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Significance of Feminist thought: An analysis

Dr Maheen Raza

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As we have noticed that feminist theory is a process continually developed and modified and addressing many issues that are personal as well as political. The history of feminism records the rise of influential feminist movements at different points of time as a series of waves. Thus the first wave feminism located in the late 19th century and early 20th century was largely concerned with acquiring equal rights for women, and the right of suffrage in particular.

Second wave feminism was concerned with the resurgence of feminist activity during the late 1960s and 1970s, with their protest centered around women's inequality, concerned not only with women's lack of equal political rights but including areas pertaining to family, sexuality and work.

While the 3rd wave feminism questioned the category woman they also went on to challenge its very basis that is the division of people into sexes and genders and proposed that a feminism that is open to diversity and allows for a multiplicity of feminist goal was required.

Feminism distinguished itself as a politics that is directed towards modifying existing power relations that organised all aspects of women's life; that is family, education, welfare, work, culture.

Contemporary feminism has its roots in a political movement. The Women's Liberation Movement, which has been an active force for change since the late 1960s, taking up question of what it is to be women, how femininity and sexuality defined beforehand, faces the need to be redefined by women themselves. It includes the struggle against the objectification of women as sexual objects for male consumption and also other forms of violence against women.

However, feminists take their starting point against the patriarchal structure of society. The word 'patriarchal' means to such power relations in which women interests are less considered or

given less priorities to male interests. These power relations have many forms, from the sexual division of labour and the social organisation of procreation to the internalised forms of femininity in which women shape their existence. Patriarchal power rests on the social meaning given to biological sexual difference defining the nature and social role of women in relation to a norm which is male. This finds its clearest expression in the generic use of the term 'man' and 'he' to refer all humankind. Many of the social and political gain made by women over the last hundred years have been the results of struggles to include women in the rights and privileges which men have instituted for their own interests.

Behind the general apathy to reconstruct the sexual division of labour and its implications lies a fundamental patriarchal assumption that different social task are suited to women on account of their biological difference from men. This assumption translates itself into discriminatory social politics.

To treat patriarchal relations are structural is to suggest that they are entrenched in the institutions and social practices of the society and do not rest on the intensions or attitudes of individual women and men. This is not to deny that individual women and men are often the agents of oppression, so what was required was a theory which could explain how and why people oppress each other; a theory of subjectivity, of conscious and unconscious thoughts and emotions, which could account for the relationship between the individual and the social structures that pre-exists the entry of individual into those systems.

Further in describing social relation as natural, the appeal to the 'natural' is one of the most powerful aspects of common sense thinking, but it is a way of understanding social relations that deny the possibility of any change for the future. No feminists subscribe to such a position and in different ways try an understand of the meaning and implications of patriarchy from within. These different ways of perceiving patriarchy result in different forms of feminist's politics like liberal, radical, social etc.

Liberal feminists tried to achieve full equality of opportunity in all sphere of life without radically transforming the existent social and political system. The realization of its aims, however, would lead to

the transformation of the sexual division of labour and the norms of femininity and masculinity dictating social relations.

Radical feminism envisaged a new social order in which women would not succumb to the subordination to men, and femininity and femaleness would not be debased and devalued. For radical feminists, the only way in which women can assert their autonomy from men and recover their true and natural femininity is in separation from men and the patriarchal structures of society.

For radical feminists, patriarchy, as a social system was seen as integrally tied up with class and racial oppression and could only be abolished through a complete transformation and the social system. They turned down the idea of true and natural femaleness and saw gender as socially produced and historically changing.

Feminist's politics implies a particular supporting way of understanding patriarchy and the possibilities of change with theorising its manoeuvres. Feminists perspective on patriarchy brings into account the conflicts and contradictions between dominant institutionalized definitions of women's nature and social role, inherent in the structure of the society and determining individuality. Feminist's theories deal with an explanation of the conflicts which would perhaps seem inexplicable if confined to the perspective of an isolated individual. It produces new ways of seeing, calling into question the inconsistencies thereby opening ways that involves change.

The range of contemporary feminism offers different perspectives for an understanding of women and provide different long-term strategies for change. But they all unite in assuming an integral relationship between theory and practice. Taking a lead from the politics of the personal, in which women's subjectivities and life experiences become the site of redefining means and values thrust upon by patriarchal modes and resisting them. Through the critique of patriarchal values and interests feminist theory questions the assumptions about women which social theories hold as true and valid.

Firstly, it is necessary to understand the meaning and difference between sex and gender. Sex is biological, whether the gender is socially constructed. Gender is generally consists of the expectations towards male and female that what kind of behaviour

they should be adopted. If they fulfilled these social expectations, then one is called feminine or masculine. We also say that gender is basically social ideas about male and female that what behaviour someone adopt in order to come under the definition of masculine and feminine.

This difference between sex and gender firstly emerged in the 1960s by a psychologist Robert Stoller writings in 1968. Kate Millett also emphasizing 'the overwhelming cultural character of gender' (Millett 1971:29). For instance, these distinctions and society recognise that boy tend to be more aggressive than girls because society motivates boys to show their aggressiveness and on the other hand, same society encourages girls to restrain their aggression and hurt themselves rather than others. Despite the fact that these social supposition are injurious to women, and are developed by the society, not by biology, and so can be changed.

The point that femininity and masculinity found in various forms, each confined within a fixed social organization and duties assigned to them, has been presented by a great feminist theorist Judith Butler.

In *Gender Trouble*, Butler introduces the idea that these are regulatory practices that govern gender. (1990a:16). We become gendered as the result of engaging in certain practices, a practice is any social activity that is done according to the conventional pattern. We engage in particular practices because 'socially instituted and maintained norms' (Butler 1990a:17) Encourage and constrain us to do so. Thus, these practices 'regulate' our activities in that case we are obliged to participate them.

By emphasizing this idea of practices, Butler underlines that we become gendered by performing specific traditional activities. Furthermore, we perform these activities because our bodies are habitual to do so and not because of conscious reflective thought. By continually wearing certain types of costumes, walking, speaking, behaving in certain traditional ways, styling once here in a certain way, one become masculine or feminine. Thus, we can say that gender is something that one does, not something that one is or has. These claims highlighted the Butler's idea that gender is performative. After discussing Butler's idea of gender, I want to

discuss the view of some other prominent feminists like Simone de beauvoir and LuceIrigaray on this issue.

Beauvoir's *The Second Sex* (1949) argues that through the ages women has been denied full humanity, denied the human right to create, to invent, to go beyond mere living to find a meaning for life in projects of ever widening scope. Man remodels the face of the earth,, he creates new instruments, he invents he shapes the future; woman, on the other hand, is always an archetypically Other. She is seen by and for men, always as the object and never the subject.

Beauvoir is of the view that one is not born, but rather becomes, a woman and insists that a woman can change her conditions. Most women, mistakenly look for the salvation in love but Beauvoir conjures up an image of the 'independent woman' who" ...wants to be active, a taker, and refuses the passivity man means to impose on her. The modern woman accepts masculine values; she prides herself on thinking, taking actions, working, creating on the same terms as men".

Historically, we have noticed that the majority imposes the rules on minority but here when we talk about male and female, females are not the minority, they also have the same position and capabilities as male comrades. We are wrong if we consider women as weak because of her biological difference. Actually, both the groups are dependent on each other. Women are wholly responsible for her situation if they are consider as other in a negative sense, Because every individual have their own uniqueness and capabilities as LuceIrigaray points out.

LuceIrigaray is a prominent author in contemporary French feminism. She wrote a lot on women's exclusion from the history. In her work ' *An Ethics of Sexual Difference*', She points out that separating mind and body are not ethical. As we see the division in culture where man/ mind and woman / body. As a social being we have the responsibility to change such division. Women and men must work together, they have to work , learn and most importantly respect each other and also accept and appreciate the difference between them. Women also recognized as complete subject position. Further, ethical love relationship are based on the respect and creative skills.

Finally, I have reached to the conclusion that gender identity, particularly female identity, is not fixed, but is instead a fluid process that cannot be reduced to any essentialism or patterns of behaviour. This is the time to challenge all the traditional assumptions which is responsible for the suppression of women. Now it's a time that we celebrate the difference amongst human beings no matter what their sex is, whether they are male, female or LGBT groups. Every individual have the right to enjoy their full liberty and not suppressed by any so-called social traits or expectations. Every individual have unique nature and capabilities and women have also special capability of doing multiple tasks, so it's a responsibility to appreciate them and respect them because this is not the weakness but the uniqueness. And women also accept that they are different from men but not inferior to men at any respect.

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Start-Up India: A Scheme of Entrepreneurship Development

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Abstract

Start-up India Programme is a campaign based on the Start-up Action Plan by Government of India, aimed to promote entrepreneurship. It is a flagship initiative of the government initiated to build a strong ecosystem for nurturing Innovation and start-ups in the country that will drive sustainable economic growth and generate large scale employment opportunities. 'Start-up India, Stand-up India Programme first time announced by Sri Narendra Modi, Prime Minister of India, on 15th August, 2015 in his addressing on the eve of Independence Day from the Red Fort, but it is officially launched on 16th January, 2016 with its complete action plan. Indeed, this programme is a premium gift by the Government of India to the young entrepreneurs to setup / start-up new business or innovative project.

Start-up means a business entity , incorporated or registered in India not prior to five years with annual turnover not exceeding Rupees 25 Crore in any preceding financial year, working towards innovation, development, deployment or Commercialisation of new product, processes or services driven by technology or intellectual property.

Action plan proposes a 19- point action list which provides simplification and handholding, funding support and Incentives and Industry- Academia partnership and Incubation to enable start-up. The 19 points of Action plan are compliance Regime based on self – Certification, Start-up India hub, Rolling-out of Mobile Apps and Portal, legal support and fast -tracking Patent Examination at lower cost, Relaxed norms of public procurement, faster Exit, providing funding support through a fund with a corpus of Rupees 10,000 Crore, Credit Guarantee fund, tax exemption on Capital Gains, Tax exemption to start-up for 3 years, tax exemption on investments

above fair market value, organising fests, Launch of Atal innovation Mission, Harnessing Private sector Expertise for incubator setup, Building Innovation Centres, setting up 7 New Research parks, Promoting start-up in Biotechnology sector, launching of Innovation Programmes for students & Annual Incubator Grand Challenge. Rahul Jalan, Director, India online. In has rightly said that "Prime Minister Narendra Modi's startup India, Standup India initiative will simplify the things and doing business in India."

As per the latest NASSOCOM start-up Report 2015, Start-ups created 65000 new jobs in 2014 and by 2020, the number is expected to touch 2,50,000. That's an ambitious plan and as of now, driven almost entirely by private sector initiative. If government succeeds in establishing a pro-active start-up ecosystem as targeted the potentials new job creation will be for greater.

Key Word: Start-up India, Entrepreneurship, Innovation, Incubation, Ecosystem, Employment, Sustainable Economic Development

Introduction

Start-up India Programme is a campaign based on the Start-up Action Plan by Government of India, aimed to promote entrepreneurship. It is a flagship initiative of the government initiated to build a strong ecosystem for nurturing Innovation and start-ups in the country that will drive sustainable economic growth and generate large scale employment opportunities. 'Start-up India, Stand-up India Programme first time announced by Sri Narendra Modi, Prime Minister of India, on 15th August, 2015 in his addressing on the eve of Independence Day from the Red Fort, but it is officially launched on 16th January, 2016 with its complete action plan. Indeed, this programme is a premium gift by the Government of India to the young entrepreneurs to setup / start-up new business or innovative project.

What is a Start-up?

As per the notification dated February 17, 2016, Ministry of Commerce and Industry, govt. of India, Start-up means an entity, incorporated or registered in India not prior to five years with annual turnover not exceeding Rupees 25 Crore in any preceding financial year, working towards innovation, development, deployment or

Commercialisation of new product, process or services driven by technology or intellectual property.

Important features of a Start-up

(i) Start-up Entity (only for the purpose of government schemes of Start-up India) means the business enterprise as a Private Limited Company (as defined in Companies Act 2013), or a Registered Partnership Firm (Registered under the Indian Partnership Act, 1932) or a Limited Liability Partnership (under the Limited Liability Partnership Act, 2008).

(ii) A Start-up to be considered eligible only when it has been recommended as innovative nature by an incubator established by a Post- Graduate College in India, or it is funded from government of India as part of any specific scheme to promote innovation ; or recommended as innovative nature of business from an incubator recognised by the government of India ; or Start-up funded by an incubation fund / angel Fund / Private Equity Fund / Accelerator / Angel Network duly registered with SEBI that endorses innovative nature of business ; or It has been a patent granted by the Indian Patent and Trademark office.

(iii) In order to granting tax related benefits to a Start-up so identified under the above definition as well as shall be required to obtained a Certificate of an eligible business of innovative nature from the Inter – Ministerial Board, setup by the Department of Industrial Policy and Promotion .

(iv) Any such entity formed by splitting up or reconstruction of a business already in existence shall not be considered a 'Start-up'.

(v) An entity shall cease to be a Start-up on completion of five years from the date of its incorporation and registration of if its turnover for any previous year exceeds Rs. 25 Crore.

Proposed Schemes and Incentives of Start-up

The Start-up action Plan has proposed a 19 – Point schemes and incentives which will enable to setup / start-up a new business venture or innovative project:

1. **Compliance Regime based on Self–Certification:** Start-up shall be allowed to self-certify compliance with labour laws and environment laws. Its objective is to reduce the regulatory burden and keep compliance cost low on Start-ups. These

simplifications in laws help the entrepreneur (Start-ups) to focus on their core business.

2. **Start-up India Hub:** The objective of Start-up India Hub to create a single point of contact among entire start-up ecosystem as central and state government, India and foreign venture capitals, angel networks, banks, incubators, legal partners, consultants, Universities and R & D industries. Start-up India Hub will assist Start-up in obtaining finance, feasibility testing, business structuring advisory, enhancement of marketing skills, technology Commercialisations and management evaluation. The Start-up India Hub will be a key stakeholder in this vibrant ecosystem to all young entrepreneurs as friend, mentor and guide to hold their hand and walk with them through this journey.

3. **Rolling-out of Mobile App and Portal:** A Mobile App and Portal has been launched on April 01, 2016 by the Government to register Start-up with relevant regulatory authority. The aim of Mobile App and Portal is to make easy registration process without unnecessary delays and uncertainty. A simple format of the Application has been provided for the same. Entrepreneur of Start-up can download a digital vision of final registration Certificate through Mobile App. Mobile App and Portal is providing online collaborating with various Start-up ecosystem for interacting and exchanging ideas.

4. **Legal Support and fast-Tracking Patent Examination at lower cost:** Intellectual Property Rights (IPR) are emerging as a strategic business tool for any business. The Scheme for the Start-up Intellectual Property Protection (SIPP) is to facilitate filing of patents, trademarks and designs by innovative start-ups. Thus, Start-up Action Plan provides in promoting awareness and adoption of IPRs by Start-ups and in protecting and commercialising it. Fast-track examination of Patent examinations and rebate in fees are also provided in Start-up.

5. **Relaxed Norms of Public Procurement for start-up:** Start-ups of manufacturing sector have been provided an equal platform same as experienced companies in public procurement. Start-ups have been exempted from the criteria of 'prior experience' or 'prior turnover'.

6. **Faster Exit For Start-up:** A swift and simple process has been proposed for Start-up to windup operations. The Insolvency and Bankruptcy Bill, 2015 tabled in the Lok Sabha in December 2015 has provision for the fast track and / or Voluntary Closure of business. This will promote entrepreneurs to experiment with new and innovative ideas, because not having the fear of facing a complex and long-drawn exit process where their capital remain interminably stuck.

7. **Providing Funding Support:** Start-ups will have providing funding support for development and growth of innovation driven enterprises. One of the key challenges faced by Start-ups has been access to finance. In order to provide funding support to Start-ups, Government will Setup a fund with a total corpus of Rupees 10,000 Crore.

8. **Credit Guarantee Fund for Start-ups:** Start-ups have been proposed to providing credit to innovators to Catalyse entrepreneurship. In order to overcome traditional Indian stigma associated with failure of Start-up enterprises in general and to encourage experimentation among Start-up entrepreneurs through distributive business models, Credit guarantee comfort would help flow of venture Debt from the formal Banking System. Credit Guarantee Mechanism through National Credit Guarantee Trust Company (NCGTC) / SIDBI is being envisaged with a budgetary Corpus fund Rs. 2000 Crore in next four years with providing Rs. 500 Crore per year.

9. **Tax Exemption on Capital Gains:** Tax Exemption on Capital Gain has been provided to promote investments into Start-ups by mobilising the Capital gains arising from sale of Capital Assets. This exception is allowed on such Capital Gains which is invested in the fund or funds recognised by the government for Start-ups.

10. **Income Tax Exemptions to Start-ups for 3 years:** With a view to stimulate the development of Start-ups in India an exemption provided from Income Tax for a period of first three Years. The exemption shall be available subject to non-distribution of dividend by the Start-up.

11. **Tax Exemptions on Investments above fair market value:** Under the Income Tax Act, 1961, where a Start-up company receives any consideration for issue of shares which exceeds the fair

market value (FMV) of such Shares, such excess consideration in taxable in the hand of recipient under the head 'Income from other sources'. Under the action plan of Start-up it has been exempted. Investment by venture Capital funds and Incubators in Start-ups is also exempted.

12. **Organising Start-up fests for showcasing Innovation and providing a Collaboration platform:** As part of 'Make in India' initiative, Government promises to hold one national and one International level fest annually with a view to connect with investors, mentors, incubators and Start-ups. Showing innovations, exhibitions and product launches, pitches by Start-ups, mentoring sessions, curated Start-ups walks, talks by disruptive innovators, competitions, makerspace, announcements of rewards and recognitions panels and conferences with industry leaders.

13. **Launch of Atal Innovation Mission (AIM) with self-employment and Talent Utilization (SETU) Programme:** This mission and programme is launched with a view to support Start-up in promotion of world class innovation Hub, enable to face grand challenges and other self-employment activities, particularly in technology driven areas.

14. **Harnessing Private Sector Expertise for incubator Setup:** Incubator Facilities are an essential factor for success of Start-up India. Presently these facilities are very little or absent in India. Incubation facilities include physical infrastructure, provision of mentorship support, access to networks, access to market etc. There is also requisite skills for operating an incubator are pivotal as well, for which expertise of the private sector needs to be leveraged. These incubation facilities shall be proposed to provide by the Government through public private partnership mode.

15. **Building Innovation Centres at National Institutes** : Government will setup / scaleup 13 start-up centres and 18 Technology Building Incubators (TBIs) at NITs, IITs, and IIMs in order to augment the incubation and Research and Development facilities in the country. This will be funded by Department of Science & Technology and MHRD in equal ratio.

16. **Setting up of 7 new Research Parks** : The Government shall setup 7 new Research Parks in IIT Guwahati, IIT Hyderabad, IIT Kanpur, IIT Kharagpur, IISc Bengaluru, IIT Gandhi

Nagar & IIT Delhi to propel successful innovation through incubation and Joint Research and development effort between academic and industry with an initial investment of Rupees 100 Crore each Research Park. These 7 Research Parks shall be modelled based on the Research Park setup at IIT Madras.

17. Promoting Start-ups in Biotechnology Sector: Action Plan envisaged promoting Start-up in the Biotechnology Sector to foster and facilitate bio-entrepreneurship. Department of Biotechnology endeavours to scaleup the number of start-up in the sector by nurturing approximately 300-500 new start-ups each year to have around 2000 Start-ups by the year 2020. For promoting bio-entrepreneurship 5 new Bio- clusters , 50 new Bio- incubators, and 20 Bio-connect offices will be setup in research institutes and Universities across India. Financial assistance will be also provided to young Biotech Start-ups.

18. Launching of Innovation focused programs for students: The Government has initiated to launch innovation focused programs for students in order to promote research and innovation in the field of science and technology among students. The purpose of such types programs to motivate young generation towards entrepreneurship. This is a long term action plan of entrepreneurship development in India. The Government shall implement many programs under this action plan such as innovation core programme to target school kids with an outreach to 10 Lakh innovations from 5 lakh schools. A grade challenge program “National Institute for developing and Harnessing Innovation (NIDHI)” shall be instituted through Innovation & Entrepreneurship Development Centres (IEDCs) to support and award Rupees 10 Lakh to 20 students innovations from IEDCs. A joint MHRD – DST ‘Uchchattar Avishkar Yojana’ has earmarked towards fostering ‘very high quality’ research among IIT students.

19. Annual Incubator Grand Challenge: Business meaning ‘incubator’ is a support programme for the development of entrepreneurial companies. The government is proposing building world class incubators to make success of start-up. In its first phase, the aim is to establish 10 such incubators. Thus it has been planned to support creation of successful world class incubators in India.

Responses of Startup India

Entrepreneurs have to face many hurdles and challenges such as difficult approach to legislation, Unpredictable bureaucracy and volatility in laws, lack of transparency, tax ambiguity, foreign exchange control and many more. These factors are the important causes of obstacles in the way of proper development of entrepreneurship in India. In such critical circumstances 'Startup India, standup India' has become a grand panacea for startups of new enterprises.

Provisions of supporting schemes of startup India Action plan as tax exemption and concession, self-certification and no regulatory inspection for three years, a fund of Rs10,000 Crore Credit guarantee fund, startup India hub, Atal Innovation Mission (AIM), Incubators in PPP model, Innovation centers, Research Parks, fast-track mechanism for startup patent applications, National and International fest, Mobile APP and Portal to register Startup in one day and many more have boosted new entrepreneurs for startups.

A survey conducted by Team-your story(available on website m.yourstory.com) in 2015 & 2016 from over 2200 entrepreneurs about their concerns and what they hope the current government will improve and change. Their responses accounted as follows:

- Easier norms of regulatory compliance-30%
- Relaxation of existing Tax laws-25%.
- Access and Supporting of funding-16%.
- Bridging the gap between academics and training for setting up an enterprise, access to guidance from industry leaders, opportunities for incubation and exposure to colleges outside the IIM/IIT network- 8%.

The 15 startups that topped in the survey for the "most preferred startup to work for" are ranked as:

1. Ola 2. Zoomar 3. Freecharge 4. Freshdesk 5. Housing 6. Healthcart 7. Pepperfry 8. Simplilearn 9. Grofers 10. Helpchat (AKOSHA) 11. Teabox 12. Helpshift 13. Crowdfire 14. Thrillophilia 15. Limeroad.

Startup India has responded to startup in Ecommerce startups by 63% and Non-Ecommerce Startups by 37% across the country.

The Government of Jharkhand has announced recently to provide incentives and financial supports on startups has showed a positive response by a number of entrepreneurs to startup enterprises in the state.

Some responses statements by politicians and Industrialists may help to understand its more impacts on startups:

Remarked by Sri Narendra Modi, Prime Minister of India "I see startups, technology and innovation as exciting and effective instruments for India transformation."

Smt. Nirmala Sitaraman, Indian's Finance Minister has expressed his views "startup India will change conventions; Government will merely be a facilitator for startups."

According to Mr. Amitabh Kant, secretary, Department of investment policy and promotion, "in 18th months' time, we will bring our patent pendency level at same level as US and Japan."

Mr. Sanjay Krinshna Goyal, founder & CEO, ACL mobile has put his views about startup growth, "India is a up for a startup revolution, with 3100 startup in 2014, reports project the numbers to reach 11500 by 2020."

In spite of above, many more industrialist, politicians and academicians have remarked startup India mission as a powerful engine to entrepreneurship development, and growth of employment and growth rate alive.

Scope/ Benefits of scheme

1. It will create more employment opportunities.
2. This scheme is helpful in the development of entrepreneurship culture in India.
3. It will help to fulfill the objective of 'Make in India' Mission.
4. It will provide facility for new generation in more innovation, research and development.
5. It is helpful for growth of Human development life Index.
6. India's economy will transform into a developed economy.
7. It will make Indian youths to a job creator instead of job seekers.
8. It will helpful to achieve the mission of 'Skilled India and Digital India.

Concluding remarks and suggestions

Sustainable economic development of a country depends upon various factors. Development of entrepreneurs is one of the most important factors for growth of a country. India's economy is an open economy based on liberalization, privatization and globalization. Our entrepreneurs have to compete with foreign entrepreneurs. Recently our Government has implemented various scheme related to development such as make in India, skilled India, startup India Standup India, Digital India and many more.

It has been seen that startup India, standup India has very much motivated to the Indian youths in innovational entrepreneurial activities. Startup India action plan's 19 incentives schemes has been created a favorable business environment for new startups. It has removed almost challenging factor of entrepreneurship development. Rahul Jalan, Director, Indiaonline.in has rightly said that "Prime Minister Narendra Modi's startup India, Standup India initiative will simplify the things and doing business in India."

I want to put some following point as my suggestions:

1. Bureaucrats have to work as the action plan provided without volatility in laws.
2. To Maintain complete transparency without any partiality.
3. Proper and good Governance should be maintained.
4. No corruption is allowable.
5. Exemption of Income tax should be for whole startup period i.e. for 5 years.
6. To give tangible shape to startup India Hub, Atal innovation Mission, Incubators, Research parks and other facilitators Instruments related to startup India.
7. To organize awareness program through various modes among youths.
8. Such type of plans should be a part of syllabi particularly for college students.

If the action plan envisaged in startup India works accordingly we could be able to achieve the dream of Shri Narendra Modi, Prime Minister that startup should be in every district and block of our country.

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Impact of digitalization of women's Self help groups in India

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Abstract

The rise of digital technology has transformed every aspect of lifestyle and means of subsistence. This technology has the potential to improve both the process and effects of financial inclusion. Self-help group-led microfinance initiatives have had great success in India in promoting women's empowerment, financial inclusion, and sustainable livelihoods. The self-help group movement as a whole has been altered by the current boom in the use of digital technology, which has the potential to greatly improve the welfare of women's self-help groups in a number of ways. The study seeks to elaborate on the most recent changes in digital financial inclusion in the nation and their effects on the lives and livelihoods of women SHGs based on studies and reports. Studies have indicated a range of advantages as well as difficulties in getting women SHGs to use new digital technology. The report also includes some significant software tools that are employed in this digitalization process. While capturing some emerging issues and challenges in the access of digital tools for financial inclusion, the paper suggests some innovative ways to strengthen this process of digital financial inclusion so that the women beneficiaries can achieve the desired targets of proper management of the groups, more transparent transactions, and promotion of livelihoods.

Keywords: Digital, Financial inclusions, Self-Help Group, Technology, Applications

Introductions

Financial inclusion has been shown in numerous studies to be beneficial and essential for the process of both economic and human growth. Financial inclusion has been defined as "the process of ensuring access to financial services, timely and adequate credit for

vulnerable groups such as weaker sections and low-income groups at an affordable cost". (Committee on Financial Inclusion - Chairman: Dr C Rangarajan, RBI, 2008). Various innovative and creative policies have been enacted in recent years in India and throughout the world to enhance financial inclusion, particularly for women and those living in rural areas, but broad financial exclusion still prevails. Despite efforts from all sides, 2 billion people around the world continue to lack access to legitimate sources of financial services. Digital financial inclusion has emerged as the new trend with the hope that it will reach the last mile consumer in the most practical and cheap way. Access to financial inclusion is now evolving in new ways as a result of the development of digital technologies. Digital financial inclusion in India is still a work in progress. According to the 2015 Financial Inclusion Insight report, 49% of Indian individuals have digital access to a financial account, making them digitally included. In India, barely 0.4% of adults use mobile money, mostly because of the country's inadequate infrastructure and lack of financial literacy. The gap between financial inclusion and wealthy women is even more obvious. Indian women are 12 percent less likely than men to use the digital services made available by formal financial accounts, and they are 8% less likely to own one. One way to improve financial inclusion for women is through digital channels that focus on self-help groups (SHGs).

The Reserve Bank of India highlighted the need of digital penetration for quick financial inclusion in its financial inclusion Programme (2020–24). Currently, digital services are giving women new options for financial inclusion. Access to ethical online financial services can increase women's economic power, which in turn helps to combat poverty and advance gender equality (GPFI, 2020). However, the country still has a gender digital divide, which is a cause for concern. Men use mobile devices at a higher rate than women do, but this disparity is closing, particularly in South Asia, according to the GSMA's 2021 mobile Gender Gap Report. The introduction of new tools and information technology applications has altered financial services all around the world. Therefore, the access and impact of contacting these women via digital means can be improved. One of the primary priorities of the government and organizations is the goal of digital financial inclusion. According to

reports, converting from a cash system to a digital means of payment can lower corruption and increase system effectiveness (World Bank, 2018).

Self-help groups in India can be a better tool for financial inclusion, especially in rural areas. Recently, a variety of new and innovative digital tools are being emerged for self-help groups and thus helping to achieve the target of financial inclusion. These aids in information sharing, simplifying access to financial services, and fostering connections among SHG members. High mobility and fewer barriers, in addition to these cost savings, can aid to increase the advantages. The inclusive digitalization process aids SHG members in dealing with significant difficulties including quality of bookkeeping, records of various SHG memberships, credit history, and grading in an efficient manner (NABARD, 2021) to ensure that every woman has access to the information of digital services. In a 2014 study by IFMR LEAD, which looked at 200 SHGs in Karnataka, Bihar, and Madhya Pradesh, it was discovered that they had trouble updating SHG transaction information on a regular basis because of a lack of resources and an excessive reliance on the few literate members of the groups. It was also discovered that group members' access to financial information was not equitable or comprehensive, and that rather than being dispersed among all members, information was concentrated among group leaders or secretaries. Mobile phone use and the digitization of SHGs have the potential to be the solutions to these issues. Connecting these women to organizations and programmes can help them receive the necessary knowledge and take advantage of the benefits. These members can also optimize their potential for group management and livelihoods through cooperation and information exchange. Since women make up a very small portion of the population, it is impossible to say that women have been fully included in the country's efforts to attain digital financial inclusion.

Review of Literature

Shreya Chatterjee, (2016), 1 observed that for the disadvantaged in rural and urban areas, particularly women, technology can play a critical role in providing increased access to financial services. Even though the Indian government has made

progress in including SHGs in digital financial inclusion, there is a dearth of research into what actually works and what doesn't. NABARD has closely cooperated with a number of implementing organizations to comprehend these difficulties.

M., Dhanamalar; S., Preethi; and S., Yuvashree (2020), 2 In this study experts examined that in rural India, technology-focused projects are carried out for the benefit of women, but they are unsuccessful because the women are not given the necessary equipment. But ICT initiatives are geared toward enhancing benefits for women. It is important to realize that access to technology will empower women on its own. As a result, more technology-related programmes are now necessary and ought to be planned.

Anisha Singh, Jithin Jose, Kriti Chouhan, Parul Agarwal and Vinith Kurian (2019), 3 observed that self Help Groups (SHGs) have evolved into a crucial hub for women's empowerment in India by mobilizing them and improving their situation. Digitization and the use of technology in SHG processes can significantly streamline them, especially when it comes to addressing pain points. Digitization can provide significant advantages by, for example, reducing the complexity of SHG monitoring and evaluation, minimizing inefficiencies and errors in resource allocation, reducing information fragmentation among stakeholders, overcoming capacity gaps through initiatives based on training and literacy, and so on.

Objective of the Study

This paper's major goal is to comprehend the development of digitalization of self-help groups with regard to diverse projects in various states. It also discusses the results of such efforts and offers some policy recommendations for better inclusion.

Research Methodology

The descriptive analysis is based on information about financial inclusion and self-help groups that can be found in reports released by organizations like the Reserve Bank of India and the National Bank for Agricultural and Rural Development. This paper presents the results of an analysis of numerous studies conducted in this field by various academics. This study also analyses the practice of digitalizing self-help groups being carried out by various agencies.

Digitalization of Self-Help Groups in India: Progress so Far

- **Project E-Shakti of NABARD**

Project E-shakti was launched by NABARD for digitization of SHGs in the year 2015 in 2 district viz. Ramgarh (Jharkhand) and Dhule (Maharashtra). Then it was expanded to 23 more districts in phase II. Due to positive outcomes and interest generated amongst all the stakeholders from the first 2 phases it was again expanded to 75 more districts at the end of 2017. The project now covers 100 districts across 22 states & 1 union territory and is expected that 54 lakh rural poor people will benefit from the digitization of 4.5 lakh SHGs.

- **The Tablet Didi-**

The Government of Jharkhand's "Tablet Didi" project gives Community Resource Persons (CRPs) the tools they need to collect financial data and records at the group level utilising a tablet computer interface (JSLPS, 2017). The "Tablet Didis" are a powerful tool for communication, capacity building, and information sharing because they have access to internet-enabled SIM cards that let them convey information to SHG members via Interactive Voice Response (IVR) and SMS (Singh A. J., 2019). The Management Information System (MIS), "Swalekha" of JSLPS receives the information gathered by CRPs and uploads it.

- **Shahbaghi app-**

The shahbaghi app ensures good governance and transparency in financial Self Help Groups.

- **Bachatgat App-**

The primary audience for this Bachatgat app or Self Help Group (SHG) app is Bachatgat/Self Help Group, Bachat Mandal, or Bachat samuh. Bachatgat app or Self Help Group Mobile APP is a multilingual, menu-driven application designed to assist SHGs in maintaining their financial records electronically and in meeting the accounting requirements of organizations that provide microloans to Bachatgat/SHGs, such as banks, NGOs, NABARD, and NRLM.

Impact of Digitalisation on women SHGs

It has been proven that digital self-help groups perform more efficiently than their traditional analogue counterparts. Online systems can improve the monitoring of SHGs. It might be more cost-efficient and transparent. The benefits of this digitization process also include knowledge of welfare programmes, linkages, and information diffusion (Sharma and Chatterjee) (2018). Numerous studies have been conducted by organizations and academics to evaluate the effects of digitalization on the nation's self-help groups. The real-time data collection approach has enabled the digital initiatives in SERP Andhra Pradesh to boost efficiency while also creating a transparent system for transactions. It aids in the current automatic grading of groups. Due to digital intervention, women in Jharkhand now have easy access to information on village-level public welfare programmes. In a research conducted in Haryana, participants said that these digital initiatives had now saved them time and energy, allowing them to use that time for other useful tasks that aid in process optimization.

Emerging Problems and Policy Options

It is a topic of contention that just a small portion of these women members can buy smartphones and have access to them. Constant attention must be paid to the supply side of this digital financial inclusion. Due to their lack of information and education, female members are less aware of the uses and advantages of these technologies. It's interesting to note that one area of research where multiple views can be used to analyze different characteristics is the social norms around the use of mobile devices. According to GSMA (2021), there are certain significant obstacles to using mobile phones, including affordability, literacy and skill levels, relevance, safety, security, and concerns with restricted access. The quality of data is a crucial concern in this digitalization process because, at the moment, uploading data is only double-checked once. Additionally, due of the weak internet connectivity in rural locations, the data entering procedure is slow. Resource limitations, such as the scarcity of smartphones and tablets, are significant problems (Chatterjee, 2016). The grassroots worker must receive adequate training on digital services and software features. Numerous researches have

offered a wide range of creative policy options. More emphasis needs to be placed on digital literacy among SHG members immediately. The widespread use of cellphones in rural regions and their low cost are two crucial aspects of this digital financial inclusion. Due to their poor income, members are unable to afford to buy these tools. Another significant concern is the network in rural areas. It should be a priority to give these SHG members reliable internet access. At the macro and local levels, thorough research must be carried out in order to appropriately identify the new difficulties. These conclusions can be used to frame a more comprehensive policy. It is important to investigate whether these digital solutions are altering social, economic, and behavioural dynamics in order to develop suitable policy alternatives. To maximize benefits, it is important to establish vertical and horizontal cooperation among all parties, including banks, organizations that support self-help groups, credit agencies, etc. (Chatterjee 2016).

Conclusion

Financial inclusion has now been proven in numerous studies to play a beneficial effect in fostering human development. The goal of financial inclusion can be achieved with the aid of digital technology, and by properly utilizing and gaining access to it, its influence can also be expanded. It offers the ability to speed up the process of financial inclusion for women at a low cost and with greater convenience for all parties involved. The study suggests that, in order to improve digital financial inclusion and its effects on self-help group members who are women, measures based on regional needs should be developed. Digital technology's impact can only be increased through proper use. It is important to adequately address the practical challenges that the women members are experiencing. It is imperative that all players, including banks, women members, organizations, local level functionaries, etc., increase their capacities in order for their participation to contribute to the achievement of the intended goals. To reap the full benefits of digitization, it is necessary to create an inclusive and comprehensive digital ecosystem for these self-help organizations. The government, nonprofits, and providers of technical services working together can have a significant impact on the digital revolution and effectively narrow the digital divide as a

result. It's also important to take into account the social, economic, and behavioural dynamics.

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Academic Anxiety to Instigate Aggressiveness among students

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Abstract

Academic anxiety means stress due to academic reasons, which interferes with normal physiological and psychological well-being of students. Academic anxiety results into aggressive behavior of students. Academic stress interferes with concentration and well-being of students. This study is based on the theme that the present scene of Academic anxiety is instigating aggressiveness among students. Study has been carried out among students of graduation at B.R.A. Bihar University, Muzaffarpur. Empirical study based on responses of students depicts the result that the students having more score at academic anxiety, also shows greater responses at aggressive behavior.

Keywords: Academic anxiety, Aggressiveness, Students

Introduction

Background

Education enriches everyone. This thought is prevailing everywhere. Parents and their wards are very much concerned about the fact that this tool (say education) can prove the only mean of success in life. But up to which level education is important? Should everything be left in the name of education? Playing/entertainment with friends, maintaining social life are other natural aspects of life and these have been abandoned in the name of maintaining academic environment. Academic environment has a new definition i.e., studies like coaching institutions. All these are happening because constant monthly income has become a requirement and this can be achieved

by getting a job. And job can only be achieved by education (say coaching like education) without which no success is possible in competitions for job.

Failing, at any step of such an academic environment, brings stress to the students and their parents also. They find it as a cross mark on their future job. This brings stress and ultimately aggressive behaviour. So, the present problem has been formulated as:

Statement: Academic anxiety to instigate Aggressiveness among students

Academic Anxiety: Academic demands, which are more than the resources and capability of students, may cause stress. If a student is unable to handle such stress, he finds himself in the depth of serious psychological and physiological distress (Scott, 2008). There are four components of academic anxiety viz., Worry (negative self-discussion); procrastination; emotionality and physiological symptoms of stress and no or, less knowledge of study skills. These factors bring academic anxiety among students.

Aggression: Aggression means such acts/behaviour which becomes the cause of harm to him/her or others. This word originated from Latin language and it means attack. Aggression means a person trying to cause harm to another person during a social interaction (Maremmani et.al. 2020). Aggressive behaviour is found to be intentional and contains the target to harm someone. Aggression means to harm in person. Even an object, which is broken, should belong to someone in target.

Academic Anxiety as a cause of Aggression: Stress among adolescents cause anxiety, aggression and negative mental health (Bouma, 2008). Several studies in different countries, viz. Korea, reveal the impact of academic anxiety on aggression (Kim, 2001). Too much academic anxiety may lead to suicidal tendency (Javdani, 2011). So, there is a need to conduct more studies to know the connection among anxiety and aggression in academics.

Present study takes academic anxiety as a psychological correlate which instigates aggressiveness. Objective of the study means the measurement of Academic anxiety and Impulsiveness of students of B.R.A. Bihar University. Hypothesis of the study depicts that higher academic anxiety can cause aggressiveness in behaviour.

Need of the study: Education is important for everyone. But academics in accordance with present norms, has become very expensive. Students are aggressive to ripe the fruits of academics in the form of job, money and life luxuries. They are under pressure because of their life goals, teachers, parents and academic settings of their institutions. Academic anxiety has increased aggression in new generation. So, there is a need of such study to know the relationship between aggression and academic anxiety.

Summary: This study depicts the association among academic anxiety and aggression. It is obvious to lower down the factors responsible for academic anxiety in order to reduce aggression among students irrespective of gender. It means whether they are male or female there is a need to work on parameters responsible for academic anxiety. This will lower down aggressiveness among them. Present study takes place among the students of different colleges of B.R.A. Bihar University, Muzaffarpur, Bihar, India.

Review of Literature

Academic Anxiety: Academic anxiety is termed as the symptom of anxiety due to academics or related things. Anxiety itself is not a bad thing as far as psychology and physiology of human being is concerned. But anxiety, in excess interferes with memory. We know the importance of memory in academics. It lowers down the performance of student. It makes the students more emotional and their study skills decrease. Academic anxiety takes place due to tough environment of academic institutions, tough goals set by teachers and too much expectations of students, their parents and society as well. An average level of anxiety is necessary and helps to attain the purposes of life (Kahan, 2008; Dordi Nejad, Hakimi, Ashouri, Dehghani, Zeinali, Daghighi, & Bahrami, 2011; Donnelly, 2009).

Challenging himself in order to take the things as motivation is the best way of handling tough situations. Taking education as challenge makes anxiety as motivation. If we take exams as fear, it would be a sense of loss. So, anxiety as motivation is critical (Whitman, 1985).

Academic Anxiety may result into GAD (general anxiety disorder), OCD (obsessive compulsive disorder), PTSD (Post traumatic stress disorder), SAD (Social anxiety disorder), Phobias etc.

Anxiety is considered to be an emotion having characteristics like worries and tension with physical changes viz., increase in blood pressure (American Psychological Association).

Tasks of academics bring anxiety. Sometimes some students take every task of academics as a new dosage of anxiety. Home-sickness, relationship management, sexual life, anger management, worries of life, depression, disturbed family environment etc. are the factors which cause academic anxiety (Sodhi, Chabra & Goel, 2012; Pathak et.al. 2011; Mohanraj & Subbaiah, 2010). Academics doesn't mean fear of exams only, rather it is background, culture and language, abuse, smoking, substance abuse etc. These are the significant factors of anxiety among students (Mohan et.al. 2005; Cox et.al. 2007; Mumthas & Muhsina, 2014).

Aggression: Behaviour, intended to harm someone in society, is considered to be aggression (Bushman & Huesmann, 2010; De Wall, Anderson, & Bushman, 2012). Aggression should take place in real and no thought or feeling is considered to be an aggression. In Psychology, aggression refers to a lot of meaning but it can precisely be defined as an act intended to harm another person, who is motivated to avoid being harmed (Baron and Richardson, 1994; Geen, 1998a, 1998b). High level of physical and verbal aggression constitutes aggressive behaviour (Buss & Perry, 1992).

Stressful or aversive situations cause aggressive behaviour (Berkowitz, 1984, 1989; Carlson & Miller, 1988; Dollard, Doob, Miller et al., 1939). Sometimes with words aggression, violence and anger, irritability, are used in same meaning. These can be differentiated.

Anger- it is the tendency to feel anger more often, intense and for longer period of times (Deffenbacher, Oetting, Thwaites et al., 1996).

Irritability means being angrier and doing offensive behaviour even to the minimum of provocative act and becoming offensive in aggression (Capara, 1982; Capara, Renzi et al., 1981; also see Bettencourt, Talley, Benjamin et al., 2006). Irritability and violence are related conceptually (Glasser, 1985) with trait aggressiveness

(Capprara & Renzi, 1981) and anger overlaps with aggressiveness (Buss & Perry, 1992).

Aggression due to Academic Anxiety

Aggression, due to frustration, can be described as an unpleasant emotion resulting from any interference with achieving a rewarding goal (Dollard et al. 1939). Aggression is caused by frustration; this fact is accepted by Berkowitz and he adds that all aversive events produce negative affect and aggressive tendencies consequently. Aggressive behaviour is a social interaction. Sometimes aggression is used as way and mean for the achievement of a goal. It is common myth that anxiety brings loneliness and people tend to stay alone in such conditions. Studies show a different result. Most of the studies regarding anxiety show that aggression and explosive behaviour are common among those people, who are suffering from anxiety disorders. Academic anxiety is a cause of aggressive behavior. When emotional regulation is disturbed, excessive aggression develops. Expression of emotions having aggression and anxiety adds in communication skills of human being within their society.

Aggressiveness may be incited by anxiety in children (Kunimatsu & Marsee, 2012; Marsee, 2008; Marsee, Weems, & Taylor, 2008). Early adolescence is the age of increased stress (Gunnar, Wewerka, Frenn, Long, & Griggs, 2009)

Several crisis and dilemma are faced during adolescence. Adolescence is considered to be a unique period of the life of human being. Several rapid physical changes take place during adolescence. Psychological changes also run with same pace. Such changes affect the mental and psychological health of adolescence. High school students especially feel a lot of stress during these days. The main cause of their stress is studies. Studies associated with their future become important. After their high school, students go to colleges and their future prospects are determined in accordance with their academic performance. Academic pressure due to exam pressure, campus selection and many more bring academic anxiety. Due to that, students become aggressive more often.

Objectives of the Study

- To calculate the level of aggression of male students.
- To calculate the level of aggression of female students.

- To calculate the level of academic anxiety of male students.
- To calculate the level of academic anxiety of female students.

Hypotheses of the Study

Based on objectives of this research, hypotheses are formulated for the purpose of assessment and evaluation.

So, the following hypotheses are being proposed:

- H₁ Higher Academic anxiety will bring more aggressiveness among students.
- H₂ Level of aggressiveness is more in male in comparison to female students.

Research Methodology

Nature of research, design, statistical test, sampling technique, size, data collection and last but not the least data analysis is described in this chapter.

Nature and design of Research: Quantitative data collection from Graduation students of B.R.A.B.U. has been taken as the basis of study using standardized questionnaire. Review of literature provides qualitative input to the study. Description and hypothesis testing are based on quantitative data. Objectives of the study are obtained by descriptive study and hypothesis is tested by the help of data obtained from students of graduation of B.R.A.B.U.

Sample: Population of the study is Students of graduation of different colleges of B.R.A.B.U. Muzaffarpur, Bihar, India. Sample Size taken is 400 for the study. Students of graduation of different colleges are taken for data collection in sampling frame. Sampling procedure is non-probability sampling based on availability i.e., based on permission granted to visit and administer questionnaire at college. So, convenience sampling technique is applied.

Source of Data: Primary source of data is questionnaires with close end answers, to be administered on students and secondary source of data are research journals, books, reports and internet.

Data Analysis: SPSS and MS-excel has been used to find out the data for descriptive statistics for the study. Inferential statistics as t-tests and independent sample t-tests have been used to test the hypotheses. Mean and median analysis has been done to verify the orientation of the replies obtained on five-point Likert Scale.

In order to test the objectives and hypothesis following procedure have been applied:

Table A: Objectives and tests

Objectives	Test used
1. To find out the aggressiveness of male students.	One sample t test
2. To find out the aggressiveness of female students.	One sample t test
3. To find out the academic anxiety of male students.	One sample t test
4. To find out the academic anxiety of female students.	One sample t test

Table B : Hypothesis and tests

Hypothesis	Test
H ₁ - Higher Academic anxiety will bring more aggressiveness among students.	Regression Analysis
H ₄ - Level of aggressiveness is more in male students in comparison to female students.	Independent sample t- test

Questionnaires used: Standardized Questionnaire (Annexure-1) is used for this study.

Level of aggressiveness is measured with instrument developed by Dr. G. P. Mathur and Dr. R. K. Bhatnagar and academic anxiety is measured with instrument developed by Sonal Sharma and Dr Mohd. Shakir.

Scales used for the purpose of Measurement: Four different types of measurement scales are available viz. nominal, ordinal, interval and ratio. Factor analysis is based on ordinal scales, demographic elements are based on nominal scale whereas aggressiveness and academic anxiety has Likert 5 point scale. As far as scaling technique is concerned this study doesn't make comparison of responses of one college with other, in fact data is generated at overall level.

Data Analysis, Results and Discussion

What are the characteristics of population under study? What and how the analysis of data was done? What are the findings from data? All these questions are answered in this section. Gender Age

and Education are the criteria of description. Difference among male and female students is obtained by means of differential analysis. Impact of independent variable on dependent variable is studied by means of regression analysis. Description of sample, reliability, descriptive analysis, test of difference and regression analysis has been done in this chapter. Result obtained from regression analysis and its implication has been discussed.

Number/Percentage and Education of Sample taken

Table – 1. Number of sample

Gender	Frequency	Percent
Female	200	50
Male	200	50
Total	400	100

Table 1 shows that there are 400 units of sample having fifty percent of (i.e. 200) of male and 50 percent of female (i.e. 200).

Table2: Education of sample

Education	Frequency
Graduation	400

From table 2.All students are of graduation.

Descriptive Analysis

Analysis of Aggressiveness in accordance with score obtained: Mathur and Bhatnagar (2012) says that there are three levels of aggressiveness i.e. low, average and high aggression. As per the score low is below 154, average is in between 155 to 204 and high is 205 and above. Students scoring on such parameters are depicted in table 4 accordingly.

Table 4: Aggressiveness among students

Level	Score	Frequency	Percent
Low Aggression	Counts	8	2.0
Average Aggression	Counts	270	67.5
High Aggression	Counts	122	30.5
	Total	400	100.0

From table 4, this can be inferred that there are only 8 students with low aggression, 270 students are with average and 122 are with high level of aggression.

Table 5: Score of Aggressiveness gender wise

Aggression	Score	Gender		Total
		Male	Female	
Low Aggression	Counts	2	6	8
Average Aggression	Counts	146	124	270
High Aggression	Counts	52	70	122
Total		200	200	400

Table - 5 depicts that students with low aggression are 8 out of which 2 are male and 6 are female. For average aggression there are 270 students among which there are 146 male and 124 female students. Students with high aggression are 122 out of which 52 are male and 70 are female.

Table 6: Descriptive result of Aggressiveness

	N	Minimum	Maximum	Mean	Standard Deviation
Aggression	400	133.00	270.00	190.8450	27.88934
Valid N (listwise)	400				

Here table 6 says that range of data is varying from 133 to 270 as it is 133 at minimum and 270 at maximum. Mean score of level of aggressiveness is 190.8450 and standard deviation is 27.88934.

Analysis of Academic anxiety in accordance with score obtained

Table -7 depicts the level of academic anxiety of students based on the responses and score obtained by them. According to Sharma and Shakir (2019), there are seven levels of academic anxiety are 1. Extremely high, 2. High, 3. Above average, 4. Average, 5. below average, 6. low and 7. Extremely low. The suggested scores for extremely high is 207 and above, 189 to 206 for high, 171 to 188 for above average, 147 to 170 for average, 129 to 146 for below average, 111 to 128 for Low anxiety and below 110 for extremely low.

Table 7: Student's Academic Anxiety (At different level)

Academic Anxiety	Score interval	Frequency	Percent
Extremely Low Academic Anxiety	Below 110	0	0
Low Academic Anxiety	111 to 128	130	32.50
Below Average Academic Anxiety	129 to 146	82	20.50
Average Academic Anxiety	147 to 170	122	30.50
Above Average Academic Anxiety	171 to 188	64	16.00
High Academic Anxiety	189 to 206	2	0.50
Extremely High Academic Anxiety	207 and Above	0	0
Total		400	100.00

Report, as mentioned in table 7, says that 130 students are with low academic anxiety, 82 with below average, 122 with average, 64 with above average and 2 with high anxiety. None is reported for extremely high and extremely low.

Table 8: Level of academic anxiety according to gender

Academic Anxiety	Gender		Total
	Male	Female	
Extremely Low Academic Anxiety	0	0	0
Low Academic Anxiety	58	72	130
Below Average Academic Anxiety	36	46	82
Average Academic Anxiety	64	58	122
Above Average Academic Anxiety	40	24	64
High Academic Anxiety	2	0	2
Extremely High Academic Anxiety	0	0	0
Total	200	200	400

From table 8 it is crystal clear that among 130 students 72 female and 58 male students are having low academic anxiety. Among 82 students, 46 female and 36 male have below average academic anxiety. Average academic anxiety includes 58 female and 64 male students out of 122. Out of 64 there are 24 female and 40 male students who have above average academic anxiety reported. Only two male are there with high academic anxiety. As far as extremely low and extremely high academic anxiety is concerned, there is no any case of student reported in present study.

Table 9: Descriptive results of Academic Anxiety

	N	Minimum	Maximum	Mean	Std. Deviation
Academic Anxiety	400	112.00	191.00	144.9025	21.13207
Valid N (listwise)	400				

This table no. 9 depicts that the range of data is from 112 to 191. Mean score of academic anxiety is 144.9025 and standard deviation of scores is 21.13207.

One sample t-Test

Study of aggressiveness and academic anxiety has been done by means of One sample t-Test of students. The value of the test obtained is taken as the average value of ordinal scale.

One sample t-test of Aggressiveness: Present level of aggressiveness, of students of B.R.A. Bihar university Muzaffarpur, is studied by means of one sample t-test.

Table 10: One-Sample Statistics of Aggressiveness

Variable	N	Mean	Std. Deviation	Std. Error Mean
Mean of Aggressiveness Level	400	3.4699	.50708	.02535

This is reported 3.4699 in table 5.21 as mean score of samples.

Table 11: One sample t-test result of aggressiveness

	Test Value = 3					
	T	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Mean of Aggressiveness Level	18.534	399	.000	.46991	.4201	.5198

Likert 5- point scale is the base of taking 3 as the average score of aggressiveness as it is from strongly disagree (1) disagree (2), Uncertain (3), agree (4), to strongly agree (5). This is the reason of taking 3 as average score and it is considered as test value of the present study. The mean score is 3.4699 and it is compared to 3. In table the value of 'p' is .000 which is less than 0.05, it means

the mean score is significantly more than the average score of aggressiveness.

One sample t-test of Academic Anxiety: Level of academic anxiety of students of B.R.A. Bihar University Muzaffarpur, has been studied on the basis of One sample t-test.

Table 12: One-Sample Statistics of academic anxiety

Variable	N	Mean	Std. Deviation	Std. Error Mean
Mean of Academic Anxiety	400	3.0188	.44025	.02201

The is reported 3.0188 in table 5.23 as mean score of samples.

Table 13: Result of One sample t-test for academic anxiety

	Test Value = 3					
	T	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Mean of Academic Anxiety	.854	399	.394	.01880	-.0245	.0621

Likert 5- point scale is the base of taking 3 as the average score of aggressiveness as it is from strongly disagree (1) disagree (2), Uncertain (3), agree (4), to strongly agree (5). This is the reason of taking 3 as average score and it is considered as test value of the present study. The mean score is 3.0188 and it is compared to 3. In table 13, the value of 'p' is .394 which is more than 0.05, it means the mean score is not significantly more than the average score of academic anxiety.

Independent sample t-test

Independent sample t-test is conducted to find out the difference between female and male students w.r.t. study variables i.e., level aggressiveness.

Comparative level of aggressiveness for male and female

Independent sample t-test is conducted to study the comparative difference between male and female towards level of aggressiveness and results are presented in table 14 and 15.

Table 14: Descriptive results of aggressiveness

Gender		N	Mean	Std. Deviation	Std. Error Mean
Aggression	Male	200	187.6000	26.62224	1.88248
	Female	200	194.0900	28.80330	2.03670

Table 14 says that female are having high level of aggressiveness in comparison to male students of B.R.A.B.U. Muzaffarpur. This is against the normal concept of aggressiveness for male and female. This might be due to academic anxiety only.

Table 15: Independent sample t-test results of aggressiveness

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Aggression	EVA	3.574	.059	-2.340	398	.020	-6.49000	2.77342
	EVNA			-2.340	395.557	.020	-6.49000	2.77342

[Note: EVA- Equal variances assumed and EVNA- Equal variances not assumed]

Since the value of p is .020 (table 15) in t-test which is less than .05, it can be inferred that there is a significant difference in aggressiveness among male and female students. It is interpreted that Level of aggressiveness among female students is more than male among students of B.A. from different colleges of Muzaffarpur, Bihar.

Regression Analysis: Regression analysis is conducted to test the impact of academic anxiety on aggressiveness. This study is conducted among graduate students of colleges of BRABU Muzaffarpur.

Impact of academic anxiety on aggressiveness

As we know that academic anxiety is independent variable and aggressiveness is dependent variable of the study. Results are presented in table 16, table 17 and table 18.

Table 16: Model Summary of academic anxiety and aggressiveness

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.338 ^a	.114	.112	26.28547
a. Predictors: (Constant), Academic Anxiety				

In table 16, the value of 'r' is .114 and adjusted r square is .112. It means 11.2 % of aggressiveness is explained by academic anxiety while remaining is attributed to other factors.

Table 17: Anova results of academic anxiety and aggressiveness

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	35359.815	1	35359.815	51.177	.000 ^b
	Residual	274988.575	398	690.926		
	Total	310348.390	399			
a. Dependent Variable: Aggression						
b. Predictors: (Constant), Academic Anxiety						

The value of p is .037, which is less than .05. It means academic anxiety is significant predictor of aggressiveness.

Table 18: Coefficient results of academic anxiety and aggressiveness

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	126.294	9.118		13.850	.000
	Academic Anxiety	.445	.062	.338	7.154	.000
a. Dependent Variable: Aggression						

Table 18 gives the value of p as .000 and this value is off course less than .05. This shows that there is a significant impact of academic anxiety on aggressiveness. Again the .338 is calculated value of standardized coefficient 'B'. This means that there is positive association of academic anxiety and aggressiveness. This works as acceptance of proposed hypothesis H1. It is interpreted that higher the academic anxiety higher will aggressiveness among students of B.R.A. Bihar University Muzaffarpur.

Conclusions

200 male and 200 female students of B.R.A. Bihar university have been taken for the study as sample. Age range of them is found to be 17 to 21 years.

The first and second objective of this study is aimed at finding the level of aggressiveness of male and female graduation students participated in the study. Mean score of level of aggressiveness is 190.8450 with standard deviation of 27.889 while range is varying from 133 to 270.

The results of one sample t-test reported means the mean score is significantly more than the average score of aggressiveness. The results of independent sample t-test reported that there is significant difference between male and female students in level of aggressiveness. It is interpreted that Level of aggressiveness among female students is more than male among students of B.A. from different colleges of Muzaffarpur, Bihar.

The fifth and sixth objectives of this study is aimed at finding the level of academic anxiety of male and female graduation students participated in the study. The mean score for level of academic anxiety among graduation students in Muzaffarpur colleges is 144.9025 with standard deviation of 21.13207 while range is varying from 112 to 191.

The results of regression analysis between academic anxiety and aggressiveness revealed there is significant impact of academic anxiety on aggressiveness. The value of standardized coefficient 'B' is positive which means there is positive association of academic anxiety on aggressiveness. Thereby, the proposed hypothesis H1 is accepted and it is interpreted that higher Academic anxiety leads to higher level of aggressiveness among graduation students of Muzaffarpur district of Bihar.

It is concluded that higher academic anxiety leads to higher level of aggressiveness.

Discussion made above gives the realization that the female students of graduation are having more aggressiveness in comparison to male students of their class.

Limitations: Two variables, 400 sample size and one university is the limitation of the study. This can be extended for more generalized results.

Future Scope: More generalized results can be obtained by adding more variables and increasing the sample size of study in future.

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Comparative analysis Post-Humanist Themes in Walt Whitman's "Leaves of Grass" and Andrew Krivak's "The Bear"

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Abstract

This paper offers an extensive exploration of the post-humanist themes in Walt Whitman's *Leaves of Grass* and Andrew Krivak's *The Bear*. In another way, this research article examines the classical style of romantic literature and contemporary romantic themes while highlighting the correlation and contradiction. While both writers share the same anthropocentrism via nature which explores the interconnections, fluidity, and continuity of human entities that create the human-centered paradigm.

By juxtaposing their works, we clearly understand how the notions of posthumanism and anthropocentrism with nature are interconnected to each other. All species of living entities, such as humans, animals everything are creating a loop around nature as a vicious cycle.

The poem *Leaves of Grass* is a collection of poetry that celebrates nature and the human spirit. His view is about the celebration of self and understanding of life and death in the form of regeneration and rejuvenation in different forms. However, his view can be portrayed as proper humanism that engineered the celebration despite having many complexities.

Now, the feeling of being the last human is a horrible idea anyone can have that depicts the world which is the result of an apocalyptic world with destruction, disaster, or specifically industrialization or advancement of technology, altogether a war for human identity and natural resources. Thus, Andrew Krivak portrays the horror of being alone but in a casual way in his novel *The Bear*. Here we detect the interconnectedness, after the human and animal the bear offers help to that girl when she needs the most, thus Whitman's urge for solitude or post-apocalyptic poem after the

civil war and Krivak's postapocalyptic fable create a clear insight into life after posthumanism and picture of a postapocalyptic world in their way.

Altogether by juxtaposing their work, we gain the picture of how posthumanistic ideas can be variously interpreted and represented in literature. The whole interpretation helps us to understand the fluidity of human and the continuity of human identity beyond the human center paradigm and their interconnectedness.

Keywords: Posthumanism, Postapocalyptic world, Nature, Anthropocentrism, Panentheism

Introduction

Posthumanism is the hunt up to decentre anthropocentrism from the perceived position of supremacy in the universal, where human considers the rational animal and other natural entities to revolve around human beings. Thus, posthumanism advocates for a more integrated and less anthropocentric view of the world. Walt Whitman's *Leaves of Grass* and Andrew Krivak's *The Bear* both engage with posthumanism themes, though their historical and stylistic contexts differ, we will get the exploration of intersection and divergence in their treatment of interconnectedness, the fluidity, and continuity of mankind and other natural stuff. Here, the fluidity of human beings is an apprehension of what constitutes human nature and life that lightens up the matrix of the human-centric paradigm and allows humans to wink at the intricacy of existence.

Nature and living entities are interconnected with each other

Leaves of Grass is a well-known collection of poems by Walt Whitman that emphasizes the unity and interconnectedness of all living beings where he talks about the fragile wall between nature and human beings, which promotes a pantheistic worldview for human and non-human entities. For example, in *Song of Myself* Whitman writes-

"For every atom belonging to me as good belongs to you".

Whitman's vision suggests a seamless continuum where humans and nature are inextricably linked, embodying the posthumanist principle of interconnectedness that appears in the line

above that makes us aware that all come from the same entity of universe that promotes us to respect, care, and love each other that ensure the continuity of humanity on the earth.

Whitman lived in some tumultuous years in the history of the United States that made him the witness of civil war which can be seen as an overwhelming urge for solitude that is reflected in his writing with the twist of celebration of life and death. He wants to remind us that we are the part of same entity or atom.

Krivak's 'The Bear' presents a clear view of the postapocalyptic world where nature reclaims its dominance with a lesson that human beings must live in harmony with nature as humans are harassing the natural things day by day for their convenience. The relationship between the girl and the bear symbolizes the same profound kinship that transcendence species boundaries.

"The land will provide what you need if you learn to read it."

This line emphasizes the idea that humans are not separate from nature but part of an interconnectedness web of life when the girl needs someone for her living, nature helps her, and disguises herself as a bear. Thus, the survival of beings depends on one's ability to understand and interpret the signs and rhythms of the natural world. Here are the implications of humility and willingness to learn from nature, recognizing it as a teacher. It also suggests that nature can sustain life if humans live respectfully. Thus, the whole condition aligns with the idea of posthumanistic ideas of living sustainability and harmoniously within ecological limits.

- **Contradictions based on interconnectedness**

Both authors provided their ideas in their way about the interconnections. Whitman's perspective is more celebrated and represents the celebratory aspect of nature that is transcendental which highlights the spiritual elevation, watching the progress of life optimistically. On the other hand, Krivak represents the pragmatic and survival orientated, emphasizing the necessity of understanding and integrating with nature for sustainability and survival. Whitman's interconnectedness is an ideal to aspire while Krivak's shows the condition of existence in the rewilded world.

Continuity of human identity

The continuity of human identity refers to the ongoing unbroken existence and evolution of the self over time. It suggests that despite the mobile nature of identity, there is a continuous thread that links the past present, and future series, maintaining a sense of coherence and connection through changes and transformations.

Whitman's work often explores the theme of continuity especially in the context of life and death. For instance, in *Leaves of Grass*, he writes-

"I will bequeath myself to the dirt to grow from the grass I love".

This line illustrates Whitman's belief in the loop of nature which is the cyclical continuity of existence. He suggests life is a continuation, there is no end even if the body has been buried is converted into grass, and grows on the ground thus, the grass is the symbol of eternal life. So, Whitman is saying by becoming grass people will find him again, they will have to look for him under their feet.

Krivak in *The Bear* portrayed a girl's journey of survival and adaptation for the continuation. Her experience structured her identity which helped her to establish her relationship with nature. He suggested that a continuous process of learning identity and integration with the atmosphere is key to the survival and continuity of the cycle of the life of an individual.

Her father's teachings to the girl about becoming one with the forest, river, mountain, and sky shaped her to survive and helped to deal with the challenges that were about to come her way.

"In the end, it will not be us that saves the earth, but the earth that saves us"

In the line, he considers the earth as Mother Earth, who wants to protect the living entity that highlights the continuity of human identity as part of a larger ecological system.

Thus, the continuity of identity in Krivak's work is about survival, adaptation, and the ongoing integration of the self with the natural world.

- **Contradiction on continuity of life**

Both Whitman and Krivak emphasize the fluidity & continuity of human identity and the messages they want to deliver somehow differ. Whitman's continuity of identity is inclusive, celebrating the interconnectedness of all life forms and experiences. His continuity of identity is spiritual and transcendental.

In contrast, Krivak's continuity of identity is survival-oriented and grounded in the practical realities of survival in a post-human world, highlighting the resilience and adaptation of the human spirit to environmental challenges. People should meld themselves according to the demands of ecosystems.

The fluidity of Human Identity

The concept of the fluidity of human identity suggests that identity is not fixed but rather dynamic and continually evolving. Whitman's poetry often explores the fluidity of the self, suggesting that individual identity is expansive and encompasses multiple facts of experience in "Leaves of Grass" he famously states.

"I am large, I contain multitudes".

This line encapsulates Whitman's belief in the multiplexity & fluidity of human identity, aligning with posthumanism's challenge to the notion of a stable, bounded self.

In Krivak's "The Bear" the girl's identity is shaped by her interactions with nature, rather than societal constructs. Her sense of self becomes deeply intertwined with the natural world.

"You will become the forest, the river, the sky".

Krivak's depiction of the girl's fluid identity resonates with Whitman's expansive self-challenging anthropocentric and socially constructed norms.

- **Contradictions on the fluidity of human identity**

While Whitman's fluid identity is an inclusive and expansive notion that celebrates the diversity of human experience, Krivak is more about adaptation and integration with nature. Whitman's fluidity is about embracing a multitude of experiences and identities on the other side. Krivak is about dissolving the human into the natural emphasizing survival and continuity.

Conclusion

Walt Whitman and Andrew Krivak provide valuable insight into the post-humanist themes of interconnectedness, adaptation, and the continuous evolution of the self within the broader context of the natural world. The exploration of the continuity, interconnectedness, and continuity of human identity in the writings of Whitman & Krivak offers a nuanced picture of how identity is engineered, transformed, and sustained over time, Whitman's poetic celebration of identity as expensive and interconnectedness contracts with Krivak's pragmatic portrayal of identity as adaptive & survival-oriented.

Krivak captures the essence of posthumanism though by highlighting the interconnectedness of humans and nature, the importance of learning and adopting & dissolving in natural processes, and the potential for sustainability through respectful & symbiotic relationships with the environment. This perspective carries a profound philosophical & ethical implementation reasoning with broader themes in both posthumanism and ecocriticism.

Altogether, both invite readers to reexamine their relationship with the natural world. They advocate have deeper understanding of the environment to ensure survival and ethical living.

By evaluating these themes, we gain a deeper appreciation and understanding of the complex and dynamic nature of human identity for the continuation and interconnection with nature and the environment.

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Assessment of Ground water Potential zones using Remote Sensing and GIS

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Abstract

Remote sensing and GIS methods permit rapid and cost effective natural resource survey and management. The remote sensing data helps in fairly accurate hydro geomorphological analysis and identification and delineation of land features. Groundwater occurrence being subsurface phenomenon, its identification and location is based on indirect analysis of some directly observed terrain features like geological and geomorphic features and their hydrologic characters. Present study is an attempt to assess hydrogeomorphology of groundwater in Ajmer district in Rajasthan to understand the fluoride abundance in groundwater and to deduce the chemical parameters responsible for the dissolution activity of fluoride. The methodology of generation of thematic maps such as lithology, hydrogeomorphology and lineaments of the study area requires visual interpretation of satellite remote sensing data. Identification and delineation of various units on the thematic maps are based on the colour, tone, texture, size, pattern and association. All the thematic maps are verified during the field checks. With sufficient ground data, hydrological characteristics of geomorphological features can be deciphered. The study area exhibits 'very poor' to 'moderate' groundwater potential, it can be inferred that groundwater resource is somewhat limited in the semi-arid study area. Therefore, judicious utilisation of groundwater resources coupled with proper water management is essential for ensuring groundwater sustainability in the face of climate change. The groundwater potential map developed in this study is very useful to the concerned decision makers and water managers. It can help formulate effective groundwater exploitation strategies for the study area so as to ensure longterm sustainability of this vital resource.

Keywords: Ground water, GIS, remote sensing, assessment, drainage, LULC

Introduction

The remote sensing (RS) technique provides systematic, synoptic, rapid and repetitive coverage of the earth's features in different windows of the electromagnetic spectrum. As a result, it offers a unique and powerful tool for obtaining spatiotemporal information of large areas in a short time. Remotely sensed data are usually cost-effective compared to the conventional methods of hydrological surveys and particularly are of great significance for remote as well as data-scarce regions. Satellite data provide quick and useful baseline information about various factors controlling directly or indirectly the occurrence and movement of groundwater such as geomorphology, soil types, land slope, land use/land cover, drainage patterns, lineaments, etc Machiwal et al. (2010).

Nag (1998) using satellite imagery have proved to be an indispensable tool in morphometric analysis and groundwater studies. The parameters worked out include Bifurcation ratio (R_b), Stream length (L_u) from factor (R_f), and drainage density. The morphometric analysis suggests that the area is covered by fractured, resistant, permeable rocks, the drainage network not so affected by tectonic disturbances. Using satellite imageries of LANDSAT and IRS, different hydro geomorphological units have been delineated. The study shows that moderately weathered pediplain and valley fills are good prospective zones for groundwater exploration.

Rao et al. (2001) assesses ground water favorable zones for development and exploration with the help of geomorphological units and associated features. The identified units and features by remote sensing technology with the integration of conventional information and limited ground truth are shallow weathered pediplain (PPS), moderately weathered pediplain (PPM), deeply weathered pediplain (PPD), residual hill (RH) and lineaments. The result show that the PPD, PPM and PPS are good, moderate to good and poor to moderate to promising zones, respectively for groundwater prospecting. The RH is a poor geomorphological unit in respect to prospective zone as groundwater resource. Lineaments parallel to the

stream courses and intersecting-lineaments are favorable indicators for groundwater development.

Sarkar et al. (2001) demonstrated the role of various parameters, namely, drainage, lineaments, lithology, slope and land use have been emphasized for delineation of groundwater potential zones. IRS 1C Pan and LISS III FCC merged satellite images on 1:25000 scale and topographic map no. 53E/4/SE together with field traverse have been used as the data source. A multi-criteria evolution following probability weighted approach has been applied for overlay analysis that allows a linear combination of weights of each thematic map with the individual capability value. The resultant map indicates high groundwater potential zones. High potentiality includes places showing break in slopes and crisscrossing of lineaments. Bahuguna et al. (2003) showed that lineament play significant role in groundwater exploration particularly in hard rock terrain. Groundwater prospecting based on mapping of landforms and lineaments is now very common using remote sensing data. Remote sensing serves as the preliminary inventory method to understand groundwater prospects conditions and helps in delineating areas where further explorations need to be taken up through Hydro geological and geographical methods. Gopinath and Seralathan (2004) demonstrated the role of hydrogeomorphological units and lineaments in the storage of ground water study using LISS III data, other than the usual water bodies such as river, pond. The major hydro-geo-morphological units identified in the basin in the descending order of ground water potential are valley fill, plateau, pediments, residual mount, and linear ridge. The pump test analysis of dug wells from different hydrogeomorphic unit also conform that valley fill are the most promising units for ground water prospecting than the rest.

Khan et al (2006) demonstrate the analysis of four major controlling factors: geology, geomorphology, structure and hydrology. Through visual interpretation of satellite data and using GIS, twenty-five hydro-geomorphic units (prospect units) have been delineated and mapped. All prospect units have been discussed in reference to hydro geomorphic units, their influence and well inventory like well yield, water table level and quality of drinking water. 34% of the area was classified to have high groundwater potential and 5.8% area was classified into low potential categories.

Most of the area (60.2%) is of moderate groundwater potential. Vittala et al. (2006) used the different thematic maps of the drainage and channel network, geomorphology, structural features, slope, soil and its catchment geometric properties. Traditionally, these parameters are obtained from maps or field survey. The digital representation of the topography is called a Digital Elevation Model (DEM). The technological advances provided by GIS and the increasing availability and quality of DEMs have greatly expanded the application potential of DEMs to many hydrologic, hydraulic, water resources and environmental investigation (Moore et al. 1991).

Vijith (2007) uses the information on lithology; geomorphology, lineaments, slope and land use/land cover was generated using the Resourcesat (IRS P6 LISS III) data and Survey of India (SOI) toposheets of scale 1:50,000 (surveyed in 1969) and integrated DEM with raster based GIS to identify the groundwater potential of the study area. Thus, GIS-based model which takes account of local condition/variation has been developed specifically for mapping groundwater potential. On the basis of hydro-geomorphology, three categories of groundwater potential zones namely: good, moderate and poor were identified, and delineated. The high potential zones correspond to the fracture valleys, valley fills, pediments and denudational slope which coincide with low slope and high lineament density areas. The low zone mainly comprises structural hills and escarpments and these act as runoff zones. The derived Panchayat wise ground water potentiality information could be used for effective identification of suitable location for extraction of potable water for rural population.

Thakur and Raghuwanshi (2008) uses the geological, geomorphologic, lineament, hydro-geomorphic and groundwater potential zone maps of the study area have been prepared using IRS 1C LISS III FCC imagery on 1:50000 scale. Various litho-units, different landforms, lineaments fabric and hydro-geomorphic units have been worked out by visual interpretation methods and frequent field checks. The integrated hydro-geomorphological map of the study area reveals that the groundwater potential in denudation landforms such as buried pediplains, plateaus, denudational and residual hills is moderate-to-poor. On the other hand, the groundwater occurrence in structural landforms like structural hills,

linements/faults and narrow gorges is likely to be good to moderate and the depositional landforms namely alluvial plains, valley-fills and meandering-channels favour the accumulation of sub-surface water and, therefore, may be considered as good recharge zones. From the point of view of groundwater occurrence, various hydro-geomorphic units have been classified as high, moderate and low potential zones.

Nagarajan and Singh (2009) used the thematic maps such as geology, geomorphology, soil hydrological group, land use/ land cover and drainage map were prepared for the study area. The Digital Elevation Model (DEM) has been generated from the 10m interval contour lines (which is derived from SOI, toposheet 1:25,000 scale) and obtained the slope (%) of the study area. The groundwater potential zones were obtained by overlaying all the thematic maps in terms of weighted overlay method using spatial analysis tool in ARCGIS 9.2. During weighted overlay analysis, the ranking has been given for individual parameters of each thematic map and weights were assigned according to the influence such as soil-25%, slope-15%, geomorphology-25%, land use/land cover-25%, lineament-5% and drainage/streams-5% and find out the potential zones in terms of good, moderate and poor zones with the area of 49.70 km², 261.61km² and 46.04km² respectively. The potential zone wise study area was overlay with village boundary map and village wise ground water potential zones with three categories such as good, moderate and poor zones were obtained. This GIS based output result was validated by conducting field survey randomly selecting wells in different villages using GPS instruments. The coordinates of each well location were obtained by GPS and plotted in the GIS platform and it was clearly shown that the well coordinates exactly seated with the classified zones.

Tripathi et al. (2010) occurrence and movement of groundwater in a region is controlled by various terrain characteristics. In the present study geology, geomorphology, drainage etc. considered for evolution of groundwater potential. Hence, each of these parameters is assigned a weight depending on its influence on the movement and storage of groundwater. Further different units of each of them are assigned knowledge based hierarchy of ranking from 1 to 5 on the basis of their significance with reference to ground water assessment. All the spatial analysis and

image processing is carried out through Erdas 9.1 image processing software and Arc GIS 9.3.1 software. GIS enable effective and efficient manipulation of spatial and non-spatial data for scientific development groundwater potential. Rekha et al. (2011) used different spatial data layers such as, geomorphology, lithology, slope and land use/land cover are generated and the interrelationship between these layers were analyzed to identify and assess the groundwater potentiality of the area. The final result depicts the favorable prospective zones in the study area with its quality parameters and can be helpful to formulate recommendations to reduce the water scarcity and quality risk for public health.

R et al. (2011) use the information on geology, geomorphology, lineaments, slope and land use/land cover was gathered from Landsat ETM+ data and survey of India (SOI) toposheet of scale 1:50000 in edition, GIS platform was used for the integration of various theme. Four categories of groundwater potential zone namely poor, moderate, good and very good were identified and delineated. The hydrogeomorphological units like valley fills and alluvial plain and are potential zones for groundwater exploration and development and valley fills associated with lineaments is highly promising area for groundwater extraction. The spatial variation of the potential indicates that groundwater occurrence is controlled by geology, structures, slope and landforms. Sinha et al. (2012) used IRS-1D (LISS III) data have been utilized to extract information on various themes such as geomorphology, structure, drainage and land use/land cover. Available lithology and soil maps have also been used. DEM has been generated from contours taken from Survey of India topographical maps in order to obtain the slope percentage and slope aspect of the area. The groundwater potential zones were delineated by weighted overlay analysis. Finally, five groundwater potential zones viz., very good, good, moderate, poor and very poor were delineated for the study area.

In the present study, the various terrain characteristic has been mapped using the IRS-P6 LISS III sensor data and groundwater potential evolution has been carried out by use of GIS analysis. The objective of this assessment is to explore the ground water potential zones with the help of remotesensing and GIS techniques. Secondly to map the areas for clear evaluation of the sites for future

perspective. Moreover, the result obtained could be used utilised by any user department for sifting of borewells as well as for locating the sites for rain harvesting.

Overview of Study Area

Ajmer district (25°38'-26°58' N: 73°54'- 75°22' E) covers an area of 8481 km². The entire district has been divided into eight blocks and we have retained the nomenclature in this study for consistency and to avoid any ambiguity. The main geomorphic features in the district are alluvial plains, linear ridges, pediment, denudation hill, buried pediment and structural valleys. The NE–SW trending Aravalli range is the most distinguishing geomorphic feature that occupies the western part of the district and acts as a major groundwater divide. The Banas is the most important river, and in addition, the region is drained by its tributaries and few other ephemeral rivers like Khari, Sagarmati, Saraswati and Dei. The district lies in the semiarid region of the state with an average mean annual rainfall of 480 mm, Vikas et al. (2009).

Systematic Hydrogeological survey in the district was carried out by Central Ground Water Board from 1970 to 1980. Reappraisal hydro geological survey of entire district was carried out during 2004-05. Under exploratory program 45 exploratory boreholes, 2 observation boreholes and 1 slim hole have been drilled. Since 1969, monitoring of water level is being carried out four times a year from 38 National Hydrograph Network Stations. Depth to water level, in general, varies from 10m to 25m bgl during premonsoon period (May, 2004), while during post-monsoon period (Nov., 2004) it ranges from 5 to 20m bgl. The water table elevation in the area ranges from 310 m in the southeastern part to more than 660m amsl in the southwestern part. The groundwater flow direction, is towards east, south, southeast and north, Vikas et al. (2009).

Data, Material & Methods

Data and Material Used

- The remote sensing data IRS P6 (Resourcesat-1) satellite image (LISS III 23.5m resolution) year 2009 (Kharif Season) and latest Landsat-8 PAN merged (15m resolution) May, 2013 and ASTER DEM data used for the study. Primary data derived has land use/land

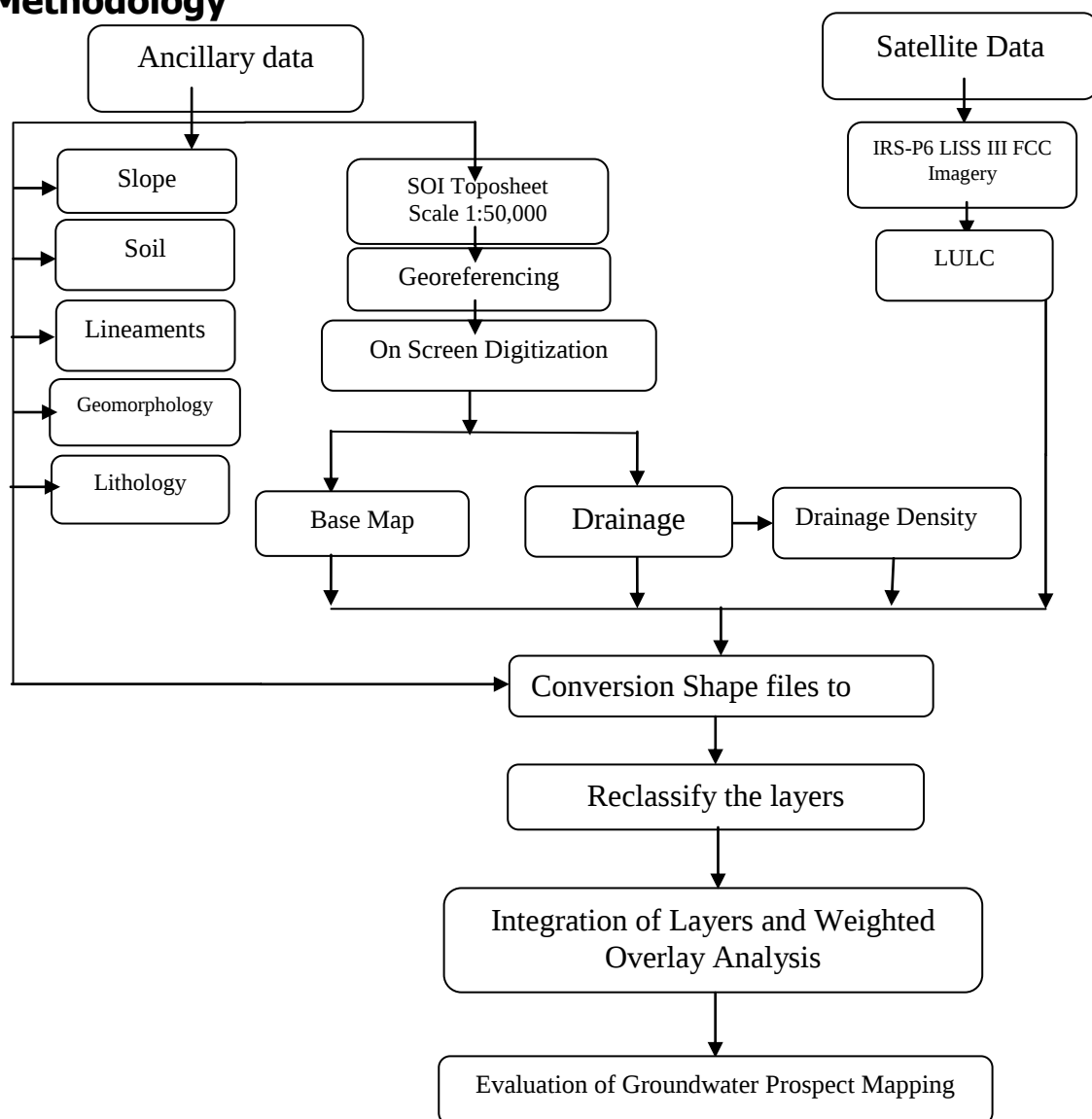
cover, geomorphology, drainage, contour, lineament, lithology, soil and slope.

- Survey of India (SOI) Topographical Map at scale 1:50,000.

Software Used

- ArcGIS 9.3 used to prepare vector layers.
- ERDAS Imagine 9.1 has been used for georeferencing, image analysis and coordinate transformation of all the data used on to UTM 43N zone, WGS 1984 Datum.

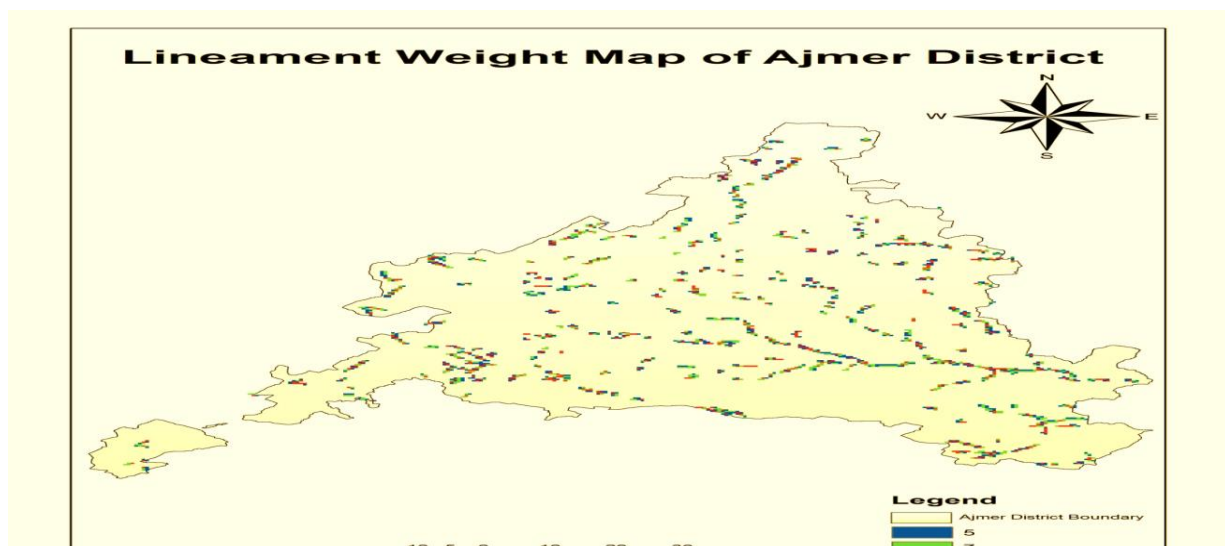
Methodology



Result & Discussion

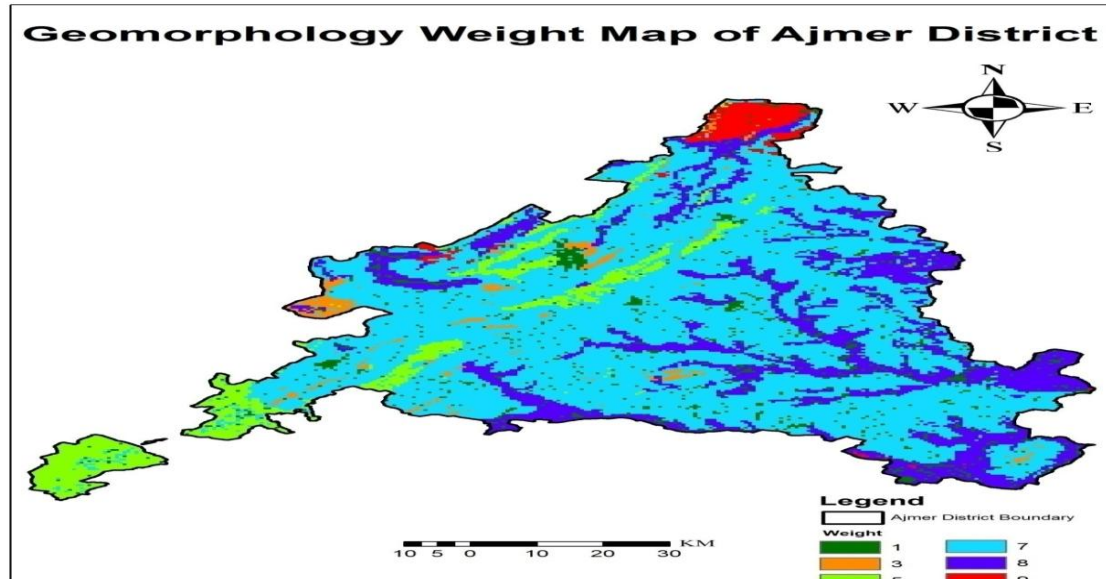
Lineament

A lineament is a linear feature in a landscape which is an expression of an underlying geological structure such as a fault. Typically, a lineament will comprise a fault-aligned valley, a series of fault or fold-aligned hills, a straight coastline or indeed a combination of these features. In the hard rock areas, geological structures exercise definite control on the aquifer characteristics of different rock types, as the structurally weak planes act as conduits for movement and occurrence of ground water, thereby introducing an element of directional variation in hydraulic conductivity. The geological structures that can be identified on satellite imagery can be divided into two categories: (i) primary structures-associated with specific rock types and (ii) secondary structures-which cut, deform and otherwise affect the rock units themselves. Both these primary and secondary geological structures have been classified into the following six categories to facilitate systematic mapping based on satellite imagery interpretation with limited field checks. All these structures like: i) bedding, ii) schistosity / foliation, iii) faults, iv) fractures / lineaments, v) shear zones, vi) folds are represented on the map with different line symbols. For analysis groundwater prospect zones, distance analyses were carried out 3 buffer classes (150m, 300m, 450m distance) were produced. Reclassified weighted map of lineament (figure) has been then produced based on the weight (table).



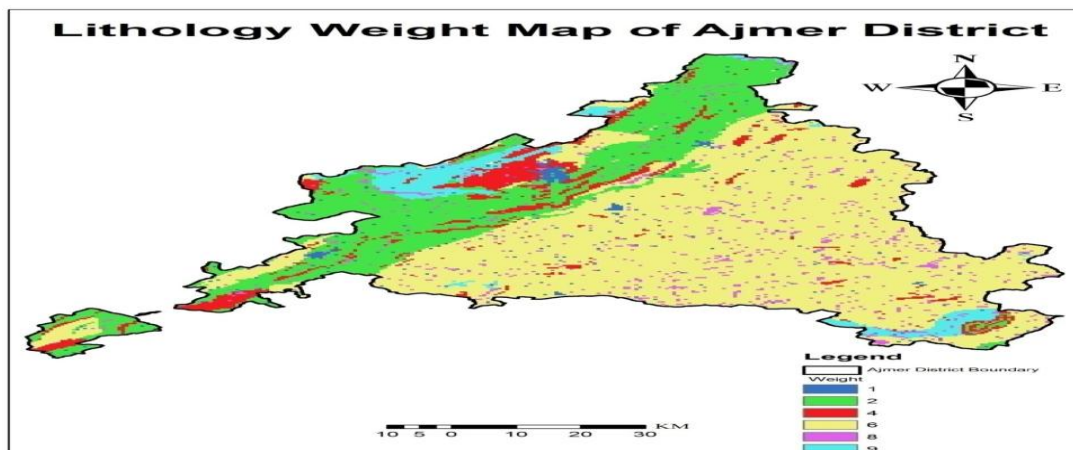
Geomorphology

Groundwater prospects in Eolian and flood plain are excellent. Piedmont and Pediplain zone occurring the very good groundwater potential. Denudational plain indicate good groundwater potential. Structural hills indicate moderate groundwater potentiality because lineament structures, piedmont and pediplain are developed on the shale type of rock that indicates the poor groundwater potentiality.



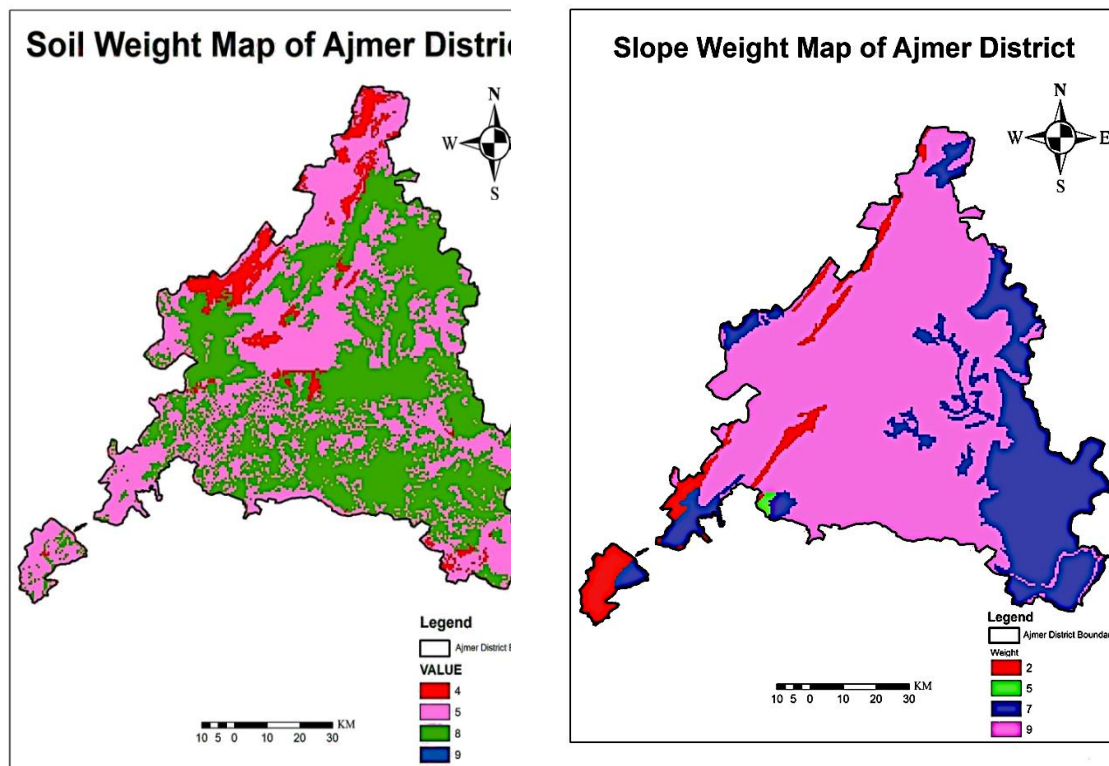
Lithology

The study of lithology divided mainly four types; alluvium shows very good groundwater potential. Phyllite indicates the poor groundwater. Quartz or quartzite shows the moderate groundwater potentiality. Sandstone and granite indicate the good groundwater potentiality etc.



Soil

Soil of Ajmer district can be divided into five classes fine soil is occurring the very good, fine loamy is good, coarse loamy and loamy skeletal is moderate and loamy soil moderately good indicate the groundwater potentiality. Reclassified map of soil has been produced on the basis of weight (table).

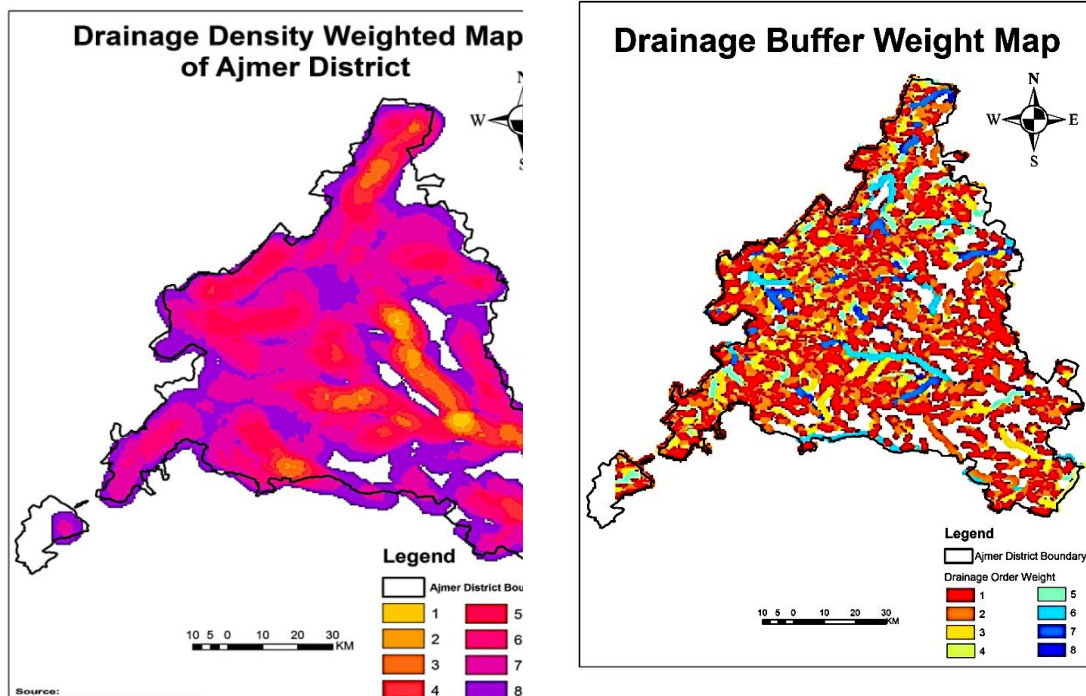


Drainage Density

Drainage density is defined as the closeness of spacing of stream channels. It is a measure of the total length of the stream segment of all orders per unit area. Drainage density depends upon both climate and physical characteristics of the drainage basin. Soil permeability (infiltration difficulty) and underlying rock type affect the runoff in a watershed; impermeable ground or exposed bedrock will lead to an increase in surface water runoff and therefore to more frequent streams. Rugged regions or those with high relief will also have a higher drainage density than other drainage basins if the other characteristics of the basin are the same.

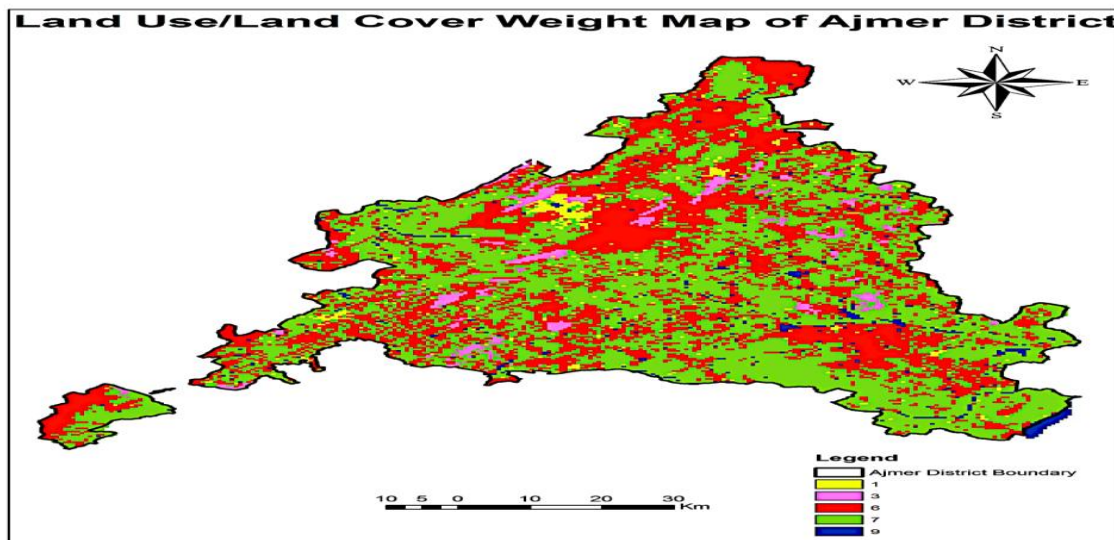
High drainage density is related to less infiltration of water to the ground, high runoff and vice versa. The classified map of drainage density has been produced based on these weights.

Drainage Density = Total length of streams/Drainage area



Land use and Land cover

The occurrence of sub-surface groundwater is the present condition of land cover and land use of the area. The effect of land use/land cover is manifest either by reducing run-off and facilitating, or by trapping water on their leaf. Land use and Land cover analysis was done character to infiltrate water in the ground. Settlements are found to be the least suitable for infiltration.

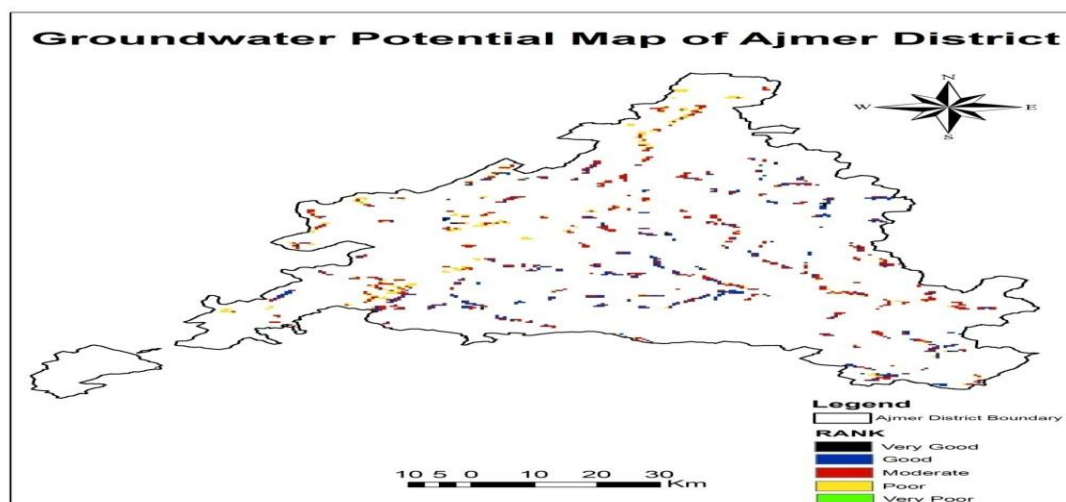


Raster Layer	Influence (%) (Theme weight)	Feature ClassesOr Buffer Distance	Feature Weight Class
Lineament Buffer	18	Lineament Buffer	
		150m	9
		300m	7
		450m	5
Geomorphology	16	Landforms	
		Alluvial Plain	8
		Denudational Hill	3
		Eolian Plain	9
		Flood Plain	9
		Habitation Mask	1
		Pediplain	7
		Piedmont Zone	7
		Structural Hills	5
		Waterbody Mask	1
Lithology	21	Rock Type	
		Alluvium	9
		Granite	6
		Habitation Mask	1
		Phyllite	2
		Quartzite	4
		Waterbody Mask	8
Soil	13	Soil Type	
		Loamy Soil	4
		Fine Loamy	8
		Fine	9
		Coarse Loamy	5
		Loamy Skeletal	5
Slope	13	Slope Structure	
		Gently Sloping	7
		Level to Gently Sloping	9
		Moderate Sloping	5
		Others	3
LULC	4	Level-I	
		Agriculture	7
		Built Up	1
		Forest	6
		Wasteland	5

		Wetland	9
Drainage Buffer	7	Drainage Order	
		1 st	1
		2 nd	2
		3 rd	3
		4 th	4
		5 th	5
		6 th	6
		7 th	7
		8 th	8
Drainage Density	8	D.D In Km²	
		0 - 1.3	9
		1.3 - 3.7	7
		3.7 - 6.0	5
		6.0 - 9.1	3
		9.1 -16.1	1

Delineation of Ground Water Potential Zones

The ground water potential map was arrived from integrating the variable layer maps and assigning the weighted values & there rank based on their influence on ground water regime. Finally perform the weighted overlay analysis in GIS Software. The following table describes the rank and weight age values. The result of weighted overlay analysis layer is further classified as Very Good, Good, Moderate, Poor and Very Poor. Figure shows the distribution of Ground water potential for the study (Pandiyan, 2013).



Conclusion

The main advantages in using remote sensing techniques for groundwater exploration are quick and inexpensive way of getting information on the occurrence of ground water aids to select promising areas for further groundwater exploration thus reducing field work and provide information on prospects in one map. This type of information is veryhelpful in the areas where more emphasis is on groundwater for the irrigation and drinking purposes. By integration of all the maps and further analysis of data on water table water depth ground water potential zones were delineated and classified. The ground water prospect map is a systematic effort and has been prepared considering major controlling factors which influence the quantity of groundwater (Pandiyan, 2013).The suggested remedial measures to reduce pollution in groundwater include dilution by blending, artificial recharge, efficient irrigation practices and well construction.

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Academic Anxiety and Its Role in Procrastination and Performance in Adolescents

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Abstract

Academic anxiety is a significant concern among adolescents, influencing their behavior, mental health, and academic performance. This article explores the intricate relationship between academic anxiety, procrastination, and academic performance. Drawing on empirical research and theoretical frameworks, the study examines how anxiety can lead to procrastination and subsequently impact academic outcomes. The findings underscore the need for targeted interventions to help students manage anxiety and improve their academic performance.

Introduction

Academic anxiety is a prevalent issue that affects a substantial number of adolescents. Characterized by feelings of worry, fear, and apprehension related to academic activities, this form of anxiety can hinder students' ability to perform to their full potential. The pressures of achieving high grades, meeting deadlines, and fulfilling parental and societal expectations can exacerbate these feelings, leading to negative outcomes such as procrastination and poor academic performance.

Procrastination, the voluntary delay of tasks despite knowing the negative consequences, is often a coping mechanism for dealing with academic anxiety. While it may provide temporary relief from stress, procrastination typically results in increased anxiety and lower Academic achievement overtime. Understanding the interplay between academic anxiety, procrastination, and performance is crucial for developing effective interventions to support students.

The significance of this study lies in its potential to inform educational strategies and interventions aimed at reducing academic anxiety and enhancing academic outcomes. By examining the psychological, motivational, and behavioral aspects of academic anxiety And procrastination, this research aims to provide a holistic understanding of the issue and propose actionable solutions.

Literature Review

Academic anxiety has been widely studied in educational psychology. According to Zeidner (1998), academic anxiety can manifest in various forms, including test anxiety, performance anxiety, and general school-related anxiety. These forms of anxiety can lead to physical symptoms such as headaches, nausea, and fatigue, as well as cognitive symptoms like difficulty concentrating and negative self-talk.

Research by Owens et al. (2008) indicates that high levels of academic anxiety are associated with increased procrastination. Students experiencing anxiety may delay starting tasks to avoid the discomfort associated with them. However, this avoidance can create a cycle of procrastination and increased anxiety as deadlines approach, leading to poorer academic performance.

Ferrari et al. (1995) describe procrastination as a self-regulation failure that is particularly prevalent among individuals with high levels of anxiety. Their work suggests that procrastinators often engage in irrational beliefs and maladaptive thought patterns, such as overestimating the difficulty of tasks and underestimating their ability to complete them.

Furthermore, research by Tice and Baumeister (1997) shows that procrastination not only affects academic performance but also contributes to higher levels of stress and lower well-being. Procrastinators often experience more significant stress due to last-minute efforts to complete tasks, which can negatively impact their academic outcomes and overall mental health.

More recent studies have explored the role of digital distractions in exacerbating academic anxiety and procrastination. According to Pychyl (2013), the proliferation of technology and social media has provided students with numerous opportunities to procrastinate, thereby increasing their anxiety levels. This suggests

that modern interventions need to address the digital landscape that adolescents navigate daily.

Methodology

This study employs a mixed-methods approach to explore the relationship between academic anxiety, procrastination, and academic performance among adolescents. The research includes quantitative data from surveys and qualitative data from in-depth interviews.

Quantitative Data Collection

A survey was administered to 300 high school students aged 14-18 from various schools in an urban area. The survey included standardized measures of academic anxiety (using the Academic Anxiety Scale), procrastination (using the Procrastination Assessment Scale- Students), and academic performance (measured by GPA). The survey utilized a Likert scale to assess the frequency and intensity of anxiety and procrastination behaviors.

Qualitative Data Collection

In-depth interviews were conducted with a subset of 30 students who exhibited high levels of academic anxiety and procrastination, as indicated by the survey results. These interviews aimed to gain deeper insights into the personal experiences of students, focusing on their thoughts, feelings, and behaviors related to academic tasks.

Data Analysis

The quantitative data were analyzed using statistical methods to identify correlations between academic anxiety, procrastination, and academic performance. Descriptive statistics were used to summarize the survey responses, and inferential statistics, such as Pearson's correlation coefficient and multiple regression analysis, were employed to examine the relationships between variables. Qualitative data from the interviews were transcribed and analyzed thematically to identify common patterns and themes.

Results

The survey results indicated that 68% of the respondents reported experiencing moderate to high levels of academic anxiety. A

significant correlation was found between high levels of academic anxiety and increased procrastination ($r = 0.52$, $p < 0.01$). Furthermore, students who reported higher levels of procrastination tended to have lower GPAs compared to their peers who procrastinated less ($r = -0.47$, $p < 0.01$).

The qualitative Interviews revealed several key themes related to academic anxiety and procrastination:

1. **Fear of Failure:** Many students expressed a fear of failing their academic tasks, which led to procrastination as a way to avoid confronting potential failure. This fear was often exacerbated by high expectations from parents and teachers, as well as personal standards of perfectionism.

2. **Perfectionism:** Students with high levels of academic anxiety often displayed perfectionistic tendencies. They set unrealistically high standards for themselves and feared that anything less than perfect would be unacceptable, leading to delays in starting or completing tasks.

3. **Lack of Confidence:** A significant number of students reported a lack of confidence in their academic abilities. This lack of self-efficacy contributed to procrastination, as students doubted their ability to complete tasks successfully and thus avoided starting them.

4. **Overwhelm and Stress:** The pressure of balancing multiple academic responsibilities and extra curricular activities led some students to feel overwhelmed. Procrastination served as a temporary escape from the stress, but ultimately resulted in increased anxiety and poor academic outcomes.

5. **Digital Distractions:** Many students cited the ease of access to digital distractions, such as social media and online games, as a significant factor contributing to their procrastination. The constant availability of these distractions provided an easy escape from academic tasks, exacerbating anxiety as deadlines approached.

Discussion

The findings of this study align with existing research, reinforcing the notion that academic anxiety is a significant predictor of procrastination and poor academic performance among adolescents. The quantitative data clearly showed that higher levels of academic anxiety are associated with increased procrastination

and lower academic performance. This finding is consistent with the literature, which highlights the detrimental impact of anxiety on students' ability to manage their academic responsibilities effectively (Zeidner, 1998; Ferrari et al., 1995).

The qualitative data provided valuable insights into the psychological and emotional factors driving procrastination among students with high levels of academic anxiety. Fear of failure and perfectionism emerged as predominant themes, suggesting that interventions aimed at reducing academic anxiety and procrastination should address these underlying issues. Techniques such as cognitive-behavioral therapy (CBT) and mindfulness-based stress reduction (MBSR) could be effective in helping students manage their anxiety and reduce procrastination.

Lack of confidence and feelings of overwhelm were also significant factors contributing to procrastination. These findings suggest the need for educational interventions that focus on enhancing students' self-efficacy and teaching effective time management and stress management skills. Programs that integrate goal-setting, self-regulation strategies, and relaxation techniques could be beneficial in helping students overcome academic anxiety and procrastination.

The role of digital distractions in exacerbating procrastination highlights the need for interventions that address students' use of technology. Educating students on the importance of digital wellness and providing strategies to manage their screen time can help reduce the impact of digital distractions on their academic performance.

Implications

Addressing academic anxiety and its role in procrastination requires a comprehensive approach that involves students, educators, and parents. The following recommendations are proposed based on the findings of this study:

1. **Anxiety Management Programs:** Schools should implement programs that teach students how to manage academic anxiety. These programs could include CBT techniques, mindfulness exercises, and relaxation strategies. Providing students with tools to cope with anxiety can help them approach academic tasks with greater confidence and reduce procrastination.

2. **Time Management and Study Skills Workshops:** Educational institutions should offer workshops that teach students effective time management and study skills. These workshops can help students prioritize tasks, set realistic goals, and develop strategies to avoid procrastination. Practical exercises and real-life scenarios can enhance students' ability to manage their academic responsibilities effectively.

3. **Supportive Environment:** Creating a supportive and understanding school environment is crucial for helping students manage academic anxiety. Schools should provide resources such as counseling services, stress management programs, and peer support groups to help students cope with academic pressures. Encouraging open communication and fostering a non-judgmental atmosphere can help students feel more comfortable seeking help.

4. **Parental Involvement:** Parents play a significant role in their children's academic lives. Educating parents about the impact of academic anxiety and how they can support their children in managing their anxiety and responsibilities effectively is essential. Parental workshops could be organized to provide guidance on creating a supportive home environment that encourages productive habits. Parents can also be taught how to model effective stress management and time management strategies.

5. **Interventions for At-Risk Students:** Targeted interventions for students who exhibit high levels of academic anxiety and procrastination could be beneficial. These interventions could include one-on-one counseling, mentoring programs, and personalized academic support to address the specific needs and challenges of these students. Providing tailored support can help at-risk students develop the skills and resilience needed to succeed academically.

6. **Digital Wellness Education:** Schools should integrate digital wellness education into their curriculum.

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India's Mediatory Role in Sri Lanka during the LTTE War

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There was a long armed strife since 1956 between the security forces of the government of Sri Lanka and the Ceylon Tamils. Ceylon Tamils whose forefathers had migrated from South India could not afford the protection life and property of the Tamils though it felt morally responsible for giving such protection of by virtue of India's geographical propinquity to Sri Lanka and the Ceylon Tamils' common ethnic origin with the South Indians. India did not want to unlawfully interfere into the internal affairs of a foreign power. Hence, the Indian government had been in quandary about how it could be lawfully helpful to the Tamils. If Indian government helped voluntarily, it raised a storm of protests from the side of the neighbouring government. J. R. Jayewardene first Prime Minister facilitated India's mediating in the Sinhalese Tamil conflict. President Jayewardene entered into negotiations with the Government of India for the solution of Tamil problem. The result was the Indo- Sri Lankan Agreement or Accord of 29 July 1987.

Key words: common ethnic, foreign powers, unlawfully, interfere, accord

Bilateral relations between Sri Lanka and India had been generally friendly, but were controversially affected by Sri Lankan civil war and by the subsequent failure of India's intervention. Sri Lanka and India signed an agreement both pressed by certain internal political constraints. From the India's point of view, it was irritating and discontent that Tamils were exploited in Sri Lanka. It was therefore anticipated that an Accord would save the Tamils from further persecution and help them to live in Sri Lanka with dignity and in harmony with the Sinhalese. An accord was desirable because it would satisfy at least the moderate section of the Tamils militants and would also ensure a key advantage for India by making Colombo

agree to stop accepting military help and training from Pakistan and Israel. Further, an accord would pave the way of Tamil refugee for temporary shelter at Tamil Nadu. It would relieve the Indian exchequer of a heavy burden of expenditure for the maintenance of the refugee camps. Sri Lanka moved towards an agreement with India for some domestic reasons. Sri Lanka was riot-torn for a long time, so it was necessary to restore law and order which in turn would reduce military expenditure. Above all, the security forces deployed in the north to confront the Tamil militants would be shifted in the south so that the JVP insurrectionary movements would not occur in future. For such reasons, President Jayewardene changed his stand regarding the merger of the Northern and Eastern provinces. Earlier, he opposed the possibility of the merger of the two provinces into one. But as per the agreement Jayewardene offered to constitute the two provinces into a single unit. According to an analyst, Jayewardene agreed to the accord because his position was becoming weak and shaky, and the only way he could remain in power was to seek India's help.¹

The Indian Government expressed its serious concern over the complicated situation and sent her envoy to Colombo to convene the Sri Lankan Government for peaceful settlement. Jayewardene government sent its envoy to western countries and China for military assistance though Israel and China were assisting Sri Lanka constantly. India's neutralized policy since assassination of Mrs. Indira Gandhi gave Pakistan and United States of America to strengthen their position in the region. Pakistan had started to make her military alliance with Sri Lanka; while the US Government wanted to include Sri Lanka on list of countries to which it provided military assistance to fight terrorism. The Sri Lankan government's attitude towards its citizens forced India to revise its policy. Some important issues inclined India to change its policy towards its neighbour. These are given below:

1. India adopted an idealistic policy of non-interference under the early Prime Ministership of Rajiv Gandhi. It reduced Indian influence over Sri Lanka. But Indian idealistic policy did not last long. India was compelled to adopt realistic policy due to complicated situation in the Indian Ocean area;

2. Most of victimized homeless Tamils of Sri Lanka left their country and reached in Tamil Nadu. The refugees were settled in Tamil Nadu and created serious problem of maintaining law and order.

3. Tamil population of Sri Lanka has a racial, religious, linguistic and cultural link with Indian Tamils. The exploitation of Sri Lankan Tamils hurt the sentiments of Indian Tamils. So they created pressure on Indian government to act speedily;

4. Presence of super powers, which had been increasing in the Indian Ocean region by leaps and bound, was a threat to India's peace and security. US government wanted to acquire an area near the port of Trincomalee to set up a broadcasting station.² It could be pose the same sort of threat to India's security.

5. India was worried over the good bilateral relations between Pakistan and Sri Lanka since its independence. Sri Lankan military had been trained by Pakistani Generals. India's idealistic policy provided the opportunity to Pakistan to interfere in Sri Lankan policy;

6. Due to its policy of genuine non-alignment, India had played low in the area which gave other regional powers like China, Pakistan, Thailand etc. A chance to isolate New Delhi in the regional power politics.

Because of the above reasons India changed its policy towards Sri Lanka. Jayewardene government showed unwillingness to participate in the South Asian Association of Regional Cooperation summit from November 18-20, 1986 at Bangalore. India sent its envoy to Sri Lanka to express her willingness to have a pacific settlement. In December 1986 (December 18-19) India's State Minister for the external affairs, Nataraj Singh along with Minister of State for Home, Mr. P. Chidambaram went to Colombo and explained India's stand towards Sri Lanka. Due to India's active mediation, the government of Sri Lanka prepared 'solution formula' known as "December Proposals" which were announced by the President on February 19, 1987. The solution formula was however, denied by the Tamils as insufficient.

Since December 1986 Indian government took keen interest to solve the internal problems of Sri Lanka. After the rejection of December Proposal by militants, Rajiv Gandhi wrote a letter to

Jayewardene on February 9, 1987 stressing to solve the problems. The Indian Prime Minister showed his anxiety over the military operation against Tamils and warned Sri Lankan government for its worst consequence. Jamini Dissanayake, Minister of Jayewardene cabinet stated in the parliament, "All people having links with terrorists should be killed in lieu of arrest".³ Prime Minister R. Premadasa stated, "Person who advise us to solve the ethnic problem through negotiation, is our enemy".⁴ Indian government was worried due to deteriorating law and order situation in Sri Lanka. Indian Tamils pressurized the government in New Delhi to adopt hard line policy towards Sri Lanka. Sri Lankan government wanted to solve its political – economic problems through foreign assistance and compelled India to adopt this line. There was no option left to New Delhi except to send relief supplies to Sri Lankan Tamils. In an unprecedented move the Indian government took out a flotilla of 19 boats led by an Indian coast guard vessel, carrying a team of Red Cross officials and 100 Indian and foreign journalist from Rameshwaram on June 13, 1987. Though, this expedition did not succeed but the Indian leadership was determined to stop massacre in the Tamil area and tried to convince the Lankan government in favour of a peaceful settlement. On June 14, 1987, Indian Air Force under the 'Operation Poomlai' dropped 25 tons of relief over Jaffna. But Sri Lanka reacted angrily and opposed Indian expedition. President Jayewardene sent a letter to Rajiv Gandhi to stop armed action considering it as ineffective. Jayewardene criticised India's stand and declared – "Either there will we live or the Tamil Militants".⁵ India's position became critical. There were only two options left before India.

One, to move ahead with military interference to stop massacre of Tamils; Two, to generate international public opinion against the genocide of Tamil civilian by the armed forces of Sri Lanka. India opted the second and appealed to the international community to press Sri Lankan government to stop genocide of the innocent Tamils. However, no one responded. Given this situation, Indo-Sri Lankan relations had declined sharply. The Sri Lankan government highly criticised the Indian policy and appealed to foreign powers to suppress Tamil demands terming it an internal issue. But no country

supported her appeal. Such a disappointment compelled Sri Lanka to reconsider its policy. There were some important reasons which forced her to reconsider its policy which were as follows.⁶

1. India adopted an idealistic policy towards Sri Lanka after assassination of Mrs. Indira Gandhi which encouraged Jayewardene government to suppress the Tamils. After the refusal of "Thimpu Summit", exploitation of Tamils increased day by day. Sri Lankan government turned down India's peaceful solution. India was forced to change its policy towards its neighbour. Though initially the Sri Lankan government expressed its dissatisfaction for Indian action but the continued pressure from New Delhi forced it to accept Indian position.

2. After May 1986, moderate Tamils (TULF) were cornered and militants took over the leadership. The militant resisted the armed forces successfully.

3. Not only Tamils but also Sinhalese were supporting militants against government victimization. Janatha Vimukti Peramuna (JVP), banned militant group of Sinhalese became active once again. In these circumstances chances of Sinhalese rebellion became high and Sri Lankan government did not have the capacity to fight on two fronts at the same time. So the government preferred an agreement understanding with the militants.

4. Gradual deterioration of economic condition of Sri Lanka had intensified the problem. Confrontation since 1983 ruined the economy of the island. Sri Lanka was not in a capacity to afford such heavy expenditure on armed forces for a long time. To improve economic condition it was essential to establish peace in whole of the island which could only be realised through settlement of the ongoing conflict.

5. Super powers as well as other western countries were in favour of a settlement with the Tamil militants.

These were some of causes which compelled Sri Lankan government to accept India's proposals of peaceful solution. India played a vital role for the negotiations between the governments and Tamils. Thus India was not been accepted as regional power but she had also been accepted as a party to the accord. As a result, the New Delhi government actively began looking for a federal solution to Sri Lanka's growing ethnic crisis, something that Colombo was equally

keen to achieve given the increasingly violent nature of insurgency. Benefiting from this mutuality of interest, the Sri Lankan and Indian governments entered into a series of intensive diplomatic exchanges and negotiations, culminating in July 1987 with signing of the Indo-Sri Lankan peace Accord.

The main objective of the agreement was to preserve the unity, sovereignty and territorial integrity of island and to agree in principle that Sri Lanka was a multi ethnic and multi-lingual plural society consisting of Sinhalese, Tamils, Muslims (Moors) and Burghers. Sri Lanka recognised that each ethnic group had distinct cultural and linguistic identity. The agreement gave the Tamil, their political autonomy, the devolution of administrative powers and the formation of a single Northern – Eastern province by a merger of the Eastern province with the Northern Province. The another important objective of the Sri Lankan was to end the ethnic crisis with Indian help to ensure peace in the island. Sri Lankan president and The Indian Prime Minister signed the agreement to see the era of peace on the island, leaving behind distrust and lack of faith between the Sinhalese and the Tamils.⁷ Addressing a joint conference, President Jayewardene stated henceforth there would be no terrorism in Sri Lanka and peace would come to prevail instead.

The impact of the 1987 Indo – Sri Lankan accord had been far reaching. It was also criticized from many directions. The first objection was that Sri Lankan Tamils representatives were not a party to this accord and Rajiv Gandhi had no moral authority to sign an accord and to decide the future if the Tamils in Sri Lanka. The important question was why no Tamil representatives were asked to sign the agreement. In what capacity did Rajiv Gandhi sign? The accord did not restore law and order in Sri Lanka. The waves of violence were seen in Jaffna and Colombo within a short period. The cease-fire proposal was not fully implemented. The LTTE refused to disarm and challenged the IPKF (Indian Peace keeping Force). The armed strife began between IPKF and LTTE. Instead of creating a climate peace, it showed the way of further strife. Besides the LTTE and IPKF clash, the opposition of Sinhalese public, the Buddhists, the SLFP and JVP towards the agreement led to further troubles. The Sinhalese felt that President Jayewardene trampled their interest. They protested the formation of one state through the merger of

Northern and Eastern Provinces. They also opposed the proposal to grant Tamil the status of an official language. The Buddhist clergy were also dissatisfied. The Sinhalese youth opposed the agreement because they thought that it was policy of Indian expansionism and the government of Sri Lanka conceded too much power to the Tamils. The LTTE considered the as objectionable for many reasons. One In the agreement it defined that Northern and Eastern provinces were the historical habitation of the Tamils who lived in this territory with the other ethnic groups. The agreement justified the illegal Sinhalese colonization in the Eastern province for last four decades, which was totally unacceptable. How could we agree to this? Second, Tamil were not recognised as a national people but described as one of the ethnic groups. The agreement did not recognize that Tamils were separate nationality. Thirdly, the merger of Northern and Eastern provinces was temporary, conditional and interim. The president had the power to decide on the referendum. Fourthly, a committee would be formed five members to morning the referendum. Fourthly, a committee would be formed with five members to monitoring the referendum. Four of the five members of the committee would be appointed by the President and the fifth was form the Eastern province. There was no Tamil representation. Therefore, the LTTE refused to give up arms.

While most of the Tamil militants groups laid down their weapons and agreed to seek a peaceful solution to the conflict, the LTTE refused to disarm its fighters. Keen to ensure the success of the accord, the IPKF then tried to demobilize the LTTE by force ended up in full scale conflict with them. The IPKF also soon met stiff opposition from the Tamils in India. Simultaneously, nationalist sentiment led many Sinhalese to oppose the continued Indian presence in Sri Lanka. These led to the Sri Lankan governments call for India to quit the island as early as possible. The Sri Lankan government allegedly entered into secret deal with the LTTE that culminated in a cease-fire. The Sri Lankan government called for the withdrawal of the IPKF from Sri Lanka. In December 1989 the new Prime Minister V.P. Singh ordered the withdrawal of the IPKF and their last ship left Sri Lanka on March 24, 1990.

Notes

1. India Today, 15 August 1987, p. 80.
2. Rajiv Wijesinha, Current Crisis in Sri Lanka, Navrang, New Delhi, 1986, pp. 110-111.
3. Dinman, May 3, 1987, p. 34.
4. Dinman, June 25, 1987, p.53
5. Ibid.
6. Vikram Sing Nain, International Relations and Ethnicity, RBSA Publisher, Jaipur, 2000. P.101.
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Kirant Rai Yayokkha in Democratic Movement of Nepal

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Abstract

Kirant Rai Yayokkha is a common social highest institution of the kirant Rai community. Its aim is to protect and promote the mothertongue, culture, religion and history of the kirant Rai community. It is concluded that within the tyrannical political system won't be protect and promote the determined objectives of yayokkha. To establish the democratic system instead of despotic system is must essential conditions for the prosperity of the kirant Rai community. Specifically, the inclusive democracy is one of the conditions for the appropriate address to political issue of the kirant Rai community. In these sense, the kirant Rai community and her common institutions named Kirant Rai Yayokkha, involving in movement for the Kirant autonomy. In this context what are the major political agenda of the kirant Rai yayokkha? As well as what are relevancy of the kirant Rai yayokkhas agenda with the democratic values? These are the genuine questions. To find out the answer of above question is the major objective in this article. To meet the objectives descriptive design has followed to complete this qualitative writings. Primary and secondary data has been used as the information in this article. APA seventh edition has followed in this article. Inclusive democracy ultimately is appropriate in heterogenous society.

Keyword: Autonomy, Inclusive, Identity, Kirant Province, Proportional

Introduction

Kirant Rai Yayokkha is common representative institutions of the whole Kirant Rai community. Kirant Rai is a tribal community and the meaning of yayokkha is gathering for the dialogue and conversation with each other among the inner community. For these

purpose the yayokkha has established (Nipsung, 5076, p.116). An identity of the community has depended upon her religion, culture, mother tongue, history and territory. To continuity of the identity must be needed to protect, promote and develop of communal separate features. To make the national unity and harmonious society kirant rai yayokkha proposed to form the kirant province based on kirant identity (kirant rai yayokkha, statute, 2069).

By a small gathering under the leadership of Mr Bambahadur Rai, inhabitant of Khotang District has originated/enitiated the yayokkha. This gathering was organized on 22 sawan, 2045 B.S. and formed an institution named "Sanskritik Sangh Tadartha Samitee. Developing form of the tadartha samitee is also today's Kirant Rai Yayokkha. Sanskritik Sangh Tadartha Samitee has changed into the Kirant Rai Yayokkha since the comprehensive national level conference of the kirant rai community on 22 sawan, 2047 (Document of Kirant Rai international conference and festival, 2011, p.10). Yayokkha was registered in the Kathmandu district administration office by registration number 328/2049-50 and registered in council of social welfare by registration number 2656/2052. Today, kirant rai yayokkha is not limited only within the issue of culture, religion and mother tongue but also it is participating actively in the movement concerning the issue of democracy, republic, inclusion and federalism. In present day yayokkha is fully concerned with the issue of kirant autonomous province based on identity. Yayokkha has concluded that all things are a great confusion without the political system and authority.

Statement of Problems

Kirant Rai Yayokkha is a common and highest institution of Kirant Rai community. Since few decade it is entered into the political movement with political agenda from only cultural agenda. It is so much the matter of curiosity. Not only this but also yayokkha has doing activities as the political actor. Onknown obligation yayokkha has facing by which they have compelled to do as political actor. Specially, yayokkha is a social institution, whenever it in political movement. These phenomena in the Nepalese context are under discussion with no conclusion.

Research Question

In this article two major questions are presented as the research question.

- > What are the major political agenda of the Kirant Rai Yayokkha?
- > What are the relevancies the political agenda of Kirant Rai Yayokkha with the democratic values?

Objectives

- > To find out the political agenda of Kirant Rai community.
- > To find out the relevancy of the political agenda of Kirant Rai community with the democratic values.

Methodology

It is the qualitative article. The article has written under the descriptive design. Data are collected through the primary and secondary sources. Book and journal has used as the secondary sources. Primary data has collected by the interview through selected respondent. Respondent has been selected as per the purposive sampling. American Psychological Association (APA) style seventh edition has followed in this article.

Theoretical Framework

Different theories of democracy are under discourses. As per the ancient political thinkers Aristotle, there are three major characters in ruling system. First is ruled by one person, which is monarchical in forms and tyrannical in character. Second is ruled by somebodies, which is aristocracy in forms and oligarchy in character. Third is ruled by majority bodies of people, which is democratic in forms and inclusive in character. Participatory democracy, liberal democracy, Westminsterian democracy and inclusive democracy is accepted theoretical frame in the current world. Participatory democracy is other form of direct democracy because of the major role in ruling system has done by all people -Dahl, 1998, p. 107_. It is a good concept in theory, however difficult in practice due to the large size of land and population in a country.

Terminal election, fundamental rights, justice, equality, rule of law, participation and inclusion are general aspects of democracy. Participation of a large group of people in the ruling system of the state with the self-determinations is the democracy. In different time

and situations social movements has conducted to achieve the democratic norms and values in the world. According to the Fotopaulas, the social movement of the world, specially, movement of female and movement of identity the issue of inclusive democracy brought forcefully in to discourses (Fotopaulas, 2001).

As per the views of Hasan, inclusive theory will be done two affirmative functions in ruling system. First is, it help to appear to the exclusionary community in the ruling system and second is, it articulate the social, financial and political interests of the exclusionary community (Hasan, 2009, p. 2). However, Westminsterial system is also called as democracy. In fact it is exclusionary system because of in reality ruled by minority over the majority of people.

On the view of Robert A. Dahl, if a community has lacked his delegates in the state, who express his need and situations? How to protect their needs and interests? It is sure that the needs and interest of that community will be ignored by the ruler (Dahl, 1998, p.77). In democracy each group and community must be guaranteed to hearing of those interests by own delegates.

Arend J. Lijphart is renowned theorist of modern politics. He was born at the Netherland. He is working as the research Professor of Political science at the San-Diego California University. He has expertise in the comparative politics, electoral system, ballot system and ethnic politics. As per his views consociational democracy with power sharing is far better than first past the post system. It lead towards stable politics with affirmative consequences. Comprehensive coiation among the diversities of society, arrangement of autonomy, formation of federal state and proportional representation is essential for consociational politics. Above these conditions in politics will be guided towards the inclusion of minorities in policy making process of the state (Lijphart, 1977). It is a major theoretical frame of this article.

Review of Literature

Discussion on social movement is ongoing. According to Sno, Soal and Krazy social movement is known as the collective work for the change. Social change is must be the objective of social movement (Karki, 2012(a), p.5). To protect or to change the traditional values on religion, culture and language will be originated the social

movement. Social movement of the world like, French revolution, Russian October revolution, Chinese peoples revolution of 1949 were few example of social movement, which changed not only the social values but also changed the political values -Gusfield,1970, p.1_. Social movement connected to justice and equality concerned with the politics. Here literatures are reviewed related to topic of this article.

Gusfield (1970) discussed broadly on social movement. As his views to change the traditional norms and values must be destination of the social movement. Collective issue, collective campaign and unanimous vision are the main elements of the social movement. Interactions with each other to cancellation of old order and establishment of new order guides the society to change. Conduct of meeting, mass demonstration and speeches are the forms of social movement. Gusfield express his views as demonstrations of people makes the change of old norms, values, act, statutes, policy and authority. Finally, Gusfield concluded that social movement can be changed the political system.

Diany (1992) has explained the relationship of social movement, politics and change. He emphasizes that common ideology and confidence is major things for the social movement which try to change the society. Endeavor to change the society also related to the politics. Efforts from exclusionary community to include in main stream of politics will be started as social movement. Diany has stressed that social movement is a kind of class struggle because a class wants to creat existence in society who are prohibited from socalled higher class. So, social movement is another form of democratic movement. Diany is silent about justiciable democracy and relevancy of kiranties movement with the democratic values.

Dahl (1998) expressed his views on democracy. As per his views in democracy must be include influensive participation, equall value of voting and controlled over agendas. Proportional representation is must fittest instead of first pass the post representation. It only can represent all community, parties and groups as per her size.

Joshi and Rose (2004) describe the social and political scenario. They have written about the different community inhabitate in Nepal and political movement and changes. As per the views of

Joshi and Rose, Brahmin and Kshetri of current Nepal had entered in to Nepal from northern India to safe from Muslim. Rai and Limbus, who are called Kiranti, were entered into Nepal from east and south east part of Nepal. But when they were entered into Nepal? It is not cleared. Nepalese society demarcated as cast system in the regime of Jayasthiti Malla, Ram shah and Junga Bahadur Kunwar, which continuing till now. From this regime Hinduization highly preferred in Nepalese society and discrimination also increased. Joshi and Rose has not mentioned about the political issue and movement of kirant community.

Chemjong (2031B.S.) express his views through the book. He devided his view in to two parts. First is Kirant state and second is kirant ruller. At the first part he decribed about the kirant state. He claimed that the eastern part of the modern Nepal is kirant zone. On the hill area of the kirant zone were rulled as autonomy by the kiranti before the Gorkha-Khambu war. However, he is silent in his work about the kiranties movement and relationship with democratic values.

Yakkha Rai (2055B.S.) has mentioned regarding the kirant rai community through the book. He has written that about the kirant explained on Rigbed, Yajurbed and Atharbabed. Kirant is not only a tribe but also it is a large group of human beings and his civilizations. Yakkha has also describe the meaning and co-relations of kirant and rai.

Research Gap

Through the review of above literature we have understood fact about the traditional and recent concept of democracy, theoritical frame of movement and kirant rai community. Alghough, there is lack of exploration of appropriate democratic from, especially in multi-ethnical society. Defferent issues, especially cultural, religious and political issues, demanded by kirant rai community and his common institution named Kirant Rai Yayokkha, is relevant to democractic values? We have to explore the answer of this question. So, it is also a gap. Kirant Rai Yayokkha has contributed in democratic movement of Nepal. However, it is not cleared that what kind of contributions has done? Why the Yayokkha involving in the movement? To explore the answers additional research is needed. To

solve above research gap two major questions has formed in this article.

Limitations

The political agendas endorse by Kirant Rai community after the establishment of Yayokkha and movement concerning the agenda is only included as the area of study. Individual views, concept, activities, ideology and agendas are the delimitations.

Discussion

Discussion on the subject areas in different sub topic as follows:

Institutional Development of Kirant Rai Yayokkha

Kirant Rai Yayokkha has taken a long time to make present shape from the initiated period. Yayokkha has lunched dozens gathered, meetings and conventions to pass the policy, programme and plan as time relatively. Through the different convention dozens leadership of the yayokkha has emerged for the kirant sentiment (Nipsung, 2067, p.5-6). At the long period of 34 years Kirant Rai Yayokkha has produce its energetic leadership for the democratic movement. Institutionally Yayokkha has formed various sub-organizations as the subordinator wings. Twenty three district acting commeeetee, eight brother organizations, fifteen foreign branches in foreign countries and one academic council smoothly performing as per the policy and plan of Kirant Rai Yayokkha.

Kirant Rai student association, kirant rai cultural artist association, kirant rai author association, kirant rai journalist association, kirant rai youth association, kirant rai sumnima womens association, kirant rai sport association, kirant rai advocate association and kirant rai bureaucracy association are the subordinator commeeettes of yayokkha. Foreign comeettes of yayokkha are actively performing in the London, Honkong, UAE, Europe, Australia, Qatar, Dubai, Belzium, Israel, Canada, Japan, South Korea, Malasya, Kuwait and Baharain (Nipsung, 5076,p.125). To lunch research, discourse, seminar, workshop for the meet to goal of yayokkha kirant rai academic council has activate. Yayokkha is expanding its relations with neighbor contries institutions relevant to kirnat rai community. Yayokkha has conducted international level

conferences and passed the resolutions in different areas as the common agenda.

Kirant rai yayokkha has passed the resolution of collective feeling and proud on culture, religion, mother tongue and history by all kirant rai community from all over the world. This resolution was passed on international conference organized by kirant rai yayokkha central committee of Nepal at Kathmandu on Chaitra 27, 2067 to Baishakh 1, 2068. Through this conference Kirant rai yayokkha and all kirant Rai community committed to construct the kirant province with the identity and right to self-determination ((Document of Kirant Rai international conference and festival, 2011, p.114-116). Through this conference they have demanded to Nepal government to apply ILO general treaty number 169.

To make a common concept and vision second kirant rai international conference has conducted on 8-9 Falgun, 2071 B.S. at Siliguri, India. They have committed to unified all kirant rai community for the protection and promotion of kirant rai culture, religion, mother tongue and history from all corner of the world (Nipsung, 5076, p.129). The conference identified the common issue and needs of the kirnat rai community. Finally, they have passed the resolutions to fight for identity based autonomous provinces.

Kirant Rai Yayokkha and Political Issue

At first the major objectives of the kirant rai yayokkha was fixed. It was focused specially in cultural, religious, historical and linguistic issues. However, after few decades Yayokkha has realized that in absence of inclusive democratic system all the issues concerning the kirant rai community won't be possible. So, yayokkha entered into the political agendas. The sixth conference of the yayokkha was as the milestone for political agenda. Sixth conference of the yayokkha was held at Jhapa district passed the political issue of kirant autonomous province (Nipsung, 2067,p.2). Yayokkha has clearly understood that politics and political syatem is ultimately determinants for all phenomena of the state. Policy, programme and plan finalaly introduce as per the political decisions. Identity, self-determination, autonomy and kirant province all should be possible when the rstructure of the state be completed. In this sense yayokkha has passed the issue of kirant autonomous province as the

political agenda. But there are forcefully raising a question that is it most communal? To know answer about this question few we have to discuss on historical backgraound of kirnat rai community.

What is kirant? Surfacely knowing that kirant is as only a particular tribes. Absolutely it is a tribes or aborigines of kirant Pradesh. But not only a tribe, but also kirant is the name of civilization, a territory and history. Kirant is mentioned in the ancient book "Rigbed" as the great territorial identity. It was mentioned as the great territory and the all inhabitants of this zone. So, kirant is not a symbol of a particular tribes but it is a collective identity of all inhbitants of this geography, including non Rai, Limbu, Yakkha and Sunuwar community (Rai, 2074,Jha). That's why kirant province represents the civilization, geography and history of entire people of this region.

If anybody define the issue of kirant province as the matter of only limited tribes, is wrong. Yayokkha has defined the issue of kirant province as the issue of whole inhabitants of this zone, including the identity of all community (Rai, 2074,Yan) . They have proposed the kirant autonomous province as the collective autonomy of all inhabitants of this territory. It is a multi-ethnic, multi-cultural, multi-religious, multi-linguistic zone as the heterogenous society. To protect and represent of all identity in each organs of the state is first condition. It is called inclusive democracy. This is the ideal of kirant rai yayokkha (Rai, 2066,p.6). So, yayokkha has announced by its manifesto that proportional representation of all community is buttonline within proposed kirant autonomous province. It is the main features of consotiatlional democracy.

Relevancy of Political Agenda of Kirant Rai Yayokkha

Self-governance with the right of self-determination based on fundamental identity is the buttonline of the kirant rai yayokkha (Nipsung,2069/2070,p.5-6). Through the provision of proportional representation system must be guaranted of representation as multi-ethnic state (Nipsung, 2069/2070,p.11). Multi-identity is appropriate than single identity. Privilege to an individual, family, group and particular community is against the democratic norms and values. So, prohibition of privilege and single identity is rejected by yayokkha. It is the matching matter with the democratic values. Proportional

representation in the legislature, executive and every where of the autonomous proposed kirant province is must relevant to inclusive democracy. Inclusion and consociation is the appropriate condition instead of traditional parliamentary system.

Kirant Rai Yayokkha has proposed following district and its areas as the territory of this province, whole area of Okhaldhunga, Solukhumbu, Khotang, Bhojpur, Dhankuta, Sankhuwashabha, Tehrathum, Panchthar, Taplejung and Ilam. Partial area of Ramechhap, Sindhuli, Dolakha, Dhanusha, Kabhre, Sindhupalchok, Udayapur, Morang, Jhapa and Sunsary (Nipsung, 2069/2070, p. 37). Yayokkha has proposed as sub-autonomous zone. First autonomous zone within the kirant province be created as the name of Khambuwan sub-autonomous zone with 19 districts out of this whole area. Second autonomous named as the Limbuwan sub-province with the selected areas of Dhankuta, Sankhuwashabha, Tehrathum, Panchthar, Taplejung and Ilam districts. Third is Rong sub-autonomous zone including the selected areas of Ilam, Jhapa and Morang districts. Fourth is Sherpa sub-autonomous areas including theselected villages of Ramechhap, Dolakha, Solukhumbu, Okhaldhunga, Shankhuwashabha and Taplejung (Rai, 2066,p.20-25).

Autonomous is the delegation of right and duties. It makes responsible and dutiful to people in terms of self-determination in each phenomena. Autonomous is the key factor of kirant rai yayokkha in terms of provinces. It gives to the people an opportunity to develop skills, labour and knowledges for make own prosperous life. Even contradiction among the inhabitants from different community is possible. It is should be harmful towards the path of unified province. Kirant rai yayokkha assumed that it should be solve by the proportional representation in all institutions of the state.

Yayokkha has proposed inclusive legislature, executive and judiciary through the proportional representation. State Assembly will be formed as the province legislature. Yayokkha has proposed the head of the Assembly be only from kirant community. It is an example of privileges to kirant community, which is seen as the non-democratic provision. So, it should be a matter of dispute in the proposed kirant province. Yayokkha has proposed as the privileges of kirant community not only in legislature, but also proposed in executive (Rai, 2066, p.20-27). All kinds of privileges in democratic

system will be rejected. In this sense proposed privileges of kirant community will be rejected in kirant autonomous provinc. Although, the proposed provision of proportional representation in trinity organ of the government is must appropriate for inclusive democracy

Kirant Rai Yayokkha in Democratic Movement

People movement of 2062/63 B.S. was held against the unconstitutional intervention of King Gyanendra Sah. It was lunched all over the country. Kirant rai yayokkha participated in this movement with the own banner, flag and slogan. Yayokkha was clearcut to their destination within the movement. To remove the tyrannical monarchy was first aim of Yayokkha, because of monarchy were standing as the barrier for issue of identity, inclusion, autonomy and federalism with self-determination (Nipsung, 2067, p.6). Yayokkha has absolute political agendas accompanied democratic movement, 2062/63. They had absolute agenda of republic, federalism, inclusion based on population and non-hindu state. Yayokkha was excited as well as agitated against the tyrannical monarchy. The agenda of ILO treaty number 169 were focused by yayokkha to apply in Nepalese context. Restructuring of the state from unitary to federal on the ground of identity was a hidden issue of yayokkha.

In different agenda like, federal structure of state from unitary, republic from monarchy, non-hindu state from Hindu state and inclusive from exclusive, yayokkha was fully involved in different form of movement in Nepal. All above the issue must relevant to real democracy. All efforts of yayokkha were devoted towards democratic norms and values. Efforts to make the huge force for democratic movement yayokkha had formed a joint front with the kirant rajya sangharsh samitee, lead by Gopal kiranti. Through this joint front yayokkha lunched a joint movement (Rai, 2074ja). The joint front had formed the organization of youth, named kirant force. To dialogue and negotiation to government they had formed a negotiation committee under the leadership of ex-minister of Nepal government Mr Ashokkumar Rai (Rai, 2074 yan). Yayokkha has taken two-fold scheme to catch the democratic goal. One is dialogue and other is rally, slogan, strike, handover the memorandum and massmeeting. Long-march from mountainous village Taplejung and

Solukhumbu to Terai, was unique form of movement for democracy (Rai, 2074jha).

Execution of Yele Sambat was next genuine demand of yayokkha. It is related to kingship of first kirant king Yalamber. It was started from 1718 B.C. (Regmi, 2067,p.5). The issue of Yele Sambat is small in outlook form but it is a great and vast because of it covered the identity, dignity and history of kirnat rai community. Entire agenda concerning with not only the kirant community but also with the whole indigenous nationalities of Nepal. Therefore indigenous nationalities supported to yayokkha's movement. Yayokkha have got the solidarity on the agenda of kirant rai yayokkha. Specially, federation of indigenous nationalities of Nepal expressed his solidarity and physically involved in movement of yayokkha (Nipsung, 5076, p.122). Yayokkha continuesly involving in movement to establish the autonomous kirant province based on identity through the amendment of constitution of Nepal, 2072 (Mukarung, 2074).

Conclusion

Democratic movement launched by kirant rai community and their common highest institutions named kirant rai Yayokkha is must crucial in terms of structural transformation of the state. It helps to make and promot the culture of democracy in perspective of Nepal. To provide the recognition of cultural, religious, lingual and historical identity political sphere is must responsible. In this reality the movement of kirant rai Yayokkha, concerning the autonomous kirant province, is not only relevant to contemporary democracy, but also it is the core theme of inclusive as well as consotiational democracy in the current world. We should conclude that inclusive democracy is strategy whenever proportional representation is tactics of the Kirant Rai Yayokkha.

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Effective Pedagogy and Employability in Management Institutes

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Abstract

Purpose – This paper argues that the teaching methods and educational strategies employed in business management schools have a substantial influence on students' ability to find employment. It highlights shortcomings in current teaching approaches at these institutions, pointing to several factors that impede students' preparedness for the workforce. Inadequate teaching methods do not adequately equip business management students with the essential skills and values needed to improve their employability. In contrast, effective educational practices play a crucial role in boosting students' employability in the field of business management.

Design/ methodology/approach - The study conducted at XLRI Jamshedpur, a management education institute, was utilized to substantiate the claim.

Findings- Frequently, students in business schools face a deficit in crucial skills and values necessary for their academic and professional endeavors, primarily due to ineffective teaching methods and pedagogical strategies utilized by their institutions. Moreover, the schools' lack of motivation to attain top rankings often impedes the improvement of these teaching methods and pedagogical strategies. Addressing these challenges by implementing effective teaching methods and strong pedagogical approaches in business management institutes can markedly improve the employability prospects of business management students.

Originality/ value- The core findings underscore the vital importance of skills and values, enhancing the employability of business management students on both national and global scales.

Paper type- Viewpoint

Key Words: Skills, Employability, Business Management Education, Values, XLRI

Introduction

"I do the very best I know how, the very best I can, and I mean to keep on doing so until the end."- Abraham Lincoln

The development of management education is crucial in a rapidly changing environment, contributing to professional growth through innovative ideas and advancements. Contemporary managerial education has undergone substantial transformations, including the introduction of flipped classrooms, conflict resolution strategies, team dynamics, and enhanced communication and presentation skills. These educational enhancements have significantly heightened students' engagement in their studies. Innovations in management education aim to foster more proficient managers and employees within organizations. For example, the adoption of the Flipped Learning approach has been shown to enhance educational experiences and instill lifelong learning skills essential for meeting the evolving demands of today's workplace.

According to Babu (2020), diverse innovative pedagogical methods such as split classes, the writing process, co-teaching, practical field visits, and controlled use of technology have further enriched the learning experience in management education. Therefore, it is essential for management institutions to lead in creating compelling teaching methods that stimulate student interest and support personal development. Innovative pedagogical approaches are the key to empowering students in management education to achieve career success. Globally, there is a growing adoption of inventive techniques in designing and implementing management education programs. These methods play a critical role in meeting the changing demands of students, graduates, and contemporary organizations. As a result, researchers are actively exploring modern practices in innovation and pedagogy within management education, relevant to both traditional classroom

environments and distance learning, as well as advancements in educational technology within higher education management.

Employability

In general, contemporary definitions of employability can be categorized into three main groups. The first group emphasizes individual capabilities (De Vos et al., 2011; Hillage and Pollard, 1998; Hogan et al., 2013; Sanders and Grip, 2004; Yorke, 2006), where employability is viewed as dependent on personal attributes and intrinsic qualities. Hillage and Pollard (1998) define it as capability, Yorke (2006) as a blend of skills, knowledge, and personal traits, and De Vos et al. (2011) as capabilities and willingness. These definitions stress the absolute aspects of employability, focusing on whether individuals possess the necessary skills, capabilities, and attitudes sought by employers (Morrison, 2012).

The second group of definitions highlights the relative dimensions of employability, critiquing approaches that solely concentrate on individual capacity by arguing that employability is significantly influenced by market dynamics (Brown et al., 2003; Sin and Amaral, 2017). For instance, Brown et al. (2003, p. 114) define employability as the "relative likelihood of securing and maintaining various types of employment." Employability can be shaped by broader external factors such as social, institutional, and economic contexts (Sin and Amaral, 2017). Despite their importance, definitions focusing on relative dimensions have not received extensive attention in academic literature. Some conceptualizations of employability overlook how social factors such as gender, race, socioeconomic status, and disability intersect with employment opportunities (McGinn and Oh, 2017).

Nonetheless, these relative dimensions can be crucial; for example, ethnicity may affect employability due to discriminatory hiring practices. Therefore, understanding relevant political, social, and economic contexts, and their intersections, is essential for a comprehensive grasp of employability (Speight et al., 2012). The third group of definitions highlights the concept of "duality of employability" (Brown et al., 2003, p. 110), stressing the importance of considering both absolute and relative aspects of employability.

For example, Small et al. (2018, p. 4) define employability as the “ability to independently navigate the job market by leveraging knowledge, personal skills, and attributes, adapting them to the work environment, and presenting them to employers, while recognizing external constraints.” This dual perspective encompasses how specialized training interacts with the application of subject-specific skills in professional settings. As industries and career paths evolve, graduates are expected to possess qualities that are not only specific to their field of study but also applicable to diverse jobs and careers (König and Ribariæ, 2019; Williams et al., 2019). These definitions not only acknowledge the importance of personal traits that enhance a graduate’s employability and success in their chosen fields but also emphasize the influence of external factors on employment opportunities. While these definitions contextualize individuals and their skills within specific social settings (Holmes, 2013; Vuksanovic et al., 2014), they underscore the critical need for acquiring essential skills and competencies.

XLRI

Since its founding in 1949, XLRI has established a unique identity as India’s oldest management school. At the core of this identity is a dedication to innovation over conformity, setting new standards rather than adhering to existing ones, and responding promptly to the societal and national needs by addressing bold yet previously overlooked challenges. This spirit of initiative and entrepreneurship has been a defining feature of XLRI throughout its history. The institution has maintained a global outlook and was the first among Indian management schools to globalize its academic offerings. XLRI has attracted distinguished leaders from diverse fields to its Board of Governors and faculty, ensuring leadership that aligns with its values and aspirations. XLRI’s educational philosophy goes beyond mere degree conferment; it aims to inspire future business leaders to address societal gaps and challenges.

A notable characteristic of XLRI students is their commitment to MAGIS - an unwavering pursuit of excellence, rejecting mediocrity. They strive not only to achieve the best but to exceed it, actively influencing their circumstances rather than waiting passively for change. This ethos has been integral to XLRI from its inception,

exemplified by its pioneering introduction of management courses tailored for trade unions. In 1953, XLRI launched a two-year day program focused on Industrial Relations and Welfare, later rebranded as Human Resource Management. Since its establishment, XLRI has significantly expanded its academic programs and upgraded its facilities to meet increasing student enrollment, cementing its position as a premier management school in India. In 1965, it introduced a three-year evening program in Business Management, followed by a two-year full-time program in 1968. Over the years, XLRI has introduced a range of short and long-term programs tailored for working executives, designed to enhance their management expertise and leadership capabilities.

In 1949, Fr. Quinn Enright, S.J., in collaboration with NJ Haley, the then General Manager of TISCO, assembled a core committee including notable figures such as Michael John, MD Madan, Dr. Sukhatme, and GV Apte. Initially operating from Boulevard Hotel in Bistupur, XLRI relocated its classes to Loyola School in 1956, launching a two-year day program leading to a post-graduate diploma in Industrial Relations. The inaugural batch graduated from Loyola School in 1958. The groundbreaking ceremony for XLRI's current campus was held in 1956, followed by its formal inauguration in 1962 under the guidance of Fr. EH McGrath. In 2015, the campus underwent an expansion inaugurated by Cyrus Mistry, then Chairman of Tata Sons.

Additionally, the foundation stone for XLRI's Jhajjar campus in Delhi-NCR was laid in 2017 by Om Prakash Dhankar, Cabinet Minister of the Government of Haryana. XLRI Delhi-NCR commenced its academic activities in August 2020, offering a two-year full-time Business Management program that grants a Postgraduate Diploma in Business Management (PGDBM) upon completion. This program is highly regarded and widely considered one of the top programs of its kind in the country. Graduates from this program currently hold influential positions in various industries, both at home and abroad. The curriculum provides a solid foundation in Indian and global business, emphasizing the integration of current management theories and practices within XLRI's BM program.

Its goal is to impart knowledge and foster attitudes essential for students to develop into capable and ethical managers. The

program regularly updates its content to stay abreast of emerging trends. XLRI offers an eighteen-month full-time residential management program called PGDM (GM), previously known as GMP, designed for incoming students with a minimum of five years' experience in diverse fields such as IT/ITeS, Energy/Power, Automobile, Manufacturing, among others. This program shapes participants into modern corporate leaders with a human-centered approach, equipping them with cutting-edge management theories, broadening their perspectives, and preparing them for innovative problem-solving.

XLRI's dedication to nation-building is evident as the program nurtures socially responsible change agents who influence India's contemporary business landscape. This flagship program has garnered prestigious accreditations including AMBA and AICTE, highlighting its exceptional curriculum structure and the industry relevance of its graduates' substantial post-graduation work experience. The course employs a varied pedagogical approach that includes lectures, case studies, hands-on exercises, simulations, personal reflections, role-playing, tutorials, and collaborative learning through group work. Additionally, XLRI offers a two-year full-time Program in Human Resource Management, awarding students with a Postgraduate Diploma in Human Resource Management upon completion.

Recognized as the oldest and most esteemed program at the Institute, it is ranked as the top program in India and the Asia-Pacific region. The HRM program aims to equip students with the knowledge and skills necessary to effectively manage human resources, thereby contributing to the growth of both individuals and organizations. The core areas of emphasis encompass Human Resource Planning, Human Resource Information Systems, Selection, Performance Management, Training and Development, Compensation Administration, and fostering positive employer-employee relationships within the framework of regulatory guidelines. This program has cultivated some of the leading professionals in HR within today's industry. Alongside courses specific to HRM, it offers a variety covering diverse functional aspects of management.

As a specialized program, it does not offer further specialization, allowing students to choose elective courses based on

their preferences. Graduates are equipped for executive positions in Human Resources Development, Personnel Management, Industrial Relations, Labour Welfare, and related domains. Alumni occupy senior roles in both private and public sector organizations, as well as multinational corporations in India and globally. The PGDM (Logistics & Supply Chain Management) from XLRI, Jamshedpur, and MS in Supply Chain Analytics from Rutgers Business School, US constitutes a Dual Master's Program from two prestigious institutions recognized for their expertise in supply chain and operations.

This program is designed to provide students with a comprehensive understanding of logistics and global supply chain management. Participants acquire professional competencies in supply chain management, logistics, materials management, and an in-depth understanding of supply chain analytics, enhancing their knowledge, skills, and personal growth. Geared towards individuals interested in applying analytics in supply chain contexts and aspiring to leadership roles in this field, the program offers the unique opportunity to earn two master's degrees from top-ranked programs renowned for their excellence in supply chain and operations. Under this collaboration, XLRI Jamshedpur and Rutgers Business School offer student's educational programs and exposure to industry practices.

Participants commence their studies at XLRI Jamshedpur in the first year and continue at Rutgers Business School in the US for the second year. Upon meeting all program requirements and fulfilling necessary formalities at both institutions, students earn a PGDM in Logistics and Supply Chain Management from XLRI Jamshedpur and an MS in Supply Chain Analytics from RBS, US. Life at XLRI is a vibrant mix of classroom lectures, study sessions, management events, and competitive sports activities. The distinctive XLRI culture derives from its close-knit student community, characterized by a spirit of support and collaboration that distinguishes this business school. Despite the academic competitiveness among students striving for excellence, the atmosphere outside classes fosters camaraderie; with new students warmly welcomed into the student body.

XLRI's rigorous academic environment and unique culture provide a stimulating balance of work and leisure. As all programs

are residential, relationships between seniors and juniors are friendly and supportive. XLRI boasts the largest alumni network among Indian B-schools, emphasizing teamwork throughout students' tenure. The institute has deliberately fostered a culture of collaboration, replacing traditional rivalries with cooperation, thereby developing XLRI students into outstanding team players and leaders in any organization they enter.

Furthermore, XLRI places significant emphasis on ethics and social responsibility, earning widespread recognition in the corporate world for instilling these values in future business leaders. The curriculum includes innovative initiatives such as the Village Exposure Programme, which reconnects students with their roots and enhances social awareness. XLRI students enjoy a bustling campus life enriched by conferences, seminars, guest lectures, and workshops that expose them to diverse perspectives and insights from top professionals in the business arena. Life at XLRI extends far beyond academics. While student committees ensure a vibrant daily routine enriched with diverse activities, annual events amplify this ethos.

These include Ensemble Valhalla, which blends management, cultural, and sports celebrations, MAXI fair, renowned for its marketing prowess, and the longstanding XLRI IIMC sports meet. Students from all disciplines find numerous avenues to pursue their passions. XLRI values innovation and encourages students to take initiative, fostering opportunities for significant achievements. Formal and informal committees harness this freedom to engage students in diverse management activities, promoting exploration and experimentation. XLRI upholds PRME - Principles for Responsible Management Education, aligning with globally recognized values akin to those of the United Nations Global Compact. PRME aims to inspire and advance responsible management education, research, and thought leadership globally.

It advocates continuous enhancement among management education institutions to nurture a new generation of business leaders capable of addressing the intricate challenges confronting business and society in the 21st century. As corporate responsibility and sustainability increasingly shape business education, PRME calls upon business schools and universities to progressively adapt their

curricula, research, teaching methodologies, and institutional strategies to meet evolving business needs. XLRI's student societies actively engage in various social initiatives throughout the year, embodying the institution's commitment to cultivating socially aware leaders. Students are urged to contribute to the advancement of underserved communities through initiatives like awareness campaigns, workshops for schoolchildren, counselling sessions, literacy programs, and collaborations with local NGOs to support nearby villages in Jamshedpur. Instilling a sense of social responsibility among students stands as a cornerstone of Jesuit Business Education at XLRI.

XLRI places significant emphasis on promoting inclusive and sustainable development for individuals and communities. It integrates social responsibility with corporate activities and launches multiple initiatives aimed at enhancing the welfare of society at large in and around Jamshedpur. A key objective of XLRI is to cultivate individuals who prioritize serving others, molding future business leaders who are sensitive to the needs of marginalized and disadvantaged groups. These values are not confined to classrooms; XLRI actively implements social responsibility projects in underserved rural and urban areas, benefiting less privileged segments of society. The institution collaborates with local NGOs to undertake projects focused on social and environmental improvement, investing in the growth of small communities and nearby villages.

Established in 1949 alongside the institute's founding in Jamshedpur, Jharkhand, the XLRI library was named after the late Sir Jehangir Ghandy in February 1972. Its primary mission is to meet the information requirements of faculty, staff, research scholars, and students. Serving as the hub of the institution, it houses an extensive collection of literature primarily centered on management, labor relations, and related fields. The library continually expands its collection to support teaching, research, and learning endeavours. To remain current with advancements in library technology, it has been automated using Liberty software from Softlink Asia, and a Hybrid RFID & EM system from Bibliotheca & Dialog has been implemented. The library operates under an Open Access System, allowing readers to independently access bookshelves and select books and other resources.

Books are categorized into three collections: General Shelf Collection, Reserved Shelf Collection, and Reference Collection. Newly acquired books are classified, catalogued, and displayed in the new arrival section for 10 days for reference and reservations, located opposite the circulation counter, before they are available for borrowing. Books are shelved based on Call Numbers (subject-wise), and users find books by identifying the correct Call Number and Accession Number through the Online Public Access Catalogue (OPAC) near the circulation counter or via the Library Knowledge Portal. After identification, users retrieve books directly from the shelves, aided by guide cards in the stack room for easy navigation.

The course 'Public Policy and Business Strategy' integrates public policy and business strategy, using examples across various sectors. The latter part of the course focuses on sectors such as agriculture, exposing students to agricultural markets and policies. As part of this curriculum, students visit a farm in Patamda, approximately 45 kilometers (about 1.5 hours) from XLRI Jamshedpur. Owned and managed by Rakesh Mahanty, an alumnus of XLRI Jamshedpur's PGP-CEM (2017-18 batch), the farm serves as an 'open classroom'. Discussions are held under a designated tree area equipped with charpoys (traditional beds) and carpets, alongside a whiteboard. Rakesh shares insights into the local block, panchayat (village council), village demographics, and his farming practices. Students tour various areas of the farm, including the pond, sprinkler and drip irrigation systems, crop and vegetable farms, and greenhouse, among others.

Typically, students at XLRI do not come from rural or agricultural backgrounds, leading to limited exposure and understanding of related topics. The farm visit aims to sensitize students and broaden their understanding of various aspects of the rural economy dependent on agriculture, providing them with hands-on learning experiences. After spending around 2.5-3 hours in the field, students return to the Institute. In subsequent course sessions, faculty utilize presentations, readings, and classroom discussions to explore remaining topics related to agriculture and other aspects stemming from the visit. This ensures that insights gained from the farm visit are integrated into classroom learning, enhancing students' comprehension.

XLRI Jamshedpur and XLRI Delhi NCR achieved full placement for the 2021-23 batch in their flagship programs: the Two-year PGDM (BM) and Two-year PGDM (HRM). All 463 candidates secured offers through the Final Recruitment Process, which included two stages. The Lateral Recruitment Process (LRP), conducted over a week in January 2023, focused on students with prior work experience, offering them positions above entry-level roles. The Campus Recruitment Process (CRP) occurred in a single day in February 2023, involving all students regardless of work experience. This phase attracted 117 recruiters who extended 484 domestic offers and 3 international offers, including 30 new recruiters. Additionally, 43.8% of the batch received pre-placement offers (PPOs) based on their performance during Summer Internships. Both the Jamshedpur and Delhi NCR campuses participated actively in the placement activities.

XLRI as a management institute with effective pedagogy

XLRI's notable achievements and continued expansion, as previously emphasized, underscore its effective educational approaches. The path to becoming a thriving management institution would not have been possible without ongoing innovation across all its teaching methods. Clarence (2022) outlines the Jesuit educational philosophy, encompassing various policies and procedures designed to ensure that graduates from their institutions develop as leaders equipped with a blend of human values, academic excellence, and social consciousness.

Concluding remark

Effective teaching methods are generally lacking in management institutions, and this issue has several underlying causes. As previously discussed, XLRI's journey towards becoming a leading management institution was detailed. The challenges it faced and its exceptional ability to consistently innovate across all facets of its operations, including teaching methods, were highlighted. Jesuit education aims to develop leaders capable of responsibly addressing contemporary challenges. XLRI alumni possess a blend of academic excellence, human values, and social awareness that enhances their global employability. Business schools focused on nurturing business professionals can improve their teaching approaches by integrating elements such as human values, academic excellence, and social

consciousness to ensure their students are well-prepared for the job market.

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The female perspective in Margaret Atwood's The Handmaid's Tale

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How does the female perspective of a dystopian society affect the way readers perceive the message in Margaret Atwood's The Handmaid's Tale? *-The Handmaid's Tale by Margaret Atwood*

Abstract

This essay explores the significant impact of the female perspective in dystopian literature, focusing on Margaret Atwood's 1986 novel, The Handmaid's Tale. In a world rife with issues like gender inequality, racism, and authoritarianism, dystopian narratives often exaggerate these problems to highlight their potential future ramifications. Atwood's novel stands out by portraying a society where fertile women are oppressed and used solely for reproduction. Through a critical analysis, the essay addresses how Atwood's use of a female protagonist and narrator, Offred, deepens the readers' emotional connection and understanding of these issues. The narrative's personal touch, drawn from Offred's experiences, contrasts with traditional male-authored dystopian works, offering a fresh perspective on the severe consequences of gender inequality and loss of individuality. Atwood's work not only challenges the norms of dystopian fiction but also emphasizes the importance of the female voice in literature, pushing for greater awareness and change in society's trajectory towards gender equality.

Key Words: Dystopian literature, Gender inequality, Female perspective, Patriarchy, Repression, Identity, Survival, Totalitarianism, Feminism, Gender roles, Authoritarianism, Symbolism, Narrative perspective, Oppression, Global issues, Power dynamics, Social commentary, Communication barriers, Female voice, Social hierarchy, Control, Resistance, Emotions and feelings.

Introduction

Society is overwhelmed and engulfed in the numerous problems and predicaments that each individual contributes to. Everyday there is a new struggle and concern that arises; wars, mass shootings, protests, rallies, tax fraud cases, theft, unsatisfactory education, mediocre healthcare, unending poverty, racism, gender inequality, and the list goes on. Additionally, in today's world, with the differences in mentality and hypersensitivity of the public, there is almost always a chain-reaction effect where the solution created to solve a problem creates a new problem instead of truly resolving the issue. All of the earlier mentioned issues are relevant; however, in defining a global issue, it is crucial to understand that the matter be transnational and that the effect or consequence of the issue be felt on a daily basis.

While much of these global issues remain unsolved, many try to help disintegrate and unravel the matters in their own way. In particular, writers of dystopian literature explore the exaggerated form of current affairs and investigate the alternate universe where the worst expected occurs.

Written in 1986 by Canadian author Margaret Atwood, *The Handmaid's Tale* is a dystopian novel based on the fictional community of Gilead, where fertile women are ordered to be separated from society and used for the sole purpose of reproduction. Unlike other dystopian novels that focus solely on authoritarianism and oppression, Atwood employs the matriarchy and her perspective to relay to the readers a personal story, likely to invoke feelings of empathy and sensitivity. A critical analysis of *The Handmaid's Tale* helps to answer the research question: How does the female perspective of a dystopian society affect the way readers perceive the message in Margaret Atwood's *The Handmaid's Tale*? This exploration shows how readers perceive the image through Margaret Atwood's presentation of the dystopian society using the perspective of the female character she creates and how Atwood's participation in male dominated genres support her to get the message across.

Dystopian society: Global issues and themes presented

As established earlier, dystopian literature presents an unwanted and undesirable society which is set in the future; a depiction of issues occurring in its extreme and exaggerated form. "Dystopias are ideologically opposite utopias" ¹ where instead of a perfect society, there is a "society that has turned out to be not perfect but inhuman".² "Dystopias follow utopias the way thunder follows lightning... a utopia is a paradise, a dystopia a paradise lost".³ In these dystopian societies, most human rights are taken away and freedom is only a dream.⁴ The purpose of dystopian literature is to create a sense of panic and "urgency about real current events" so that a change can be made and the possibilities can be ruled out.⁵

In *The Handmaid's Tale*, the dystopian society depicts a future where women are "doubly oppressed", one, through the government and the other, through the patriarchy.⁶ Specifically, fertile women are to be separated from the rest of the populace to be used for breeding. The government makes them live in "restricted spaces..., [limits] their vocabulary and daily actions, [deprives] them of their... freedom and consciousness, and [imposes] maternity or sexuality upon them. [They become a] political vessel and an object to promote/impose a patriarchal, conservative and repressive authority".⁷ The representation of a hegemonic society proves to show that gender inequality is a global issue that doesn't seem to fade away even in the near future. The book was written when feminism was gaining more empowerment yet it shows a future where women are not closer but further from achieving equality, closer to a repressive and dystopian society and further from the perfect, utopian society. Gender inequality and the existence of gender roles have been the root cause of many problems for a long period of time, it is a universal matter of concern and its impact is felt every day.

In a more holistic review, this novel brings up themes of identity, survival, repression, language, patriarchy, freedom, resistance, and control.⁸

One's identity should be self-dictated although some influences are inevitable and can be accommodated. The Handmaid's Tale portrays this society where the sense of individuality and identity is lost. The maids are objectified and are used for reproduction; not to live a normal life or make normal decisions. They are restricted from expressing themselves, from the way they dress to the way they talk. In the previous world, one before the regime took over, women had the right to dress the way they want and talk and behave the way they want, they had the "freedom" and the "power", simply because society did not entertain an explicit set of rules to follow. However, the beginning of the coup was the end to freedom of expression and women felt restricted from expressing herself and embracing their identity. Atwood's fictional society, Gilead, is the extreme version of a senseless society; however, many parallels can still be drawn.

Additionally, to survive life in Gilead, the handmaids are to conform rather than resist the control over them. Characters in the novel follow rules and regulations, not just in fear but because people would do anything to survive. This theme overlaps with the theme of identity and individuality because of the way conformity strips off individuality. There are no questions to be asked, only commands to be followed; commands given by the patriarchal society.

Furthermore, communication is crucial in creating personal bonds and relationships, however, in the novel, communication has a barrier set because the women are not allowed to talk freely and they do not have the joy of being able to read or write as well. Without being able to communicate one's thoughts and feelings and without being able to express oneself, the whole concept of a community is challenged. As much as the authoritarian regime sets society apart, society still huddles together because of shared struggles. Atwood also takes away the concept of touch in her novel, therefore, taking away the two principal forms of communication and relationship building. However, Margaret Atwood successfully creates intimate relationships without these two building blocks of relationships. Characters in the novel have relationships that have roots set deep and are able to understand each other and empathize with one another more than how regular humans or characters in other novels do. Perhaps it is the mutual understanding that they are

all on the same boat or perhaps it is because they know no one else is on their side if not for each other.

In relation to modern society, the themes presented in the book are all interconnected and work together to create this authoritative, controlling society where the patriarchy thrives and the female population lose their individuality, identity, and freedom.

Use of Offred: Protagonist and Narrator

Margaret Atwood uses the protagonist, Offred, as the anchor for the progression and message of the story. The story unfolds and follows the life of Offred, who is named Offred because she is "Of Fred", the commander that she is designated to-- for reproduction, because his wife is sterile and Offred is fertile.⁹

The authorial choice of using Offred as the main character and the protagonist versus using another character to resonate with the story changes the whole concept of a before and after the coup. Offred offers to readers, a story of a woman who once had everything she would need, an average life, and a woman who has lost everything. Her desires and wants revolve around simple things that she once had, like the act of talking or touching, which she can no longer do. Her constant thoughts of Luke, her husband, and her daughter, remind readers to not take things for granted.

With the focus on Offred, readers are able to visualize the world of Gilead. Her experiences, emotions, and opinions all help readers understand life in Gilead. The book takes readers through many different phases of Offred's life and these phases bring out the themes and "concepts such as the identity crisis, cognitive dissonance and conditioning on the basis of punishments and torture".¹⁰ However, the bigger picture of this book is to put emphasis on gender roles and how this society works according to the traditional roles of women working domestically and having babies while men work as bread-earners and have a wider exposure and outlook to life.

The most important aspect of this novel is the perspective that it is being told from; the female perspective. Margaret Atwood uses Offred not only as the protagonist of her story but as the narrator. By being a narrator, not only does she tell the story from her perspective but it creates a deeper connection with the reader.¹¹

The first part of the importance of the female perspective is that the author, as a female, is able to express her opinions and have her say.¹² This serves as the basis for her storyline and directs the flow of the reader's perception.¹³ In connection to that, readers are able to develop a new sense of understanding of the global issue.¹⁴

Atwood focuses strongly on giving the spotlight to women through the authorial choice of using women as the primary characters. As established earlier, the most important authorial choice was employing the female perspective. This choice helps to tie everything together in terms of using allusion, symbolism, characterization, dialogue, and many more. Atwood uses allusion to refer to other dystopian novels, which helps to draw parallels and differences. This breaks the dystopian novel norms and disrupts the genre of dystopian novels which are commonly written by men. Furthermore, symbolism is used throughout the novel from the colors that have significant meanings to the attire that they, the maids, have to wear. One distinct example is the use of the color red, which represents fertility. This is crucial in supporting the story and how the regime wants women to be used for their fertility. The use of characterization overlaps heavily with the use of female perspective and therefore, female characters are not necessarily shamed or degraded because the focal point of hatred goes towards men and the overruling patriarchal society. Last but not the least, the use of dialogue is vital in creating connections between the characters and the relationships they have. Dialogues stand as a support system in giving evidence to the readers; and although there is minimal use of dialogue, it is very important in segregation of thoughts versus actions or words. All of this comes back to helping understand the global issue of gender inequality and gender norms.

Gender inequality and the existence of gender roles are explicitly demonstrated in the book through the rules and regulations, the positive and negative reinforcements. Yet what make the story more persuasive are the deep-rooted emotions and feelings that the narrator has. Her thoughts go beyond what the story has to say, and creates this personal connection. As mentioned earlier, Offred's desire to talk and touch is a strong force that only gets stronger because she knows what it feels like to have talked and touched.

Even more so as a lover, a wife, a mother, these feelings are triggered with every reminder of her past.¹⁵

The modern woman has almost every right that a man has but it is also noted that every year, infertility rates continue to rise. The series of events that took place in this fictional community seem to only stay in the fictional world, but can there be such a day where the fictional society replaces the current modern society? Evidently, the freedom that women now have, if taken away, would create a world where women cease to exist, simply because they cannot live without all the rights that they once had, the right to education, the right to have a job, the right to own, the right to live as they wish. Atwood tries to create that reality where even though one loses everything she has ever had, she continues to thrive and survive in hopes for a better future. Perhaps, her female audience would do anything to avoid the future of life in Gilead, and her male audience would sympathize with women and make an effort to change the way women are treated.

Dystopian novels, as mentioned before, are about the future and issues that may arise. In her novel, *The Handmaid's Tale*, it is not only a prediction based story but a story to help readers understand the urgency to change the direction that society is headed towards, to help in making a turning point and not heading towards the destruction of society where misogyny ceases to exist.

Other dystopian writers and novels

The genre of dystopian fiction is a male-dominated field; with authors like George Orwell, Aldous Huxley, Ray Bradbury, H.G. Wells, Franz Kafka, and so much more.¹⁶ While it is true that most of the novels by these authors, including Margaret Atwood, write about similar themes and show a future of totalitarianism and oppression, it is important to take into account the perspective it is written from.

With an author being male, the narrator is usually male too, because in the end, it is the author's character and the author's thoughts are poured out into his character or his narrator. Looking more closely at George Orwell's *1984*, it is a dystopian novel that follows the life of Winston, the male protagonist, and although the

narrator is genderless and told from third perspective, readers only have access to the story through the happenings of Winston's life.¹⁷

Many readers have pointed out the similarities between *The Handmaid's Tale* and *1984* and Margaret Atwood, herself, says *1984* inspired her. People deem Atwood's novel to be a sequel to *1984* because of the representation of the future and the conquest of totalitarianism.¹⁸ Although this is true, the difference and the most important factor is the narrative.

1984, being told from a genderless perspective views the dystopian society in a broad manner, Whereas, *The Handmaid's Tale*, being told from a female's perspective narrows down the viewpoint to what it feels like being a female.

Male authored books hardly ever touch themes and concepts relating to female issues and even if they do, it is not a detailed and connected piece of literature. Similarly *1984*, glanced at objectifying women but only from a distance and from a male's perspective. What Margaret Atwood does by challenging herself and writing in a male-dominated genre, is that she allows readers to see these important issues from the female point of view.¹⁹

Importance of female voice in author's other books

Margaret Atwood on many occasions talks about the importance of the female voice.²⁰ Many of her other works like *Alias Grace* talk about themes of female sexuality and gender equality, yet again through the eyes of a woman.

This female voice that Atwood emphasizes is not only portrayed through the female narrator but also through her participation in genres that are male-dominated. As previously stated, dystopian literature is a male-dominated genre -- although dystopian literature is heavily involved in global issues, authors hardly give readers a deeper story pertaining women's rights and gender roles and inequality -- and Atwood diving into this genre gives a better understanding to readers as well as represents the female voice which is so often silenced.²¹

Another example of a male dominated genre is historical fiction with authors such as Leo Tolstoy, Charles Dickens, William Shakespeare, Walter Scott, etc. Margaret Atwood fights for her spot

even in this genre with her novel *Alias Grace* which brings up global issues which have been pertinent for years. The themes presented in *Alias Grace* are similar to *The Handmaid's Tale*, even though the stories are different. Atwood in *Alias Grace* explores themes of gender, sexuality, social hierarchy, power, religion and justice, using the female voice and giving importance to female characters.

Atwood's heavy focus on women goes beyond her novels and creates a larger impact on society and the writer's community.

Conclusion

Margaret Atwood uses the female perspective to present a story that creates a deeper and personal connection to the readers. The use of a female protagonist and a female narrator push for the female voice to be heard. Moreover, the choice of using Offred, specifically brings out emotions and feelings that another character would not be able to offer. This female perspective helps readers understand that there is so much more to what makes a dystopian society and that women, without doubt, suffer more than men, in silence for fear of being chastened or even executed.

The dystopian society that Atwood depicts is one different from the rest. The male perspective, as observed, is fixated on the general and broader picture. This causes no harm but the silence on issues that arise within smaller groups of the community is unhealthy and leads to a dead end where society would have to accept the malpractices and negative treatment against women.

Atwood's contribution to these male-dominated genres follows through as a breath of fresh air and a new perspective that men fail to bring in. The perspective that Atwood brings in cannot be replicated by men, not because they are less of a writer than Atwood, but because they are not female, and a female perspective can only really be realistic and persuasive enough when a woman writes the story.

The themes that Atwood covers are also crucial in writing a story that creates an impact. This is because of how relevant the themes are and how society today has tendencies to move closer to Atwood's depiction of a dystopian society. As the essay has discussed, themes of identity, survival, repression, language, patriarchy, freedom, resistance, and control stand out in *The*

Handmaid's Tale. The story does what a story written by a male can do and much more; from looking at the bigger picture to focusing on the miniscule details and trivial stories that come to create one big story. The female perspective helps voice out the problems faced by women in the fictional dystopian world that Margaret Atwood.

Margaret Atwood takes on the challenge to carry on the feminist movement and give all the importance to women in her novels; from creating her protagonists as females to telling the story in a female narrative. Ultimately, the influence that Margaret Atwood has is bountiful because of the recognition she has earned by standing up for women through writing in uncommon male-dominated genres.

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State Visit of King Birendra to the USA and the Endorsement of the Peace Zone Proposal-1983

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Abstract

Most of the Rana prime ministers pursued a policy of fostering friendship only with the British in India. However, Padma Shumsher Rana, the second-last prime minister of the Rana regime, brought a shift in Nepal's foreign policy by declaring Nepal's intent to establish diplomatic ties with other countries too. As a result, Nepal gradually expanded its contacts and relations with various nations of the world. During World War II, Nepal and the USA (United States of America) developed closer ties due to wartime necessities. After the war, both countries expressed interest to establish diplomatic relations. So the Treaty of Commerce and Friendship was signed between the two countries on April 25, 1947 and joined diplomatic relations formally. After joining diplomatic relations, important visits between the two nations began to take place. Early on, visits played a crucial role in fostering ties between Nepal and the USA, and personal exchanges among key figures became a defining aspect of bilateral relations.

Various visits had distinct purposes and significance. From Nepal, King Mahendra undertook two state visits in 1960 and 1967, and King Birendra visited once in 1983. These were high-level official visits to U.S. from Nepal. At the invitation of U.S. President Ronald Reagan, King Birendra embarked on his first state visit to the U. S. from December 5 to 13, 1983. During King Birendra's state visit, the U.S. officially recognized Nepal's peace zone proposal, an achievement of great importance. This paper seeks to shed light on King Birendra's state visit to the U.S.

Methodology

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 a detailed explanation of the purpose of the visit, as well as its political, diplomatic, and economic significance. The main achievement of this

article is to provide information about King Birendra's state visit to the United States.

Keywords: Diplomacy, Politics, Foreign Policy, Visit, Agreement, Birendra, Ronald Reagan.

Introduction

After ascending to the throne in 1972, King Birendra undertook state visits to various countries, including India, Yugoslavia, the Soviet Union, Bangladesh, Japan, Sri Lanka, the United Kingdom, Egypt, and Spain. In continuation of these visits, he accepted an invitation from U.S. President Ronald Reagan and made his first state visit to the United States from December 5 to 13, 1983. This marked the third state visit by a Nepalese king to the U.S., and it was King Birendra's eleventh state visit overall (Lumbinidoot, 1983, December 8).

According to the itinerary, the visit included unofficial stops in Switzerland and Luxembourg on the way to the U.S., and Japan on the return journey. Accompanying King Birendra on this visit were Queen Aishwarya, Foreign Minister Padam Bahadur Khatri and his wife, Princess Shanti Rajyalakshmi Devi Singh, and Prince Deepak Jang Bahadur Singh (Gorkhapatra, 1983, November 21). The key objectives of King Birendra's state visit to the United States were as follows:

- (a) To seek U.S. endorsement of Nepal's peace zone proposal.
- (b) To further strengthen the cordial and friendly relations between Nepal and the U. S. through diplomatic engagement.
- (c) To discuss contemporary international issues and concerns with the U.S. President.
- (d) To secure American financial aid to support Nepal's economic development.
- (e) To clarify Nepal's foreign policy and worldview to the American audience.
- (f) To discuss on the existing challenges in Nepal's water resources, agriculture, irrigation, rural development, and forest conservation (Gorkhapatra, 1983, November 25).
- (g) To explain Nepal's political reforms after the referendum to the U.S. government and people.
- (h) To discuss, apart from internationally significant questions, the establishment of permanent peace in the region (Gorkhapatra, 1983, December 1).
- (i) Conversing with the U.S. President on bilateral interests and strategies to strengthen global peace and stability. Additionally, discussing

the economic difficulties faced by Third World nations and other complex international challenges (Gorkhapatra, 1983, December 1).

(j) Holding separate meetings with U.S. officials to explore potential collaborations in different sectors and engaging personally with the American business community (The Rising Nepal, 1983, November 25).

Departure from Nepal and Official Meetings

King Birendra departed from Kathmandu for his state visit to the United States on December 1, 1983. On the same day, he addressed the nation; expressing his vision that Nepal's pursuit of a non-aligned foreign policy and its aspiration to be recognized as a peace zone would facilitate Nepal's uninterrupted holistic development. He emphasized that his discussions with U.S. leaders would prove beneficial given America's global influence (Gorkhapatra, 1983, November 25).

According to the itinerary, King Birendra departed from Kathmandu on December 1 and reached in Zurich, Switzerland, on December 2. His visit to Zurich was informal. King Tribhuvan had passed away while undergoing treatment at the Canton Hospital in Zurich. Upon arriving there, King Birendra visited the hospital and offered a floral tribute at the memorial dedicated to King Tribhuvan (Gorkhapatra, 1983, December 3). After his visit to Zurich, he traveled to Luxembourg on December 3 for a three-day friendship visit. Nepal had established diplomatic relations with Luxembourg in 1975.

After completing a three-day visit to Luxembourg, King Birendra departed for the United States. On December 6, 1983, he reached at the Air Force base in the state of Maryland, where he was warmly received by U.S. Secretary of State George Shultz (Gorkhapatra, 1983, December 7). On December 7, President Ronald Reagan hosted King Birendra at the White House with a ceremonial welcome. On this occasion, President Reagan acknowledged the strengthening of Nepal-U.S. relations since the establishment of diplomatic ties in 1947. He pledged to continue American investments in Nepal, particularly in agricultural research and training programs (Nepal Press Digest, 1983, December 12). Additionally, Reagan praised Nepal's condemnation of the Soviet invasion of Afghanistan and Nepal's role in advocating for peace through the United Nations. He stated that nations like Nepal are crucial for promoting global peace (The Rising Nepal, 1983, December 8).

King Birendra's Address and Private Discussion

In response to Reagan's remarks, King Birendra expressed the natural expectation that a country like the United States, capable of bringing significant global change, would play a vital role in fostering a

new era of peace, understanding, friendship, and prosperity. He also conveyed his desire to engage in discussions with the U.S. President and other officials to strengthen Nepal-U.S. relations for mutual benefit (Gorkhapatra, 1983, December 8). After the formal welcome, King Birendra and President Reagan held an informal one-hour discussion in the Oval Office of the White House. During this meeting, they openly discussed ways to enhance bilateral relations, Nepal's economic development, particularly in water resource management, and contemporary international affairs (The Rising Nepal, 1983, December 8). The discussion between the leader of a global superpower and the head of a smaller nation like Nepal was a significant diplomatic engagement, highlighting the importance of Nepal's role in international affairs.

Vice President George Bush's Luncheon in Honor of King Birendra

On the same day (December 7), U.S. Vice President George Bush and Mrs. Bush hosted a luncheon in honor of King Birendra and Queen Aishwarya. During the event, Vice President Bush acknowledged Nepal's contributions to global peace through its involvement in the United Nations. He also expressed support for the establishment of the South Asian Association for Regional Cooperation (SAARC) and pledged U.S. assistance toward its formation. Furthermore, he praised Nepal's successful adoption of a non-aligned foreign policy, which had allowed the country to carve out a distinct international identity (The Rising Nepal, 1983, December 9). Vice President Bush's endorsement of SAARC as a positive initiative demonstrated his recognition of Nepal's regional diplomatic efforts. In response, King Birendra expressed appreciation for U.S. contributions to Nepal's infrastructure development, particularly in education, agriculture, administration, and management, and voiced his confidence that Nepal would continue receiving similar support from the United States in the future (The Rising Nepal, 1983, December 9). Later that day, King Birendra gave an interview to The McNeil/Lehrer Report, a program aired on the U.S. Public Broadcasting System (PBS), where he elaborated on the significance of Nepal's peace zone proposal and expressed his optimism that the U.S. would extend its official support to the initiative (Gorkhapatra, 1983, December 8).

Endorsement of the Peace Zone Proposal

When King Birendra ascended the throne in 1972, the Cold War had reached its peak. As a response, he urged all nations to recognize Nepal as a peace zone (Acharya, 2001, June 15). On the evening of December 7, President Ronald Reagan hosted a formal state dinner in honor of King Birendra. During his speech, President Reagan affirmed U.S. support for

Nepal's peace zone proposal, stating, _"We Americans endorse and approve the objectives of His Majesty's peace zone proposal." He further emphasized Nepal's progressive vision of peace and development, suggesting that it could serve as a foundation for stability across the region. President Reagan expressed his belief that Nepal's designation as a peace zone could pave the way for a future where the entire world embraces peace as a universal principle, which was as follows;

...Through this proposal, His Majesty is seeking to ensure that Nepal's future will not be held back by using scarce resource for military purposes. We Americans support the objectives of Your Majesty's Zone of Peace proposal and we endorse it. I can only hope that one day the world in its entirety will become a Zone of Peace. Nepal should work closely with her neighbours to make the Peace Zone proposal a reality. Nepal's innovative approach to peace and development could be a foundation for progress throughout the region... (Nepal Press Digest, 1983, December 12, p. 485).

On this occasion, President Reagan stated that King Birendra's visit had provided an opportunity to discuss bilateral relations between the two countries and international issues. He also expressed his belief that Nepal, though located in another corner of the world, was a neighbor to the United States (The Rising Nepal, 1983, December 9). Thus, the key achievement of King Birendra's visit to the United States was securing U.S. endorsement for Nepal's peace zone proposal. The United States became the 38th country to endorse Nepal as a peace zone.

In response speech, King Birendra expressed deep gratitude on behalf of the Nepalese government and people, thanking President Reagan for endorsing Nepal's peace zone proposal. He stated that the endorsement reflected America's commitment to liberty, stability, and global peace (The Rising Nepal, 1983, December 9).

On December 8, in Washington, during an interview with the National Press Club, King Birendra clarified that he and his predecessors had always governed in accordance with public opinion and aspirations. He explained that the nationwide referendum of 1980 had granted the people the right to make political decisions, and since the public sentiment favored the Panchayat system, its continuation in Nepal was ensured. He also expressed appreciation for the U.S. government's support in developing Nepal's infrastructure and highlighted the significance of Nepal's water resources. During the conversation, he further emphasized the relevance and importance of Nepal's peace zone proposal (The Rising Nepal, 1983, December 10).

On December 9, King Birendra and Queen Aishwarya visited Florida as part of their tour. On December 11, in an interview with Voice of America in Washington, D.C., King Birendra expressed his happiness that the United States had endorsed Nepal's peace zone proposal and extended his heartfelt gratitude for the support. On the same day, King Birendra held a cordial discussion with former U.S. Secretary of State Henry A. Kissinger. During their conversation, Kissinger praised King Birendra's diplomatic vision, describing Nepal's foreign policy as highly competent and strategic. He noted that since Nepal was surrounded by two major world powers, China and India, the peace zone designation was essential for maintaining stability (The Rising Nepal, 1983, December 11). On December 12, former U.S. President Richard M. Nixon hosted a luncheon in honor of King Birendra in New York. During the event, Nixon commended Nepal's non-aligned foreign policy (The Rising Nepal, 1983, December 14). As part of his official visit, King Birendra toured several U.S. cities, including Dallas, New York, Atlanta, Los Angeles, and San Francisco.

Address at the World Affairs Council

On December 16, King Birendra addressed the World Affairs Council in Los Angeles, where he spoke about Nepal's deep-rooted commitment to freedom. He also discussed Nepal's historical diplomatic relations, emphasizing its long-standing friendly ties with neighboring India and China. During his speech, he stated; "Nepal is a non-aligned nation. Accordingly, Nepal has maintained friendships not only with Arab nations but also with Israel, and likewise, it has fostered relationships with both Eastern and Western countries." Furthermore, he explained that Nepal's internal and external pursuit of peace reflects the core principles of its foreign policy (The Rising Nepal, 1983, December 17).

Diplomatic and Political Significance of the Visit

King Birendra's state visit to the United States carried profound diplomatic and political importance, which can be summarized as follows:

(a) This visit added new and beneficial dimensions to Nepal's international relations. It enhanced the global recognition of Nepal and the prestige of the Nepalese people, elevating the nation's standing in the international arena.

(b) American officials and citizens gained deeper insights into Nepal's foreign policy and its relationships with neighboring countries.

(c) The U.S. President and other senior officials of US acknowledged King Birendra's capability to lead Nepal both domestically and internationally.

(d) President Reagan's remarks during King Birendra's welcome speech in White House indicated that the U.S. viewed Nepal's Panchayat system positively. For example; ...in the political arena, your reforms are enlisting. Public participation is indentifying national goals, thus guaranteeing that your people have a stake in their future. The United States respects these and other initiatives your majesty is making to develop popular institutions consistent with the spirit of the Nepalese people. There is every reasons to be confident that your goal of economic progress. Political stability and national security will be reached. America is happy to offer encouragement and support in these noble efforts (Nepal Press Digest, 1983, December 12, p. 483).

(e) Securing U.S. approval for Nepal's peace zone proposal was a key diplomatic and political achievement of the visit.

(f) The endorsement of Nepal's peace zone proposal by the United States, a global superpower, demonstrated recognition of the Nepalese people's desire for peace.

(g) By endorsing the peace zone proposal, the United States strengthened its cordial and profound relations with Nepal, deepening and expanding diplomatic ties.

(h) The designation of Nepal as a peace zone reinforced American trust and goodwill toward Nepal, affirming mutual understanding and sincere friendship between the Nepalese government, people, and the United States.

(i) At the time, Nepal's foreign policy priority was to secure global recognition of Nepal as a peace zone, which the United States officially endorsed during this visit, making it a historic milestone.

(j) The visit provided King Birendra and President Reagan their first direct interaction, fostering personal rapport between the two leaders and elevating bilateral relations to a higher strategic level.

(k) King Birendra elaborated on the essence of the peace zone proposal, clarifying that it symbolized non-alignment, non-aggression, peaceful resolution of disputes, and Nepal's economic and social progress. He also expressed Nepal's hope for broader international recognition, helping the U.S. government and the global community better understand Nepal's vision.

(l) King Birendra's visit was viewed as a peace initiative, marking a major diplomatic success for Nepal's peace zone proposal (Sunlight, 1983, December 29).

Economic Significance of the Visit

(a) While welcoming King Birendra at the White House, the U.S. President expressed his commitment to continuing American investment in Nepal, particularly by providing grants for agricultural research and training programs (Nepal Press Digest, 1983, December 12).

(b) During the visit, King Birendra expressed his expectation of U.S. support for the development of Nepal's water resources. The U.S. government had responded positively to his request.

(c) During discussions, President Reagan committed to provide \$150 million annually for Nepal's development until 1989 (Regmi (Ed.), 1986).

(d) The U.S. President, Secretary of State, and aid administrators agreed to provide at least a \$75 million package, with a long-term plan to increase it by 10%. This was one of the key economic achievements of the visit (Thapa, 1984).

Conclusion

King Birendra's state visit to the United States in 1983, upon the invitation of President Ronald Reagan, is regarded as a significant milestone in Nepal's foreign policy and Nepal-U.S. relations. During his discussions at the White House, King Birendra and President Reagan focused on strengthening bilateral relations, fostering mutual cooperation, and promoting development. King Birendra emphasized Nepal's independent foreign policy, the concept of the peace zone proposal, and the necessity of international partnership for development aid. His meeting with President Reagan generated new enthusiasm for mutual trust, collaboration, and development-oriented partnerships between the two nations.

This visit helped Nepal establish its distinct identity on the global stage while successfully expanding balanced diplomatic ties with a powerful nation like the United States. It was a diplomatic success, strengthening long-term Nepal-U.S. relations. Additionally, the visit reinforced Nepal's bilateral relations by solidifying diplomatic, economic, and developmental cooperation. King Birendra effectively presented Nepal's non-aligned foreign policy, affirming Nepal's commitment to independent decision-making, free from power blocs. During this visit, the U.S. officially endorsed Nepal's peace zone proposal, highlighting Nepal's dedication to peace. Moreover, the visit sent a strong message to the international community about Nepal's stability, leadership capacity, and diplomatic maturity. It remains a pivotal event in Nepal's diplomatic history, showcasing its non-aligned foreign policy and balanced relations

with global superpowers. Through this visit, Nepal-U.S. relations were further strengthened, reaching new heights of friendship and cooperation.

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Vasundhara Vrata in Newar Buddhist Culture and Tradition

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Abstract

Nepal, recognized as the birthplace of Buddhism, has a long-standing history of Buddhist traditions. Even before Gautama Buddha was born in Lumbini, traces of Buddhist practices existed in the region. It is possible that Nepal holds the distinction of being the world's earliest hub of Buddhist culture. This claim is supported by various Buddhist inscriptions, traditions, and beliefs that continue to exist in Nepal today. Historically, the Buddhist traditions of Nepal were mainly prevalent in the Himalayan regions and the Kathmandu Valley, where they are still observed in a mixed form. However, as Nepal's rulers primarily operated from the valley, historical records predominantly highlight activities there, leaving the Himalayan and common people's religious traditions relatively overshadowed. Despite this, their contributions to preserving and spreading Buddhism remain significant, and their practices continue unchanged.

The Kathmandu Valley, also known as Nepal Mandala, and the Himalayan regions primarily adhere to Mahayana Buddhism, which is referred to as Vajrayana in Buddhist scriptures. Whether categorized as Himalayan Buddhism or Newar Buddhism, both trace their foundations to Mahayana teachings post-Gautama Buddha's time. Geographical isolation, climate variations, and ethnic differences have influenced their daily rituals and traditions, yet their core objectives remain the same. Many worship practices, fasting rituals, donations, and daily observances follow similar dates and traditions.

This article highlights a fasting tradition among Mahayana Buddhist followers in Nepal Mandala Vasundhara Vrata which Newar Buddhists observe as part of the Vajrayana tradition. It has become a distinctive religious practice among them and is regarded as an integral aspect of daily life.

Key Words: Vajrayana, Vasundhara, Vrataa, Vajrasattva, Lokeshvara, Samyak, Sambodhi, Ashta Shila, Norgyunma, Padmasambhava

Introduction

Among Mahayana Buddhist followers in Nepal Mandala, most belong to the Vajrayana tradition, which has distinct customs and cultural elements compared to other Mahayana or Vajrayana traditions. Many Hindu and Buddhist festivals, rituals, and deities share the same dates and traditions, yet some observances differ in their practices and customs, even when held on the same day. Examples include Buddha Jayanti, Dashain, Tihar, Mha Puja, Indra Jatra, temple visits, and various daily, monthly, annual, or 12-year ceremonial events.

During the Gunla month, Buddhists in Kathmandu visit Swayambhu, while those in Patan perform processions with traditional instruments in Bungamati. In Kartik, Kathmandu residents visit Adinath Temple in Chobhar, and Patan residents also make a pilgrimage to Swayambhu. Similarly, Buddhists and Hindus often share pilgrimage days, such as worshiping Buddha statues and stupas on full moon days, Avalokiteshvara on Ashtami, Vasundhara on Tritiya, Manjushri on Thursday (Panchami), Mahankal and Sankata on Chaturdashi and Amavasya (Saturday), and Yoginis on Dashami. Despite these shared traditions, certain observances have unique rituals and fasting practices Vasundhara Vrataa being one of the most significant for Newar Buddhists, typically observed communally.

Research Methodology

This study follows a qualitative approach, relying on secondary sources. For research and writing purposes, it draws upon works by scholars familiar with the tradition, including domestic and international experts. Published books and research articles on Buddhist traditions serve as the primary references. The study is presented in descriptive and analytical formats.

Vasundhara Vrata: Culture and Tradition

Vasundhara holds a special place in Buddhist tradition. Newar Buddhists, particularly Mahayana followers, revere her as a goddess of prosperity and abundance. She is considered an earth deity, alongside Kumari and Lakshmi (Vajracarya, 1981). Newar Buddhists engaged in business and trade often observe Vasundhara Vrata at some point in their lives, believing that she brings wealth and success (Lewis, 1984). Among the Mahayana and Vajrayana Buddhists of Patan, Vasundhara Vrata is observed with deep devotion, emphasizing worship and spiritual practice.

Devotees regard Vasundhara as a goddess who alleviates suffering and poverty. In Buddhist tradition, she is believed to have existed throughout all ages, In Satya Yuga as Vajravarahi, in Treta Yuga as Vasundhara, in Dwapara Yuga as Mahalakshmi, in Kali Yuga as

Vajrakumari. She symbolizes grains, wealth, jewels, and wisdom. Her annual fasting and worship rituals take place on Bhadra Krishna Shukla Tithiya and Chaturthi. In recent times, Guthi (communal groups) have organized collective ceremonies, where Vasundhara's image is placed in courtyards and halls, allowing both fasting and non-fasting devotees to participate in the rituals.

In Mahayana Buddhism, Vasundhara is widely revered in India and Tibet, where she is known as Norgyunma. In Tibetan, 'Nor' means 'wealth', 'Gyun' signifies 'continuous flow', and 'Ma' denotes 'femininity', together symbolizing the goddess as a source of wealth and prosperity. Many Sanskrit scriptures related to Vasundhara have been translated into Tibetan, and Tibetan masters have composed their own writings to amplify her significance. Her meditation practices, mandala rituals, and hymns exist abundantly in Tibetan texts, which remain in active use. Vasundhara's mantras and Dharani chants are commonly found in Himalayan Buddhist texts, recited regularly in prayer collections. Apart from Buddhist scriptures and the teachings of great Buddhist scholars, Tibetan intellectuals have composed their own Buddhist writings. Even Guru Padmasambhava, the great tantric master, authored meditative and ritual practices, including those dedicated to Vasundhara. On Lakshmi Puja, Tibetan Buddhist monks visit homes in the Kathmandu Valley, conducting prayers for 17 different deities, including Vasundhara, recognizing her importance alongside other revered goddesses (Parajuli, 2072 BS). Among Newar Buddhists, Vasundhara is considered the deity of prosperity, grain, wealth, gems, and wisdom, with distinct fasting and worship customs.

Vasundhara Vrata in Newar Buddhism

As previously noted, Vasundhara holds a special place in Mahayana and Vajrayana Buddhism in the Kathmandu Valley, Newar Buddhists consider her their primary deity, believing she ensures success and prosperity in life. She is ultimately revered as the embodiment of the Buddha's mother, wisdom, and emptiness (Thapa, 2072 BS). In Lalitpur and other parts of the Kathmandu Valley, Buddhist practitioners observe Vasundhara Vrata annually, with special rituals. This day aligns with the seventh day of Indra Jatra, and Newar Buddhists regard Vasundhara as Indra's mother. Buddhist devotees worship her form with three faces and four hands. Recognized as Tithiya Vrat, Vasundhara Vrat is observed by following Aṣṭaśīla (Eight Precepts) and performing the Pañcamokṣa (Five Offerings) ritual. She is believed to provide strength for the continuity and stability of familial and ancestral traditions (Lewis 1984). Regarded as a sacred practice for longevity, honor, peace, happiness, and prosperity,

Vasundhara's worship is also traditionally performed as part of age-related milestones, particularly in old age.

According to Buddhist scriptures prevalent in Nepal Mandala, Vasundhara's worship, prayers, recitation, and storytelling are integral parts of religious practice. However, rituals dedicated to her vary by occasion. On Yangla Tiritiya, devotees worship her as Goddess Kumari, seeking wisdom and intelligence. On the last day of Nepal Sambat, she is honored in the form of Lakshmi Puja, celebrated as a symbol of wealth and prosperity. Throughout the year, devotees pray for health, success, wisdom, and enlightenment, embracing her as the embodiment of knowledge.

In Vajrayana Buddhism, Vasundhara is revered as Arya Vasundhara Devi, and her worship is seen as a practical application of Buddhist philosophy. Observing Vasundhara Vrata represents the practice of acquired wisdom, while reciting her teachings ensures their continuity. In Vajrayana traditions, her special day is Yalga Tiritiya, observed in Ashwin Krishna Paksha. Following Yenya Punhi (Indra Jatra), Kathmandu Buddhists conduct Kumari Puja, linked to Vasundhara's divine energy. Another significant observance, Yalathwa Chaturdashi, includes rituals dedicated to Arya Vasundhara Devi, also referred to as Nanibha Ya. On the final day of Yenya Jatra, Buddhist devotees hold special Vasundhara worship and fasting ceremonies, marking its spiritual significance.

Another important occasion linked to Vasundhara is Kaulga Aunsi, associated with Lakshmi worship. This event falls on the last lunar day and final day of Nepal Sambat, recognizing Vasundhara as the primary deity. Within Vajrayana traditions, Buddhist practices aim to cultivate bodhicitta (enlightened mind) through rituals and self-discipline. Worshiping Vasundhara is considered a method of generating wisdom, guiding practitioners on the path to enlightenment. Vasundhara is regarded as the deity of the Earth, with names such as Bhumi, Mahi, Vasumati, Go, Ku, Vasudha, and Dharani (Sastri, 1981). She embodies fertility and abundance, believed to grant productive energy to those who worship her. In the planetary system of Sapta Graha Matrika, devotees chant her hymns on Sundays (Dharma Raj Bajracharya (Ed.), 1987). In Hindu traditions, Vasundhara is worshiped as the Goddess of the Earth and linked to Vishnu, emphasizing her role in prosperity and creation. Buddhist beliefs suggest that the Buddha himself taught her worship to his most devoted disciple, Ananda, and narrated her origins (Shakya, 2072 BS). According to a well-known story, the observance of Vasundhara Vrata dates back to ancient times. The king of Sripura, Surya Udaya, became immersed in pleasures with his young queen, Chutadevi, neglecting his subjects. As a

result, the kingdom suffered severe drought and famine, causing distress among the people and Vasundhara Devi, residing in Tusita Heaven, could not bear to witness the suffering. She descended to Sripura with her companions, instructing King Surya Udaya to observe a strict fasting ritual to restore his kingdom's prosperity. Since the king was lost in indulgence with his queen, Vasundhara devised a plan to bring him out of the palace. She sent two of her companions; Ashvaghosa and Nandimukha, who assumed the form of wild boars and destroyed the palace garden. When the king heard of this, he ordered his soldiers to drive them away, but his army failed. Determined, he took a servant and pursued the boars himself, armed with Dhanesha arrows. After a long chase, the king grew thirsty and instructed his servant to fetch water. The servant reached a riverbank, where he saw Vasundhara's companions seated around a ceremonial mandap, conducting her fasting rituals with offerings of flowers, turmeric, incense, oil lamps, sacred food, and fruits. Intrigued, the servant observed attentively, and Vasundhara's attendants invited him to partake in the offerings, teaching him the fasting ritual. The servant was sent back to the palace to instruct the king and his queens on observing Vasundhara Vrata. Acting as a guru, he guided the king and queens through the ritual. However, the original details of this practice remain unclear today, necessitating further study and research (Bajracharya, 2072 BS).

Mandap Construction in the Kathmandu Valley

There are various interpretations of mandap construction traditions in Nepal Mandala. Today, Garju priests build Vasundhara's mandap on a ritually purified site, sprinkling Panchagavya (five sacred elements) to sanctify the ground. The outline is marked with Vajra symbols, following traditional tantric methods. At the center of the mandap, symbols such as Vasundhara's image, four gates, lotus-wheel patterns, Vajrawali inscriptions, and representations of deities and fire flames are drawn. The design is colorfully embellished with red, green, blue, and yellow hues, enhancing its vibrancy. In modern times, ready-made mandalas on copper sheets are widely used instead of hand-drawn designs. Around the mandap, seven or nine types of grains form a protective border. At the mandap's center, Vasundhara's idol is enthroned, with a sacred Kalash placed atop her head. Six small Kalash vessels surround the mandap, symbolizing her six arms. These vessels contain cow's milk, ghee, honey, Panchamrita (sacred nectar), and powdered precious stones, alongside holy water from sacred sites. Additional ritual elements include cow dung, mustard seeds, sacred grasses, and a yellow cloth draped over the vessels. Various sacred leaves, white daapswa flower, peepal, banyan, mango,

bamboo, and kisli leaves are placed atop the main Kalash. The six smaller Kalash vessels are covered with a single-layered yellow canopy, while the central large Kalash is adorned with a three-layered canopy. Following tradition, six earthen mounds are placed around the mandap and tied together with yellow threads. Then, various fruits, sweets, betel leaves, and areca nuts are offered. Vasundhara Devi is regarded as an embodiment of Prajñā Pāramitā, and her image is placed alongside Prajñā Pāramitā texts during worship. Once the mandap is prepared, the chief priest (Mūl Guruju) initiates the ritual. A senior male family member serves as the yajamān (chief patron) of the ceremony. If organized by a Guthi, a Guthiyar (communal patron) oversees it; if conducted privately, the head of the family presides.

According to tradition, those observing Vasundhara Vrata must trim their nails and bathe early in the morning. Wearing yellow cloth is encouraged. Before the main ritual, devotees undergo a purification process using Shankha water and Panchagavya (five sacred elements). A Guru Mandala is then created, marking the start of worship. Once the mandala is consecrated, it is ritually erased at the end of the ceremony. Devotees then prepare their individual Vasundhara mandalas, laying a yellow cloth before them and constructing a small mandala on top. The priests chant verses, instructing participants on proper worship techniques. Each devotee places a single Bilva leaf in their mandala, performing the prescribed rituals. The elders (Guru class) also deliver teachings on karma, the Eight Precepts (Aṣṭaśīla), and the spiritual benefits of fasting. In Buddhist cosmology, the formation of Vasundhara Devi is associated with the origins of existence: the Atmospheric Sphere, the Fire Sphere, the Water Sphere, the Solar Sphere, and the Earth Sphere, which produced Mount Sumeru at its center. Mount Sumeru was surrounded by fortified walls, with four majestic gates, each adorned with toranas (ornamental gateways). These gates featured Eight Mandala-shaped Vajra walls, enhancing their splendor. At the heart of Mount Sumeru, Vasundhara Devi manifested in a youthful form, depicted with a golden complexion and six arms, each symbolizing distinct attributes; one hand offering a blessing, another holding a rosary of precious gems, the third granting boons to all beings, the fourth holding a sacred Kalash, the fifth bearing the Prajñā Pāramitā text, the sixth holding a sheaf of grain (Dhañya Manjari). Above her head rests the Vajradhara crown, flanked by Avalokiteśvara (red complexion, holding a lotus and fly whisk) on her right and Vajrapāṇi Bodhisattva (blue complexion, holding a Vajra and fly whisk) on her left. In front of her sits yellow-hued Ushnīṣa Devi, carrying a sacred Kalash, alongside Ila Devi, who is also depicted with a Kalash.

On the right side, figures such as the blue-hued Chheparo, Jammal, and Jalendra Yaksha Raja appear, while on the left, white-colored Maniratna and Kalasha-bearing Varuna Naga Raja reside. Among the divine guardians; in the southeast (Agni corner) red-hued Chivikundala Devi adorned with a garland of flowers, in the southwest (Nairitya corner) green-hued Kelimalini Devi carrying incense burners, in the northwest (Vayavya corner) blue-hued Mokshindra Devi, holding a fly whisk and sacred incense, in the northeast (Ishana corner) white-hued Charendra Devi, bearing a ritual lamp.

Beyond these corners, eight additional deities are placed in the eight directions; in the southeast Shyamavarna Guptadevi, carrying a fly whisk, in the southwest red-hued Padma-bearing Shugupta Devi, in the northwest white-colored Ratnadhvaja Saraswati Devi, in the northeast white-colored Chandrakanta Devi, bearing a flag, in the east Manibhadra Yaksha Raja, white-hued, holding Chheparo and Bimiro, in the south black-colored Purnabhadra Yaksha Raja, bearing a jeweled umbrella, in the west yellow-hued Vaishravana Yaksha Raja, holding a Kalasha, in the north red-hued Dhanada Yaksha Raja, carrying a sacred Kalasha. Thus, Vasundhara Vrata Puja is performed, incorporating sacred entities from various traditions. The Vasundhara Vrata texts state that different offerings yield specific benefits; burning fragrant incense purifies sins. Lighting lamps extends one's lifespan. Offering flowers increases wealth. Pouring sacred water at Vasundhara's lotus feet removes grief and sorrow. Creating mandalas for worship protects one from misfortune. Offering sacred food (Naivedya) eliminates suffering. Reciting Vasundhara's hymns fulfills one's desires. Observing pure fasting enhances prosperity and good fortune. Ringing bells during worship destroys enemies.

At the end of Vasundhara Vrata, devotees perform Bimiro Puja, representing Jalendra Yaksha Raja, Vasundhara's divine companion. Since Jalendra symbolizes abundance, his worship is believed to bring wealth to devotees. During the ritual, priests recount the legend of King Surya Udaya. Senior Gurus guide the fasting devotees according to their rank, ensuring the completion of worship in proper order. The following day, Kumari Puja is conducted, followed by a communal feast, marking the completion of Vasundhara Vrata. Fruits and offerings from the mandala can be taken home, while the temple grounds become a space for celebrations, dance, and music. Vasundhara is revered by various names, including Bhūmi, Dharanī, Mahī, Vasudha, and Vasundhara, signifying her status as the Earth Mother (Bajracharya, 1121 NS). Interestingly, in Patan, minor ritual variations exist in how Vasundhara Vrata is observed, reflecting local traditions. In Patan, Vasundhara Vrata is observed over

three days; Day One-Mandala Puja, Day Two-Vrata-related Puja, Day Three-Ritual Immersion (Visarjan). While some rituals use only the central Kalash, others incorporate eight Kalash vessels in worship.

Conclusion

Vasundhara Vrata is a widely observed tradition within Mahayana Buddhism, practiced across various regions. However, Newar Buddhists of Nepal Mandala particularly from the Mahayana and Vajrayana traditions have developed and preserved Vasundhara Vrata as a distinct aspect of their identity and cultural heritage. Through this, they have contributed to the unique Buddhist character of Newar tradition, reinforcing their historical and religious identity. Beyond Buddhism, an interesting aspect of Vasundhara Vrata is that Sanatan Newars and other Hindu communities have also embraced Vasundhara as a revered goddess, demonstrating ancient religious harmony and integration. In this sense, Vasundhara Vrata, its rituals, and beliefs form an integral part of Nepal's religious and cultural heritage, making it a tradition worthy of preservation and continued practice with honor.

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