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Chak Alla Baksh, Mukerian*

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About US

Right from its inception in 2001, under the aegis of Sri Guru Gobind Singh Educational Trust, Dasmesh Girls College is making rapid strides in academics, extra-mural activities and sports. The ideal-realist Chairman, S. Ravinder Singh Chak, along with his crew, are putting in their best to enunciate the gospels of Guru Gobind Singh and humanity at large. And with its affiliation to Panjab University, Chandigarh in 2006, it has been marching from strength to strength. At present this College has BCA, BBA, B.COM with HONS, B.SC (MED & NON-MED), B.SC Fashion Designing, BA, (HONS in History), BA.BED (4years Integrated Course), MA History, MA Hindi, MA Political Science, MA Punjabi, MA Music, M.COM, PGDCA with 1230 students on its roll. College has organized 3 Zonal Youth & Heritage Festival in 2009, 2012 & 2022 respectively. This college is at its apex among all the established P.U. Colleges in the sense that this year it has clinched 61 prizes in Zonal Youth And Heritage Festival with overall Trophy beating fourteen Colleges from Hoshiarpur Zone –B. In Sports too, the College is the proud recipient of Gold , Silver and Bronze medals in different activities during different years. In the field of Research , College has started Vision : An International Multidisciplinary Journal of Humanities & Management in the year 2014. The present edition of this journal is the 9th volume under the guidance of Dr.Karamjeet Kaur , Principal of Dasmesh Girls College and our efficient Review Board with their commendable support. With this regular Research Journal Dasmesh Girls College, Mukerian has also published various books during last 10 years to promote research and encourage the scholars for deep research. The college has also completed a project on 300th Anniversary of Guru Gobind Singh which was published in the year 2020.

Chief Editor

Dr. Sarita Rana, HOD

Deptt of History, Dasmesh Girls College,

Chak Alla Baksh, Mukerian,

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Voicing the Marginalized: Reading Mulk Raj Anand's *Untouchable* from a Sociological and Humanistic Perspective

*Ms. Malika Mand**

Abstract

*Mulk Raj Anand is one of the first Indian writers who started writing in English. His novels are marked with realism and strong social commitment. They talk about the suffering of the poor and the downtrodden. His works portray characters from the lower strata of society like the sweepers, the outcasts, the peasants, the plantation laborers, the serfs, the coolies, and the sepoys. Mulk Raj Anand unveils the complex social structure of a pre-Independence Indian society which is pathetically divided by caste, class, and religion. His novel *Untouchable* calls into question the institutions of caste, religion, race, colonialism, and imperialism which essentially dehumanize a person.*

Keywords: Outcastes, Sweepers, Oppression, Abuse, Gandhism, Untouchability.

Mulk Raj Anand is one of the pioneers of Anglo-Indian fiction who along with R.K Narayan and Raja Rao formed the trio that gained an international readership. Their fiction shared certain common features like a consistent adherence to the philosophy of Gandhism, fondness for Realism along with keeping the lyricism of the Indian languages intact. Mulk Raj Anand was born in Peshawar (undivided Punjab) in 1905. He completed his education at Khalsa College Amritsar and Trinity College London. He had his Ph.D. degree from Cambridge University. He was very close to E.M. Forster who wrote the preface to his novel *Untouchable*.

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He also developed a close association with the Bloomsbury Group. During his stay in England, Anand founded Progressive Writers Association in 1930. He was deeply influenced by Gandhism. He believed that art/literature must serve a utilitarian purpose. His commitment to the social cause gets reflected in his literary works. He began his literary career with *Untouchable* (1925) which was followed by *Coolie* (1936), *Two leaves and a Bud* (1937), *Across the Black Waters* (1939), *The Village* (1939), *Sword and the Sickle* (1942), *The Big Heart* (1945) and *The Private Life of an Indian Prince* (1953). He has around 70 short stories to his credit.

In this research article, we shall try to discuss Mulk Raj Anand's famous novel *Untouchable* (1935) from a sociological and humanistic perspective. The novel revolves around the ill practice of untouchability. Untouchability has been prevalent in Indian society since ancient times. It is such a practice where some people are considered mere outcasts, underdogs, and marginalized subjects and are condemned to a sub-human existence.

Set in a North Indian cantonment town, *Untouchable* follows a single day in the life of its protagonist Bakha, who is an eighteen years old young sweeper boy. Bakha accidentally bumps into an upper caste man and this act of 'touching' triggers a series of humiliating experiences. Bakha searches for a solution, a way out of this tragedy of his destiny with which he was born. He talked with a Christian missionary and listened to a speech delivered by Mahatma Gandhi where Gandhiji was encouraging the upper caste people to treat the outcasts as their equals. He overhears a conversation between two educated Indians about the flush system but by the end of the book, Anand suggests that it is the technology in the form of newly introduced flush toilets that may become Bakha's savior by practically eradicating the need for a community of toilets cleaners.

In an orthodox Hindu society, untouchables are the victim of the worst type of discrimination. The untouchable is considered to be some nasty object whose mere touch can pollute somebody. They had to live inside their ghettos outside the village or towns and their colonies were mostly situated on the western side of the villages. The reason behind this was that the wind may not get polluted which was supposed to blow most of the time from East to West. The outcasts were not allowed to draw water from the wells. They must announce their arrival as a warning call. They used to keep a broom in their hand to erase their footprints as they walk so that some high-caste men may not get polluted by merely stepping on them.

One may feel the sense of disgust, alienation, and the ill effect that such treatment would have cast upon the unconscious of the low-caste people.

Untouchability is not only associated with the profession but it is acquired by birth. An untouchable is an untouchable not only because of his profession but due to the reason because he is born into an untouchable family. He is not allowed to get an education as his mere presence would pollute the pupil and the teachers. By denying him the right to education, society takes away from him the right to acquire knowledge and the chance to improve his living conditions as he would never be able to change his profession at all. As E.M. Forster comments, “the sweeper is worse off than a slave as the sweeper is bound forever, born into a state from which he cannot escape and where he is excluded from social intercourse and the consolations of the religion. (Forster in Anand, 1935, Preface:6)

The theme of oppression appears time and again through various metaphors, symbols, and incidents in the novel. The location of the outcast’s colonies is quite symbolic. Being separated from the rest of society they are usually situated on the outskirts of the town. The vivid description of their colony, the offensive stink, the ugliness of the uncongenial place, and the one-roomed mud houses where the novel opens are characterized by stark realism:

The outcast’s colony was a group of mud-walled houses that clashed together in two rows, under the shadow of both of town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the water carriers, the grass-cutters, and other outcasts from Hindu society (Anand, 1935:1).

The description of the outcast’s colony shows its segregation from both the town and the cantonment which is further emphasized through the expression ‘separate’. It also focuses upon the offensive stink and the uncongeniality of the people who live there:

The absence of a drainage system and the rains of various seasons made the quarters a marsh which gave out the most offensive stink. And altogether the ramparts of human and animal refuse that lay on the outskirts of the little colony and the ugliness squalor and misery which lay within it, making it an ‘uncongenial’ place to live in. (Anand, 1935:1).

The description aims to create a sense of disgust in the reader so that he/she can feel the anger against a system that makes people live in such filthy conditions. It is in this filthy, ugly, stinky, and uncongenial colony where the protagonist of the novel, Bakha resides along with

his family. Bakha is an individual as well as a representative of the untouchable community who had to live a pitiable life.

Bakha is a victim of a class and caste-ridden society where his caste is decided not by his profession but by his birth. Bakha's father is born into an untouchable family, so Bakha, his sibling, and their progeny become untouchable for the rest of their lives. His father Lakha is the leader of the Jamadars. Bakha had to start his day by cleaning the public latrines of the colony then sets out to the town to sweep the roads, and after that, he went to clean the temple courtyard as directed by the temple priest. Bakha is portrayed as a real individual who is lovable, witty, lively, sensitive, simple-minded, and ambitious as well as physically strong. Bakha is a great player in hockey and is good at sports. But the menial work he does has no space to exhibit any of his qualities. Bakha is so eager to learn and write that he wished to save every penny in his pocket to pay a young boy as fees so that the latter could teach him how to read and write.

Bakha wishes to attend the school but cannot because his presence will pollute the environment and due to that the principal does not want to admit him to the school. He had argued and cried to be allowed to go to school but then his father told him that schools were meant for *the babus*, not for *bhangis*. He was a sweeper's son and could never be a *babu*. No school would admit him, because the parents of the other children would not allow their sons to be contaminated by the touch of a sweeper's son. Bakha has been forbidden to get an education as he is untouchable. By denying him the right to get an education society, denies him the right to change his profession which keeps him confined to his pitiable condition.

Bakha's life is an endless cycle of insult, suppression, and abuse. His day starts with his father rebuking him for not getting up and cleaning the public toilets. Then Charat Singh, a havaladar of the army scolds him for not preparing the toilets for him to use. After doing that Bakha had to beg for leftover food in the town. After knocking at the door several times, hungry and exhausted he lay in front of a house. The lady of the house who comes out to offer food to *asadhu* is startled to see Bakha and shouts at him. But before giving him the scraps of the leftover food, she asks him to first sweep the area in front of her house. She does not respectfully offer him the food but rather flings it at him "saying" here's your bread coming down. But the thin paper-like pancake floated in the air and fell like a kite on the

brick pavement of the gully. He picked it up quietly and wrapped it in a duster with the other bread he had received.”(40)

Hungry and thirsty, he rushes towards his house where his sister Sohini is gone to draw water from the well. The outcastes are not allowed to touch the well instead they had to wait for some upper-class person to shower mercy upon them. In the town square, Bakha faces a series of humiliating experiences. The shopkeeper at the candy shop gives him less candy. But the great catastrophe of ‘touching’ occurs in the morning and poisons all that happens subsequently. When Bakha touches the high-caste *lajji*, a huge crowd gathered around him. The crowd insults and rebukes him without any pity. Although it is the high caste man who touches Bakha first, he puts the whole blame on the latter for not giving the untouchable’s call. The verbal abuse of the crowd turns into an act of physical violence. When the *Lala* gave him a sharp, clear slap on his face. Bakha’s face looks as if it is lit with fire, and tears roll down from his eyes. For once, he forgets his customary humility:

He stood aghast. Then his whole countenance lit with fire and his hands were no more joined. Tears welled up in his eyes and rolled down his cheeks. The strength, the power of his giant body glistened with desire for revenge in his eyes, while horror, rage, and indignation swept over his frame. In a moment he had lost all his humility and he would have lost his temper too, but the man who had struck him the blow had slipped beyond reach into the street.(42)

The narrator deliberately emphasizes the well-built, strong, muscular body of Bakha. But his helplessness and inaction to react are contrasted with his physical strength. Helpless Bakha could do nothing but bite his lips. Inside his heart, he feels an impotent rage:

A superb specimen of humanity he seemed whenever he made the high resolve to say something, to go and do something, his fine form rising like a tiger at bay. And yet there was futility written on his face. He could not overstep the barriers that the conventions of his superiors had built up to protect their weakness against him. He could not invade the magic circle which protects a priest from attack by anybody, especially a low-caste man. So, in the highest moment of his strength, the slave in him asserted itself, and he lapsed back. (11)

It reflects that the barriers which prevent him from taking an action are more psychological than physical. In his submission, his habitual subservience to the upper-class people he is one

with the vast majority of the outcasts. His inability to act epitomizes the psychological damage done to him in particular and his community in general by the suppression inflicted upon him by the upper caste people. This suppression has robbed him of all the courage, confidence, and ability to raise his voice against any injustice. Bakha is cowed down by the yoke of the caste system and ancestral serfdom. Anand celebrates Bakha's strong body which is attractive and worthy of admiration but at the same time aims it arouses anger against an unjust system that prevents a fine young man from becoming a full human being and realizing his full potential.

The second traumatic experience that Bakha encounters is the temple incident. Bakha like other outcasts is not allowed to enter the temple complex. However, a curious Bakha climbs up the temple stairs and peeks inside. He hears Pundit Kali Nath's voice shouting 'Polluted! Polluted!' his younger sister Sohini tells her brother that pundit Kali Nath tried to molest her. When she resisted, he started accusing her that she was the one who was trying to seduce him.

The episode at the temple brings to light the hypocrisy of the caste-ridden Hindu society. On one hand, the untouchables are considered to be unclean whose mere touch can pollute upper-class people. They are forbidden from entering the temples lest they should defile the gods inside. But on the other hand, the upper caste people try to use the untouchable women as a commodity for their sexual gratification as Pundit Kali Nath who could have otherwise gotten polluted by the mere touch of an untouchable tried to rape Sohini. This hypocrisy disturbs Bakha, he visits his friends who join together to play a hockey match. Bakha plays well and scores a goal which makes the players of the others team envious. It results in a brawl where a player's younger brother gets injured. Bakha picks him up and rushes towards his home. But the injured boy's mother scolds him for polluting her son.

The novel further emphasizes the horrors of untouchability by contrasting this ill practice in orthodox Hindu society with the 'flexibility' of Islamic society. It is reflected through a Muslim *tongewala* who cools off Bakha when the *lala* slapped him. When Bakha asks a Muslim man for some coal to light his cigarette he does so without any hesitation something which a Hindu would not have ever done. As Bakha realizes:

They don't mind touching us, the *Muhammadans* and the

sahibs. It is only the Hindus and the outcasts who are not sweepers. For them, I am a sweeper, Sweeper.....

Untouchable! Untouchable! Untouchable! (43)

It signifies that Muslims have a flexible attitude towards the practice of untouchability whereas Hindus are trapped in sheer orthodoxy. Being insulted and badly hurt, Bakha ponders over the possible solution to this grave problem of untouchability. He meets a Christian missionary Colonel Hutchinson (a member of the Salvation Army) who encourages Bakha to join Christianity. But his inability to answer Bakha's questions about Christianity left the latter confused. Bakha is also disappointed to observe that the attitude of the Colonel's wife was no different from the other orthodox Hindu women. Bakha listens to Mahatma Gandhi's speech about motivating the untouchables to cultivate the habits of cleanliness. He said that they should not consume liquor and should only accept food if it was offered gracefully. He also suggests that the upper caste people should be kinder and as an act of generosity they should open their wells, temples, roads, and schools for the outcasts. The novel ends with hope as we see Bakha going home to share his stories of the flush toilets with his father and family.

To conclude, we can say that the novel has been written to question the caste-based structure of orthodox Hindu society which treats untouchables as less than human. It aims to create disgust against the system which forbids a sensible person like Bakha from realizing his full potential as a human being.

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Bama's *Karukku*: A Study in Double Autoethnography

*Ms. Navdeep Kaur**

Abstract

*Trials and travails of the marginalized communities have been expressed in self-narratives such as autobiographies and memoirs providing direct voice to the suffering and humiliation faced by the members of these communities. Autoethnography goes a step further in representing these subalterns as it not only talks about the individual suffering and struggle but also gives an inside view of the culture, ethos and social practices of the whole community. Situated within ontologies of the right to self-expression, this paper will focus on the reading of *Karukku* by Bama, a writer from Paraya community of Tamil Christians, to explore her struggle to survive in caste-ridden Indian society exposing the socio-cultural fabric of South Indian states. The objective of this paper is to arrive at the ramification of employing autoethnography as a research method by which Bama reaffirms the caste-based oppression of Church authorities. Bama narrates the consciousness of her community and its culture aiming simultaneously at the liberation of Dalits through her writing. It becomes a study in double autoethnography when she enters the Catholic Church as a nun and exposes the inhuman and oppressive Church authorities who exploit Dalits by conditioning them to remain in the lower rungs of a socially stratified society.*

Keywords: Bama, autoethnography, Parayas, marginalised, exploitation, self-narrative.

Autoethnography differs from autobiography as the former is actually used as a research method that utilises the researchers' autobiographical data to analyse and interpret the personal

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experience for the purpose of extending the understanding pertaining to representation and ethics of a community. Autoethnography benefits greatly from the thought that self is an extension of a community rather than an independent, self-sufficient being, because the possibility of cultural self-analysis rests on an understanding that self is part of a cultural community. Undoubtedly autoethnography is a very challenging yet highly promising form of enquiry. It is a qualitative method that offers a way to use the self as a window to society providing a particular vantage point to autoethnographers as compared to other social scientists. According to Andrew C. Sparks, “Autoethnographies are highly personalized accounts that draw upon the experience of the author/researcher for the purpose of extending sociological understanding” (21).

Ethnography has been mostly done by people who were outsiders to an ethnic group or community. This research method is adopted by the writers who want to interpret a particular ethnic group. The novel *Karukku* written by Bama is different in the sense that the author is an insider of a particular ethnic group which is marginalised and looked down upon in the Indian society. She belongs to a community that is called Dalit in India and she shares with readers not only her own story but also the culture, locale, customs, habits and shared practices of her community in detail. Thus it can be studied as an autoethnography of a Tamil Dalit woman. The focus of the researcher is to explore how this novel becomes a study in double autoethnography. Her experiment with her culture takes a new turn when she enters the church as a nun and it becomes a new field of exploration and enquiry into the Catholic church and its corrupt ways of life.

It is an established fact that the marginalised writers have so far expressed and narrated the stories of their struggle in the form of biography, autobiography, socio-biography, memoir and so on. Not many attempts have been made to study these self-narratives as autoethnographies. Since the life-writings of the marginalised represent their understanding of various factors that become a stumbling block in their path to the socio-cultural and political empowerment of their communities, the researchers prefer to study them as autoethnographies. According to Ellis and Bochner, the major proponents of autoethnography, it is “an autobiographical genre of writing that displays multiple layers of consciousness, connecting the personal to the cultural” (37). While autobiography can be simply defined as

the life story of a person written by him/herself, ethnography “involves the intensive study of other cultures” employing “participant observation and qualitative methods” (238). “Participant-observation,” according to Clifford, “serves as shorthand for a continuous tacking between the ‘inside’ and ‘outside’ of events: on the one hand grasping the sense of specific occurrences and gestures empathetically, on the other hand, stepping back to situate these meanings in wider contexts” (266). Both autobiography and ethnography, as literary genres, “share a commitment to the actual” (Russel). The life writings of the marginalised are enriched with ethnographical insight in addition to autobiographical elements, which draws them closer to the genre of autoethnography.

Autoethnography is a blend of autobiography and ethnography, combining the study of self and culture. In the researcher’s perspective, the autobiographer becomes the ethnographer who plays the dual role of a participant observer (ethno) and the observed (auto) and thus enriching the realness of the study by means of sharing first-hand experience. As the participant is from the same ethnic background, he/she has the advantage of observing at the closest range and gets the feel of the culture at ease without any alienation. He/she is saved of relying on the external sources for background data unlike an ethnographer who has to do field work, get trained in the “latest analytic techniques and modes of scientific explanation” (Clifford 263). This paper brings out the effectiveness of autoethnographical mode, which will be more appropriate to study the predicament and the prospects of the Dalits community Parayas in Southern India. Dalits in India are oppressed by casteism in the same way as the Aboriginal Australians and various ethnic groups all over the world are oppressed by racism. Caste based discrimination is one of the worst forms of racism. Like race, it is determined by birth and does not end with death but passes from generation to generation. In theory, it is possible to escape caste (unlike race) by changing one’s religion but in practice, we know, caste follows us into whichever religion we convert to. The Dalits in India have been marginalised for centuries together in the name of caste hierarchy instituted by the Vedic tradition. The term “Dalit” came into prominence in 1972, when a group of Marathi writers-activists founded Dalit Panthers - an organisation to voice their rights. Dalits have been oppressed, mortified, ostracised, and ill-treated by the upper caste society. Caste, “the distinctive social institution attributed to India” (Inden 49), has wrought havoc in the lives

of the Dalits for centuries. They have been treated worse than animals and forced to live on the outskirts of the villages, under filthy conditions, at the beck and call of the upper castes. They are ordained to do menial jobs and even prohibited to share the natural resources like water with the upper castes. Even their very sight and touch have been considered as impure and taboo. Their subhuman life has been accepted by them as well as the upper castes as an order of the life. They have often been misrepresented or underrepresented in the mainstream literature. That is why Dalit writers ventured into penning down their life-writing to disseminate information about their arduous journey of life due to marginalisation, to assert their rights, and to exhibit their sustained efforts to reclaim their dignity and identity. They strive to detonate the concrete wall of hegemony and oppression and create an egalitarian society. Their widespread literary awakening and their attempt to rewrite their history have begun in the 1960s and the 70s. Though Ambedkar was considered as the precursor of Dalit Literature, it took its full-fledged form, in its modern sense only in the 1970s. Dalit writings belonging to this period expose the so far unexplored horizons in the literary, social, political and ethnographical studies.

It is interesting to note that Ambedkar also preferred autobiography as the powerful mode of expression. Alok Mukherjee has also stated that a “great deal of Dalit literature is in the genre of life-writing” (12). Ravikumar in his “Introduction” to Scar says: “Autobiography is the consequence of their yearning to create their society’s history through their individual life story” (x). He aptly draws attention to the fact that “autobiography as a literary form has been used all over the world by the oppressed as a vehicle to project themselves” (x).

Bama is the most celebrated contemporary Tamil Dalit woman writer, who was born in 1958. She has been at the forefront of Dalit literary activism, and has given Dalit aesthetics the visibility it had previously lacked in the literary campus of India. The first two full-length works *Karukku* and *Sangati* move from the story of individual struggle to the perception of a community of Paraya women, a neighbourhood group of friends and relations and their joint struggle. As Alok Mukherjee has aptly stated in *Towards an Aesthetic of Dalit Literature*, “The mimetic representation that Dalit literature is concerned with is not that of the life of the individual but of the community” (12). Bama portrays the ordeals of the womenfolk which start at a very young age looking after their siblings, struggling hard to make both

ends meet with their drunkard menfolk, accepting discriminating practices in the workplace, enduring sexual violence at home and the work place subsisting with marginalisation in all domains.

Karukku as a life-writing is enriched with autoethnographic elements and is certainly fit to be labelled as autoethnography. There is an inextricable integration of personal and the cultural representations, where, as proposed by Ellis and Bochner, “back and forth autoethnographers gaze: First through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of their personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations” (37). In this process of self-analysis and introspection, they achieve self-realisation, and eventual redemption from their conflicts and the complexes. They also become empowered to accelerate social awareness among their community.

In the words of Lakshmi Holmstrom, “*Karukku* is in many ways an unusual autobiography. It grows out of a particular moment: a personal crisis and watershed in the author’s life which drives her to make sense of her life as woman, a Christian, and a Dalit” (xvi). She leaves out many personal details and the name of the protagonist is never given in the work. Bama has not given the details of her life in linear or chronological order as most of the autobiographers do. She has viewed her life from different perspectives by grouping various events “under different themes, for example, Work, Games and Recreation, Education, Belief, and so on” (Holmstrom xvi).

The journey of her lonely self-discovery automatically reveals the life and activities of Paraya community as Bama describes her village, its surroundings and its structure in a great detail. She begins the novel by stating that “Our” village is very beautiful and “I” love this place. This immediately puts in focus her acceptance and rootedness in her rural identity where all the castes and communities live together. She narrates in detail about lovely Western Ghats, names of different mountain peaks, Perumaal Saami temple, lakes and ponds, shady groves and many myths relating to certain village people. Then she describes the typical Indian village structure which has been divided on caste basis. Naickar community possesses most of the land and is described as an upper caste. Different castes and communities are divided in various settlements and streets. The Paraya settlement lives near the village cemetery.

This detailed description reminds clearly Raja Rao's *Kanthapur* which also gives an authentic description of a typical Indian village structured on caste system.

Born and brought up in a Dalit Roman Catholic family, Bama (Faustina Mary Soosairaj) narrates various stages of her life right from her childhood to the leaving of the convent which clearly give expression to the consciousness of the members of a marginalised community who are psychologically conditioned to remain in the lower rungs of socially stratified Indian society. Her first encounter with untouchability happened when she was studying in third standard, though she had heard about it many times. An elder from her Cheristreet was carrying a small packet of banana bhaji for a Naicker holding it with a string so that his hands should not touch the packet. Her brother made her realise that according to Naickers the food would get polluted if touched by a Paraya. Similarly she realises as she grew up that both her grandmothers served the Naickers with full devotion throughout their lives with almost no reward. She gives a lucid account of how people of her community work for the Naickers, each Paraya family attached to a Naicker family. It is observed by her that other communities don't have to work so hard as bonded labourers as Paraya and Palla communities.

Paraya children were discriminated against even in institutions like school and church. She describes how she was unjustly labelled a thief when a coconut had fallen while they were playing in school. Even the priest to whom she goes for justice tells her that she must be a thief because she is a Pariya. She had to face this discrimination even in the High School in the neighbouring town. She joined a college in spite of all the humiliation and shame that she had to face. After doing B.Ed and having got a job as a teacher, she had some relief of being financially independent and a successful teacher. But the bitter realisation of the caste discrimination kept on nudging her soul and she wanted to serve the oppressed to help them come out of it. Though she worked as a teacher for five years, but it was a continuous battle to face the Telgu nuns who treated her with dislike. She shares with the reader her decision of leaving the job by saying:

It struck me overwhelmingly that these nuns collectively oppressed Dalit children and teachers so very much; why should I not become a nun too and truly help these people who are humiliated so much and kept under such a strict control? The thought kept returning

every day, however hard I pushed it away. So at last I resigned the teaching post that I held, and went and entered a religious order (23).

It is at this juncture that the autoethnography of Bama takes a new turn which gives her an opportunity to become an insider in the Catholic Institution of convents where she lives and serves as a nun and gets a first-hand experience of the discrimination and corruption inside the holy institutions. She was highly perturbed to know that there was a separate training centre for Dalit Catholics. Caste discrimination was so rampant in these institutions that all her hopes of getting a humiliation free environment were dashed to the ground. She receives a rude shock to observe the way Dalits are treated in the so called highly spiritual institutions which claim to teach love and intimate relationship with God.

Being an insider in the church, she observes how the discrimination based on the caste also takes a regional shape. The supervisor during her training harassed her about the difference in dates of birth on her degree certificate and christening certificate. “You Tamil people want to get admission into schools under false pretences, changing the dates on your birth certificates” (24). Bama expresses her grief and fury at the vast difference in what Christians say and what they practice in churches, “What a nuisance this is turning out to be; thus far they made us hang our heads in humiliation because of our caste; in this order being a Tamil seems to be equivalent to being a Paraya” (24).

She faced caste-based comments and humiliation throughout the training to become a full-fledged nun. She was informed that certain religious orders do not accept low caste people only towards the end of her training and she lamented that there was no place that was free of caste. The convent which she joined after becoming a nun was also not free from caste divisions. Here she sees the real picture of the new community of which she was a member now. People here didn't know about her caste. This helped her more to see through the hypocrisy donned by church officials who spoke very insultingly to all Parayas who did all menial jobs like sweeping the premises, swabbing and washing the classrooms, and cleaning out the lavatories. She did not have the courage to retort sharply to this discrimination by announcing that she too was a low-caste nun. Like a true ethnographer, she was just observing as a nun the inside working and system of Christian religious institutions. The plight of her

community is described by her through her personal experience and her analysis of the conditioned mindset of the Sisters in the convent:

According to their notions, low caste people are all degraded in every way. They think we have no moral discipline nor cleanliness nor culture. They think that this can never be changed. To aid us is like aiding cobras. They speak such words all the time, without even thinking. And I sat there like a lump of tamarind, listening to all this and dying several deaths within. I would tremble to think how they would react if they realized that I was a Dalit. And being a coward, I survived somehow. (26)

She was pained to see how old Paraya people working there trembled like small children fearing the power and wealth of the Sisters. They had become accustomed to bury their pride and self respect and were not ready to assert themselves when she advised them to come out of their fear. Their argument that nobody could eradicate their suffering during a brief stay at the convent as a kind and considerate nun sounded true to Bama.

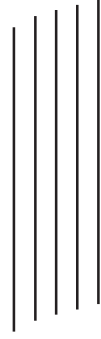
It was this soul sickness among the insider of an ethnic group that gives birth to narratives such as *Karukku*. When it is studied through autoethnographic lens it becomes evident that Bama's soul had really become sick of the caste-based exploitation of herself and her community. Her repeated encounters with the sufferings of Dalits in society and in the fold of the Catholic Church forced her to give vent to her rage and frustration through penning down *Karukku*. Her personal memory, self-observation and analysis, her conversation and interactions with her family, relatives, teachers and officials and their responses proved to be a valuable data to make it an autoethnographical study.

Thus the researcher has highlighted the relevance and effectiveness of autoethnographical mode in the study of the life-writings of the Dalits in India. Autoethnography serves as a catalyst for societal transformation and emphasises that in their attempt to achieve redemption, these autoethnographers pave way for others with similar predicament to attain empowerment. The modus operandi of these autoethnographers and the scope for further research in this arena are also highlighted.

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Suffering of a Homemaker In Selected Short Stories of Smat Chughtai and Mahasweta Devi

*Ms. Deeksha Samra**

Abstract

This research paper presents a comparative study of selected short stories by Ismat Chughtai, and Mahasweta Devi. Ismat Chughtai was a Muslim writer of Indian origin who wrote short stories in Urdu. Mahasweta Devi was a Hindu writer of Indian origin who wrote in Bengali. These women writers, despite being from different socio-cultural backgrounds shared similar observations when it came to the condition of women in society. The theory of le'criture feminine, as suggested by Helene Cixous, is applied to the works of the respective writers to see how these female writers dealt with various issues of women in their works. Their work highlights various socio-cultural factors that affected lives of women. The comparative study of various female characters portrayed by these writers reflects how these women effectively highlighted the mindsets of women as they dealt with the rules and regulations of society. The research also compares other aspects of short stories like plot of stories, a socio-cultural belief system that affected women negatively, and sexuality of women through the eyes of the respective writers. The paper will conclude how the writings of these women writers successfully contributed to the world of female writers who wrote about women.

Introduction

Women have always struggled to find their place in society. Until the mid-twentieth century women had no identity outside the family structure. A woman is still not considered complete

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if she fails to play her role as a mother and a wife. The patriarchal structure of society exploits women for their ability to give birth and be a homemaker. To escape the patriarchal system women must write about their experiences. Voicing women's experience through women help to bring a picture of women's sufferings more clearly in front of the world.

'Le'criture feminine' was a term given by Helene Cixous in her essay 'Laugh of The Medusa' which first appeared in *Signs: Journal of Women in Culture and Society*. It was later explored further by Helene Cixous and Catherine Clement in their book *The Newly Born Woman*. The concept of le'criture feminine refers to women writing about women. In the essay 'The Laugh of Medusa' Cixous boldly called out all women to "Write! Writing is for you, you are for you; your body is yours, take it" (Cixous 876). Cixous stressed this statement strongly because the writing genre has been heavily dominated by men. It has always been men describing women in their text and that's why women have ended up seeing themselves from a man's perspective. A woman's body and her sexuality have been labelled as something taboo in men's literature.

We've been turned away from our bodies, shamefully taught to ignore them, to strike them with that stupid sexual modesty; we've been made victims of the old fool's game (Cixous 885).

Cixous suggested that unless women take their bodies back from the literature written by men, their life and body will not be their own. A woman without a body is more like a shadow to a man who cannot fight. Such a woman is a false woman and needs to be killed through writing (Cixous 880). The word 'body' referred to both the literal bodies of women as well as the text written by women. So, Cixous boldly urged women to write more about their bodies to encourage individuality and regain their own bodies which has been kept away from them by a male-dominated society (Cixous 880). She related censoring the body to censoring the voice of women. By writing, women would "break out of the snare of silence" (Cixous 881) and avoid women from getting "conned into accepting a domain which is the margin or a harem" (Cixous 881).

There have been many women writers in the nineteenth and twentieth century who wrote about women. To liberate the voice of women many writers devoted their works to the cause. Three such women writers were Doris Lessing, Ismat Chughtai, and Mahasweta

Devi. In this paper, three short stories have been analysed to see how women characters have been portrayed in these stories and whether there are any similarities or dissimilarities between these characters. The two short stories are 'The Homemaker' by Ismat Chughtai, and 'Breast Giver' by Mahasweta Devi.

Ismat Chughtai, and Mahasweta Devi

Ismat Chughtai was an Urdu writer who was born in 1915 into a middle-class Muslim family. She received her education from Aligarh Muslim University. She was a prominent member of the Progressive Writers Association and wrote many short stories. She came to the limelight when she wrote the short story 'Lihaaf.' The story revolves around women's sexuality and Chughtai was charged with obscenity. Despite criticism, Chughtai continued her literary work and wrote many short stories that covered various social issues of her time like inter-faith marriage, the petty state of Dalit women, the duality of politicians, and corruption.

Mahasweta Devi was a well-known Bengali writer. She was born on 14 January 1926 in a culturally rich family of writers Manish Chandra Ghatak and Dharitri Devi. So, writing came naturally to her. Devi grew up to become an activist and a writer. She used her literary talent to highlight the pathetic living conditions of indigenous (tribal) people. Her works such as *Aranyer Adhikar* (1977), *Choti Munda O Tara Tir* (1979), and collections like *Agnigarbha* (1979) were devoted to the cause. Her short story 'Dropdi' was one such effort to bring to light the condition of tribal people, especially women.

Even though these writers came from different cultural backgrounds, there were some similarities in their observations when it came to the condition of women. In their short stories 'The Homemaker' and 'Breast giver' respectively, one can see that the conditions of women portrayed were not much different. Even though these three stories were set in three different cultural backgrounds, the conditions that the authors paint for women have many similarities.

Stories

Ismat Chughtai's 'The Homemaker' is a story of a woman's love for running a house. Chughtai highlights the fact that a woman is a natural homemaker, but when she is trapped forcefully in the role of homemaker as a wife, then she starts to suffocate. The story offers a look at the traditional role of the wife. Lajo was a natural homemaker. She decided to live with Mirza

because she fell in love with the house. So, her desire to run a house and turn it into a home was innate. But the moment she was labelled as a wife, she was made to live on certain terms and conditions in the house. Firstly, her name was changed to Fatima Kaneez. Secondly, Mirza asked her to always wear a tight churidar kurta instead of a skirt. Then she was asked not to fight with any man or curse. By marrying Lajo, in a way, Mirza owned her. After marriage people started to look at Lajo differently. When she was nobody's wife, everyone made advances toward her. But now that she was Mirza's wife, she had officially become Mirza's property. People did not look at her in the same way they used to look at her. Even Mirza's behaviour changed towards her.

Having installed her in the house, Mirza seemed to have forgotten about her existence. For weeks he would speak only in monosyllables. (Chughtai90)

Lajo also understood that Mirza had started to visit courtesans again. He was no longer paying attention to Lajo's emotional needs. Her emotional and physical needs were as natural as her desire to be a homemaker. Her desire for running a house and satisfying her emotional and physical needs was as natural as Mirza's physical needs. But since she had become a wife, ethics did not allow her to let any man other than her husband fulfill her. While the same ethics did allow Mirza to see other women. This created imbalance in the relationship. This imbalance turned marriage into a nightmare for Lajo. To escape the nightmare, Lajo turned to Mithwa, the only person who was interested in her after marriage.

When Mirza learned about Mithwa, he divorced Lajo. And the nightmare of marriage ended for her. Some weeks later she encountered Mirza and asked if she could come to his place again. Despite Mirza ignoring her question, Lajo went to Mirza's place and reclaimed her place as "the undisputed mistress" (Chughtai 90) of the house.

Mahasweta Devi's story 'Breast-Giver' represents how a woman gets exploited for her ability to give birth. The story's protagonist Jashoda was a natural mother. The motherly instinct came naturally to her. So, when her husband, Kanganicharan, became crippled she took the role of nurturer for him. She went to the Halidar family for help, whose car had crippled her husband. After some contemplation, the Halidar family acknowledged the huge milk-giving breasts of Jashoda and decides to turn her natural motherhood into professional motherhood. She got the job of breastfeeding the Halidar family's newborn babies so that the

daughters-in-law of the family could maintain their figures. Jashoda spent most of her life staying pregnant and raising her own as well as breastfeeding the Haldar family's kids. But when her ability to give birth and breastfeed faded away with age, people left her. Neither Kangalicharan nor any of the kids whom she had breastfed, came to help her. At the end of the story, Jashoda died of breast cancer.

Analyses

In these stories, one can see that the protagonist had a certain mindset when it came to marriage.

It can be seen in the short story 'Breast-Giver' that Jashoda took up the responsibility of nurturer of the family and single-handedly raised her children as well as the Haldar family's children. Jashoda was the product of a society where women are programmed to think that being a mother is a very divine thing and the concept of "Sati-Savitri-Sita through Nirupa Roy and Chand Osmani" (Devi 41) was still alive. This programming portrayed each "man the holy child and each woman the divine mother" (Devi 42). That is why Jashoda's motherly love overflowed for Kangalicharan as much as for her children (Devi 42). This programming made Jashoda an "unreasonable, unreasoning and unintelligent" (Devi 41) woman who was devoted to her husband and loved her children. The programming blinded her from seeing that she was being exploited for her milk-giving breasts by both her family and the Haldar family. Her motherly love for her husband blinded her from seeing any fault in her husband, instead, she wanted "to become the earth and feed her crippled husband and helpless children with a fulsome harvest" (Devi 42). Haldar family also exploited Jashoda's milk-giving breasts so that the daughters-in-law of the Haldar family could maintain their shape and enjoy wearing European-cut blouses. Jashoda gave 25-30 years of service to the Haldar family as a mother by profession and breastfed 50 children out of which 20 were her own. But despite her years of dedicated service to the Haldar family and her own, she was left alone to die of breast cancer. In the end, her exploited motherhood laughed at her through the sores on her breast "with a hundred mouths, a hundred eyes" (61)

In contrast to Jashoda, Chughtai's protagonist of the story is slightly different because she was an orphan. Unlike Susan and Jashoda, Lajwa was not raised in a decent society. She grew up alone. She became independent when she learned how she could use her body to get what

she wanted.”She had no mother or grandmother to teach her what was right and what was wrong” (Chughtai 82). There was no one to put ideas in her head as to what a complete woman should be like. So, she never got programmed to think of marriage as an essential thing for a woman. Her mind was not used to the social customs the way Susan and Jashoda’s were. So, her desires and thoughts were natural and not directed by social programming. When Mirza insisted on marrying Lajo, she couldn’t understand the need for it. “The need for marriage escaped Lajo” (Chughtai 87). But she did have desires that came naturally to women, like having a home. When she met Mirza and realized that there was no mistress in his house, she immediately fell in love with the house.

For Lajo it was love at first sight. She was in love- not with Mirza but with the house. Without a mistress, it was as good as hers. (Chughtai 82)

When Mirza married Lajo and started to visit courtesans again, Lajo didn’t mind it. But the thought of sharing a house with another woman made her furious. “She could share Mirza with another woman, but as far as her home was concerned, she was the undisputed mistress” (Chughtai 90).

Lajo’s other desires involved having someone to love her. When Mirza was interested in her and fulfilled her emotional, as well as physical needs, she did not look at any other man. She stayed committed to Mirza. But as soon as Mirza got married, he started to take Lajo for granted. “A man can do anything to please his mistress, but the wife is altogether a different kettle of fish” (Chughtai 90). So, Mirza started to visit courtesans again and spent more time with his friends. Mirza’s negligence of Lajo’s needs pushed Lajo to offer her love to her neighbour Mithwa. Since Lajo wasn’t programmed with the concepts of a righteous woman, she did not feel anything wrong in satisfying her emotional needs through Mithwa. When Mirza learned about Lajo’s affair, he divorced her, and Lajo was finally set free.

Lajo heaved a sigh of relief as she heard about the divorce. It was as though a heavy load was off her shoulders. The marriage did not suit her. (Chughtai 92)

Lajo’s behaviour reflected the natural desires of women which are repressed due to social norms. Through Lajo’s character, one can see what women naturally desire. The desire of running a house and having someone to respond to her emotional and physical needs is natural. Where Susan completely ignored her emotions to focus on what needed to be done

to keep the marriage going, Jashoda was programmed not to think about anything apart from her role as a mother and a wife. But Lajo understood what she wanted and how to get it without a doubt.

Jashoda was exploited because of the way she was programmed to think. It was because of a lack of social programming that Lajo managed to survive the ending of the story whereas Jashoda died.

Kangalicharan was aware of the way his wife was devoted to him. He let her wife use her body to provide for him. In the later years of Jashoda when she lost her ability to give birth and consequently became of no use for Kangalicharan, he abandoned her. Even when he learned about cancer and the doctor told him that Jashoda won't survive, "he put her out of mind almost painlessly" (Devi 67). Mirza also took Lajo for granted after marriage. He thought that through marriage he had "tamed and reformed" (Chughtai 89) her. But Lajo was not programmed for being a wife which led to their divorce.

Another thing we see in the character of Jashoda is a lack of individuality. Since she was programmed to stick to her responsibilities as a wife and a mother, she found it difficult to have an identity outside marriage.

We see with Jashoda that she spent her life raising children and providing for her husband. Her husband and kids were everything she ever cared for. But after she lost her ability to bear children and consequently, provide for her family, everyone left her alone. Kangalicharan told her to go to the Haldar family as she had done nothing for the family. Haldar's family told Jashoda to go to her husband as they no longer required her services as a breastfeeder. Jashoda had no life as an individual outside the family, and as a result, she started to pray to Lord Shiva for death. Her prayers were answered when she found out that she had breast cancer.

Lajo, however, was a different case. She grew up alone and had a life before Mirza. She neither expected Mirza to stay committed nor found it a compulsion to stay committed to Mirza. Her lack of social programming made it easier to survive after divorce and get back to her old life. Her lack of any belief system that made women seriously invest in family life, saved her.

Conclusion

Even though these stories seem completely different, there are some striking similarities. In these stories, the protagonist gets exploited for the quality they possessed. Whether it is Jashoda's ability to give birth and breastfeed, or Lajo's ability to efficiently run a house. In these stories, protagonists give their best in family life as a homemaker but end up being alone and abandoned. The portrayal of husbands is also similar. It cannot be a coincidence that two different storytellers from different cultural backgrounds ended up portraying similar conditions of women in marriage. It is not a coincidence because the exploitation of women within the institution of marriage is a reality for many women around the world.

Ismat Chughtai, and Mahasweta Devi manage to capture the reality of women in their short stories. Where male-dominated society makes the role of women as deeply committed mothers and wife to be divine, these writers show how the very roles are used against women. Through their works, they indirectly question the blind investment of women in their marriage. By portraying the reality of married life for women, these authors have done justice to women's voices and have excellently contributed to the killing of false women.

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Representation of Life in Benyamin's Goat Days

*Mr. Mathew M George**

Abstract

Indian writings in English is the literature written about India or based in India by Indians, such as short stories, poems, fiction, screenplays etc. Indian writers are Indian born authors like R.K Narayan, Mulk Raj Anand, Raja Rao etc. Some Indian writers like Kamala Das usually write in their mother tongue, but at the same time writers like her used to write in English also. Themes of Indian writers can be broadly elaborated under some subsets like mythology, travelogue, short stories and poetry collections in which the Indian-ness can be felt. This Indian-ness is a cultural diffusion or transmission. "Indianness or soul of Indian-ness lies in respecting and celebrating the synthesis of multiple traditions" (Salam, 03). It is also the merging of different cultures, urban, city and villages from North to South, then East to West. As hermeneutic philosopher Gadamar regards this as 'fusion of horizons. When compared to the western English or British English, Indian Literature always depicts an Indian-ness to the readers. In the works of 18th century Indian Writers like Munshi Premchand and Mirza Ghalib obviously there is the Indianness, which we had lost in the past centuries post-Independence. An example of this Indianness can be seen, in the short stories of RK Narayan's Malgudi Days or in Mulk Raj Anand's The Lost Child.

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Key words: Diaspora, Migration, Indian, North

Introduction

Goat Days is a novel which has an inner vigor to take the reader to a different level of complacency. Throughout the novel, this smugness is like an aura over the head of protagonist who is Najeeb. At the same time this complacency is achieved to the hero as well as reader at the end of the Novel when Najeeb is returned to his home town. Throughout the novel, Najeeb is confused directly or indirectly whether should he be in the present or in the past. Diasporic writings have some main factors like fragmentation, remembrance, lost memories, nostalgia, fractured dreams etc. All these major and minor factors make a diasporic novel a strong piece of literature. The term diaspora is the dispersion of population from different countries. This is also called as migration in other words. This migration or dispersion can be reason for settlements in foreign countries which may lead to cross cultural exchanges between different cultures and habits. Migration of people from one place to another is either it can be international migration or intra-national migration. In both cases emigrants expects a good standard of living in the new country. It may be true or may not be also.

The Complacency of Life Amidst The Misfortunes

In the novel Goat Days, Benyamin's portrayal of the hero Najeeb is quite remarkable or exceptional because the author himself was a migrant labourer in the Gulf country. And secondly, this a real incident which the protagonist himself narrated to the author. Thirdly, Gulf migration have a great impact on the people of Kerala. It is hardly difficult to find a house in Kerala where any of them doesn't have a relation with Gulf countries. This is one of the main reasons where Kerala's foreign revenue is higher than all the other states. Migration is one of the causes of social and demographic change. C.J Lewish comments that: "Migration is a two-way process; it is a response to economic and social change and equally it is catalyst to change for those areas gaining and losing migrants." (Lewis, 01)

Migration is not only a physical process of moving from one place to another but it is also a psychological reaction too migration. Julia Mirsky writes: "Mourning in migration is not seen as a state, but rather as a process similar to the one all mourners go through, from an initial denial of loss, through realization and reconciliation with the reality of loss." (Mirsky, 14)

Goat days is not just a simple depiction of migration literature but it's something which penetrates into the readers heart, which shakes the entire thought process of the reader. Because this is a real story and the experiences and incidents which are depicted in the novel are raw life experiences of a common man who have all the feelings like any other human being. For many people Gulf will be a dream land or a paradise, no difference for Najeeb also it was same. For him, Gulf is a place where he wants to make money and send his savings back to India. This is a common thinking process which can happen to any migrant just before reaching Gulf country. Najeeb also migrated voluntarily. Situations forcefully made him to think of a resettlement. He doesn't like to leave his wife and his beloved mother. But for earning money he doesn't have an option left with him. The novel Goat Days will just give a broader idea about the migrant's life situation in the deserts. Many such real-life stories remain unnoticed, but Najeeb and his story was an eye opener for many. This novel by Benyamin emphasizes on the South Asian Diaspora in Gulf countries.

Like all men Najeeb also had dream of travelling in aero plane and landing in the Gulf and earning enough money from his job. He came to know about the availability of Gulf Visa through one of his friends. He did not give a second thought. Somehow, he managed to give money to an agent by "mortgaging the house and the little gold Sainu has jewelry, and by collecting small amounts from other sand miners" (Benyamin 36). When Najeeb and his friend Hakeem were over excited when they landed on Riyadh, Najeeb says "City of my dreams, I have arrived. Kindly receive me. Ahlanwasahlan!" (Benyamin 43). A pleasant ambience can be felt till this point in the novel.

The situation becomes darker when an Arbab kidnapped both of them from the airport and both Najeeb and his fellow Hakeem got separated, and they were forcefully send to an unknown desert. Arbab is a Persian word which means "boss", "master" or "land lord". For Najeeb it was such a tiring and exhaustible journey from airport to the desert. Najeeb's distress is visible from his words. "From that moment, like the maniyam fly, an unknown fear began to envelop my mind. An irrational doubt began to grip me, a feeling that this journey was not leading me to the Gulf like that I had been dreaming about and craving for" (Benyamin 52). The long journey in the car of an arbab had made tired and he was made to land in a goat shed in the desert. From far distance itself Najeeb had overheard the noise of goats and

lambs. So, he got a rough idea that what will be his assigned job. Najeeb describes: “I was somewhat aware of the situation I had ended up, and about the nature of my job. I shuddered for a second thinking about becoming another scary figure” (Benyamin 62).

This is the turning point in the novel, and a life changing incident for Najeeb. From this point Najeeb is left alone, nothing left for him. His close friend Hakkeem is also separated from him. Literally, Najeeb is left out with nothing except goats. He can only hear the sound of goats. There is also a master for him, neither him nor Najeeb were not able to understand the language of both of them. Though he is in a new place, it wasn't a pleasant feeling for him. Days and nights were passing like anything. Slowly Najeeb had made his life to understand that this is his fate to be with the goats in the desert. There is a bag which Najeeb had took from home which contains pickle which his wife and mother had given to him while he bid goodbye to them. Najeeb slowly creates a psychological questioning in his inner mind, an identity crisis or a quest for identity or an existential crisis.

Najeeb faces a problematic situation of identity crisis once he started to live in the masara with goats. Erik Erikson in his article, “What is Identity Crisis? How Identity grows out from Personal Conflict?” (Erikson 144) defines that the basic notion of identity is a personal sense as well as a quality of identity of personal sameness and permanence of some shared world representation. Najeeb always had a lost feeling of his past identity. To balance this traumatic state of mind Najeeb had given names to the goats which were familiar for him in his home town Kerala. And interestingly, these names have connections with the people whom Najeeb have a contact in the past. In the novel, Najeeb explores multiple identities at a time. He always tries to relate himself with goats. He says, “I ate the wheat with the salt... I slept in the masara with the goats. By then I had indeed become a goat” (Benyamin 150). In a passage of ‘A Turn in the South’, V.S. Naipaul states identity crisis as a result of ‘losing one’s history and one’s past identity in the complex world of the present’ (qtd in Sen, 18). ‘Moratorium’ is a term defined by Erickson. This is a state where a person is difficult to associate with the multiple identities when there is a clash between his existing identities. In the masara, Najeeb is not only tries identify himself as a goat, but also he keeps seeing the scary figure who neither changes his clothes nor takes a bath. This is the exploration of another identity by Najeeb. The end result is that he cannot able to associate himself with these

identities. He tries different ways, but he fails to attain his past identity like a person with different dogmas in his life. Thus, the situations don't allow him to get a hold onto his identities in the past. Najeeb's present situation in masara is he is not belonging to anywhere. He doesn't have control over his feelings or his needs. Someone else is taking his control. At many points in the novel Najeeb cannot even drink water or have food without the command of the scary creature that is his master. That man himself is a selfish creature, he doesn't even care what his servant does. Neither does he know that Najeeb is alive, nor he has the humanity to ask or say kind words to Najeeb. He was given raw goat milk and Kuboos as food. Days and nights passed and Najeeb as a person who came from India to make some money and send his savings to family had forgotten his past status. Throughout the novel Najeeb is helpless, completely powerless and is trapped in a distressful situation.

There is also an insecurity which Najeeb felt while he is looking after the goats there in the masara. He knows anything can happen to him anytime. Either he may elope from the masara or the Arbab may kill him or some of the atmospheric calamities can also affect him. In this novel desert is always a symbol of lost hope. Najeeb before coming to Gulf had great dreams about the desert life in Gulf country. But the irony is that the desert itself was a trap for Najeeb, where he was captivated for long three years.

Najeeb as a person is been transformed socially and culturally. In his life in the masara along with the goats Najeeb as a person had changed a lot. Though it's an agony of Najeeb's life throughout the novel, this rough and tough conditions had made Najeeb a will full and a person with high level of tolerance and independency. One striking factor is that Najeeb is not the same person whom we will see in the earlier phase of the novel. He changes drastically. No, time had changed him drastically to a different human being with hard core will power and the determination to face whatever problems in his life. Najeeb didn't complain to anyone about his fate. Neither he complained his master nor he complained his agent who recruited him or he didn't complain his family. This willingness had transformed Najeeb into a person with strong and powerful mind. Most of the harsh experiences of his life he had faced alone. A normal human alone cannot suffer this much agonies in his life. He narrates one such incident when he was hardworking alone and tired. Not only from his master but also from goats also he had faced attack. He describes an occasion when he is attacked by a he-goat

while going for the walk. He also had got hard-beating from the Arbab. Najeeb says; I saw fumes coming out of its nostrils. The next moment, it charged at me, and without giving me a chance to evade, hit me right on the chest... Then when I opened my eyes, the arbab was in front of me. All the Arbab did was pour some hot water on my face. Then he called me himar and shouted something. (Benyamin 117). Arbab is not at all giving any attention to Najeeb's pain but he is concerned about the goats and asked him to muster other goats. In the novel there are a number of episodes to show the bad fate of Najeeb. These pains and sufferings were unheard. Najeeb himself internalized these experiences and coming to an understanding that he is only responsible for these sufferings. Najeeb is just a small example or a representative of large number of people who strives to settle in the Middle East countries. These bitter experiences made Najeeb more prudent, sharper or stronger mind. Hence there is a transformation or change happening to Najeeb. He changes culturally, socially, mentally and psychologically. There is a socialization process happening to Najeeb without the presence of human beings. He was completely alien.

Najeeb was living in the masara and instead of men there are goats. Goats were his companions; goats were the means of socialization for Najeeb. Najeeb as a person didn't considered goats as inferior to him but instead he considered goats as his family, may be the absence of family members was adjusted by the presence of goats. Masara was not only a place for Najeeb to dwell, but this dwelling place also had lots of stories to tell.

Since there are no human beings other than the Arbab, Najeeb was eagerly waiting for any person to visit the masara, so that he can have a conversation about the outer world. This outer world is completely alien for Najeeb. There are occasions in the novel where some visitors come to the masara to see arbab. By all means Najeeb will try his luck to meet that person, but it didn't happen, he had a bad luck that's it. Because arbab doesn't allow Najeeb to meet anyone who comes from out. Socialization is denied to Najeeb, but with existing possibilities Najeeb tried to make his possible ways with the Goats also. Najeeb says;

I lived on an alien planet inhabited by some goats, my arbab and me. The only interruptions to the monotony of my life were the visits of the water truck twice a week, the hay truck

once a week and the wheat trailer once a month. These vehicles were the only means by which I could connect with the outside universe. (Benyamin 125-126)

Najeeb tries to name goats with different names. Interestingly most of these names were the names Najeeb use to hear in his home town in Kerala. Nostalgia intertwined with human emotions had made Najeeb to think of these interesting names and naming the goats. There was no option left beside Najeeb other than calling the most memorable names to the goats. Because Najeeb had considered the goats as his own children. At the earlier point of time Najeeb blamed his own fate. But as time proceeds as Najeeb came to understand the reality and hence he started to find something interesting to the job he is doing in the masara. Time immemorial in Kerala, farmers use to work in their paddy plantations by singing songs or involve in some recreational activities. This is practiced so as to reduce the burden of the manly labor in the field. These types of songs will give a relaxation and stress relief to mind. Knowingly or unknowingly Najeeb also might had practiced the same by naming the goats and calling them. Another interesting fact is that the dream of Najeeb. When Najeeb was a child, he dreamt of becoming a shepherd. But ironically when he became a shepherd in his later life, he came to know the difficulties of his dream job.

Conclusion

Najeeb describes “We shouldn’t dream about the unfamiliar and about what only looks good from afar. When such dreams become reality, they are often impossible to come to terms with” (Benyamin 124). It is also important to mention some of the ways the novel is plotted. Use of adjectives like miserable, stinking, bloomed, uneasiness etc. adds more melancholy to the text as well as to the character. Throughout the chapters this is been imprinted on the mind. Use of large number of these adjectives make the circumstances more and more vivid and emotional. This emotionality is reflected on the thought process, behavior and monologues in Najeeb. Once in an interview the author Benyamin had told that Goat Days as a book is not written to criticize the unsuccessful life of Gulf country or to glorify the helplessness of Najeeb. But it acted as a mirror to the Gulf in the later years. Book was translated into various regional languages in India as well as foreign languages. Once a magazine in America had asked to give ten books to know about Gulf country or life in Middle East so Abu Dhabi University had recommended Goat Days as a fifth book among the ten books. This is a great

remark for the book that how the Arab people had received the same. This is the growth of the book. It travelled across the globe and now Goat Days will be emerging as a movie soon.

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A Study on The Psychological Effects of Unemployment on Indian Youth From A Gender Perspective.

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Abstract

This study aims to emphasize the importance of addressing the psychological consequences of unemployment among Indian youth aged 18 to 24 years. By utilizing psychological conditioning, it intends to instill a sense of responsibility in them regarding the significance of pursuing employment opportunities seriously. The future progress of our nation heavily relies on the younger generation. In a world still grappling with the scars of war, hunger, displacement, conflicts, and inequalities, we must proactively seek sustainable solutions for the upcoming generation of leaders. Despite holding the key to humanity's future, young people often bear the burdens of present-day conflicts and crises. The distressing reality of limited access to quality education for many children and youth in crisis is a burden our conscience can no longer bear. They should be provided with diverse avenues of quality education to unlock their potential. At the core of our commitment lies the urgent attention and provision of quality education for the numerous children and youth affected by conflict and crisis, as their contributions and potential are vital for our shared future.

Keywords: Youth, Psychological impact, Psychological conditioning, Unemployment.

Introduction

If India can effectively channel the energy of its youth in a positive direction, it has the capacity to overcome complex challenges. As a young nation, the strength of India lies in its youth. Today, the younger generation possesses a greater awareness of their rights and a strong desire to contribute to

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the betterment of society. However, the fact that our youth are not perceived as employable citizens serve as evidence that integration and acceptance are the only models for progress in a country still influenced by conservative thinking and majority-driven perspectives. When we consider the current global landscape, a significant mismatch emerges between the skills possessed by young people and the skills demanded by employers. Without opportunities to develop the necessary skills, millions of youth will struggle to secure employment and face the risk of being left behind. We cannot allow such a scenario to unfold. Therefore, it is crucial for governments, businesses, educators, and civil society leaders to come together more than ever before and swiftly address this skills gap. By doing so, we can generate sustainable outcomes for young people and foster more inclusive economies and societies.

The concept of youth is best understood as a transitional phase between childhood dependence and adult independence. Hence, the category of youth is more fluid compared to other fixed age groups. However, age remains the simplest way to define this group, particularly in relation to education and employment, as youth are often referred to as individuals between the ages of leaving compulsory education and finding their first job. Youth unemployment, poverty, and hunger have become global issues, prompting governments in various parts of India and international organizations to tackle these challenges. Investing in youth empowerment has never been more opportune, as they are the leaders of tomorrow. If provided with appropriate opportunities to channel their natural abilities into creative and productive endeavors, they are capable of achieving remarkable feats. The benefits of youth empowerment include the development of empowered and skilled youth, improved quality of life for the underprivileged, enhanced self-efficacy and social skills among young people, national progress, entrepreneurship, and reduced dependency on the government by youth communities. Embracing technical and vocational skills acquisition among young individuals, irrespective of gender, can bridge the skills gap in the economy and offer avenues for self-employment and meaningful engagement. In this study, we observed that unemployed young adults in India were at a higher risk of experiencing depression compared to their employed counterparts.

Psychology of Youth

The period of youth is characterized by immense potential for healthy development. It is crucial to comprehend the factors contributing to mental well-being during this stage to support optimal growth. Youth undergo significant and rapid physical changes during this phase of life. In this study, we

explored the relationship between employment and the psychological health of young individuals. The primary focus of this study is to gain a comprehensive understanding of youth psychology, which directly impacts their decision-making abilities. By adopting a broader perspective, we aim to delve into the psychology of youth and its multifaceted aspects.

The evolving social landscape, unemployment, and the associated circumstances significantly contribute to stress among young people. The period of young adulthood, known as emerging adulthood, encompasses the transition from adolescence to adulthood as well as the shift from education to employment. This phase is characterized by high instability and major life changes, including leaving the parental home, initiating romantic relationships, and seeking stable employment. Employment provides financial security and an opportunity for youth to fulfill social and family roles, which are essential for both physical and mental well-being. However, unemployment poses a significant social problem, leading to loss of income, increased poverty risks, and overall negative effects on health. Moreover, unemployment represents a change in social position, particularly in family roles, and is commonly perceived as an extremely stressful life event. The International Labor Organization (ILO) defines unemployment based on three criteria: being without work, available for work, and actively seeking work. Nevertheless, this definition may vary in developed and developing countries. Developed countries with well-organized labor markets and sufficient job opportunities typically follow the standard definition, which includes actively searching for work during a specified reference period.

In our study, we discovered a higher likelihood of depression among unemployed young adults. This could be attributed to the persistent and increasingly discouraging experiences of job rejections and mounting financial pressures over time. Various pathways have been proposed to explain why individuals with lower self-esteem are at a greater risk of depression. Beck's cognitive theory of depression, for instance, suggests that negative self-beliefs, which are central to low self-esteem, contribute to the development of depressive disorders. Previous research has also indicated the significant influence of social support on the mental health of unemployed youth. For instance, a population-based case-control study conducted in 2001 found that mental health was generally poorer among unemployed individuals with limited social support from family and friends compared to those with higher levels of social support.

Psychological Impact of Unemployment on Indian Youth: This article presents evidence of a strong correlation between unemployment and its psychological consequences. Unemployment has been associated with various psychological disorders, including anxiety, depression, and substance abuse. It is also linked to harmful behaviors such as suicide and violence towards family members or others. Factors related to unemployment, such as economic distress and financial hardship, often lead to feelings of failure and subsequent depression. Additionally, the pressure from family and society regarding job-seeking activities and the high expectations placed on college or university graduates to secure employment act as potential mediators of depression among unemployed young adults. Despite the World Health Organization (WHO) recognizing unemployed young adults as a vulnerable group for mental disorders in 2013, there is still a lack of attention in assessing the magnitude of mental health problems they face. To the best of our knowledge, no study has been conducted to assess the prevalence and associated factors of depression among unemployed young adults in India. Therefore, the present study aims to examine the prevalence and associated factors of depression in this population.

Psychological Conditioning: To bring about a mindset change, especially among parents who have been settled in towns and villages for generations, a cultural shift is necessary. Strengthening the spirit of nationhood is crucial for youth and their parents to break free from traditions and conservatism. The proposed “Employment for Youth” National Movement aims to introduce new ideas and foster disruptive thinking. It is essential for the government to empathize with the unemployed youth and their families in order to understand their concerns.

In psychology, the conditioning theory explains learning as a result of associating a stimulus with a specific response. Human behavior is shaped by the habits we develop in response to various life situations, and this learning is influenced by conditioning theory. There are two main types of conditioning theories: classical conditioning and operant conditioning. Classical conditioning theory posits that learning occurs when a natural stimulus is paired with a neutral stimulus to produce a response. Ivan Pavlov, a Russian physiologist, was a prominent proponent of classical conditioning theory.

Operant Conditioning Theory: Also referred to as instrumental conditioning, operant conditioning theory proposes that learning occurs through rewards and punishments in response to specific behaviors. According to this theory, when an organism engages in behavior that leads to a reward,

they are more likely to repeat that behavior in the future. Conversely, behavior resulting in punishment is less likely to be repeated. The theory of operant conditioning is credited to American psychologist B.F. Skinner, who built upon Edward Thorndike's law of effect. Skinner conducted an experiment using a rat in a Skinner box, which contained a lever that dispensed food pellets when pressed. Through trial and error, the rat discovered the lever, associated it with receiving food, and learned to press the lever to obtain food. Learning, defined as an adaptive change in behavior, is influenced by learning theory, whether it is physical or mental, that brings about such behavioral changes. Therefore, conditioning our youth effectively with rewards can foster positive changes among Indian youth. Employment serves as a natural reward in this context.

Positive feedback serves as an effective tool to guide youth who are on the right path and to motivate students who may be straying off course. Young adults who receive positive feedback associate the praised activity with a sense of positivity, which encourages them to continue demonstrating the desired behavior. Observing the positive feedback given to their peers may also inspire those not yet exhibiting the desired behavior to seek the same positive reinforcement. This concept aligns closely with operant conditioning and positive reinforcement, as it utilizes positive feedback to shape behavior.

Literature Review

The literature review focuses on recent explorations conducted in India over the past decade pertaining to the variables under investigation. It provides a description of the existing literature and highlights the relevant factors associated with the variables being studied. The primary aim of the literature review is to bring the research up to date by incorporating the latest findings in the field of exploration. The available literature on this topic is presented below:

Mushtaq A Bhat (2018): This study aimed to assess the mental health levels of employed and unemployed youth. The findings revealed significant differences between the two groups across various sub-scales of mental health. Unemployed individuals exhibited higher levels of anxiety, depression, loss of behavioral/emotional control, psychological distress, and lower levels of life satisfaction and psychological well-being compared to the employed group.

Srinivas (2019): The results of this study indicate a strong association between unemployment and several psychological disorders, including anxiety, depression, substance abuse, and dangerous behaviors such as suicide and violence towards family members or others.

Maryam Haghollahi& Alireza Azimpour: This study found that unemployed Indian youth exhibited significantly lower levels of mental health compared to their employed counterparts. The consequences of unemployment were shown to have a negative impact on the mental well-being of Indian youth.

Significance of the Study:

1. Transition from adolescence to adulthood and from education to employment during the period of emerging adulthood is characterized by high instability and significant life changes. This transitional phase can have a profound impact on the mental well-being of young adults.
2. Depressive disorders are prevalent among young adults and have far-reaching consequences, including reduced quality of life, increased risk for physical health problems, and long-term negative effects on socioeconomic outcomes.
3. Employment plays a crucial role in providing financial security and fulfilling social and family roles, which are essential for both physical and mental health.
4. Unemployment, on the other hand, is a major social problem associated with loss of income, increased risk of poverty, and negative effects on overall health. It is often perceived as a highly stressful life event, particularly due to the changes in social position and family roles it entails.
5. The number of unemployed youth in India is currently on the rise, highlighting the urgency of understanding and addressing the psychological impact of unemployment on this population.
6. Factors such as economic distress, financial difficulties, feelings of failure, societal pressures, and high expectations from college or university graduates to secure employment can contribute to depression among unemployed Indian youth.
7. Therefore, the main objective of this research is to study the psychological effects of unemployment on Indian youth, aiming to enhance our understanding of the issue and provide valuable insights for addressing this significant challenge.

Research Methodology

The following study presents the research methodology employed in this study, outlining the various methods utilized. It is essential to have a well-defined methodological plan in order to conduct a valid investigation.

The research methodology serves as a foundation for the study, laying the groundwork necessary to draw scientific conclusions.

Research Problem:

A research problem can be described as a testable statement that explores the connection or correlation between two or more variables. The problem addressed in this study is focused on examining the psychological effects of unemployment on Indian youth, with a specific emphasis on gender.

Research Variables:

Variables are elements that exhibit variation or change. They are the conditions or characteristics that are manipulated, controlled, or observed in an experiment.

The Research Variables In This Study are As Follows:**A. Independent Variables:**

1. Gender of the respondent (Male/Female)
2. Area of respondent(Rural/Urban)

B. Dependent Variables:

1. Unemployment
2. Psychological impact
3. Psychological conditioning

Objectives of the Study:

The primary objectives of this research paper are:

1. Examine the psychological impact of unemployment on youth.
2. Investigating the differences in unemployment and psychological impact based on the gender of Indian youth.
3. Identifying the disparities in unemployment and psychological impact based on the area (Rural/Urban) where Indian youth reside.

Hypotheses:

Based on the stated objectives, the following hypotheses were formulated:

1. There will be a significant difference in the psychological impact and unemployment experienced by Indian youth.
2. There will be a significant difference in unemployment and psychological impact based on the gender of Indian youth.
3. There will be a significant difference in unemployment and psychological impact based on the area (Rural/Urban) where Indian youth reside.

Research Sampling:

For this study, a sample of 50 respondents was selected, consisting of 25 employed and 25 unemployed youth. The participants were chosen through random sampling. The age range of the respondents was between 18 and 25 years.

Research Tools:

To assess the psychological impact of the selected sample in this study, the Psychological Impact Inventory (PII-38) was utilized. This inventory, developed by Veit and Ware (1983), measures various aspects of mental health such as anxiety, depression, behavioral control, positive effect, and general distress. The inventory consists of 36 items scored on a 6-point Likert scale, with two additional items scored on a 5-point Likert scale. Additionally, an Unemployment Questionnaire developed by A.K Singh was used.

Research Procedure:

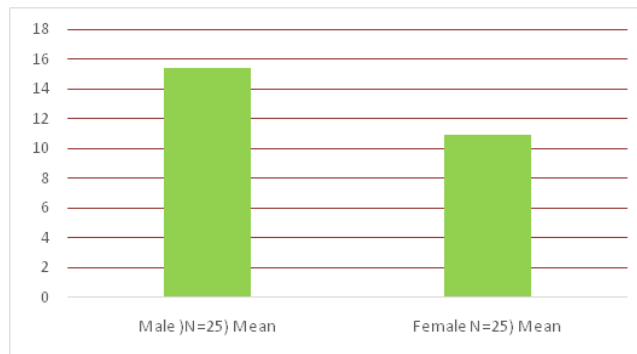
The research procedure involved data compilation, tabulation, scrutiny, interpretation, elucidation, and drawing conclusions. Proper data tools were utilized for data collection, ensuring comprehensive and accurate representations of the respondents.

Data Analysis

Table 1 presents the average values and t statistics for the unemployment rates among Indian youth, categorized by gender.

| Variable | Male (N=25) Mean | Female (N=25) Mean | t-value |
|--------------|---------------------|-----------------------|---------|
| Unemployment | 15.4 | 10.9 | 2.05* |

(**) highly significant at .01 level, (*) significant at .05 level



According to the presented table, there is a notable disparity in the unemployment rates of Indian youth. Upon examining the means, it becomes apparent that male Indian youth are significantly impacted by unemployment, displaying a high level of influence.

Table 2 presents the average values and t statistics for the unemployment rates among Indian youth, categorized by geographical area (rural/urban)

| Variable | Mean of rural area (N=25) Mean | Mean of urban area (N=25) Mean | t-value |
|--------------|--------------------------------|--------------------------------|---------|
| Unemployment | 15.4 | 10.9 | 2.05* |

() highly significant at .01 level, (*) significant at .05 level**

The provided table indicates a significant disparity in the unemployment rates among Indian youth. Upon comparing the means, it becomes evident that unemployment has a pronounced impact on males residing in rural areas, showing a high level of influence.

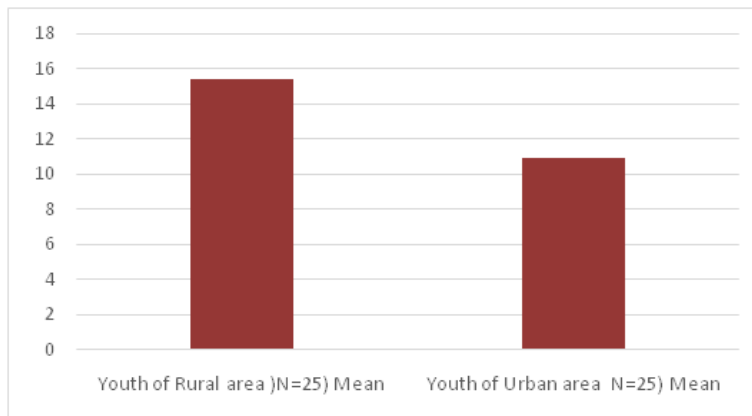
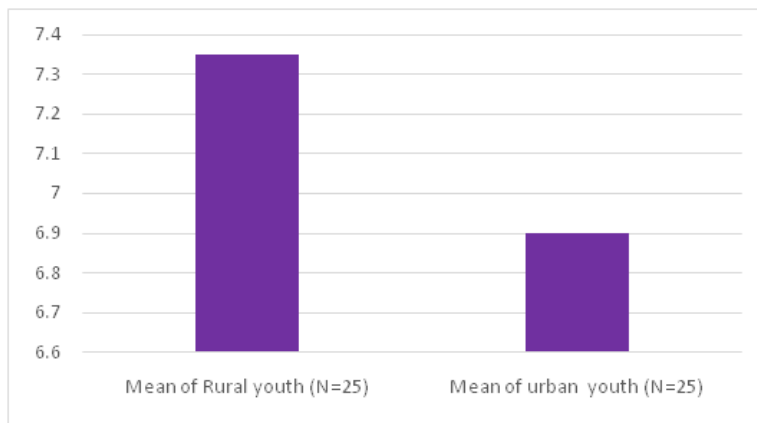


Table 3 presents the average values and t statistics for the psychological impact of unemployment on Indian youth, categorized by geographical area (rural/urban).

| Variable | Mean of rural youth (N=25) Mean | Mean of urban youth (N=25) Mean | t-value |
|----------------------|---------------------------------|---------------------------------|---------|
| Psychological Impact | 7.35 | 6.9 | 2.6* |

The presented table illustrates a significant disparity in the psychological impact experienced by Indian youth due to unemployment. Upon comparing the means, it becomes evident that youth from rural areas exhibit a higher average score compared to their counterparts from urban areas.



Findings

1. The present study identified depression as a significant public health issue among unemployed young adults in India.
2. It is recommended that policymakers and program planners establish effective strategies for preventing, detecting, and managing depression in this population.
3. Improving access to care for depression is crucial in addressing the needs of unemployed young individuals.
4. Further research is recommended to gain a deeper understanding of the nature of depression among unemployed young people and to strengthen the current findings.

Challenges Faced by Young Workers:

1. The high cost of living and lack of social protection lead young workers to accept any job offered to them, often without proper rights or fair conditions.
2. Insecurity at the workplace has increased, with non-permanent job contracts replacing regular employment, depriving workers of benefits and the ability to plan their lives.

3. Many young people lack skills, and the current education system fails to equip them for suitable employment, resulting in a shortage of good education and training opportunities.

4. Technical institutions in the private sector exploit young people and their parents, exacerbating the imbalance in skills and opportunities.

5. The flow of information regarding available training and job opportunities is slow and inefficient, with employment exchanges and industrial training institutes struggling to provide updated and relevant information.

Impact on Young People in India:

1. Young individuals in India face a challenging environment that lacks affordable skill acquisition opportunities and sufficient information on suitable employment.

2. The absence of social security measures further pushes young people to accept exploitative employment conditions out of desperation.

Empowering Youth for Positive Change:

1. It is essential for our youth to create practical changes in society while finding meaning and fulfillment in their own lives.

2. They should not limit their knowledge solely to worldly concerns but also combine material knowledge with spiritual understanding.

3. Our country's culture has a rich heritage that encompasses these values, with the teachings of great social masters and visionary rishis guiding us.

4. By directing the power of our youth towards this invaluable treasure of knowledge, they can unlock their innate potential and experience everlasting love, peace, happiness, and victory.

Psychological Impact of Unemployment:

1. The results of the study indicated higher levels of psychological impact, including depression, behavioral problems, and emotional control, among the unemployed group compared to the employed group.

2. The analysis revealed that unemployed participants scored higher on the psychological impact inventory (with an average score of 7.09) compared to the employed group (with an average score of 6.09).

3. Unemployment leads to a sense of unfulfillment and lowers the self-worth of Indian youth.

4. While individuals may adapt to such a situation for a period of time, the combination of social, family, and personal pressures can gradually erode confidence and hinder their efforts.

Limitations of the Study:

1. Like any research, the present study on “A Gender Study on Psychological Impact of Unemployment on Indian youth” has its limitations and shortcomings, despite being well conducted, analyzed, and interpreted.

2. The study acknowledges that there may be certain factors or variables that were not considered or included, which could have influenced the results.

3. Due to constraints such as time, resources, and sample size, the study may not have been able to capture the entire breadth and depth of the psychological impact of unemployment on Indian youth.

4. The study’s findings are specific to the selected variables and may not be generalizable to all aspects of the psychological impact of unemployment.

Suggestions for Further Research:

1. The results of this study provide a foundation for future research on the psychological impact of unemployment among Indian youth.

2. It is recommended that further studies explore additional variables or factors that could contribute to the psychological impact of unemployment.

3. Future research could consider a larger and more diverse sample to enhance the generalizability of the findings.

4. Longitudinal studies could be conducted to examine the long-term effects of unemployment on the psychological well-being of Indian youth.

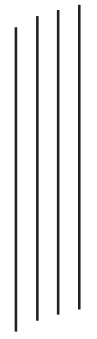
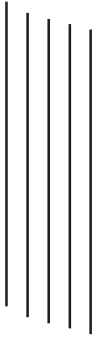
5. Comparative studies across different regions or demographic groups could provide deeper insights into the nuances of the psychological impact of unemployment.

6. Qualitative research methods, such as interviews or focus groups, could be employed to gain a more comprehensive understanding of the lived experiences of unemployed Indian youth.

7. Intervention studies could be conducted to evaluate the effectiveness of various strategies in mitigating the negative psychological consequences of unemployment.

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A Study on: Management of Risks Within Banking Establishments

Mr. Ajay*

Abstract

Risk plays a crucial role in businesses as profitability is inherently linked to taking risks. Without assuming any risks, it becomes difficult to generate profits. Within the banking sector, managing risks is of utmost importance as unforeseen expenses arising from these risks can destabilize revenues. Effective risk management acts as a shock absorber, ensuring stability. Furthermore, enhancing the value of banking shares necessitates transparent communication with financial markets and the implementation of appropriate banking risk management programs. This paper initially examines general aspects of risk and banking risk management. It subsequently presents conclusions derived from a descriptive quantitative research study aimed at analyzing the necessary measures for improved risk management in banking operations, particularly those that may lead to bankruptcy. The study also explores opinions concerning the responsibilities of the National Bank of Romania (NBR) in monitoring and controlling banks within the system.

Introductory Aspects

Traditionally, risk has been perceived negatively, but there is now a shift towards a positive perspective that recognizes the connection between well-managed risk and enhanced

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performance. Risks encountered by organizations are seen as ongoing and can be assessed in terms of unforeseen events, uncertainty, and potential opportunities. Additionally, risks are evaluated based on their impact on performance levels and the attainment of strategic objectives.

In a concise manner, risk can be defined as the fluctuation in outcomes caused by external factors influencing the organization's environment. It can be observed through the lens of uncertain events that have the potential to impact strategic, operational, and financial objectives. Risk serves as an indicator of the disparity between various potential outcomes that arise from favorable or unfavorable conditions.

A clear differentiation exists between risk and uncertainty. **Risk** pertains to a situation where multiple potential outcomes are possible, and past data and experiences can be utilized to estimate the effects through statistical analysis. On the other hand, **Uncertainty** arises when there are various past outcomes, but the available statistics do not provide a reliable means of estimating them.

It is an undeniable fact that where there is risk, there is also the possibility of failure. However, it is important to note that not all risks are equal, and failures can vary in their magnitude. In reality, failures can arise from various factors, and each of these factors holds a distinct significance in the context of risk management.

- The initial cause pertains to the failure of managerial control.
- The second classification encompasses situations where managers deliberately undertake specific risks but end up facing losses.
- The third possibility is more subtle, involving the organization taking risks that, individually, may be justified and recognized by management as significant. However, the cumulative effect of these undertaken risks may not be socially optimal.

In conclusion, risk can be defined as the deviation of actual values from average or estimated values, resulting from unforeseen factors. A situation is deemed risky when there are uncertainties about achieving the desired outcome.

The position and function of banks in the economy are intricately linked to their role as primary intermediaries in the relationship between savings and investments, which is vital for economic growth. Serving as intermediaries between savers and borrowers, banks carry

out a range of operations. They gather funds, assume the risks associated with borrowers (by evaluating credit applications and accepting associated risks), and take on the risk of interest rates due to the nature of intermediation involving a change in maturity.

As a result of effectively fulfilling these functions, banks receive a reward, which serves as the primary source of banking profits. Similar to any other business engaged in producing goods and services, banking institutions have a significant objective of maximizing profits while also bearing responsibility towards stakeholders.

The specialized literature offers diverse classification criteria, and we will now provide a concise selection of them.

The classification of risks can be based on various factors, such as:

- Degree of exposure: pure risks, lucrative risks
- Market causing the risk: risks arising from the product's market and risks arising from the capital market
- Banking characteristic: financial risks, performance risks, environmental risks
- Allocation within the financial system: diversified risks, undiversified risks.

Embracing risk requires overcoming personal resistance and unfavorable decision contexts. It has been suggested that individuals who hesitate to take risks are not suited for business or management roles (1998). Risk management involves handling a vast amount of information. Therefore, the presence of risk management is essential for banking institutions to achieve their objectives (1998), as it quantifies the actual risk of the business by accounting for unexpected revenue resulting from unforeseen events. Ultimately, if we could achieve expected outcomes without any effort, there would be no discussion about risk, uncertainty, or risk and performance management.

Risk management, as defined by Ciuhureanu (2005), seeks to enhance the attainment of business objectives and ensure the successful execution of strategies. It encompasses the essential components required to effectively address the intricacies of risk monitoring. The concept of risk management encompasses preventive and mitigative measures against specific events, as well as the systematic processes of identifying, assessing, and quantifying risks. Furthermore, risk management undergoes various developmental stages and holds significant

relevance in contemporary times for implementing measures aimed at reducing potential losses.

Within the realm of banking risk management, the identification of risks represents a pivotal phase, as it arises and is influenced by several factors of change inherent to the business environment. These factors encompass the pressures exerted by competitors, political shifts, globalization trends, legislative requirements, and financial openness.

To enable comprehensive analysis, managers play a critical role in accurately defining and articulating risks. A precise definition of risk serves as a foundation for creating a risk profile, which holds significant importance in successful banking risk management. Once risks are identified, managers are tasked with evaluating their potential impact and the likelihood of occurrence using appropriate parameters that aid in the creation of a risk map. During the planning phase, it becomes imperative for managers to reach a consensus on the optimal definition of risk and determine the risk categories that will be utilized when assessing the probability of occurrence and their corresponding impacts.

Assessing the potential impact of a risk can present challenges due to the broad range of possible outcomes and the likelihood of recurring occurrences within a specific time frame. To address these complexities, managers need to adopt a suitable approach that anticipates such complications. It may involve attempting to estimate the worst-case effects of the risk within a defined period, typically one year. Evaluating the impact of the risk on the bank requires considering its financial implications, effects on the bank's operations and objectives, as well as its broader impact on political and social sensitivities.

The assessment can be conducted using either qualitative or quantitative methods, but it should enable comparisons over time. For instance, a qualitative study may classify the impact into categories of adverse, moderate, or insignificant consequences.

The risk management process is intricate and involves several stages. It begins by establishing robust infrastructure and proceeds with the identification, analysis, and evaluation of risks. Subsequently, appropriate preventive measures or strategies for minimizing losses are implemented, and decisions are made regarding the necessary financial treatment to mitigate unavoidable losses.

The key features of the bank risk management process can be encapsulated as follows, as outlined by Soviani (2003), Faulkner and Bowman (2000), Lewis et al. (1995), and Bărbulescu et al. (2002):

- It is a comprehensive and supportive management process.
- It generates, organizes, and presents the most reliable risk information available.
- It necessitates a high level of commitment from the managerial team.
- It facilitates effective communication among operators, regulators, and the public regarding the nature and management of risks.
- It encompasses risk identification and analysis.
- It involves identifying, analyzing, and selecting alternative control measures for risks and evaluating their performance.
- It enables the development of a well-planned approach to achieve set objectives.
- It provides a logical structure, consistency, documentation, and explanation of the chosen approach, taking into account uncertainties and benefits when comparing competitive alternatives.
- It requires appropriate and sufficient information.
- It covers the entire spectrum of risks.
- Risk management problems are structured yet flexible, incorporating performance measurement and necessitating monitoring, tracking, and reporting on progress towards expected outcomes.

Implementing risk management is not merely a solution to address risks; rather, it represents an organizational paradigm that necessitates changes in how banking institutions (IFAC and FMAC, 1999) approach and handle risk. This paradigm entails reorganizing structures, assigning responsibilities, and recognizing risk management as a crucial competency. It emphasizes the need for continuous and timely implementation of risk management practices throughout the organization.

To summarize, risk management ought to be seamlessly integrated into bank management, prioritizing operational efficiency over bureaucracy. It should involve ongoing analysis of the cost and benefit associated with responding to risks, aiming to optimize decision-making processes.

The Research Methodology

Based on the desired objectives, the study encompassed two consecutive research phases: exploratory qualitative research and descriptive quantitative research.

The qualitative research, conducted in an exploratory manner, focused on formulating hypotheses that served as the basis for the subsequent descriptive quantitative research and the establishment of research priorities. The methods employed in this initial phase involved analyzing secondary information from various sources to identify specific issues, ideas, and potential solutions. Additionally, interviews with banking experts were conducted to gather additional insights, while workgroups or focus groups facilitated discussions on the subject matter.

The research conducted was categorized as field research based on the venue, and its frequency of deployment was classified as occasional. The formulation of hypotheses took into account the information and findings derived from the preceding exploratory research.

One of the goals of the research outlined in the paper is to analyze the measures necessary for effective risk management in banking, specifically focusing on mitigating risks that could lead to bankruptcy. Additionally, the research aims to explore opinions on the responsibilities of the Regulatory and Control Bodies (RCB) in overseeing and monitoring banks within the system.

To quantify the phenomena under investigation, multiple scales and scaling methods were employed. The selection of these scales was based on factors such as the desired quantity and quality of information, the nature of the phenomenon being studied, the respondents' capabilities, the context of measurement, and the analysis possibilities for the collected data. In this regard, ordinal scales were utilized to measure the gathered information. The Likert scale, specifically, was employed to measure variables on an ordinal scale.

The research incorporated the utilization of two distinct questionnaires: one designed specifically for managers and another tailored for customers of banking institutions.

The survey intended for managers was disseminated among 45 banks, including both central and branch offices, located in the Centre Region encompassing the counties of Alba, Brasov, Covasna, Harghita, Mures, and Sibiu. Out of the distributed questionnaires, 35 were returned;

however, 5 were deemed invalid due to errors during completion. As a result, a total of 30 valid questionnaires were available for analysis.

The questionnaire targeting customers of banking institutions was distributed to a sample size of 340 individuals, consisting of both natural persons and representatives of legal entities, within Sibiu County. Out of the distributed questionnaires, 300 were returned and subsequently validated for data analysis.

During the data processing stage, standardized procedures were employed for data encoding, and computer-based processing was carried out. The data analysis utilized the SPSS 10.0 for Windows program, along with the Microsoft Excel spreadsheet program included in Microsoft Office XP.

One significant limitation of the research pertains to the small sample size. However, it is important to note that the sample size was determined with the research objectives in mind, taking into account that even with a small sample, the study maintains a high level of accuracy. Given the specific nature of the selective research, the distributed questionnaire was designed to be anonymous. The researchers assured respondents of the confidentiality of the information provided, thereby safeguarding their privacy.

Conclusions resulting from the research

A. Favorite Customers

Effectively managing and mitigating risk holds significant importance for banks and organizations across various sectors, regardless of their type or composition. Ultimately, the success in achieving objectives is contingent upon managers' level of concern and efforts to minimize risk. In light of this, one of the primary objectives of the research is to ascertain the preferences of banking managers concerning their customer base. To gather this information, the questionnaire includes the following question: "In your current role, what type of customers do you prefer (managers and other specialists)?" The summarized findings from the collected information are presented in table 1.

Table 1. Favorite customers

| Current No. | Valid | Frequency | Percentage |
|---|--------------|------------------|-------------------|
| 1. Oriented towards preventing risk | | 24 | 63.33 |
| 2. "We shall see what we are doing tomorrow" type | | 16 | 36.67 |
| Total Respondents/Answers | | 40/40 | 100 |

Upon analyzing the processed information, it can be deduced that the majority of respondents (63.33%) expressed a preference for working with “customers oriented towards preventing risk,” while (36.67%) favored customers of the “we shall see what we are doing tomorrow” type. This raises questions about the presence of bad loans and the reasons behind granting loans.

In conclusion, the hypothesis put forward prior to the research, stating that in banking organizations, most managers prefer working with customers who prioritize risk prevention in their own companies, has been validated. It is our belief that providing financing to customers of the “we shall see what we are doing tomorrow” type reflects a lack of responsibility, driven solely by a desire for short-term profit.

B. Managed Risks

Another objective of the research was to gauge the respondents’ opinions regarding the risks handled by banks, with a particular focus on the role that control and banking auditing can play. The gathered data are summarized in table 2.

Table 2. Managed Risks

| Current No. | Valid | Frequency | Percentage |
|--------------------|---------------------------|------------------|-------------------|
| 1. | The risk of liquidity | 40 | 100 |
| 2. | The credit risk | 40 | 100 |
| 3. | The market risk | 20 | 50 |
| 4. | The operational risk | 20 | 50 |
| 5. | The reputational risk | 20 | 50 |
| 6. | The currency risk | 15 | 37.5 |
| 7. | The transfer risk | 10 | 25 |
| 8. | The price risk | 10 | 25 |
| 9. | The rate of interest risk | 10 | 25 |
| 10. | The risk of insolvency | 10 | 25 |
| 11. | The risk of management | 10 | 25 |
| 12. | The resource risk | 10 | 25 |

| | | |
|----------------------------------|---------------|----|
| 13. The risk of the activity | 10 | 25 |
| Total Respondents/Answers | 95/225 | |

Analysis of the gathered data revealed that a significant proportion of banking institution managers are well aware of the five major risks associated with banking operations, which are managed with caution due to their potential hazardous implications. Control and banking auditing are recognized as crucial factors in addressing these risks.

Based on the insights provided by banking managers and specialists, it was determined that the five primary risks in banking activities are as follows:

- credit risk, acknowledged by all the managers surveyed;
- liquidity risk, also acknowledged by all the managers surveyed;
- market, operational, and reputational risks, acknowledged by 50% of the managers surveyed.

This information supports the hypothesis that most managers are aware of these major risks in banking operations, which are managed cautiously with potential danger indicators, where control and banking auditing play a vital role.

C. Measure To Diminish Risks

The failures and bankruptcies of banking institutions, which had far-reaching global consequences, were not only caused by recognized risks but also by risks that were overlooked by management. This oversight stands as the most critical mistake made by banks. In light of this, the third objective of the research sought to identify specific measures that, according to bank managers, could prevent such situations from occurring. The findings and data collected in this regard are presented in table 3, accompanied by a graphical representation in figure 1.

Table 3. Measure to diminish risks according to managers

| Current No. | Valid | Frequ- ency | Percen- tage |
|---|-------|----------------|-----------------|
| 1. Regulation of banking activities to ensure prudential standards. | | 24 | 60 |
| 2. Imposing material responsibility and accountability. | | 24 | 60 |

| | | |
|--|---------------|------|
| 3. Abandoning high-risk banking products. | 22 | 55 |
| 4. Conducting medium and long-term risk analysis. | 19 | 47.5 |
| 5. Granting loans judiciously. | 19 | 47.5 |
| 6. Adhering to regulations set by the National Bank. | 18 | 45 |
| 7. Focusing on customer orientation rather than solely on profit. | 18 | 45 |
| 8. Anticipating and forecasting risks, not just analyzing them. | 18 | 45 |
| 9. Maintaining a balance between raised and placed resources. | 14 | 35 |
| 10. Developing new procedures to mitigate or reduce risk. | 12 | 30 |
| 11. Making changes to the management team that fails to take risk-reducing measures. | 12 | 30 |
| Total Respondents/Answers | 40/200 | |

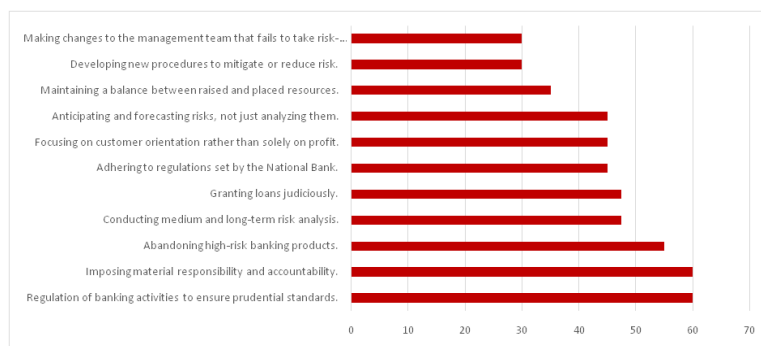


Figure 1. Measures to diminish risks according to managers

Upon analyzing the gathered data, it becomes evident that the majority of respondents (60%) believe that two measures should be implemented by banking management to prevent banking bankruptcy: “Regulation of banking activities to ensure prudential standards” and “Imposing material responsibility and accountability.” Following closely (chosen by 55% of respondents) is the option of “Abandoning high-risk banking products.” The lowest percentage (6.66%)

is attributed to the options of “Developing new procedures to mitigate or reduce risk and Making changes to the management team that fails to take risk-reducing measures.”

According to our assessment, considering the current economic context, the three most crucial measures that banking institutions should adopt are as follows:

1. “Abandoning high-risk products” - mentioned by 55% of the respondents. This highlights the importance of discontinuing the use of risky financial products that could potentially jeopardize the stability of the institutions.

2. “Focusing on customer orientation rather than solely on profit.”- mentioned by 45% of the respondents. This indicates a concern that banks prioritize profitability over thoroughly understanding their customers. This conclusion is further supported by analyzing the responses related to the favoritism shown towards certain customers.

3. “Anticipating and forecasting risks, not just analyzing them.” - mentioned by only 45% of the participants. This option emphasizes the need for banking institutions to proactively anticipate and prepare for potential risks, rather than solely examining them after they occur. The initial hypothesis put forward in the research, which posited that the majority of bank managers are aware of the necessary measures for effective risk management in Romanian banks to prevent bankruptcy, has been substantiated and confirmed

The data collected from the banks’ customers is shown in table 4.

Table 4. Measures Aimed At Reducing Risks From A Customer Perspective.

| Current Valid No. | | Frequency | Percentage |
|-------------------|---|-----------|------------|
| 1. | Emphasizing material responsibility and accountability. | 240 | 60 |
| 2. | Prioritizing risk forecasting, rather than solely analyzing it. | 220 | 55 |
| 3. | Enhancing regulations in the realm of risk analysis and reinforcing oversight. | 200 | 50 |
| 4. | Abandoning complex and high-risk products. | 120 | 30 |
| 5. | Focusing on customer-oriented practices, rather than exclusively pursuing profit. | 100 | 25 |

| | | |
|---|----------------|-----|
| 6. Assessing and rewarding managers based on loan volume/value. | 30 | 7.5 |
| Total Respondents/Answers | 400/910 | |

Based on the analysis of the collected data, it can be concluded that a majority of the interviewed customers (60%) believe that the involvement of material responsibility is necessary to mitigate risks. Furthermore, 55% of the respondents consider the improvement of regulations in risk analysis and the strengthening of control measures as one of the key measures.

As a result, the hypothesis put forth before the research, stating that most customers are unaware of the measures required to reduce the risks that could potentially lead to a bank's bankruptcy, is refuted.

D. Opinions Exist Regarding the Responsibilities of the National Bank of India in terms of risk prevention.

The National Bank of India assumes a critical role in establishing banking order, discipline, and risk prevention through its surveillance and control activities. In light of this, the survey requested the managers of banking institutions to provide two opinions regarding the responsibilities of the National Bank of India in risk prevention. The findings and collected information in this regard are presented in Table 5, along with... (more context or information is needed to complete the sentence).

Table 5. According to the Surveyed Managers, The National Bank of India Holds Specific Responsibilities In The Realm of Risk Prevention.

| Current No. | Valid | Frequ-ency | Percen-tage |
|-------------|---|------------|-------------|
| 1. | The responsibilities of the National Bank of Romania (NBR) in risk prevention are relatively limited when compared to the broader international and national macroeconomic and financial context. | 20 | 50 |
| 2. | However, the NBR's supervision has proven to be beneficial for the Romanian banking | | |

| | | |
|---|--------------|------|
| system. | 16 | 40 |
| 3. One area where the NBR faces challenges is monitoring and controlling the flows towards parent banks, which they may have limited ability to regulate effectively. | 16 | 40 |
| 4. Nevertheless, the NBR plays a crucial role in ensuring compliance with regulations. | 13 | 32.5 |
| 5. The NBR's provisions aimed at reducing risk in banking activities have effectively prevented collapses of middle-sized banks. | 8 | 20 |
| 6. There is a need for greater supervision and control by the NBR, as suggested by the respondents. | 7 | 17.5 |
| Total Respondents/Answers | 40/80 | |

The findings of the research indicate that 50% of the respondents believe that “NBR responsibilities are comparatively limited when compared to the international and national macroeconomic and financial context.” Additionally, 40% of the respondents express the opinion that “The NBI is incapable of effectively monitoring and controlling flows towards the parent banks.” It was also observed that 40% of the respondents recognize the benefits of NBI supervision for the Indian banking system.

As a result, the hypothesis put forth prior to the research, which states that most managers and bank specialists are aware of the NBI's responsibilities and their significant role in maintaining order, banking discipline, and risk prevention in the banking sector, has been confirmed.

Table 6. Customers' Perspectives on The role of The National Bank of India (NBI) in Risk Prevention

| Current No. | Valid | Frequ-ency | Percen-tage |
|-------------|---|------------|-------------|
| 1. | Enhanced oversight and regulation of capital flows towards the parent bank. | 280 | 70 |

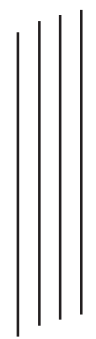
| | | |
|---|----------------|------|
| 2. The scope of control responsibilities is restricted to banks with Romanian capital. | 260 | 65 |
| 3. The NBR should focus on promoting a trend of reducing interest rates and revitalizing lending. | 120 | 30 |
| 4. Improved transparency in the NBR's regulatory actions. | 70 | 17.5 |
| 5. The NBR's prudential policy regarding banking. | 70 | 17.5 |
| Total Respondents/Answers | 400/800 | |

Upon analyzing the gathered data, it becomes evident that a majority of the customer respondents (70%) assert that the establishment of financial order and discipline is impossible without granting the National Bank of Romania the authority, as per the relevant provisions, to regulate transfers of foreign currency towards parent banks. Furthermore, 65% of the respondents acknowledge that financial discipline cannot be achieved when control responsibilities are restricted solely to banks with Romanian capital.

Consequently, the initial hypothesis (Most customers are unaware of the NBR's responsibilities that significantly contribute to establishing banking order, discipline, and risk prevention in the banking sector) is deemed invalid.

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PEDAGOGICAL TOOLS OF GEOGRAPHY

*Dr. Jagjit Kaur**

*Dr. Harvinder Singh***

Abstract

There are many disciplines which study the various phenomena of the earth and its surrounding. Each of these disciplines has various tools for the study of reality effectively. Geography also follows the same path and has number of tools to examine the attributes of earth, its relationships and to aware the public about future aspects of Geography. Geographical tools help the teacher to impart effective knowledge to the students and society. Geographical tools can include Black Board, Maps, Globe and Models, Picture slides, Audio-Video CDs, DVDs, Power Point Presentation, Documentaries, Aerial Photographs, Remote Sensing, GIS and GPS etc.

DEFINING TOOLS OF GEOGRAPHY

According to Oxford Advanced Learner's Dictionary of Current English by A.S. Hornby

“Tool” is an instrument held in the hand and used for working on something. Here “something” refers to “Geography”. It means “Geographical Tools” are those instrument/object which a teacher uses while teaching in a class. Where as “instrument” is an implement

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or apparatus used in performing an action, especially for delicate or scientific work. (Ref. to fig. no. 1 and 2)



Fig. (1)



Fog. (2)

NEED AND IMPORTANCE OF TOOLS

- Earth is too big, no one can see it actually, so it is essential to use various tools for its effective study.
- Geographical tools help the teacher to study the reality with the scale or near to scale.
- Tools help the teacher to improve his teaching skills.
- Tools help to make the subject easily understandable, simple, interesting.
- Use of tools in classrooms while teaching geography leads to develop reasoning, thinking and curiosity among the students.
- Tools help the teacher in co-relating the various phenomena and leads to study the earth in totality.

COMMON CHARACTERISTICS OF GEOGRAPHICAL TOOLS

- Represent the reality through facts.
- Explain the different phenomena and their relationships.
- They provide a working hypothesis against which reality can be tested.
- They improve the teaching skills of a teacher and convey his idea to the masses.
- Tools are having inter-disciplinary nature.

LIMITATIONS

- There are numerous tools of geography.

- Geography also borrow some tools from other disciplines.
- It is not possible to elaborate all in one paper.
- So only few, commonly used tools are discussed here.

TYPES OF GEOGRAPHICAL TOOL

Geographical tools can be grouped into two :

A. TRADITIONAL TOOLS

B. MODERN TOOLS

A. TRADITIONAL TOOLS

- a) Black Board
- b) Map
- c) Globe and Model
- d) Survey and Observation

B. MODERN TOOLS

- i) Picture slides
- ii) Audio-Video CD's and DVD's
- iii) Power Point Presentations
- iv) Documentaries
- v) Aerial Photographs
- vi) Remote Sensing
- vii) GIS and GPS

A. TRADITIONAL TOOLS:-

a) BLACK BOARD AS A TOOL

A very common and effective tool of all disciplines for imparting knowledge.

Black Board has proven itself as a responsive, forward-thinking partner of the class room teaching. Black Board as a tool is cost effective. Improve the drawing skills and writing skills of the teacher. Keep the student in touch with topic and help them to note the important point on the spot. It provides flexibility to the teacher while teaching. For effective use of Black Board as a tool, teacher must know.

- Where should he stand while using it.
- What should be the size of words
- How to use the space on Black Board effectively.
- Where and when use colour chalk etc.

b) MAP

Map makers look at the face of the earth and then decide what to show on the map. The art /science and technology of making maps is called Cartography. Map is the representation of whole earth or any part of it on a flat surface using a definite scale and symbols. General maps display qualitative information (nominal and ordinal data). General maps are taken in this age from aerial or satellite images. e.g. Highway maps, city plans etc.

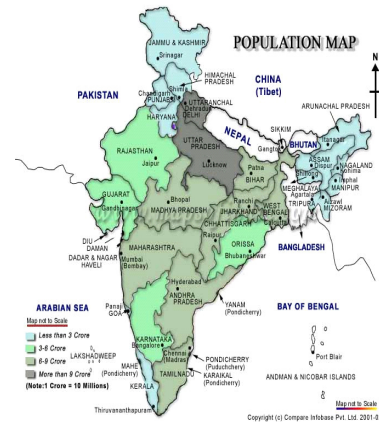


Fig. (3)

Thematic maps display quantitative data. These maps show attributes of something on the face of the earth which cannot normally be seen from aerial, satellite photograph e.g. population density maps, traffic volume map etc. Maps are the oldest tool to study the area. Map helps the teacher to show the location of study area in the class room. 3-D maps help the teacher to explain the various co-relationship among the phenomena. Help the teacher to impart knowledge effectively and in a simple way. Help the teacher to show the facts on map. Improve the learning skills of students. Increase their vision and knowledge sphere. Map helps the students and teacher in doing comparative analysis of the facts. (Refer to Fig. no. 3)

c) GLOBE AND MODEL

After sea charts and Eskimo maps, Martin Behaim prepared a “first ever globe” in 1492 having diameter 50.8 cms or 20 inches. It was first model of the earth showing equator, tropic of cancer, tropic of Capricorn, Arctic and Antarctic Circle. It is a spherical model of the earth (Fig. No. 4).



Fig. (4)

There are four types of globe : Political Globe, Relief, Climatic and Outline Globe. Globe helps the students to see the earth closely in a classroom which is otherwise too big and one can see it only from space. Globe helps the teacher and students to study the earth in totality or in parts. Commonly used for understanding the formation of day and night, seasons, planetary winds and climatic zones. Used for planning air and sea routes. Used for establishing co-relation among phenomena. Helpful in drawing map projections. It is, however, not without drawbacks. They are as follows :

- One can see only half of the World at a time.
- Since the Globes are generally of small size, they show only very essential geographical information of the earth.
- Surface of Globe being spherical, it is difficult to measure distances on it.
- We have to take the entire globe even for showing a part of the earth to the students.

Model is the representation of reality more or less to scale showing relationship between two or more factors, usually smaller than the original that exists or is to be constructed. Types of Model:

- **Iconic Models** : Realistic and scale down representation of reality. Real in terms of shape, form and visual.
- **Static Models** : Represent the true image of the reality in three dimensional view. They are non-functional.
- **Functional Models** : Represent the phenomena true to scale, also perform the relationship activities as it happens in the reality.
- **Analogue Models** : Represent the phenomena with the help of symbol or other means.
- **Symbolic Models** : These models are farthest from reality, in which real phenomena are represented by mathematical expression or flow chart.
- Models show the earth as a whole or in parts as per the needs of the students.
- Models represent the reality near to scale or to scale, hence helps the students to analyze the phenomena in totality.

- Models help the students to understand the complex phenomena in a simple way.
- Models help in co-relating facts like fluvial landscape feature models.
- Develop reasoning, creativity, drawing skills and learning environment.
- Helps the teacher to motivate the students towards the geography subjects.

d) SURVEY AND OBSERVATIONS

It is a careful consideration, inspection and examination as a whole and in detail or the process of gathering data relating to a chosen area. Survey may include : **Sample Survey and Census Survey**. A statistical population, also sometimes called a universe. **Sample** is a selected no. of population among the universe, which will represent the whole in study. Census survey means information gathered about all the individual present in the statistical population or universe. Survey helps the geographers to gather facts/data for study purposes. To conduct the empirical studies To test the hypothesis in the fields Helpful in co-relating the phenomena and to study their cause and effect relationships. Survey helps the geographers to interact with the local population. Survey helps the students to study the temporal and spatial aspect of the phenomena which is an integral part of geography. Helpful in comparative studies of the different areas. Observation method helps to note the changes taking place in a landscape with time e.g. glacier is retreating or expanding.

B) MODERN TOOLS:-

i) PICTURE SLIDES

Some what old but still persistent tool in teaching of geography. Picture slides are prepared from the camera films and then shown with a projector on a screen. Available in packet or series related with a particular aspect or topic. These picture slides are still and only show the existence of phenomena in an area. Very good tool for explaining geomorphological facts and attributes. Helpful in explaining the temporal aspect of a particular features. Helpful in showing impact of pollution, degradation on various landscapes.

ii) AUDIO-VIDEO CD's and DVD's

Modern tool of teaching geography. Audio-video tapes show the moving pictures on TV screen. The explanation is given by the experts on the sound track. Teacher can use his own language to explain the concept, feature visible on the screen. Now a days Audio-Video

tapes are replaced by Compact Disc or Digital Video Discs. CD's and DVD's are having more capacity to store information. They are having long life, need less space easy to carry, easy to make copy. Used in Computer, CD Player with LCD's projector and screen. They give good results and explain the phenomena like viewing a picture in a theatre. CD's and DVD's are available on different topics in series or in single format.

iii) **POWER POINT PRESENTATION**

A computer oriented tool of teaching geography in classroom. Very effective method of teaching. Teacher has maximum flexibility for developing his lecture as per his need on any topic. He can manage his explanation on any topic, keeping in mind the student level and available time. In this method pictures, written material can also be incorporated as per the need of the topic . This tool helps the teacher to develop his teaching skills, improve his creativity, he can to convey his ideas more effectively.

It is a costlier tool as it require computer training, skills and creativity. Also not possible for all geography departments /institutions to have this kind of facility.Only used in those institution which have sufficient resources.

iv) **DOCUMENTARY FILMS**

These are the films related with different theme of geography. These are generally made to explain the phenomena to the masses. These films are helpful in making public aware about the pollution problems, global warming, water crisis etc.

v) **AERIAL PHOTOGRAPHS**

Aerial photography is the taking of photographs of the ground from an elevated position. The term usually refers to images in which the camera is not supported by a ground based structure. Platforms for aerial photography include fixed wing aircraft, helicopters, balloons, blimps and dirigible, rockets, kites, poles and parachutes.

Used in cartography for preparing topographic maps, landuse planning maps, environmental studies. Advancement by radio-controlled model air craft to conduct low altitude aerial photography. With the overlapping of aerial photographic portion

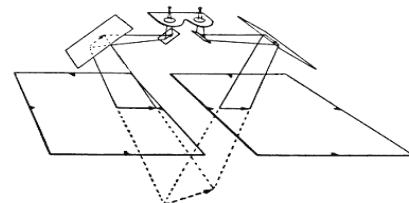


Fig. (5)

we can prepare mosaic map of large area. By using stereoscope, we can also see the three dimensional image of the area.(Refer to Fig. 5)

vi) **REMOTE SENSING**

Remote sensing means acquiring information about a phenomenon, object or surface or landscape while at a distance from it. Remote sensing is basically a multi-disciplinary science which includes a combination of various disciplines such as optics, spectroscopy, photography, computer, electronics and communication, satellite launching etc.

- Types of RS
 - (A) Based on Platform
 - Aerial Photography
 - Satellite
 - (B) Based on mode of operation
 - Passive (dependent on Sun's energy, only day time)
 - Active (Microwave –Radar)
- Helpful in gathering all type of data.
- Helpful in gathering temporal phase data as well as spatial variation data.
- Applications in Land use mapping, soil mapping, forestry, water resources, flood damage estimation, urban and regional planning etc.
- More reliable and more effective tool (Refer to Fig. 6)

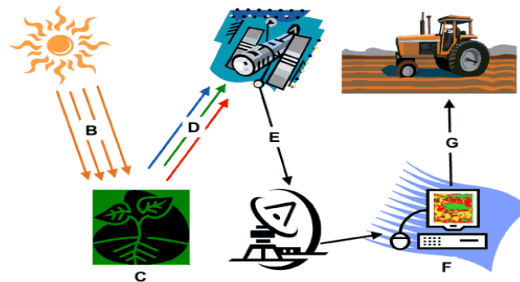


Fig. (6)

vii) **GEOGRAPHIC INFORMATION SYSTEM (GIS) and GPS**

A Geographic Information System (GIS) captures, stores, analyzes, manages and presents data that is linked to location. An electronic system used to store, process and display geographic information especially maps. Tomlinson is recognised as the “Modern

Father of GIS.” GIS is largely an automated geography which endeavours regional integration of both spatial and non-spatial data attributes. GIS makes map dynamic. It displays map information interactively. Build the spatial relationship between features. Analyse to answer real world problem.

GPS is a U.S. based global navigation satellite system. It provides reliable positioning navigation, and timing services to worldwide users on a continuous basis in all weathers, day and night anywhere. GPS is made up of three parts :

- Between 24 and 32 satellites orbiting the earth
- 4 control and monitoring stations on earth
- GPS receivers owned by users.
- GPS provides three dimensional location (latitude, longitude and altitude) plus the time.
- Helpful in navigation
- Helpful in map making, land surveying, tracking and surveillance.
- Helpful in scientific study of earthquakes
- Helpful to surveyors, geologists, farmers etc.

Apart from these tools, interactive smart board with in built computer and internet facility, 3D Augmented reality and artificial intelligence will play a very important role in teaching geography and developing education field in near future.

HOW TO SELECT A TOOL:-

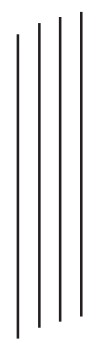
From the available so many tools, it becomes very essential for the geographer to select a perfect tool or combination of tools for preparing his/her lecture or a talk.

Selection should be made while keeping the following points in mind :

- Selected topic
- Students knowledge level
- Time availability
- Availability of infrastructure facility
- Teaching skills of teacher (Imagination power, drawing skills, vocabulary and language)

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Exploring Sustainable Innovations in the Hospitality Industry: A Research Study

*Ms. Deepika Sharma**

Abstract

This research aims to provide an overview of the diverse sustainable practices employed in the hospitality industry, focusing solely on qualitative research methods. Sustainability has emerged as a crucial concern in academia, society, organizations, and governments, particularly in developing countries like India. Innovative and sustainable practices are essential for businesses to thrive while simultaneously addressing the three pillars of sustainability: planet, people, and profit. By integrating innovation and sustainability in the hospitality industry, stakeholders can experience added value while minimizing environmental impact. This approach allows the industry to embrace new ideas, enhance service processes, improve operational efficiency, meet customer needs, achieve profitability, and maintain a competitive edge in rapidly evolving markets. Hospitality companies recognize the significance of innovation and adopting an environmentally proactive approach to enhance their brand value. Consequently, these organizations strive to be environmentally friendly while sustaining financial competitiveness. To ensure the continuous growth of the hospitality industry in 2019 and beyond, it is crucial to focus on innovation and cater to the diverse needs of tech-savvy Millennials. This research paper adopts an exploratory approach, relying on secondary data sources such as books, publications, journals, and news articles to provide a comprehensive analysis.

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Keywords: Innovation, Sustainability, Hospitality, Environment

Introduction

The concept of sustainable development, as defined by the World Commission on Environment and Development in 1987, entails meeting the needs of the present generation while ensuring the ability of future generations to meet their own needs. It involves balancing economic development, social development, and environmental protection. The international community addressed the operationalization of sustainable development during the Rio Earth Summit in 1992, where Agenda 21 was adopted to outline action plans at national, regional, and international levels. Subsequently, the Johannesburg Plan of Implementation was established during the 2002 World Summit on Sustainable Development to build upon the progress and lessons learned.

Sustainable development has become a fundamental principle guiding the growth strategies of economies, businesses, and the world as a whole. People worldwide are recognizing the long-term benefits of incorporating sustainable development into their agendas. Sustainability refers to the ability to be supported, upheld, or confirmed. For businesses, environmental sustainability entails including environmental concerns alongside profit motives as primary objectives. Sustainable development is often defined as economic development that occurs without depleting natural resources. Businesses globally are increasingly realizing the potential advantages of integrating environmental sustainability into their strategic frameworks.

The hospitality industry, including the hotel sector, is also embracing the benefits of incorporating sustainable practices into their organizational objectives. Established hotel chains such as ITC, Marriott, and Hilton have long included policies and procedures that encompass environmental concerns in their strategic frameworks. For instance, in 2011, Starwood Hotels & Resorts became the first corporate partner of Clean the World, a social enterprise that recycles soaps and bottled amenities to distribute them to children and families in need. Examples of sustainable initiatives in the hospitality industry include the recycling of biodegradable waste, preventing the contamination of natural freshwater bodies through the recycling of liquid waste, supporting local school groups in environmental education activities, and utilizing non-conventional energy resources.

Objective of the Study

1. To understand the significance of innovative sustainable practices in the hospitality sector.
2. To examine specific examples of innovative sustainable practices utilized in the hospitality industry.

Review of Literature

- The concept of sustainability has gained significant attention since the early 1900s, attracting interest in political, media, and investment circles.
- Ernst and Young and the Greenbush Group (2012) highlighted that corporate sustainability efforts have evolved into a complex and disciplined business imperative focused on meeting customer and stakeholder requirements.
- Kahn (2010) emphasized the potential of “green consumerism” as an opportunity for corporations to generate profit and investment revenue by addressing the crisis they contribute to through capital accumulation and exploitation of nature.
- The global hotel industry has experienced substantial growth over the last 25 years, although its precise size is difficult to quantify (Hotel Analyst, 2012). It is now recognized as a global industry (Papiryan, 2008).
- Goldstein and Primlani (2012) traced the origins of hotel sustainability back to the 1960s, noting that hoteliers and investors have increasingly become aware of the environmental and social impacts of hotel development and operations.
- Pryce (2001) argued that the hotel industry could benefit from addressing its environmental and social impacts more systematically, taking steps towards corporate sustainability.
- Chen, Sloan, and Legrand (2009) suggested that while hospitality managers often prioritize cost control, profit maximization, and shareholder value, sustainable business management and emerging development concerns are increasingly cutting across all areas of management responsibility.
- Prarie (2012) proposed that the hotel industry is currently experiencing a “sustainability awakening.”

· Kahn (2010) reiterated the potential of “green consumerism” as an opportunity for corporations to transform the crisis they contribute to into emerging profit and investment revenue through capital accumulation and exploitation of nature.

Research Methodology

1. This research paper adopts an exploratory research approach.
2. The research is primarily based on secondary data obtained from various sources such as journals, magazines, articles, and media reports.
3. In addition to collecting primary data from relevant individuals, the study relies on secondary data sources such as books, publications, journals, and news articles.
4. The utilization of secondary data sources allows for a comprehensive analysis and interpretation of the research topic.

Findings (Analysis)

Sustainability in the global hotel industry is gaining increasing attention; however, there are significant variations in the volume and detail of available data and information. While many leading hotel chains express strong commitments to sustainability, they also acknowledge that they are at the beginning of a potentially long and challenging journey, prompting the need for discussion on various issues.

Eco-Centric: Managing Water, Waste, Energy

Hotels consume substantial amounts of energy and water in providing guest comfort and services. However, the efficient use of these resources is relatively low, leading to environmental degradation. The generation of significant waste products in hotels further contributes to environmental threats. Consequently, there is a general need for environmental protection and increased awareness among the public. The demand for green hotels is growing, but the path towards environmental sustainability can be financially burdensome, particularly in economically unstable times.

Hotels implement various environmental activities to address these challenges. These include displaying brochures on water and energy conservation in hotel rooms, donating leftover food to local charity organizations, and installing energy-efficient lighting equipment. Towel and linen reuse programs, as well as water-saving initiatives, are well-established practices in many European countries. These measures not only save water but also reduce detergent

usage and extend material life. Additional green measures include using environmentally friendly chemicals and detergents and outsourcing laundry services to external companies. Water-saving fixtures are commonly used in Sweden. Waste management, such as sorting and recycling materials, is emphasized in the current hotel scenario. Practices like composting kitchen and garden waste to produce organic fertilizer are not widely implemented due to the complexity involved. Some hotels have opted for soap and shampoo dispensers instead of individually packed toiletries. The use of recycled paper for brochures is not prevalent due to its higher cost. Certain resorts engage in wildlife conservation as a promotional tool to attract animal lovers and increase occupancy.

Food waste contributes significantly to the space requirements of landfills and generates methane (CH₄), a potent greenhouse gas. Landfills, incineration, and advanced thermal technologies are used globally for the disposal of Municipal Solid Waste (MSW), which includes everyday mixed waste from households and businesses such as restaurants and hotels. Proper management and utilization of methane generated by organic waste is crucial, as landfills occupy large areas and require specialized environmental management over extended periods. The disposal of MSW, including food waste, is a prevalent practice in New Zealand, with landfills being the most widely used method.

To provide an illustration, let's consider "Kingfisher Bay Resort and Village," situated on the western coast of Fraser Island, Australia. This resort serves as a prime example of a facility that was constructed adhering to stringent environmental guidelines to achieve a high level of integration with the delicate ecosystem surrounding it. The construction involved meticulous planning to preserve trees and the use of materials that blend harmoniously with the natural bush atmosphere. Instead of relying heavily on air-conditioning, the resort utilizes natural convection currents to regulate air temperatures in most areas. Stringent measures are implemented to ensure that wastewater and other types of waste do not disrupt or pollute the soil and vegetation on Fraser Island.

In India, an independently owned and managed eco-resort named "Our Native Village," located in the southern region, stands out as a remarkable example of sustainable operational practices encompassing energy, water, waste, and architecture. This resort exemplifies a holistic commitment to the environment. The implementation of a consistent sustainability

policy not only generates demand but also fosters guest loyalty among those seeking products and experiences aligned with their values. While Our Native Village, like other hotels, requires energy resources and consumption, it distinguishes itself through self-sufficiency and low carbon footprints.

Sustainability as a Driving Force for Transformation

Sustainability is an undeniable growing trend, and hotels should demonstrate their unwavering commitment to a holistic environment through sustainable operating practices in waste management, water usage, and energy conservation. The hotel sector has the potential to make a significant positive contribution to the environment by implementing measures to reduce energy consumption, leading to decreased pollution and resource depletion. Despite consuming a significant proportion of electricity compared to other tourism sectors, hotel owners and managers have the opportunity to implement energy-saving campaigns and environmental management systems.

An innovative program implemented by the Muse Hotel in New York City showcases designer recycling bins in guest rooms that blend seamlessly with the decor. Guests can recycle glass, paper, and plastic while enjoying functional and stylish bins. Considering that hotel guestrooms remain unoccupied approximately sixty percent of the time, hotels can control temperature and lighting during these periods, managing energy usage without compromising guest comfort. Utilizing new gas dryers and heat recovery units in laundry operations conserves energy without fundamentally changing the process. Implementing water-saving measures such as low-flow showerheads, faucets, and toilets has garnered attention from hoteliers due to their cost-effectiveness and ease of implementation.

Creating environmental awareness and strengthening organizational monitoring systems are essential implications for controlling green practices. Alongside initiatives like linen and towel reuse programs, installing low-flow fixtures can lead to significant water savings with relatively low modification and financial investment.

Focusing on the Financial Performance of Going Green

Financial savings are crucial considerations influencing the implementation of environmental initiatives in hotels. This is particularly relevant in highly competitive markets where water, energy, and waste disposal costs are high. Hotel operators who optimize efficiency and

reduce waste are more cost-effective compared to their competitors. For instance, a hotel can reduce energy consumption by twenty to forty percent without compromising performance standards. Despite the setup costs and return on investment associated with environmental initiatives, the economic benefits generally outweigh the implementation costs. Starting with less capital-intensive projects and practices can result in substantial cost savings. Hotels with business models centered around green practices have a strong opportunity to gain a competitive advantage by staying ahead of the emerging sustainability curve. Hotel websites play a vital role in disseminating information, acting as online channels to inform customers about services, products, and profitability-enhancing opportunities.

Innovative green products such as green cuisine and eco-friendly rooms are additional environmental initiatives by hotel companies. IHG's network site, for example, includes a specific link for green hotel reservations to cater to the growing market of environmentally conscious customers. Environmental certifications provide a mechanism to encourage and maintain environmental management practices. Hotels must undergo regular re-evaluations to ensure ongoing compliance with requirements and operational standards. Eco-marketing orientation is an emerging business philosophy that emphasizes meeting societal demands for corporate ethical responsibilities while ensuring profitable customer fulfillment.

Sustainable Practices in the Hospitality Industry

- 1.** Implementation of low-energy lighting, utilizing either low-energy bulbs or LED lights throughout the premises. This has resulted in an estimated carbon saving of approximately 0.75 tonnes.
- 2.** Utilization of underfloor heating, which has proven to be an efficient and low-energy heating solution for large spaces like the hay barn, requiring a lower water temperature compared to traditional radiators.
- 3.** Adoption of solar energy for cooking, resulting in a 30-40% reduction in oil usage and saving around 2.5 tonnes of carbon emissions. The use of an induction cooker also contributes to energy savings.
- 4.** Double-glazed windows and wooden shutters are utilized to enhance energy efficiency and help keep rooms cooler.

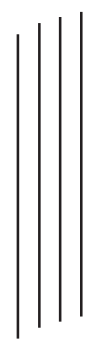
5. Environmentally friendly cleaning products and recycled paper products are used throughout the premises.
6. Recycling and composting facilities are available for guests and farm waste, resulting in a reduction in non-recyclable waste since the implementation of on-site recycling and composting.
7. Encouragement of guests to participate in tree planting initiatives.

Conclusion

This exploratory review of sustainability practices in the global hotel industry highlights variations in the volume and detailed content of available information. While sustainability commitments encompass various environmental, social, and economic issues, they can be seen as driven by both a search for business efficiency gains and a genuine concern for sustainability and ecosystem preservation. However, the lack of independent external assurance raises questions about the transparency and credibility of the reporting process. Potential future research areas in hospitality management include market research on customer perceptions of sustainability, the management of sustainability issues within hotelier/supplier relationships, stakeholder perceptions of external and internal factors influencing sustainability commitments, and investigations into the challenges faced by hotel chains with limited sustainability commitments. Reflecting on current approaches and public perceptions, leading hotel chains may need to conduct research on effective marketing communications to keep customers informed about sustainability goals. Additionally, exploring ways to enhance the transparency of commitments and achievements throughout the supply chain can further strengthen the industry's approach to sustainability.

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IMPACT OF BRITISH EDUCATION ON VERNACULAR EDUCATION: A HISTORICAL ANALYSIS

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ABSTRACT

The evolution of modern knowledge and education system of India needs to be situated in the larger context of the encounter between two civilizations in colonial India - European and Indian - in the background of an overarching cultural hegemony of the colonizers over the colonized societies and cultures of Asia.

The recent historiographical trend of delineating history in the vernaculars may be taken as a corrective step towards enhancement of historical knowledge in the context of the Indian subcontinent. There has also been a renewed interest amongst some British scholars to review the imperial records 'more dispassionately', in order to counter the historiography condemning the British as 'cultural and economic imperialists who needlessly exploited the colonies for their own aggrandizement, and to put forward the argument that without a detailed investigation into the socio educational and attitudinal aspects of the imperialists or the colonial executives on the ground it was not possible to understand what imperialism was. In this fresh zeal to revisit the past, focus is being shifted to the educators and people responsible for spreading Western education in India and the other British colonies from the erstwhile centrality given to the other types of colonial officers in the administration of the empire².

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Education was no concern of the state. But the rulers and the nobility were not indifferent to the cause of education³. In fact, in some cases they were great patrons of learning. The Muslim rulers of India took interest in establishing educational institutions and endowing them⁴. They also founded Libraries and literary societies. Moreover, they patronized learned men and liberally endowed them, so that they might devote themselves whole-heartedly to their studies, undisturbed by financial worries. The cause of education was equally championed by the rulers and private individuals during the medieval (specially the Mughal) period. Some of the institutions and libraries established during this period exist even today. Others have met with their ruin and are known only by their names⁵. Poets, scholars, and literary men used to receive remuneration from the royal court, and so they cherished the idea of becoming courtiers. Poor and promising students would sometimes get the benefit of free education and stipends were granted to them for their maintenance. Schools of Islamic Learning, like the Maktabas and Madrasahs were financed both by the state and by private individuals. Salaried teachers were appointed by the state. Large endowments were also made for these educational institutions. In schools held in private houses, teachers got personal services from their student in lieu of fees. Education is integral to the socio-economic development of a replacement social order which can have new aspirations, goals and as human resource development isn't possible without education and as human resource is that the basis of economic process and prosperity, education is integral. Education is not exotic to India and no other country found where the love of learning had so early an origin or has exercised so lasting and powerful an influence. 'At no period of its history India has been altogether unenlightened country. Inscriptions on stone and copper, the palm-leaf records of the temples and in later days all alike indicate not only the overall knowledge, but also the common use of the art of writing. Education may be a pre-requisite for progress and development of a society⁶. The term development implies change, movement, progress, growth and the achievement of potential. The education system advocated from the vedas and was called Vedic system of education which insisted on a code of conduct both for the student and the teacher and placed the kid under the care and direction of teacher. Vedas are representatives of the Indian society and culture. Vedic people had simple and pure living. Vedas are within the sort of the shrutis, and are four in number: Rig-Veda consisting hymns,

samveda consisting of sacred chants: yajurveda consisting of invocation and sacrifice. Atharvaveda is a collection of sacred formulae and verses. In the vedic period, education had an idealistic form, in which the teachers laid stress upon worship of god, formation of character, development of personality, greater of an aptitude for the development of culture, nation and society. Social refinement and cultural sophistication of society is indicated by the status that it accords to its women population. History of social education is the story of women's emancipation and empowerment. It was an index of a really progressive and dynamic order which afforded equal opportunities to women with none gender bias⁶

The history of Islam enters around Mohammad born around 570AD, as he discontented with polytheism and came to believe in one god, Allah complete acceptance of the teachings and guidance of Allah as recorded in Quran is that religion of Islam. Islam preaches faith within the oneness and sovereignty of Allah, which makes man aware of the meaningfulness of universe and of his place in it. The holy Quran was revealed to Prophet Mohammed at intervals over a period of twenty-three years, partly while at mecca and partly while at medina. Mecca-medina are really the mecca of pilgrimage, undertaken by devout Muslims all over the world every year, and is known as haj and ziarat. During the Muslim period, education developed so slowly that no notable characteristic of it ever merged. Minor rulers had established educational institutions for the satisfaction of their own interest. Muslim rulers took an interest in education and so they provided aid to makhtabs and madrasas in the form of jagirs or landed property scholars were given places of eminence in the courts of king. During Muslim period, special stress was laid on the teaching of Arabic and Persian which were the media of education by Muslim rulers. There were many organizations during the Muslim system of education. One of them was *Bismillah*. Education began with the performance of the ritual referred to as '*Bismillah*' which was performed at the age of 4 years, 4 months and 4 days. It was almost like the upnayan ceremony of the vedic period and therefore the *pabbaja* ritual of the Buddhist period. On this day, the child was adorned with new clothes and sent to his teacher, the *maulvi* where the latter inaugurated the child's education with a recitation from the Quran. The syllabus of education in the Muslim period included such subjects as the holy Quran, the biography of Hazrat Mohammad, the history and the law of Islam, Arabic and Persian, grammar, literature, logic, philosophy, law, astrology,

history, geography, agriculture, unani system of medicine, etc. there was provision for teaching Sanskrit to Hindu children. During the Muslim period, relations between students and teachers were not cordial, but there were no doubts about sincerity and purity. ⁸

In Muslim period Arabic and Persian were the media of education however, after the growth of Urdu, education began to be imparted through this language. The stream of Muslim education continued to flow in India for a period of almost 500 years. The history of Muslim education has been the history of a system of state and a social organization extending over 700years⁹.

Development of education has traversed through an extended journey amidst a spread of socio-political ideologies and aspirations, successfully delivering an academic system with a stamp of sophistication, depth, vibrancy and relevance, strong and dynamic with vigor and clean.

East India Company came to India for exploring business possibilities but it ultimately thought to determine its own empire within the country. They wanted to prove that they wanted the welfare of the people. They wanted to prove that they might control the affairs of the government far better than the Nawab. They paid attention to education so as to point out that they were really curious about the general public welfare. They continued the government grants to educational institutions, though they didn't think it knowing introduce any change within the educational found out. Able scholars, both Hindu and Muslims, continued to receive financial supports which they were already enjoying.

The English people wanted to win the sympathy and support of influential Hindu and Muslim people. The higher class section of the Muslim population demanded the establishment of madrasa for higher education. During the period from 1813-1833 education was expanded. The responsibility for expanding education fell on the company. It was asked to spend at least one lakh rupees per year on education. The company had not given any specific instruction in this issue.it could not be decided whether the medium of instruction should be English or Indian languages. There were many developed languages in the country such as Hindu, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannad ,and many others.

In order to carve out a path to be followed by the company one group wanted to form Indian languages as the medium of instruction. It included such big English officers as Munroe, the governor of madras and mount Elphinstone, the governor Bombay, the second group included such important figures as warren Hastings and minto¹⁰. This group wanted Sanskrit, Arabic, and Persian as medium of instruction. Third group consisted of some young Englishmen and Raja Ram Mohan Roy who wanted to form English as the medium of instruction. The group believed that education through the English medium alone could to make the native literature and culture richer. The Christian missionaries were in favor of the English as the medium of instruction this was what a couple of English officers, missionaries and Raja Ram Mohan Roy wanted English was made the medium of instruction due to the support in Bengal and in another company provinces. This decision gave a superb set back to the event of Indian languages and literatures.

The evils results of English as the medium of instruction soon came upon the surface. It created such a group of persons who were Indians in birth and complexion, but mentally regarding themselves as Englishmen. These Indians became the connecting link between the English rulers and the general public to be ruled over. They became more interested in safeguarding the Interest of the English people at the cost of the interest of Indians. The missionaries also got a good opportunity to preach and convert in the garb of spreading education. They gave incentives of excellent services and good education for converting Indians to their own faith.

There is considerable evidence of the existence of widespread system of education in all parts of the country prior to the establishment of British rule. It may be useful here to note that the data available in respect of different part of India varies from nature.

An education system in India, say Ramsay MacDonald' is as old as Hindu ritual and originally connected with it, and thus lifetime of student was the first stage within the great pilgrimage to his beings accomplishment. The reaction of teacher and people was as close and tender as that of the father and son; the young man who sought instruction was praised and he found schools and teachers available. In time, science, mathematics, logic, philosophy and other ways to knowledge were differentiated and studied, colleges were opened, names was made but with the breakup of Indian government after Aurangzeb misery and anarchy submerged

education; and it sank to such a low level that it ceased to have any influence of the country, still the tradition survived and if it cannot be said that education flourished, schools existed in large numbers. The attitude of British rulers within the start was to travel away the traditional models of instruction undisturbed and to continue the support which they had been accustomed to receive from the Indian rulers.

There were many changes came in Indian education system. In various languages education is provided in India as per once mother tongue one can opt for preferred language. Second language is acting as the tool to gain deeper understanding of language and to use it effectively. In this thesis we will briefly read about the historical background of Punjab and its education system. Education systems in Punjab before the coming of British were different. The British throws huge impact on the Punjab¹¹.

The Bengali intelligentsia was the first group in modern India to interact with the British system of law and governance, and most of all Western education. To start with, Western education was perceived as a vehicle for professional mobility by the middle-class Hindus. But the initial expectations of the class were followed by disillusionments when the Bengali middle class realized that professional opportunities were too restricted for them. Still they believed in a cultural synthesis of the Western and the Indian, which gave them the best of both worlds. Nigel Crook has made relevant observations about British political power being accompanied by the control, transmission and reproduction of knowledge; the system of education that developed therefore was also geared towards preservation and reproduction of colonial authority among the indigenous people in the colonies.

Engineering education was introduced with the specific objective of meeting the needs and requirements of the government, and it went hand in hand with the expansion of activities of the Public Works Department, particularly civil engineering. The other branches, like mechanical, electrical and mining engineering got importance only in the 1930s. Interestingly, institutionalization of engineering education started and crystallized in India before it did in England and its academic structure helped provide models for replication in England - a reverse flow from the periphery to the center which is barely noticed in the diffusions historiography of education. 24 Indian education responded to economic and political pressures from both the colonized and the colonizer, which were often contradictory. But

despite Indian aspirations engineering education remained confined to lower levels of training, in a similar fashion as the literary education with its focus on training clerks and pleaders. Therefore, education - particularly technical education - became a political issue in the second half of the nineteenth century in the wake of Indian nationalism, as many Indian leaders believed that India must have a strong base in scientific-technical education for the required industrial development. The issue of diffusion of scientific and technical education in colonial India was entrenched in the discourse of colonial power and domination, which created powerful hierarchies as the sustainability of the empire itself depended on the strength of such a hierarchical structure. The Bengali intelligentsia on its part welcomed such moves and became advocates of technical education. Their approach of a cultural synthesis of Western and Indian knowledge systems and emphasis on technical education saw a notable expansion of medical, engineering and scientific education in Bengal¹².

However, the intelligentsia was resentful of the preferential treatment meted out to the Europeans on the issue of employment and this in turn resulted in a close connection between scientific research and nationalism, manifest in the institutions set-up by intellectuals like MahendralalSircar or by the efforts of Dinanath Sen. The partition of Bengal in 1905 also added political stimulus to the zeal. The National Council of Education, started in 1905, was intended to be a 'national' university free of European control with equal emphasis on literary, scientific and technical education. This was followed by the setting up of the Bengal Technical Institute in 1906 by P.N. Bose and others which aimed at providing industrial education to Indians that was ignored by the Calcutta University and the Director of Public Instructions. In this phase of institutionalization of technical education by the nationalists, Japan and Germany were taken as role models and their main objective was development of science-based industries without the evils of Western industrialization. Scientists like M.L. Sircar, P.N. Bose, J.C. Bose and P.C. Ray played a catalytic role in this movement from the last quarter of the nineteenth century. Sarkar's paper delineates this process with the help of contemporary publications, especially Bengali journals.

Developments in the field of scientific knowledge, emergence of market economy and day-to-day requirement of the colonial Government had affected the traditional position of Sanskrit learning in Mithila. This is brought out in the paper by I.K. Chaudhary, which deals with the

state of Sanskrit learning in Mithila under the British rule, with special reference to the episode of its freak revival in the face of Anglicization of Indian education. Chaudhary explains the structure and the stream of learning in Mithila and the patronage for learning by the Darbhanga raj. Chaudhary says that the stoppage of aid to the tools, where Sanskrit was taught and which did not teach vernacular led to the imposition of vernacular and the decline of Sanskrit. The colonial government not only withdrew support but also encouraged the policy of discouraging the grant of rent-free lands to endowments which were crucial for the sustaining of the teachers of the tools. This kind of policy affected the working of Sanskrit pathshalas and madrasas together. The zamindars and rich cultivators were no more in position to discharge a part of their social obligation¹³.

The Christian missionaries were ideal missionaries in the field of religion in modern history. Towards the fulfilment of missionary interest, they made prominent use of education. By education the Christian knowledge and principles were presented to the audience of prospective converts in an arranged capsule of instruction. The essay by Joseph Bara examines how the missionary idea and object was pursued and nuanced in the nineteenth- and early twentieth-century colonial India. It takes the case of missionary college education, which dealt with advanced instruction and more sophisticated presentation of Christianity to a select audience of higher mental level. Such education was supposed to foster deeper spiritual formation in the recipients and the converts so obtained would be pillars of the upcoming church.

With that in view, the Christian colleges addressed the upper classes of the Indian society. It was hoped that the latter, being the social leaders, would lead the large masses to Christianity. This projection was, however, mired in complications. Firstly, the attitude of the upper-class Indians was not always constant. Sometimes criticism of Indian religion and culture that the missionaries practiced to prepare way for the spread of Christianity was accepted or tolerated. At times criticism ignited reaction against missionary operations. The missionaries also did not find the colonialists a reliable ally. In the nineteenth century, they were largely seen as disturbers of peace by playing with the fire of sensitive subjects like local religion and culture. And later, the colonial state even suspected many Christian colleges as centers of 'sedition. Taking into account such uneven cultural terrain, the essay describes how the missionary

idea and the object of Christian college was buoyed in colonial India between 1818, when the first institution, the Serampore College, was started and 1910, when the Christian colleges encountered Indian nationalism and responded to nationalistic quizzing for the first time. The essay takes different models to describe the trend of the missionary idea¹⁴.

The first phase, c. 1818-30, describes how the Serampore College was launched by the British Baptists, the Serampore ‘Trio’ (William Carey, Joshua Marshman and William Ward) with an aggressive note of severe criticism of Hinduism and making use of the Orientalist knowledge system and vernacular languages. The thrust of the college was to raise local missionary as a helping hand for a large missionary enterprise to demolish local faith structures and pave way for the spread of Christianity. The subject of the second phase, from 1830 to 1850, was the effort of the Scottish missionary Alexander Duff, who established the General Assembly’s Institution at Calcutta (1830) to impart Christian teachings through English education. A diehard Anglicist, he had complete faith in the efficacy of the English education in stirring spiritual change in the recipients. Unlike the Serampore missionaries, who opened their college to all classes and sections, Duff admitted only upper caste Hindus. Both Serampore College and General Assembly’s Institution stood for the conversion and creation of a local Christian leadership.

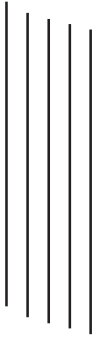
From the mid-nineteenth century, English mania and degree culture in higher Indian education and Indian social reform movements thwarted the above missionary objects. This heralded a third phase of the missionary idea of Christian college. Prominence of English literature and philosophy and of Western scientific knowledge continued. But through those the thrust now lay on evangelization, i.e. diffusion of Christian knowledge and principles. The thinking that guided the rise of St. Stephen’s College in Delhi depicted this well in north India. Conversion of individuals or training of Christian leadership was a secondary object. Two notable efforts -science education by Eugene Lafont at St. Xavier’s, Calcutta and English literary education by William Miller at Madras Christian College - are described as specimen under this phase¹⁵.

The last phase of the essay begins from the late nineteenth century, when nationalistic developments challenged the Christian colleges as the arrowhead of Western culture and imperialism. The monopoly of missionary colleges on quality Western education was eroded by many local efforts. Further, the Indian nationalism imposed upon the missionaries to

orient the missionary church as national church and turn attention to the lower-class Christians, By the opening years of the twentieth century, the chain of these and related other events instilled in the missionary mind a sense of 'Christian community' and forced the missionaries to review the existing evangelization agenda of the Christian colleges. Many missionary leaders were unhappy with the amorphous composition of the Christian community and neglect of the chances of individual conversion and of training Christian leadership in the Christian colleges. Christian community interests thus dominated the missionary thinking on the idea of the Christian college.

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PREVALENT DETERMINANTS OF VOTING BEHAVIOUR IN INDIA

*Ms. Komal**

ABSTRACT

Voting is one of the most widely used phrases in democratic politics today. The growing popularity of democratic theory and practice has made this phrase a household term. In democratic systems, each adult citizen uses 'voting' to express his approval or disapproval of governmental decisions, policies, and programmes of various political parties, as well as the qualities of the candidates competing for the position of people's representatives. The study of election behaviour determinants is a prominent field of empirical research. Man is a rational creature in the philosophical sense, but not in the areas of economic or political behaviour. An empirical study of the determinants of electoral behaviour reveals the astounding fact that man's behaviour is influenced by several irrational factors and pressure groups invoking religious and communal factors, influence of money or charismatic personality of a leader, and a slew of other irrational forces have a definite influence on the minds of voters. The primary goal of this paper is to draw attention to voting behaviour in India and to emphasize the elements that influence voting behaviour.

KEYWORDS: Behaviour, Democracy, Campaign, Regionalism, Incumbent etc.

Introduction

Voting is done in democratic nations to exercise the right of the people to choose who will be their leader and who will make decisions for the welfare of the country. People will vote

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for their favored candidate only if their vote changes election outcomes when voting expenses are favourable. Elections that are free and honest are essential for a functioning democracy. Many fledgling democracies throughout the world look to India as a model. While we are rightfully proud of our democracy, there are a number of areas that need to be reinforced in order for us to fully grasp the promise of a well-functioning democracy. Several issues of our election system have sparked significant criticism in India over the years. Since its debut in 1952, Indian general elections have been among the world's largest electoral exercises. Furthermore, the variety of Indian society, as well as the federal form of the Indian state, make this celebration highly special, if not difficult. Our constitution's most important characteristic is that elections are held at regular intervals. Elections in India are a means through which the country's people express their collective will. Actually, the Indian Constitution gives its people the ability to directly elect their representatives. They are the true sovereigns who administer the country through elected representatives in Parliament and state legislatures, as well as other democratic institutions at various levels. The primary goal of the general election is to provide individuals the opportunity to choose their own representatives, administrations, and policies. All of these events occurred at some point during election campaigns. In India, all political campaigns begin virtually immediately after the final list of candidates from various political parties is announced. It will last until the polling day in the affected constituencies. Candidates reached out to their voters throughout the election campaign, political leaders performed and participated in news or election conferences, and they also engaged in numerous political events that helped them mobilize their supporters among the electorate. Voting conduct, like any other human activity, may be impacted by a variety of circumstances, both internal and external, short and long term. An individual's personality may influence his or her behaviour during an election. For example, an electorate with high self-esteem will likely evaluate the various candidates/political parties based on their manifestos and his or her own expectations and decide who or which party to vote for. Despite the fact that voting is supposed to be an individual act, patterns of block voting have arisen in election history, and this phenomena has been documented in most democracies. People tend to vote along class lines, ethnic lines, and religious lines.

Voting Behaviour

Voting behaviour is a type of electoral behaviour. Understanding voter behaviour helps explain how and why decisions were taken, either by public decision-makers, which has been a major interest for political scientists, or by the electorate. To interpret voting behaviour, both political science and psychological knowledge were required, and so the area of political psychology evolved. Political psychology scholars investigate how emotional impact might assist voters make better educated voting decisions, with some claiming that affect can explain how the electorate makes informed political choices despite low overall levels of political attention and sophistication. Certain elements, such as gender, colour, culture, or religion, must be addressed when making inferences and predictions regarding voting behaviour. Furthermore, major public factors include the role of emotions, political socialisation, tolerance of political variety, and the media. The impact of these variables on voting behaviour is best understood through theories of attitude, belief, schema, knowledge structures, and information processing practices.

Major Determinants of Voting Behaviour

Election Campaigns

The use of emotional appeals in political campaigns to boost support for a candidate or decrease support for a competitor is a generally accepted practice and a typical component of any campaign plan. Campaigns frequently strive to inspire positive feelings such as enthusiasm and hopefulness about their candidate among party bases in order to increase participation and political activism, while also seeking to engender fear and worry about the opponent. Enthusiasm tends to reinforce preferences, but fear and worry tend to disrupt behavioural patterns and push individuals to seek out new sources of knowledge.

Aversion to Risk

Aversion to risk also influences voting behaviour as well, since people are more inclined to vote to avoid the consequences of an unfavourable policy rather than to support a favourable policy. Value references are critical in determining individual preferences from a psychological standpoint.

Caste

In India, caste continues to be an indicator of voting behaviour. It has deep societal origins and serves as a vital foundation for social connections at all levels. Despite the passage of

various laws prohibiting discrimination and action based on caste, caste remains a political factor. Votes are being sought in the name of caste. “Jat Ki Vote JatKo,” or “Jat Ki Vote JatKo.” Brahmin votes vs. Jat votes, and so on, are typical ‘principles’ in electoral strategy planning.

Religion

The setting up of a secular state in India has not been successful in combating the role of religion as a determinant of political behaviour in general and voting behaviour in particular. One of the reasons for religion’s ongoing involvement as a driver of voting behaviour is the existence of such political parties and non-political organizations as the Muslim League, the Akali Dal, the Hindu Maha Sabha, the Shiv Sena, and so on. Religious plurality in Indian society is a prominent characteristic of the Indian political system’s environment, and it has a significant impact on the battle for power among political parties. The presence of a religious majority in a certain constituency is considered while selecting candidates.

Sub-Nationalism:

Multicultural pluralism, communalism, regionalism, and sub-nationalism are stark truths in Indian society. Sub-nationalism has recently emerged as an important element in influencing people’s voting behaviour. At times, a separatist faction calls for a boycott of elections and applies pressure in methods to forces. Voters can choose not to vote for a certain party. Some regional political groups, like as some factions of the Akali Dal, Naga Nationalist Organization, Gorkha League, Jharkha party, AASU, and AAGSP in Assam, have shouted provincial slogans from time to time, disrupting the emotional stability of their states’ people. Such acts by various political parties have occasionally led some individuals to organise themselves along limited and provincial lines.

Language:

India is a multilingual country. Linguistics is also found to have a role in voting habit. The linguistic organisation of states completely reflects the importance of language as a political element in India. There have been issues in states such as the status of one specific language in that state or the quality of the status of a state’s language. Because individuals have emotional attachments to their languages, they are quickly swayed anytime a language-related issue arises. Linguistic interests always have an impact on voting behaviour

Charismatic Personality

Charisma is an essential aspect in voting behaviour. It refers to the exceptional quality of a factor and override group elements leader that becomes a source of attraction and esteem for large numbers of people; in an opposite sense, it refers to a source of awe and terror that frightens large numbers of people not to speak or dare to do anything against the wishes of the mighty leader. Fortunately, in our nation, the positive component of charisma has played a part in elections. Huge attendance at gatherings addressed by towering personalities such as Nehru, Indira, Vajpayee, and Modi, as well as a fast change in the minds of voters in reaction to such great leaders' pleas, may be considered as actual evidences of the involvement of the charisma in electoral process.

Money Power

India is an impoverished country, with many people living below the poverty line. Money has a significant effect in affecting people's voting behaviour in India. A wealthy candidate or party has a higher probability of winning elections. However, it should be noted that this occurs only in normal conditions, not during a wave election or when other critical problems are involved. However, money is not everything in an election; it is not just via money and musclemen that one may win an election. Money and musclemen must be employed clandestinely. In certain circumstances, excessive use of money or musclemen results in a backlash against the politician who employs them.

Performance of Incumbent Government

Each political party runs for office on the basis of an election manifesto, and if elected, it is expected to keep the promises expressed in the manifesto. Good or terrible performance of the ruling party, based only on election promises made and pledges actually fulfilled, has a significant impact on the basic behaviour of the people. Because of their inability to wield power and preserve political stability, the Congress Party and the Janata Dal failed to win in 1989 and 1991, respectively. This is mostly due to a rise in the number of "floating voters" or independent voters. "Switchers" are largely young men and women from the educated upper middle class who are willing to flip their support from one party to another based on performance.

Candidate Public Esteem

A candidate's report with the constituency or his known attributes or participation in any value spread of activity is always an element of voting behaviour. A voter's choice is always influenced by factors other than his party's allegiance or view on numerous issues and problems. Consider the nature and extent of his relationship with the candidate. A favourable image of a party's candidate can help the party gain public support. A voter would rather vote for a politician who is personable and can assist him in any manner.

Illiteracy

Another aspect influencing voting behaviour in India is widespread illiteracy. Political parties, communal groupings, and militant outfits are able to exploit the feelings of the people because of this vulnerability. Illiterate votes account for a sizable fraction of all votes cast, and hence have a significant impact in determining election outcomes. Despite this trait, common sense and maturity formed of prior experience have also played a significant part in shaping voters' mind and behaviour. They came together in 1997 to overcome the forces of authoritarianism, and they came together again in 1980 to beat the disunited non-performers.

Media

Politicians seek to comprehend a voter's viewpoint in order to become aware of his mental process. Experiences, learnings, and social relationships typically shape and modify these perspectives. However, we have noticed a rapid shift in the last several years. The reliance on formal information sources such as television, radio, and other kinds of media has the potential to influence a voter's action and decision. One key issue in Indian elections is the extensive usage of media. Now, in this continuing festival, the media is on the offensive with multiple programmes and extensive coverage. The biggest political parties' commercials have their own objective. Nowadays, every media outlet, whether print, electronic, digital, or any other, is nurturing a large number of people.

Age and Gender

Age and gender were discovered to have an interaction impact on voting behaviour, which simply indicates that the age and gender of both electorates and candidates may influence identification, which may then influence voting decision. For example, the surge of women's

empowerment campaigns and gender sensitivity may make younger women more likely to vote for a young woman who they view as one of their own and who will follow their path.

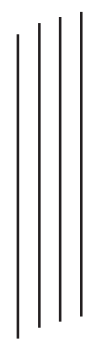
Conclusion

Overall, it is clear that individuals do not vote mechanically or passively in response to propaganda; rather, there are several psychological and environmental elements that combine to impact how people vote in every election. Elections play an important role in democratic government. It is a mechanism for individuals to express and enforce their political opinions, as well as to govern the political organisation of society. Nonetheless, the Religion, caste, community, language, money, policy or philosophy, aim of the polls, amount of franchise, and other variables all impact voting behaviour. These characteristics are used by political parties and organizations in order to win the fight of the voting box. All undemocratic and unjust tactics of election manipulation and rigging must thus be avoided. While political knowledge is growing in India, the middle class remains oddly indifferent to the election process, failing to see voting as a top civic responsibility. There is a noticeable tendency of cynicism towards the political process, with the belief that nothing will change. Because the middle class is also the most educated part of society, this mindset has the potential to utterly skew election outcomes and have far-reaching consequences for the political process.

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Impact of Pandemic on Agriculture Sector

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Abstract

The reason for this study was to evaluate what the Coronavirus lockdown meant for India's horticultural framework. A telephone interview was conducted with farmers from various states in April and May of 2020. 494 people completed the survey, in which they were asked about their experiences during the lockdown. In the first place, the review analyzed the respondents' information and view of the Coronavirus infection, as well as the impacts of Coronavirus prompted limitations on India's farming framework and food costs. The audit organized the impact of lockdown on the cultivation system into four far reaching groupings - Residence Wellsprings of data, Farm Produce and Stock organization, Agribusiness and Related Activities, Pandemic and Food costs. These four dimensions are the subject of an in-depth discussion. Farmers' investment planning was put at risk by the disruption in the availability of agricultural inputs like fertilizer and seeds caused by the closure of numerous supply routes. Moreover, the occasional transients who might work in metropolitan regions during the slow time of year prior to getting back to their local towns to cultivate would not be able to proceed. Small and marginal farmers all over the country experienced massive short-term income shortages as a result of a rapid chain of events. The special economic package for agriculture empowerment that was announced by the Indian government was the government's initial response to the agricultural crisis. Two lakh crore rupees, or 10%

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of India's GDP, are included in this package. Finally, the section proposes strategies to strengthen the capacities of financially disadvantaged ranchers who are afflicted by an endless loop of low pay and low yield.

Keywords: COVID-19, Agricultural system, Food system, COVID impact, Coronavirus
Introduction

The COVID-19 pandemic had a significant impact on both the global economy and human health. The horticulture and food industries also felt these effects. The first thing that was done in many countries to prevent the virus from spreading was to make it harder to get agricultural products to markets and customers inside and outside the country. Short-, medium-, and long-term strategy responses largely determine how this affects the food handling, nutrition, and livelihoods of ranchers, anglers, and others working in the food store network. For the time being, pandemics present critical difficulties to the food framework, yet they additionally present an amazing chance to defeat snags and speed up the change of the rural and food areas to further develop flexibility. The objective of the review was to provide useful information about the effects that COVID-19 had on India's agricultural system and rural economy, as well as possible ways to recover from the pandemic.

Materials and Methods

The lockdown caused by Covid-19 has different effects on India's agricultural system. As a result of less economic activity, aggregate demand and supply decreased, which had an impact on employment and income. Particularly in the primary economy, the prolonged lockdown has the potential to grow into a larger economic crisis. Agro-based economies faced challenges at every stage due to the availability of inputs (fertilizers, pesticides, labor, and seeds), logistics and supply chain difficulties, farm operations, and related agricultural activities. The review accumulated information from different pieces of the country to grasp these impacts. The makers focused in on the resulting gatherings from the all around available example dataset of farmers [14, 15]. Due to the severity of the pandemic and the government's travel restrictions, field trips were impractical. As a result, we spoke with nearly 494 farmers from various Indian states over the phone. Between April and May of 2020, the discussion centered on the farmers. The appendix contains a pre-structured questionnaire regarding

farmers' perceptions of the Covid-19 pandemic, its impact on farm operations, market accessibility, credit availability, other sources of income, and government support. A table of descriptive statistics that provides a summary of the surveyed household can be found in the appendix. The focus also looked at significant writing that focused on the pandemic's impact on agriculture. This included logical articles (both quantitative and subjective), reports from state and public level government offices, media articles, and reports from various international organizations (World Bank, IMF). In the current situation, it is necessary to improve the farming area, which has been lacking for a long time; Sustainable development seems to be moving slowly in the Indian context. As a result, we call for appropriate policy responses to support sustainable agriculture development and identify a number of apparent obstacles.

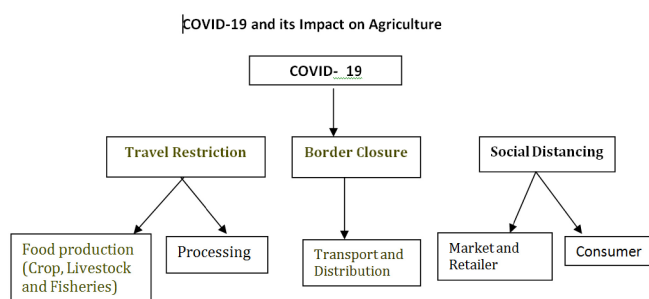
Results and Discussion

The rural area has become more aware of the Coronavirus pandemic as a result of its accessibility to advanced and virtual entertainment. The farmers made it clear that they were aware of the pandemic and the possible effects it would have. They stated that various associations had advised them to take prudent actions. They did, however, point out that the rural community's capacity to abide by these regulations was limited. Despite the fact that the respondents knew about the safety measures — cleaning up with sanitizer, wearing a veil, and staying away from others — they didn't make these strides since they accepted that Coronavirus was just an issue in metropolitan regions. Scarcely any farmers declared that barely 10 to 20% in their towns followed the reasonable advances.

The cultivating local area benefits from extra pay from rural partnered exercises like agriculture, fishery, ranger service, dairy, and gardening. As previously mentioned, India is the largest producer and exporter of mango and mango pulp. Significant economies banned mango imports and shut down the food handling businesses that cycle mango. This had a significant impact on the mango food chain. Similarly, the pandemic outbreak disrupted India's milk supply chain, which has numerous verticals and a complicated structure. The co-ops reduced their procurement efforts as a result of the low demand for dairy-related products. Additionally, the restaurants' and other businesses' (bakery, sweet shop, and tea parlor) closing had a significant impact on the dairy industry. Farmers said milk was given to neighbors because there was not enough in the village collection center. Ranchers

demonstrated their concern regarding the installment of the advances that the dairy industry had made. Ranchers in many parts of India get financial help from self-improvement groups to start dairy ranches. This is outstandingly separated, where farmers own something like 2-3 cows. This provoked a diminishing in non-farm pay from the dairy business and made additional tension for the repayment of the financial assistance.

During the agricultural off-seasons, farm laborers who work in construction or small businesses lost their jobs as a result of the lockdown, further straining the rural economy. The majority of daily wage workers said that the government's financial support was helpful, while a few others said that the direct benefit transfer program that the Indian government started didn't help them. The poultry industry suffered the most from the pandemic. There was evidence of a significant disruption in the supply chain, which resulted in a sharp rise in prices, and there was evidence of a significant disruption in the poultry farm inputs, as shown by the projected gauge. Farmers said in the telephone interview that rumors that poultry are a source of the coronavirus's spread have reduced poultry prices in rural areas to a minimum. According to the ranchers, the entire chicken bird was sold for Rs. 10 in the towns, or \$1.14 US dollars. According to the responses, the small and marginal ranchers lost between 10,000 and 30,000 INR per month in normal pay.



- 1) Crop production and availability of seeds
- 2) Fertilizers shortage
- 3) On food production and distribution
- 4) On livestock
- 5) On workers

When the global health crisis began at the beginning of 2020, it threw the world upside down. Two years later, the pandemic has resulted in significant death tolls worldwide and enormous, previously unimaginable disruptions to businesses across all verticals. Agriculture is not the only industry that has been affected, regardless of whether the impact has sped up progress. The crisis had short-term effects on agriculture and its related industries like horticulture, poultry, dairy, and fishing. Although the long-term consequences have not yet been established, there are already indications of change. We should dive further, then, at that point, to appreciate the business' effect.

The Short Term Effects With Long Term Impact

The pandemic and its subsequent impact on supply chains severely impacted fresh produce like fruits and vegetables. Moving agrarian produce starting with one district then onto the next was troublesome because of the nation's delayed lockdowns and limited development. Due to the perishable nature of the produce, more started to rot, leading to sky-high prices for consumers. However, this interruption also highlighted the long-term necessity of robust and secure yield and new produce storage facilities. It gradually gave us an idea of the need for ranchers to take a greater interest in the food handling industry. Regarding horticulture, consumers' interest in blossoms increased as they became uncertain of what might be a potential transmission surface or object. The interest for once well known blossoms like roses and marigolds has essentially diminished as nitty gritty weddings and different celebrations and occasions have turned into the standard. As a result of development restrictions, flower transportation also declined. As the apprehension gradually lessens, people are beginning to seriously consider exporting or storing flowers for longer periods of time. The dairy industry was moderately affected by the lockdowns, which resulted in a 30% reduction in procurement costs. However, as people became more concerned with protein consumption, egg consumption significantly increased. Since water medicines empowered the fish to get by for longer timeframes, fisheries were additionally decently impacted all the while. However, chicken prices decreased by more than 25% as a result of widespread concern regarding the consumption of animal products. With the turn of events or supply of green data being upset in bygone times as stock improvement across topographies restricted and there was a stock lack and is continuing. Additionally, the lockdown coincided with rabi

collecting season, affecting cereal yields. In any case, when the lockdown was lifted, input development expanded, which was gainful for the resulting Rabi and Kharif seasons. Additionally, COVID-19 had an effect on farm machinery; Tractor sales fell significantly as a result of cheap labor, creating an imbalance in the term loan industry. Financing on a smaller scale also experienced disruption. North of 50 million travelers who once worked in states like Delhi, Punjab, and Haryana have gotten back to their homes, causing a critical change in labor elements. Although there are some variations in the rates and availability of labor, skilled agriculturalist labor is not in short supply. As a result, skillset issues continue to be a significant obstacle despite the availability of low-cost labor. What's more, sorting out the number of them will return is a worry.

Initiatives for Addressing The Challenge

In the midst of this, there are some changes, according to the government. The public authority declared an expansion in the PM-KISAN Yojna's spending plan designation alongside a large number of motivators. Three INR 2,000 installments each year will be made to ranchers' records. Another initiative was the establishment of a one lakh crore Agri Infrastructure Fund for farm-gate infrastructure for farmers. Agribusinesses, PACS, FPOs, and farmers, among others will all benefit from this by constructing community farming assets and infrastructure for post-harvest agriculture. In addition, Micro Food Enterprises (MFE) was established to provide 200,000 MFEs with financial support for enhancing their technical skills and upgrading their food processing facilities.

With solid help from the public authority, a plenty of CSR programs arose fully intent on helping ranchers in tending to the Coronavirus issue. On the other hand, Yara Worldwide collaborated with the Indian government's nearby vendors, providers, and carriers to continue important tasks related to the distribution of seeds and supplies to ranchers for the upcoming trimming season. The pandemic acted as a catalyst, necessitating that a wide range of industries, including agri-tech, come up with and implement solutions to the uncertainty of the lockdowns as soon as possible. In general, agri-tech companies understood the needs of the pandemic and had the option to produce tech products and services that met those needs, opening up opportunities for development for India's unquestionably tech-friendly ranchers.

Conclusion

Covid-19 had mixed effects on the industry as a whole. It additionally exposed a portion of the persevering issues Indian horticulture faces, which we could not have possibly expected to address immediately on the off chance that the circumstance hadn't emerged. As troubles go with an entryway, the pandemic helped the Indian agribusiness region with making tremendous progress in adjusting to changing circumstances and taking advantage of possible entryways. In an effort to stop the spread of the Coronavirus, the Indian government maintained a public lockdown for 21 days and a full lockdown at important locations afterward. Despite the fact that the complete lockdown has plunged India's economy into recession, the government's actions may help alleviate the health crisis. The economic shock to India may be even more severe for two reasons. To begin, prior to COVID-19, the economy slowed down, resulting in an increase in unemployment, poverty, hardship in rural areas, malnutrition, and inequality as a whole. Second, India's vast casual population is particularly helpless.

Complete disruption of supply chains, interruption of food acquisition by government organizations, a lack of laborers harvesting crops from ranches and shippers harvesting "Rabi" crops, a lack of transporters and barricades in the vehicle of goods, restricted accessibility of APMC "Mandis" tasks, and the closure of retail showcases are key features of India's Coronavirus regulation. India's horticultural framework has been seriously affected by the pandemic emergency. We won't be able to respond to the food security crisis if we don't know how the Coronavirus affects rural structures. Reverse labor migration, transportation issues, and mobility restrictions have all impacted India's domestic supply chain. Accordingly, the discount and retail costs of essential products like soybeans, flour, milk, and vegetables have expanded. The transient effect is minimized by buffering edible grains and yield prudence over previous harvests; however, if 3/4 of consumers report rising prices for essential products, this is not sufficient.

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CLOUD ACCOUNTING: THE TRANSITION OF TRADITIONAL ACCOUNTING THROUGH CLOUD COMPUTING

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ABSTRACT

In the last decade, Cloud technology has emerged as, one of the biggest trends in technology. Cloud is a platform, which makes data and software available online at anytime, anywhere, and from any device connected to Internet. In today's conditions, the business world is constantly changing, and becoming more competitive and more sophisticated by the development of cloud technology. Accounting, like other business sectors, adopts and applies cloud computing solutions to provide relevant information, as well as real-time business reviews to all stakeholders. This paper has made an attempt to provide a theoretical overview of cloud accounting covering its concept, benefits, shortcomings, comparison with the traditional one and some other important aspects that may shape the accounting profession in the coming years. The aim of the paper is to bring together the several facets regarding cloud accounting that could enable the readers to understand the importance of cloud accounting in a business context and to show a comparative view with the conventional accounting.

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KEYWORDS: CLOUD COMPUTING, DATA, ACCOUNTING, INTERNET, SOFTWARE

I. Introduction

Prior to cloud, most accounting softwares was desktop-based. In other words, the actual application was installed and run from the hard drive of your office desktop computer. This has a number of drawbacks, including limited access to your data, the need for constant software updates and the ongoing cost of backing up all this financial information. In cloud accounting, data is sent to the cloud, where it is processed and returned to the user. Cloud accounting solutions, transform the way in which accounting applications are used, and modernize the entire business environment. Professionals and business owners are not sure about the implementation of this new business model, about its advantages and the way in which it will transform and shape future accounting.

Cloud accounting (or online accounting) has all the same functionality as desktop accounting, but moves the whole process to the cloud and expands upon it. There's no desktop application – you log in to an always-up-to-date online solution and all data is safely stored on a Cloud server. Most cloud platforms will also have an open API, which basically means third party software can connect with your system to provide even further value to you as a business owner. (Achar, S. 2018)

Cloud accounting refers to performing [basic accounting tasks](#), like managing and balancing the books, using software that resides in the cloud and is often delivered in an as-a-service model. Staff or third-party accountants can manage accounts payable, accounts receivable, the general ledger and much more within the application. Just like other cloud-based systems, cloud accounting software runs on a cloud provider's platform rather than on a local hard drive or server. Users access the tools they need through the internet, meaning employees or third-party accountants do not need to be in a certain location to understand the financial state of the business.(Dimitriu,O.,&Matei, M.2015)

Forms of Cloud Accounting Services

All cloud services are provided as a service and are offered in three forms according to (Khanom, 2017) such as; SaaS, PaaS, and IaaS.

Figure 1. Forms of Cloud Accounting Services