortal. His name will forever remain etched in the history of Nepal.

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Karunamaya Aryavalokiteshwor

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Abstract

Nepal, long recognized as a land of religious devotion and harmony, is home to deities revered equally by both Buddhist and Hindu followers. Among these shared divinities, the 'Karunamaya Lokeshvaras' hold a prominent place. They are venerated by both traditions according to their own beliefs and practices. Believed to have descended from the realm of Sukhavati during the Satya Yuga, the four renowned Karunamaya Lokeshvaras are: Rato Machhindranath (Raktavalokiteshwara), Adinath (Anandadi Lokeshvara), Nala Karunamaya (Sristikanta Lokeshvara), and Seto Machhindranath (Aryavalokiteshwor). Their worship and festivals are celebrated collectively by both religious communities across Nepal.

Keywords: Karunamaya, Lokeshvara, Machhindranath, Lokanath, Adinath, Kamaksha

Introduction

In Mahayana Buddhist philosophy of Nepal, Machhindranath is revered as an embodiment of Shrimad Aryavalokiteshwor Bodhisattva (Vajracharya, 2058 B.S.), from whom the Bodhisattva tradition is said to have evolved. Within Hinduism, followers of the Nath sect honor him as the guru of Gorakhnath. For the majority of people in the Kathmandu Valley, however, this deity embodies folk belief, tradition, religion, and philosophy as Karunamaya, the god of harmony. He symbolizes religious tolerance, cultural syncretism, and spiritual unity, especially tied to agricultural prosperity.

Machhindranath is considered a deity of seasonal harmony. According to the Buddhist scripture Gunakaranya Vyuha Sutra, Lokeshvara is perceived as the guardian of the world and the primal Buddha. Over time, 108 manifestations of Lokeshvara were said to be created. In response to the welfare of sentient beings, 360 forms of Karunamaya Lokeshvaras are believed to have emerged, each taking

different avatars according to time and place. Rato Machhindranath (Raktavalokiteshvara) is believed to ensure rain and food security; Nala Karunamaya is honored as a creator god; Adinath helps dispel planetary afflictions and disease; and Seto Machhindranath (Aryavalokiteshwar) is associated with longevity (Vajracharya, 2058 B.S.).

The Newars of the valley, along with other Buddhist and Hindu communities, celebrate these deities in a spirit of unity. Newar Buddhists, for instance, regularly worship Lokanath, Adinath, Nala Karunamaya, and Seto Machhindranath on Ashtami fasting days, offering prayers, raising flags, and observing the Saptavidhanottara Sattva Puja. Rato Machhindranath in Patan and Seto Machhindranath in Kathmandu are honored with grand chariot processions. In contrast, the Karunamayas of Nala and Chobhar are celebrated with palanquin processions. Machhindranath is also revered in parts of India, including Karnataka, Rajasthan, Bengal, and Darjeeling, where temples have been dedicated to him (Shakya, 2065 B.S.).

Seto Machhindranath, or Aryavalokiteshwar, is one of the Karunamaya Lokeshvaras of Kantipur. Newars call him Janabaha Dyah, while others refer to him as Seto Machhindranath. Before his icon was installed, the Kanak Chaitya Mahavihar had already been built, historically known as Koliyagram Jamal Granthi Vihar. For this reason, he is also called Jamaleshvara Aryavalokiteshwar or Amoghapasha Lokeshvara (Vajracharya, N.S. 1099).

He is called Seto (white) Machhindranath due to his fair complexion. The idol faces east, with small eyes. His right hand grants the boon of fearlessness, while his left holds a lotus flower. Depicted in a meditative pose, he gazes downward symbolizing his vow not to attain enlightenment until all sentient beings, including insects, have achieved liberation. Upon his head rests an image of Amitabha Buddha. On either side are Arya Tara and Padma Tara. As the mother of all Taras, Aryavalokiteshwar Machhindranath is believed to have wept two tears of compassion, from which these two Taras emerged. Tibetan lamas revere him as Jaman Karpo, meaning White Tara (Shakya, N.S.1083).

Historical Accounts and Legends Concerning the Origin of Aryavalokiteshwar

Some historical references can be traced regarding the origin of Aryavalokiteshwar. The Kanak Mahachaitya Mahavihara, established in memory of Kanak Muni Buddha at Janabahā, is linked to the

Sakyas and the Koliyas. The place name Koliyagram referenced in early texts—is believed to have evolved into Kel Tol over time. Inscriptions from the reigns of King Narendra Deva and Yaksha Malla also mention this site, affirming its ancient provenance. There are narratives from both Hindu and Buddhist traditions regarding the deity's origin.

According to one account, before the founding of Kantipur, a city named Jampur existed in the region. During this time, Queen Bhuvaneshwari gave birth to Ratna Malla, son of King Yaksha Malla. Due to the king's virtuous karma, Aryavalokiteshwor Karunamaya, who resides in the realm of Sukhavati, manifested in the mortal world to establish a vihāra for the salvation of all beings. This monastery was situated at Kalmochan Tirtha, at the confluence of the Bagmati and Kalmati rivers an area now known as Wangah or Bangah. It is said that those who bathe in Kalmochan and behold Karunamaya are freed from death, blessed with long life, and freed from illness. Since it is believed that this sacred site was a divine descent from heaven, the place came to be called Indra Chok. Similarly, the celestial Bhairava, descending from the sky, is also believed to have established himself in Indra Chok (Vajracharya, N.S. 1084).

Another story recounts that King Yamaraja of Yampur would reward piety with heaven and punish sin by sending souls to hell. Disguised, Yamaraja and Chitragupta once visited Swayambhu. Upon learning of their visit, King Yaksha Malla invited them to his court and honored them. Pleased by his devotion, they offered to grant him a boon. The king requested immortality and eternal youth. Unable to bestow such a gift, Yamaraja explained that only Aryavalokiteshwor of Sukhavati could grant it. To fulfill the king's insistence, Aryavalokiteshwor manifested from the pond where Yaksha Malla bathed, bearing the image of Amitabha on his crown. He proclaimed that wherever the pond's waters flowed would become a place of liberation from death, and thus Kalmochan was sanctified. At the confluence of the Bagmati and Kalmati rivers, he instructed the creation of an eastward-facing vihāra. He then vanished, promising that those who bathe in that holy water and behold his image would be forever free of illness. In his memory, a linga named Yamaleshvara was also installed in the area. Later, Yaksha Malla and his son Ratna Malla established a vihara dedicated to Karunamaya.

To this day, devotees revere him for longevity and liberation (Vajracharya, N.S. 1084).

A further tale links the origins of Machhindranath to Bhadrakali. Seeing the influence of Amoghapasa Karunamaya in Kathmandu, King Siddhi Narasimha Malla of Patan grew envious. He consulted Shashvata Vajra Vajracharya, a powerful tantric master from Sabul Bahal. He advised that bringing the goddess Bhadrakali from Kamarupa Kamakṣya in Assam, India, would help dispel the divine presence in Kathmandu. With royal approval, Shashvata Vajra brought Bhadrakali in a ritual vessel sealed with millet beer. On arrival, he hung the vessel from a tree in Tundikhel and departed to inform the king. Meanwhile, a Jyapu farmer encountered a crying girl at the site, offered her golden bread, and took her to his fields. The girl revealed her divine nature before vanishing, leaving behind a golden loaf. Shashvata Vajra, realizing the loss of his sacred vessel, used divine vision to locate her. He convinced her to stay by promising her more golden bread and a festival never seen before. Thus, a temple was established at Tundikhel in her honor. She became known as Lumdhi, and traditions such as offering turmeric-dusted rice bread and the annual Ghode Jatra began. Bhadrakali, in this way, was considered to have emerged through the will of Karunamaya (Vajracharya, N.S. 1118).

In yet another tale, a statue was discovered while tilling fields near Jamal Bahal, north of Rani Pokhari. As the image declared it would not stay there, it was moved to Kanak Chaitya Mahavihara with royal consent. Only later was it relocated to Janabaha (Shakya, N.S.1083). Thus, the origin story of Seto Machhindranath reveals a rich interplay between Hindu and Buddhist cosmologies, where both traditions have continued to venerate him in their own ways.

Conclusion

The jatra (procession) and the Mahasnana (great ritual bathing) of Aryavalokitesvara, also known as Seto Machhindranath, are marked by equal participation from both Hindu and Buddhist communities. On Pausa Shukla Ashtami, the great bathing ritual is performed, for which preparations begin early at 4 a.m. on the preceding Saptami day. A procession including Gurujus, Thakalis, and the general public heads to Bhachakhusi or Shanta Tirtha carrying

large goja (a sacred offering made from rice or flour mixed with water), other ritual items, and a sacred vessel (navaghaṭa) to collect water. The holy water is then brought to Janabaha and used to symbolically restore the life-force (jivanyasa) of Karuṇamaya.

On the following day, members of the Nema-kula caste perform the Mahasnana. The Kumari (living goddess) is also brought to witness the ceremony, and it is believed that thirty-three crore deities Gandharvas, Kinnaras, and Yakshas descend from the heavens to attend. Following the rituals, sacred offerings of sakkhar (sugar chunks) and chiura (beaten rice) are distributed as prasada. The deity is then clothed, offered ceremonial gifts (dham tapai), and artists repaint the images of Lokeshvara and Tara. The ten-day dasakarma puja concludes with the re-consecration of the deity and a grand communal feast.

The chariot procession of Seto Machhindranath takes place over three days Chaitra Shukla Ashtami, Navami, and Dashami symbolically revealing the deity to the three realms: heaven (svarga), earth (martya), and the netherworld (patala). If the chariot cannot reach its designated stations on time, the procession may be extended by several days. Celebrated as an emblem of Nepal's religious and cultural harmony, this tradition continues to honor deities from both Hindu and Buddhist pantheons, embodying the country's spirit of mutual respect and synthesis.

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Telkupi Temples: A Historical and Archaeological Legacy

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Abstract

Telkupi, A Historic and lost Temple site of Raghunathpur II Block of Purulia District in West Bengal, It was once a significant Jain Religious and Trade Centre located on the bank of Damodar River. The area is now submerged due to construction of Panchet Dam under DVC (Damodar Valley Corporation). Which was a part of architectural heritage dating back to the 8th to 12th centuries? American-Indian engineer and Archaeologist, J.D. Beglar visited the area in 1878 in British period. He provides valuable documentation of the Temples, their layout and architectural features to the Archaeological Survey of India. Despite the submergence, these records help us to understand the lost heritage of Telkupi village.

Key Words: Telkupi, Archaeological, Historical, Temple, Dam, Flooding, Submerge, Pala period, Brick, Stone, Structure, Religion, Landscape, Heritage.

Introduction

Telkupi, a historic village located in the Raghunathpur- II Block area, approximately 8 km northeast of Cheliamia in the Purulia district of West Bengal, is known for its rich historical and archaeological significance. Telkupi is a submerged location of archaeological interest. It was part of the state of the Bihar once. The place was formerly known as "Tailakampi" or "Tailakumpi". Taila generally means oil but according to Chanakya's Arthashastra, Taila was tax and kampa or Kampan means a pargana or administrative unit. The name Telkupi is believed to be distorted form of Tailakampi located in Raghunathpur Sub-division, Purulia district, West Bengal. The site has been a subject of interest for historians and archaeologists, with early descriptions of the place indicating the presence of a large number of temples and other ancient structures. Despite the ravages

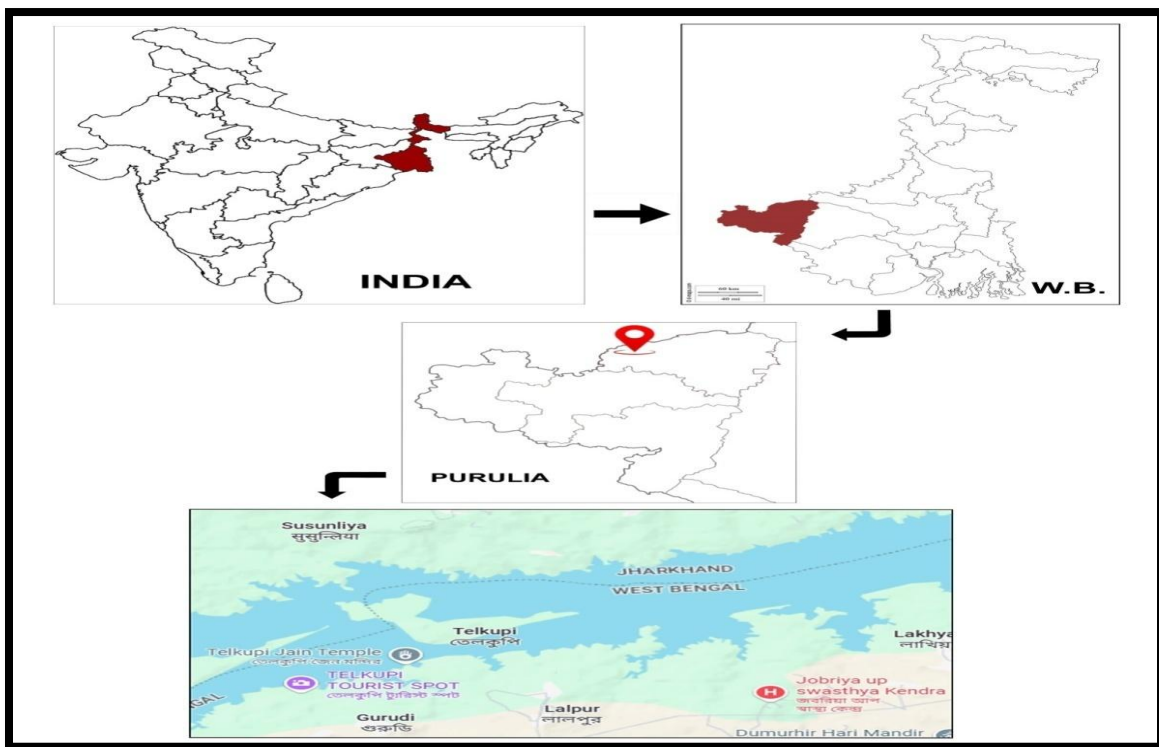
of time, erosion, and the construction of the Panchet Dam, the remnants of Telkupi continue to hold a place in the history of the Chutia Nagpur region.

Study Area

Telkupi village was situated on the south bank of Damodar River. It being submerged due to construction of the Panchet Dam in 1959, an important Jain centre with temple. The submerged historical temple sites at Telkupi is situated about a hundred and thirty kilometres south east of the Jain temple centre of Pareshnath hill, and thirty kilometres south of Dhanbad town of Jharkhand state, in south bank of Damodar river. Telkupi is in the Purulia District of West Bengal, specifically within the Raghunathpur-II Block.

Geographical Location

Telkupi village located about 55 km north-west of Purulia town, accessible via Raghunathpur town. The area under Raghunathpur- II Block, Purulia District of West Bengal, holds geographical significance due to its location on the Damodar River and its historical role as trade hub and temple site. The exact co-ordinate location of Telkupi is 23.666362°N and 86.606561°E.



Location Map

Early Accounts of Telkupi

Telkupi is an 11th Century archaeological site submerged in Puurulia district. The first significant record of Telkupi comes from the visit of Beglar, An American-Indian archaeologist and surveyor, who visited the area in the 19th century. Joseph Devid Beglar was an American-indian engineer, archaeologist and surveyor and also photographer working in British India, he reporting to the Archaeological Survey of India, known for his image of temples and religious art. Beglar described Telkupi as "containing, perhaps, the finest and largest number of temples within a small space" in the Chutia Nagpur Circle of Bengal. According to Beglar's notes, there were three clusters of temples along the Damodar River, with the largest being Bhairavasthan, containing twenty temples in the area, alongside numerous mounds, both of brick and stone. He specifically mentioned that the temples were mostly constructed using brick, indicating the advanced techniques employed by the architects of the time. According to his report the temples were divided into three clusters, the largest group among them was situated to the north of Telkupi village near the Damodar River with thirteen temples, the second group to the west of the village with six temples and the third group to the south-eastern part of the village with three temples. Beglar's report further highlighted the importance of Telkupi as a significant religious and architectural site during that period.

In 1902, Bloch, another archaeologist, visited the site and observed that the number of well-preserved temples had significantly diminished. While Beglar had counted over twenty temples, Bloch found only ten temples in more or less complete condition. Unfortunately, many of the temples had been eroded over time, and some were completely submerged due to flooding in the area.

The Impact of the Panchet Dam

Panchet Dam was constructed and inaugurated in 1959 under the Damodar Valley Corporation (D.V.C.). The submergence of Telkupi resulted in the loss of a significant historical and architectural site due to the construction of the Panchet Dam under D.V.C. had a profound impact on the site of Telkupi. The village and its temples were located on the south bank of the Damodar River, which was

historically the crossing point of the former trade route between Bihar and Orissa. Over the years, the region became prone to flooding, resulting in erosion that damaged the ancient structures. Eventually, the entire site was submerged after the construction of the Panchet Dam, which altered the landscape and resulted in the permanent submergence of much of Telkupi.

The area, along with temples from 8th -12th centuries (Pala Period) where submerged between 1956 and 1962 as a consequence of the construction of Panchet Dam. According to American-Indian archaeologist, Joseph David Beglar and Dr. Debala Mitra, the area contained, perhaps, the first and largest number of temples within a small space that is to be found in the Chutia Nagpur Circle in Bengal.

One of the most notable impacts of the dam's construction was the submersion of the temples. According to historical records, the temple structures that were once visible are now partially or completely submerged. Among these, the most notable is a temple located on the opposite side of the lake, which is identified as No. 10 in Beglar's list. This particular temple, thought to be a late structure from the time of Man Singh, is partially submerged in the waters of the Panchet Dam reservoir. The temple is recognized for its distinctive a square based and curvilinear shikhara (spire), which is divided into horizontal ridges, and two mandapas with pyramidal roofs. Inside the temple have a lingam and some sculptures of deities like Vishnu and Ganesha.

The Remaining Temples of Telkupi



Before

After



J.D. Beglar listed over 20 temples and referred to several others and to numerous mounds, both of brick and stone. Out of those, only two stand today and one more is visible half submerged in the Damodar reservoir at the Panchet Dam. The remains of some of these ruined temples are getting visible again in the silted up reservoir. The Telkupi temple site, most temple were submerged in 1959 due to the construction of the Panchet Dam. Only two temples are partially visible, especially during summer when water level is low. These surviving temples are located on the edge of the Damodar River now. Despite the devastating effects of the floods and the dam, a few temples remain standing on the edge of the river. These temples are believed to belong to Beglar's second group of temples. Interestingly, these temples are unique in that one of them contains a lingam (a sacred symbol of Lord Shiva), while the other temples in Beglar's second group are primarily Vaishnava in nature. This suggests that Telkupi may have been a multi-religious site, with temples dedicated to both Shaiva and Vaishnava deities.

The two remaining temples are similar in design to the Banda temples, known for their distinctive architectural style. The temples are constructed in a style that blends elements of both Hindu and regional architectural influences. Between these two temples are the mounds of two other temples, now in ruins, but their remains provide valuable clues about the site's past. These mounds contain carved fragments that suggest these temples were of the same architectural style as the standing temples. One of the fragments includes a lingam, while the other features a doorframe with five carved bends.

The Historical Significance of Telkupi

Telkupi temples, dating back to the Pala period, represent a significant part of Purulia as cultural history which largely lost due to the submergence. The historical and architectural importance of Telkupi cannot be overstated. The site once contained a vast array of temples, showcasing the region's rich religious and architectural heritage. The temples of Telkupi are notable for their distinct design elements, which reflect the blend of local and regional architectural styles. The Archaeological survey's documented the temples with some being identified as Jain, Buddhist and Hindu temples. The

remains of these temples offer insights into the religious practices of the time, particularly the worship of Shaiva and Vaishnava deities.

The area's location along a significant trade route further underscores its historical importance. It is believed that Telkupi was a hub for both religious and commercial activities, with temples serving as centres of worship and cultural exchange. The preservation of these structures, even in their deteriorated state, provides an invaluable glimpse into the past and contributes to the understanding of the region's history. Telkupi, once a thriving trade hub, is now a submerged historical site in Purulia District of West Bengal, due to the construction of the Panchet Dam. It was significant location on the trade route between Bihar and Orissa, particularly during the 10th to 13th centuries. The area likely thrived due to its position on that trade routes, attracting merchants and businesses. The temples in Telkupi, including those of the Pala Era, were likely built and funded by the "Banik" or business class of that time.

Challenges to Preservation and Conservation

One of the biggest challenges facing the preservation of Telkupi is the ongoing submersion due to the Panchet Dam. There were attempts to document the temples before the submergence but the D.V.C. (Damodar Valley Corporation) prioritized the Dam project and did not delay the submergence for documentation purposes. The rising water levels have submerged several temples, making it difficult to study and conserve them. Erosion from floods and the lack of proper conservation efforts have also contributed to the deterioration of the remaining structures.

Moreover, with the site's remote location and the lack of public awareness, Telkupi remains largely neglected in terms of preservation. If efforts are not made to protect the remaining temples and their archaeological significance, it is possible that they may soon be lost to history. Despite being submerged, Telkupi continues to be of interest to historians and archaeologists who seek to understand its history and architectural significance.

Conclusion

Telkupi holds a unique place in the historical and archaeological landscape of Bengal. Once home to a large number of temples, the site now stands as a testament to the region's rich architectural and

cultural heritage. While much of the site has been lost to erosion and the construction of the Panchet Dam, the remaining temples offer valuable insights into the religious and architectural practices of the time. The submergence of Telkupi a significant loss of historical and architectural heritage, with only few temples structure visible or documented before they were ultimately loss.

Efforts should be made to preserve the remaining structures and raise awareness about the significance of Telkupi. Through careful preservation and research, it is possible to safeguard the legacy of this ancient site for future generations. The future generation can imagine and well understanding the archaeological and historical activities in the past.

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The Traditional Political Organization: A Study in Mayurbhanj District of Orissa

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Abstract

In the present paper, the researcher looks into traditional political organization of Kudmi Community which is a tribal community. The community is not included in to scheduled list. But before Independence, it was in the tribal list. Field work was done in boring panchayat of Mayurbhanj district of Orissa. There is tussle in between traditional and modern political system.

Introduction

According to Aristotle, man is a social animal. There are a number of aspects that differentiate people from animal. One of such characteristic is the social relationship. The people enter into certain relationship by birth i.e. father, mother, brother, sister, uncle etc. but on the other hand, he enters into relationship with new members through marriage. The relationship between husband and wife, brother in law, sister-in-law, father-in-law, mother-in-law etc. are only a few to be mentioned. People not only enter into relationship but there also arises duty, responsibility and obligation to each other member. The magnitude of relationship or in other words, the strength of the bond of relationship depends on the kind of relationship one have with others and is referred in terms of kinship.¹ The primary kinship is stronger than secondary and the secondary is stronger than tertiary. The attachment or the bond of relationship is also reflected through love, affection and gifts occasionally presented.² Further, the people within the village also get bonded through the common village life and the process of administration which is basically oral and hereditary in nature with regards to leadership.

The entire region of earlier or Jungle Mahal area which was covered mostly with forest was the dwelling place for a number of tribal people. Some of the prominent groups that have been residing from long past are Santhal, Oraon, Munda, Ho, Kudmi/Kurmi, Chero,

Asur, Baiga, Banjar, Bedia, Birhor, Chik Baraik, Kharia, Binjha, Karmali, Lohar, Mal Paharia, Sauria Paharia, Bathudi, Bhumij and many Others. The District of Keonjhar, Mayurbhanj, Sundergarh and Sambalpur was a part of greater Jharkhand having higher concentration of tribal people. According to 2011 Census, Orissa have 22.8% of tribal population of India. Within the state of Orissa, there are more than 60 tribal groups and the highest number of tribal population is found in the district of Mayurbhanj. Similarly, there are 32 tribal groups in Jharkhand recognized as Schedule Tribe and there are also tribes not included in the list of Schedule Tribe. Kudmi is one of such tribes who have been residing in present Jharkhand, Orissa and west Bengal. They are also found to be residing in Assam. The tribal are also known by different names. In some area they are called Adivasi while in many places they are also referred as Vanvasi. Even in government report, they are known as Aboriginal tribe, Primitive tribes and Backward Tribes. In Independent India, they are called Scheduled Tribe. They are also named as agriculturist tribe, Hunting and Food Gatherer, Shifting cultivators, Artisan Tribe etc. The Kudmi people have their own language called Kudmali to interact with family members' and with the neighbours. However, they can also speak Odiya and Bengali to interact with an outsider. But the folk songs and folk tales in Kudmali is very interesting and meaningful.

Study was carried out in Boring Panchayet in the Thakurmunda block of Mayurbhanj district. The Mayurbhanj district lies in the northern side of Orissa having boundary with neighbouring Jharkhand state. The district has a total of 10418sq. km geographical area. The district has good coverage of forest area. Approximately 39% of the total area is covered with forest. So there are a number of animals and birds found within the forest area. Beside a number of people belonging to different caste and tribal community reside in the forest and forest fringe area. Kudmi is one of the communities that reside within the district who have their own traditional political organization.³ The village boring is surrounded by forest cover. And the people make use of minor forest product as available seasonally.

The kudmi people in Orissa and other region as given above have their own way of life. The people are not included in the list of Schedule tribe but are tribe only. They not only live along the side of other tribal people but have their own culture and tradition. Like other

tribal groups they have their own system of ruling themselves. The people in the village are ruled by Mahto. He is the headman of the village. He has full authority within the village. Many a times, he is known as Pradhan. This also have the same meaning i.e. headman.⁴ All problems in the village is solved by him. When someone reports a problem or he sees a problem, his assistant named *Dakua* sends the message to every family. The people in the evening gather at one place. The place is usually the village center or under a big tree. They discuss the matter with headman and the headman gives decision at last. The adult male usually takes part in the meeting. The women do not participate. Another important person in the village is Dehury. He is the traditional village worshiper. Next to the headman is village Paraganait. The Parganait is headman for a number of villages.⁵ When the Mahto or Pradhan cannot solve the problem, the Parganiat solve it. Above Parganit, there is Desh Pradhan. He gives decision for entire Desh according to kudmi culture. This is a very strong organization and the members of Kudmi community follow it.

At present, Panchati Raj system is implemented in the area. The people are contesting in the election at panchayat and Block level. But seat for MLA and M.P are reserved for SC and S.T. category only. This has deprived them for contest. There is always a tussle in between the two pattern of leadership. The traditional panchayat wants to proceed with their own system but modern system is bound by democratic process. It is important to note that in spite of democratic means people also follow the traditional one.⁶ Even, they try to solve their problem by themselves. Only a few people, goes to court. Their life is full of hard struggle. Sometimes, there is fighting in between the two groups. The governed should also respect the traditional process. This will make the life of the people happy.

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Employees' Morale and Learning Process in Organization: A Study of LIC of India

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Abstract

The Life Insurance Corporation of India established in 1956. It was a big step by the Union Government to nationalize the life insurance business. The government passed an act in the parliament to nationalize the life insurance business. This act called as Life Insurance Corporation Act 1956. The LIC was a single life insurance player in the Indian Market till the year 2000. The Government of India was open the Insurance Market in the year 2000. It has broken the monopoly of LIC in the Life Business. The Corporation has a largest human resource in insurance business. For the proper utilization the corporation running different training program. The corporation collaborates with world repute organizations to provide the proper training to their personals. The corporation is providing in house and external training both. Corporation has Zonal training Centre, Divisional Training centre and Agent Training Centre for in house training of personals. The corporation is collaborating with IIM, XLRI, MDI and other national repute Institute for human resource development. The corporation covered 89 percent of employees under the training in the year 2012-13. It arranged 115 training program in the year 2012-13.

Keywords: *Organizational Development, Career Development, Employee Orientation, Skill and Technical Training, Management Training, Supervisory Development*

Introduction

The life insurance corporation of India established with an act which passed in the parliament of India. It is called Life Insurance Corporation Act 1956. The Act came into the force on 1st July 1956. It was the first step taken towards the nationalization of Life Insurance Business in India. On 20th January, 1956 all life insurance companies were taken over. The corporation is an autonomous body and the necessarily to run on sound business principles. The corporation was entertaining the monopoly of life insurance business from their

establishment. But in the year 1999 Government of India feel a need of privatization of insurance business. The government of India established the Insurance Regulatory Development Authority (IRDA). It opens the sector for private players and breaks the monopoly of LIC in insurance business. The Life Insurance Corporation of India is a largest life insurer till today. The corporation captured more than seventy percent of life insurance market share at present. It has more than lakhs of employee at different levels as executive, administrative and supervisory level. The corporation has a largest chain of Agent or sales executive. According the annual report 2013-2014 LIC has more than 12 lakhs of agent to contact with customer. The corporation has a big human resource. The human resource development is very much required. The corporation taking the following steps for the development of human resource. Human Resource Development is a systematic and planned activity by any institution, to provide the required skill and training to their employee and to fulfill the present and future requirement of the job and work place. The Human Resource Development is complete process to train the employee according the present need and environment of the market. In this process any internal and external both type of systems are included. The functions of Human Resource Development are: (i) Training and Development (T & D) (ii) Organizational Development. (iii) Carrier Development

1. Training and Development

It improves the knowledge, skill and business aptitude of employee. It prepare the employee for short term requirement of the organization and for any specific job i.e.- (i) Employee orientation (ii) Skill and Technical Training (iii) Coaching (iv) Counseling etc.

2. Organizational Development

The organization for future responsibilities, it improves the capacity to perform at the current job. It prepares organization to fulfill the objective of the department and organizations. The training and development is two types (i) Management Training, (ii) Supervisory Development. It develops the professional capacity in the employees

3. Carrier Development

Carrier development is continue and unending process. In this process, the individual makes progress through series of training until he achieves his personal level of maximum achievement. (i) Carrier

planning, (ii) Career Management the different type of training, FIP, TTP and Special training. The Executive and administrative worker is getting the training. The corporation is developing the professionalism their employees.

Objection of the Study

The following objective set for the study-

1. To study the Human Resource Development Procedure in Life Insurance Corporation of India.
2. To study the process of training of employee in the corporation.
3. To study the system of Training and development of employee in the corporation.

Methodology

The study is based on secondary data collected from annual reports of corporation, IRDA and other agencies as per the requirement. The data also collected from books, research paper and articles. The suitable and required statistical tools are used to summarizing the data.

Methods of Training in Life Insurance Industry

Training is one of the most important functions of sales management. A well trained and dedicated sales-force is considered as a valuable asset for the organization. In response to query whether training is needed in life insurance sector or not, around 80 to 90 per cent of the respondents from both the sectors have opined that training is required in life insurance sector. Further, the respondents are asked to rank preferred methods of training in life insurance industry. The Garret Ranking technique is used to find out most preferred and popular method of training. The life insurance companies preferably train their sales personnel by providing them study material (mean score=60.72) at frequent intervals of time. This study material includes recent developments in the industry. The lectures in the class room commonly referred to as class room training (mean score=59.22) is another popular method of training in the industry. It is also seen from the same table that sometimes the life insurance companies give case studies to the sales personnel and ask them to give solution to the problems in the case studies. This method helps in improving problem solving and decision making ability of sales force. The role playing activity is least adopted method of training in life insurance industry. Its reveals that irrespective of

educational qualification, the respondents have opined that lectures in class room and providing study material to the trainers are most preferred methods of training in life insurance industry. The role playing activities case studies and conferences are also organized in life insurance companies to train the sales force. Experience-wise, irrespective of experience the respondents feel that providing study material (mean score for E1=61.40 and mean score for E2=60.47 and mean score for E3=66.96) is most preferred method of training. The lectures in class room commonly referred to as class room training followed by conferences and case studies are also preferred methods of training in life insurance industry.¹

N=200

Methods of Training	Ranks										Total Score	Mean Score	Rank
	1		2		3		4		5				
	frequency	Frequency × Garret score	frequency	Frequency × Garret score	frequency	Frequency × Garret score	frequency	Frequency × Garret score	frequency	Frequency × Garret score			
Class Room Training	81	6075	53	3180	35	1750	16	480	15	360	11845	59.22	2
Conferences	22	1650	39	2340	55	2750	26	1040	58	1392	9172	45.86	4
Study material	77	5775	51	3060	51	2550	16	640	5	120	12145	60.72	1
Case studies	15	1125	73	4380	42	2100	30	1200	40	960	9765	48.82	3
Role playing	13	975	48	2880	64	3200	19	760	56	1344	9159	45.79	5

HRD in LIC

The Human Resource Development plays a very important role in every public/private organization. It enhances the performance of the employee of every organization i.e., public as well as private sector. It maintains the competitive environment and prepares the employee for better work. In the Life Insurance Corporation of India the training imparted through various programs to upgrade the skill and knowledge of employee. It has prepared the employee for alternate growth of the organization. Thus, Life Insurance Corporation has a largest chain of field worker and these field workers are the backbone of LIC's Business.²

Training of Field Personals in LIC India

It is chain of contact between customer and the company. It is a primary link or source of the company to connect with the customer. It is only a source of business development. Life Insurance Corporation

provides the special training to their personals. The focus of F.P.T is to develop the professionalism in the field of personnel. It focuses to prepare the field personnel to compete in the market. It develops skills in personnel according the need of insurance market. The Corporation has their own training center. The corporation has Zonal training center and Sales training center where some special officer posts as faculty, who provides the training and update them as per the demand of the market. It also updates the field personnel about the market change and present scenario of life business. There are two types of training program in Life Insurance Corporation of India.³

In-House Training Centre

The training activity covered the training of agents, marketing officers, development officers and other officers which is related and busy in sales and field activities. The corporation arranged several types of programs year to years for senior business associates. It had conducted a senior business associate program in Gurgaon where 438 officers participated in it. It provides the training in 18 sessions. The corporation approach to IIM Lucknow to provide the training to top development officers. The corporation has a systematic approach for training and unified training program conducted by the faculty member of STC. The agents who got the training there were 35554. The agents also sent for motivational training in MDI Gurgaon. It provides them two days specified training. The external training also provide to the development officers.⁴

External Training Centers

The Corporation also provides the training to their personnel outside of the corporation. The corporation collaborated with the following institution for the training. It attached with the following institutes in their training program as external training centers. During the year 2012-13 following institutes conducted the training for corporation's personnel- 1. Indian Institute of management, Lucknow, 2. Management Development Institute, Gurgaon, 3. IAIFM, 4. L I Global Services (LIMRA), 5. IIST, Pune, 6. TMI Group, 7. DATA comp, 8. Insurance Guru

Training for Administrative Human Resources

The Life Insurance Corporation of India also provides the training their employees who worked as administrative officers. The training of these employees is very important to maintain the healthy

environment in the corporation. The corporation has also conducted one year eradicates escalation program in the Collaboration of IIM, Ahmadabad. In the year 2012-13 fifteen officers successfully completed program. The corporation is conducting a training program on 'Business Leadership for senior divisional manager with the collaboration of ISB' Hyderabad. The corporation covered the 89 per cent of employee under the training program in the year 2012-13 the corporation is providing the better training in house as well as external. It is collaborating with the best institute of repute in India for training of their administrative and field personnel's.

Conclusion

We found from the above discussion, that the Life Insurance provided proper training to their employee. The corporation has a strong set up to develop the human resource. Corporation has three tier arrangement of human resource development. It has in house training as zonal training centre, divisional training and agent training centre; The Corporation also have an external arrangement of training. The corporation collaborating to the different institute of repute likes IIM, XLRI, MDIT and other Institute of National Fame for training. It also provides the training to the field as well as administrative personnel. The Corporation is conducting the several programs for agent, executive and administrative staff. The corporation is conducting more than hundred training program every year. The corporation covered more than 89 percent of total personal.

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Mental Health Help Seeking Behaviour of Intermediate College Students

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Abstract

The help-seeking behaviours of young people are fundamental to their mental and well being. Young people need to be encouraged to seek help early and from appropriate sources. Adolescence and adulthood are critical periods for mental health and well being. The present study revealed that informal sources of health were preferred to formal sources at all ages and for both genders.

Key Words: *Mental Health, Help Seeking, Intermediate College Students*

Help seeking is a term that is generally used to refer to the behaviour of actively seeking help from other people in terms of understanding, advice, information, treatment and general support in response to a problem or distressing experience. Help can be sought from a diversity of sources varying in their level of formality. Help seeking may be informal and formal. Informal help seeking is from informal social relationship where as formal help seeking is from professional sources of help, however, help can be sought from sources that do not involve direct contact with other people such as the internet. Help seeking has a long history of research that has been reported across a wide variety of discipline. Help seeking is a highly adaptive behaviour that has a positive ongoing impact on an individual across the life span (Lee, 1999).

Adolescence and young adulthood are critical life stages. Adolescence means both “a period and process” during which a child becomes mature in terms of his/her attitudes and beliefs for effective participation in society. Adolescence is accompanied by several biological and behavioural changes. Adolescence thus is a very vulnerable phase of mental and psychological development of an individual. Adolescence is a period of increasing psychological separation from parents. Young people begin to make independent decisions direct and make more of their practical affairs, spend less

time with their parents and spend more time alone and with friends (Steinberg and Morres, 2001). Adolescence and adulthood are critical life stages for mental health. Between the ages of 12 and 26 years, there is increasing prevalence of mental health problems and mental disorders. A truly healthy person is the one who has a sound body lives in harmony with others, has the ability to face stresses and strains and holds certain moral and spiritual values. Body and mind are intimately related. Any disturbance in one has its effect on the other. Like the body, mind too can become ill. It is estimated that one percent of the world populations suffers from the serious mental illness and 10 percent from mild mental disorders. In India there are 6-7 million people with incapacitating mental disorders. Mental illness is characterized by:

- (1) *Abnormal changes in one's thinking, feeling, memory, perceptions and judgments, which result in changes in behaviour and in talk.*
- (2) *The changes cause distress and suffering both to the person and to the people around him.*
- (3) *The above characteristics together cause disturbance in day by day activities, work and relationship with others (social and vocational dysfunctioning).*

Mental illness can be grouped under three broad categories- Psychosis, Neurosis and other disorders such as Epilepsy, mental retardation and childhood behaviour problems. Most mental disorders-depression, substance use, anxiety and eating disorders and psychosis (EPPIC, 1997) have their peak period of incidence at this stage of the life span. The impact of a mental health problem or mental disorder at this stage of life can be profound (Kosky & Hardy, 1992). During adolescence young people separate from their parents and establish an independent identity. There is currently no widely accepted measure to help seeking and, as a consequence, progress in the research area has been hampered by inconsistencies of definition and measurement.

A range of studies was undertaken from 2011-2013 in the students of an intermediate college at Muzaffarpur using both qualitative and quantitative approaches. Data from a total of 200 students (Boys & Girls) aged 14-22 years were gathered. Help seeking was measured using the general help seeking questionnaire (Wilson et al., 2005) which measure future help-seeking intentions

and through supplementary questions, can also access prior help seeking experience. The types of mental health problems examined varied and includes depressive symptoms, personal emotional problems, hopelessness, anxiety questionnaire assess future help-seeking behavioural intentions and has supplementary questions to assess past help-seeking experiences (Wilson et. al. 2005). Actual help seeking questionnaire, assess recent help-seeking behaviour (Rickwood and Braithwaite, 1994).

Mental health problems appear to be affecting people at younger ages. Most mental disorders have their people periods of incidence at this stage of the lifespan (Manju, 1998), Common wealth department of health and aged care & ALHW, (1999). Several international mental health initiatives have recognized that Adolescence and adulthood are critical periods for mental health and will being (Common wealth department of health and aged, care, 2000, 2001). During course of investigation it was observed that young people tend to not seek help from professional sources. Few young people seek professional help for mental health problems and generally they tend to seek informed help (Rickwood, 1995). Friends and families are the main sources of help.

The present study revealed that informed sources of help were preferred to formal sources at all ages and for both genders. Overall girls were more likely to seek and intend to seek help, but this difference was most pronounced for seeking help from friends but males preferred seeking help from family, but the low rate of professional help seeking was equally evident for both boys and girls.

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Solar Power Generation in Purnea District: A Sustainable Way for the Future Power Need

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Abstract

Deploying renewable energy resources is need of the day, because the non-renewable energy resources are becoming costly scarce day by day. It is the dire need for India to tap on renewable energy to have economic growth, improve energy security, easy access to energy for all and control the pollution level. Strong government support and a powerful economic stability has made India one of the top nations for renewable energy market. Sustainable development of any nation depends on the use of sustainable energy and ensuring affordability, reliability and sustainability in energy needs for all the its citizens. This paper tries to find out the prospect of solar energy generation and its future prospect in Araria district of Bihar, one of the poorest in the energy scenario.

Introduction

Changing global climate is a major concern for today's world and to overcome it there is only way left and that is to move to a greener energy source. Various initiatives have been adopted by the world to decrease the carbon dioxide emissions. Using renewable energy resources as an energy sources is one of them and is the most effective policies taken by the energy sectors of the world. India is the extensive power consumer because of the swift growth in its economy and growing population.

India has become a lucrative destination for the world manufacturers of energy sectors. Second most populated nation in the world, with its growing demand for energy and power, India is looking for more power and energy for its citizens in the future, and for that it needs to look ahead on developing renewable energy resources. For the sustainable development of the country, it needs to use sustainable energy through ensuring modern, affordable, reliable and sustainable energy for all its citizens. It has been anticipated that the renewable energy sector can create a large

number of jobs for its citizens as well. The government is designing policies and programs to attract foreign investments to rev up the country in renewable energy market.

Energy is the most paramount ingredient of infrastructure for development of nation's economy. Sustainable growth of Indian economy depends on the development of renewable energy resources. Indian power and energy sector is one of the largest expanding power and energy sector in the world. Rising cost of the non-renewable energy resources has unbalanced the demand and need for the energy in India. Only option left for maintaining the balance between energy generation and demand is to move from conventional energy resources to non-conventional energy resources.

In this scenario solar energy resource became a vital source for power generation as well as to expand energy reliability with environmental, social and financial benefits with a sustainable energy sufficiency. Solar energy is generated by using the techniques of solar photovoltaic or concentrated solar power. According to International Energy Agency, it has estimated that within the year 2050, concentrated solar power and solar photovoltaic would commit about 11 percent and sixteen percent of the total electricity consumption respectively in the world. It also has been predicted that the solar energy would be the largest sources of energy in India and China within 2020.

Due to the rising global warming from burning non-renewable sources, the only way out is to increase power generation from renewable energy resources to make clean and pollution free environment for all.

Impact of uses of conventional energy

The impacts of uses of conventional will be felt not just in years, but over generations. Tackling it will require far-sighted leadership. Its greatest victims will be the poor, the marginalized and the disenfranchised. Analysts tell us that future wars will be fought around resources such as water. In a country that has not only seen a tripling of its population since Independence, but also a shrinking of its natural resource base and a sharpening of its income divide, these are not idle concerns.

The Earth is warmer now than it has been for the past 650,000 years. Scientists have correlated this warming to an increase in

carbon dioxide (CO₂), and other greenhouse gases (GHG), released by the burning of fossil fuels such as coal, oil and gas since the beginning of the industrial age 150 years ago. To put this in perspective, the pre-industrial concentration of CO₂ was 280 parts per million (ppm).

The inconvenient truth of climate change is that even if everyone were to stop emitting greenhouse gases. Tomorrow we would still be 'locked into' at least 30 to 50 years of warming. This is why scientists and enlightened politicians are urging global CO₂ stabilization targets not exceeding 450 ppm by mid-century. The emissions we release today will still be in the atmosphere a hundred years from now. This is why the infrastructure we build now matters so much.

Climate change, at a most profound level, dis-empowers by rendering traditional knowledge useless. How this will affect identity and culture amongst India's tribal and indigenous communities is something we are yet to properly understand. As for the more tangible impacts of climate change: floods, droughts, heat waves, cyclones, storm surges, displacement, disease and pestilence these are not just projections for a distant future. The future is now. Phenomena consistent with climate change projections for India can already be seen across the country. 2007 has brought 'wild weather' to South Asia with the worst floods in living memory and 20 million people displaced. Islands and villages in the Bay of Bengal have been lost to sea-level rise causing a drift of ecological refugees to cities such as Kolkata.

Energy scenario in Purnea district

Purnia District of Bihar is one of the country's 250 most backward districts and currently receiving funds from the Backward Regions Grant Fund Programme. It is popularly known as the poor man's Darjeeling. Purnea district has an area of 3202.31 sq. km., with a population of 25,25,231 and is primarily an agricultural district. It borders Araria district in North, Katihar and Bhagalpur in South, West Dinajpur of West Bengal and Kishanganj district in East and Madhepura and Saharsa district in the West.

Purnea district is situated between 25 degree 13 minutes 80 seconds and 27 degree 7 minutes 59 seconds North Latitude and between 86 degree 59 minutes 6 seconds and 87 degree 52 minutes 35 seconds East Longitude. It has 4 subdivisions, composed of 14

blocks. It has a moist humid climate. The temperature is highest in May, when Mercury shoots up to 45.5 degree Celsius and lowest in January, when the temperature is only 8.8 degree Celsius. July and August are the wettest months of the year. The average rainfall is 1411.5 mm, the highest in the state of Bihar.

Conclusion

Due to continuous increment in the quantity of greenhouse gases and global warming, more emphasis is needed to be given to use renewable energy resources. India is getting ahead in solar power generation and capacity and has a great potential and resources to utilize its solar power generation capacity to its full potential. The main benefits of power generation from solar thermal power plants are to mitigate climate change as well as to reduce the expenditure of fossil fuels. One of the most important advantages for using the solar thermal power is that, electricity is produced for the same cost per kilowatt throughout year-after-year after installation. Development of renewable energy is one of the energy strategies for expanding energy supply in India. Renewable energy is a better choice for installation of new power in India with its environmental, social and financial benefits. Considering the large potential, easily availability and other inherent characteristics of solar power, Government of India has given more emphasis on promotion of solar power in Indian power scenario.

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