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सम्पादकीय.....

सुधी पाठकों,

मित्रों, भारतीय शिक्षा की त्रासदी यह है कि सत्तासीन व सत्ता से बाहर सभी राजनेता व शिक्षाविद् इसके महत्व और मानव–निर्माण के महत्व को स्वीकार तो करते हैं किन्तु इस तरफ कोई ध्यान नहीं देते– यहाँ तक कि इसकी उपेक्षा भी करते रहे हैं। आर्थिक विकास की तुलना में हम विकास की तुलना में हम विकास के इस सर्वोत्तम साधन को बहुत गौण स्थान देते रहे हैं। निःसन्देह प्राथमिक शिक्षा को राष्ट्र के विकास की नींव माना जाता है लेकिन वही क्षेत्र सबसे ज्यादा उपेक्षित रहा है। अपने ही प्रदेश में प्राथमिक विद्यालयों की हालत किसी से छुपी नहीं है। लगभग 40 से 50 प्रतिशत शिक्षकों के पद रिक्त चल रहे हैं। परिणाम यह है कि एक या दो शिक्षकों से ही पूरे विद्यालय की शिक्षा व्यवस्था चलवाई जा रही है।

गुणवत्ता की दृष्टि से तो स्थिति और भी खराब है एक ओर हम सभी के लिए शिक्षा का अभियान चला रहे है तो दूसरी तरफ लाखों बच्चों को केवल अक्षर ज्ञान करा देने की धोखा धड़ी कर रहे हैं और राष्ट्र की भावी पीढ़ी के भविष्य को अन्धकारमय बना रहे हैं। उच्च शिक्षा की स्थिति भी कुछ इससे अच्छी नहीं है। आखिर कब तक ऐसा चलेगा? आखिर कब तक हम भारत के पढ़े लिखे कहे जाने वाले प्रबुद्ध नागरिक भी अपनी ओर से कोई अपनी पहल न करके सरकार की तरफ निहारते रहेंगे।

हम यह उम्मीद करते हैं कि आप अपने नये तार्किक विचारों को हमारे शोध प्रकाशन में प्रकाशित करते हुए शिक्षा की गुणवत्ता को बनाए रखने वाले इस यज्ञ में अपना अमूल्य योगदान देते रहेंगे।

धन्यवाद.............

(श्रीमती दीप्ति मिश्रा)
सम्पादक

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    - **Journal:** *Devashish, S. K. (Oct. 1996), The Giving Model and Corporate Excellence : A field Report Decision, pp 219-224, Monikutty, S (1997) Telecom Services in Urban and Corporate Segments : A Consumer Perspective, Vikalpa, Vol. 22, No. 3, pp 15-18.*
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INDEX

Contents (English)

Surrrogacy, Adoption and Transgender Rights

Abstract

Surrogacy is the topic of discussion in the country these days. Recent law on surrogacy has paved the way for this. The act on surrogacy contains many provisions which are controversial. The debate on the issue has always led to polarization of people. On one side are the groups which favor the traditional concepts of family while on the other hand are those who advocate the inclusion of the changing meaning of family with the changing world. In this light a discussion on transgender rights is done. Surrogacy law has imposed several conditions on the people wanting to have a child by employing this method. In a way these provisions will result in surrogacy being a tough choice to make for the couples or individuals. That brings us to adoption. Will the law on surrogacy actually result in increase in adoption? The paper attempts to analyse these issues.

Keywords: Adoption, Surrogacy, Commercial Surrogacy, Transgenders, Equality.

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Introduction

Parliament passed the bill known as "Surrogacy (Regulation) Bill, 2019" in December 2021. Lok Sabha passed the bill on August 5, 2019. Rajya Sabha passed the bill after amendments, and returned it to Lok Sabha on December 14, 2021. Commercial surrogacy has been completely banned in India by the present law. Several conditions have been imposed on the couples who want to have a child through surrogacy. Many may not be able to fulfill the criteria. It may be presumed that these stringent conditions for surrogacy might lead to a boost in adoption of children.Both Surrogacy and Adoption are great choices for persons who want to either create or add to families. Even then many people remain inclined towards surrogacy more than adoption because of the opportunity to have a child related to atleast one of the parents by blood.

Objectives of the Study

The objective of the study is to analyse the issues related to surrogacy, adoption and transgender rights. The paper attempts to make a comparison between adoption and surrogacy. Also, the rights of transgender persons with reference to surrogacy are discussed.

Adoption and Surrogacy

In a country like India which is still governed by age old traditions and customs the concept of continuing the bloodline holds great importance. Surrogacy allows the couples to carry forward their bloodline into the future using egg or sperm of one of them.Comparing it with adoption, this kind of physical connection with the child cannot be achieved by any means. Surrogacy also allows the persons involved to have a great amount of control over the whole process. They can choose the women who they want to be the surrogate mother to their child, the time of conception of the child and most of the things till birth can be as per their wishes. Intended parents of the surrogate child are familiar with not only the surrogate mother but also know about both the egg and sperm donor. One or both of the parents can be egg and sperm donor. The adverse factor about surrogacy is that it is very expensive if the method of commercial surrogacy is employed. Not to mention the possibility also that a surrogate mother may have a second thought and develops an emotional connect with the baby. This has been the cause of conflict between the intended parents and surrogate mother in Baby M[1] case of United states. However, in adoption, it is not the case as birth mother has already given up the baby.Adoption doesn't require the extraordinary expenses that commercial surrogacy has. Adoption also helps the poor children in terms of a family, proper food, shelter, education etc.

Where surrogacy laws close the doors for unmarried people to have a baby through surrogacy, adoption rules are more inclusive in comparison. Central government notified adoption regulations as framed by the Central Adoption Resource Authority under section 68(c) read with section 2(3) of the Juvenile Justice (Care and Protection of Children) Act, 2015. The regulations were later given statutory backing through the Juvenile Justice (Care and Protection of Children) Act, 2015.Under chapter VIII of the act rules relating to adoption are made. As per section 57 of the act the persons wanting to adopt should be fit not only physically but also mentally. There financial status is also a ground which is considered. A single or divorced person is also allowed to adopt a child but a single man is not allowed to adopt a girl child. Thus, we see that unlike surrogacy marital status is not a bar. Even a single person who has never married is allowed to opt for adoption. But that is not the case with surrogacy. Also, if a couple already has a child of their own that does not make them ineligible from adoption.

Couples who already have a biological or adopted child who is not diseased cannot opt for surrogacy, the proposed law says. This condition is not there in adoption. If a couple wants to opt for surrogacy, they need to get a certificate issued by the appropriate authority mentioning that they are unable to bear a child through conventional way due to medical issues. However, in the case of adoption also, like surrogacy, a married couple needs to maintain a stable relationship. This time period to judge a stable relationship is different for both adoptive and surrogate parents. There are discrepancies between the adoption laws and surrogacy on the point that when a couple is "stable enough" to have a child[1]. While surrogacy laws allow a couple married for five years to opt for surrogacy, in case of adoption that minimum period is two years. Insurrogacy the intended mother should be aged between 23 and 55 years. In the case of adoption,a couple who has a combined age of more than 110 years cannot adopt, nor can a single parent of age 55 years or more.

Surrogacy and Transgender rights

The bill on surrogacy which has already been passed by the parliament only allows a married couple to have a child through surrogacy. In these terms it does not seem like a very progressive law as it excludes other groups of people who want to have children but may not want to marry. Persons who have never been married or transgenders cannot have a child through surrogacy. This has in fact been the most criticized part of the bill. On one hand laws like section 377 of the Indian Penal Code has been struck down partially by our courts but on the other hand we are still not ready to give basic rights like that of having a child to members of LGBTIQ+ community. This seems to be a huge injustice with the members of this community. Marriage laws in India still allow two persons from opposite sexes only to get married. Very recently in the case of 'Abhijit Iyer Mitra vs. Union of India'[2] on the issue of recognition of same sex marriages government of India through solicitor general stated that marriage can be permitted only between a biological man and woman. Surrogacy bill allows only married persons or a widow or divorcee to have children. Thus, this community is dismissed and forced to completely vanish from the scenario and treated as non existent. "This is the first time that the government's transparent homophobia has come out in the open"[3]. Nevertheless, the debate on surrogacy has atleast forced us to think about the conflict between rights of various sections of the society and the societal morality. It has shaken our notions about who can become parents, and how. According to sociologist 'Ingvill Stuvøy', the debate on surrogacy has added new meanings to the concept of equality.[4] She points to the fact that those persons who are having a bright outlook towards surrogacy advocate for acceptance of new kind of families different from the traditional way in which we have understood families till now. They want equality in rights for all persons regardless of their marital status or their gender. Equality is then linked to diversity and anti-discrimination.Thus, there are concerns about the underlying orthodoxy of the surrogacy law, which excludes many groups or individuals like single parents, homosexual couples, live-in partners etc. from surrogacy. The exclusion of certain people shows that negative value judgments have been passed on them. This also promotes the thought that family can be only in one form, the form in which we have seen it till now and are comfortable with. But the modern realities of the society are different. Laws need to cope up with the changing form of families coming into existence with the breaking of traditional barriers of society. The same regressive thought is promoted by allowing only a relative to become a surrogate mother. In the Indian context this necessarily means allowing surrogacy only in same caste and community. It is also not clear why couples who already have a child have been excluded.

Even if transgender persons or couples are allowed to have children through surrogacy in the future the added eligibility conditions in the recent law will come in the way. A complete change in the act will be required to allow these couples or individuals to have children through surrogacy.

Conclusion

In arriving at a conclusion, it can be said that both adoption and surrogacy are beautiful ways to create or add families.Couples should be encouraged to explore all the options and choose the medium that will suit them the best.Also, the differences between the eligibility conditions for persons wanting to adopt and those wanting to choose the method of surrogacy really don't seem to be much meaningful. Certain restrictions which are there on couples wanting to go through the route of surrogacy are not there on the persons wanting to adopt and reasons for this discrimination are not clear. The lawmakers need to do a definite study making comparisons between the two and see that the meaningless differences between the two are done away with.As far as the rights of transgender persons are concernedexcluding them completely from the purview of surrogacy closes all doors for them if they want to

have a biologically related child. This is against the progressive image of our country which we want to project before the world. Thus, it can be said that the law on surrogacy has come into force but it still leaves many questions unanswered.

Footnotes

1. *In re Baby M - 109 N.J. 396, 537 A.2d 1227 (1988)*
2. *One child, two yardsticks: Surrogacy vs adoption (indian express) Adoption law may also require changes, Health Minister Nadda hints Written by Abantika Ghosh | New Delhi | Published:August 27, 2016*
3. *W.P.(C) 6371/2020*
4. *Surrogacy for Gay Couples is Against Our Ethos: Sushma Swaraj available at: https://www.thequint.com/india/2016/08/24/union-cabinet-surrogacy-regulation-bill-2016-sushma-swaraj-against-our-ethos-commercial-surrogacy (visited on January 1, 2022)*
5. *Surrogacy challenges gender equality, available at: http://kjonnsforskning.no/en/2016/10/surrogacy-challenges-gender-equality (visited on January 1, 2022)*

Rise of Black Feminism

Abstract

The present article tries to discuss the rise of black feminism. Through the various readings, it is now clear that the history of black women has shown its growth in three phases. The first would be the physical and psychological abused of Black women who lived during slavery and Reconstruction. Secondly, the grooming of Black women writers like Phyllis Wheatley and Nella Larsen. Thirdly, the Black women held onto a creative spark within themselves and recreated themselves in the context of their culture.

Keywords: Black Feminism, three wave of feminism, intersectionality

Introduction

Black feminism is a philosophical concept that converts the idea of black women being equally valuable as many white women or men. It raises voices against both sexism and racism bound together.

The black feminism movement came into existence because the black feminist spent that their issues and concerns and agonies and hardships were are not being raised by the white women. This discrimination by the women themselves led to the formation of such a mass movement. Same the national black women Organization was formed in 1973.

Chapter-I

The movement started in England, France, America and several places around the world for upliftment and liberalization of women who are compared to face various sufferings and hardships by the patriarchal society. However, the black feminist movement was a big difference. The former demanded equal rights and opportunities as men whereas the latter demanded to be at least treated as human or women and not slaves. An eminent US civil rights advocate Kimberly Crenshaw coined the term intersectionality in 1989 to elaborate on the hardships and experiences of women as being women and more importantly being blackwomen. Another important term for the word used in the 1970 and 80s was "Womanism". Black feminist and author Alice Walker in 1979 used this word. It meant black feminists or feminists of color.

Black feminism can be studied in different periods. Firstly,the past slavery period to 1920. In this period activists like Sojourner Truth and many others called for attention to issues of black women and laid down ideas and principles that later became the foundation stone of black feminism. The main and the most important issue during this period was the suffrage movement that is for the Right to Vote. The black women demanded suffrage which would give them some sort of protection from the sexist and racist society however the white women demanded the right to education.

Secondly,from 1920 to 1960, the black feminist theory or black feminism became more prominent due to the Civil rights movement and the feminist movement. These movements were dominated by white women and narrowed their movement only for the Welfare of white women. This hypocrisy and injustice paste the path for black women to join the Communist Party that promised them providing equality irrespective of class Race or sex. During this period only ether V Cooper and Claudia Jones Road scholarly articles talked of Domestic social religious as well as financial issues of black women.

Lastly, 1960, is provided a booster that the black feminist required. They got political support and social recognition and demanded complete liberation from all kinds of suffering. Consequently in 1970 and 1980 is they formed their separate groups which wouldraise the issues of black women by putting forward Black Nationalism through is and gay nationalism.

Now to spread all the theories and ideas of the mass is the black feminist needed some sort of weapon. This they got in the form of language. Language became artillery for redefining and reforming the lives of black women. The feminist started writing about all these social prejudices in their language so that they can reach the masses. Fortunately, it worked and the message to rise against these injustices spread far and wide. One must think that black feminism theory came into existence only in the 20th century. But it had already gotten bigger in 1851 when Sojourner Truth delivered her speech *Ain't I a Woman* at women's convention in Akron Ohio. She explains in detail how feminism was fruitful only for white women and the black women issues remain on notice underneath these so-called feminist theories.

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Chapter-II

Since then many other Scholars writers like Ida B, Zora Neal Hurston, Anna Julia Cooper, and many more continued to highlight the issues of black women. Issues discuss that the black women had to face a more reality e of racism other than the sexist oppression. They were compelled to be silent and silently accept sexual inferiority. Bell hooks' book Ain't I a woman: black women and feminism published in 1982 also discusses these issues.

Other issues include being deprived of basic human rights. They were treated as slaves to serve their economic and household needs. Mostly they were seen as objects of entertainment and forced to indulge in the physical pleasures of the masters.

They were economically and socially weaker and always put at the bottom of the list. They were always marginalized. These black women also redefine Motherhood. Although the slave trade had been abolished these black women were compelled by the slave holding classes to reproduce as many children as possible to fulfill the requirements of fieldwork. They were treated as child production machines and not mothers..

Black feminists throughfeminist literary sources spread all these issues among the other black men and women and do uplifting their condition in the world. The fight still goes on but now they have a platform, they have the power and most importantly they have unity to prevent such oppression from happening again.

Black feminist finds little to say about race. These are some black women authors who presented the life of a female as a slave in his own man's hand. They show that "because of sexual oppression, domestic tasks, black women suffered in more ways than black men" (Smith 1983). Arrieta Jacob's "incident in the life of a Slave Girl (1861)", states its goal as to arouse the women of the north (Baker 1991:21). other women novelists were Harriet bee Stowe, who published" Uncle Tom's Cabin in 1852" and Harriet Wilson who published the Autobiographical novel *Our Nig* or sketches from the life of a free Black in a two-story White House, North in 1859 which is also considered as the first novel published by a black America in the United States(Bell:2004:95).

Lucy by a female poet w the only one Ballad Bars Fight. Other notable poets during this age were Ada (Sarah L. Fortens pen name) and Frances E.W. Harper. Among these poets, the earliest black woman author is the order and civil rights activist sojourner truth. Sojourner truth was unable to read to write yet she was one of the talented deliver of speeches the most famous of which was given at the 1851 women's rights convention in Akron Ohio and became known later as *Ain't a Woman*?

During the post-reconstruction period an outstanding woman writer was certainly Ida B. Wells- Barnett, political voice and journalist among allies. She was among Booker T Washington and William E.B. Du Bois who wrote and talked about the direction and strategies of African American political economic and social progress. They are hereby were especially stress activists and resistant to the "separate but equal" ideology, which was made legal by the 1896 Supreme Court decision. From 1894 onwards, the National Association of colored women established publishing their magazine women's era. The period between 1890 and 1910 is often referred to with that same name as it was the period of the highest cultivator of female authors. Lucy Delaney published from darkness cometh the light it for struggles for freedom in 1891; Frances E.W. Harper IolaLeroy; Shadows uplifted the first Afro American novel to treat the heroism of blacks during and after the Civil War (Bell, 1987: 58), in 1892 and Anna Julia Cooper published a voice from the South by black women of the South in the same year.

In this women's Era black women were especially well situated to analyze and offer solutions to sexist society's justices because of their position as women in a sexist society and as black people in a racist society. (Norton Anthology of African American literature, 1997: 554). Womanhood, a vital element in the regeneration and progress of a race, claimed that the education and elevation of black women are crucial to racial uplift (Norton anthology of African American literature, 1997: 554). As women are the ones in charge of the education of the next generation.

However, until 1914 black women were written confronting negative images of black women.Pauline Hopkins heroine in contending forces 1900 wanted to advance the race. Zora Neale Hurstontries to project positive images of women in her novels but the hostile surroundings left no impact in reality. Lutie, Johnson in Ann Petry's *The Street* 1946 and *The Cleo* in West's, *The Living Easy* became frustrated and destructive and alienated from themselves. With Gwendolyn Brooks, *Maud Martha* (1953) saw a Shift in African American fiction. The focus here is more on the process

Anthology : The Research

of self-definition. Paul Marshall's *Brown Girl*, *Brownstone* (1959) was influenced by Brooks Martha. Marshall's work is a landmark in black women's fiction. The book deals with the theme of the life of a black mother and daughter. The image of black women between even more complexes with a shift of black women to the north.

 From cotton pickers and cooks,they became garment factory workers. In this Era the works of Ann Petri and ZoraNealeHurstonwere instrumental. Their writings influence writers like Brook and Marshall. Both of whom focus on the black community. They made aware to the writers of 60 of the importance of community in developing one's own identity.   They made several writers aware that the hostility of patriarchal attitudes between black women and men had larger links with the capitalists and racism. With this new perspective on the blacks, the attitudes of their community changed. The stereotypical racial notions that affected blacks could be seen in Toni Morrison's the bluest eye and Alice Walker's the Third Life of Grange Copeland. These novels show the negative aspect of communities that were affected directly and became responsible for black tragedies.

The 1970s and 80s were seen as a threat to the black community. The works of black women were seen as a protest against the sexist and racist attitude in society. Just as the whites had changed, blacks need to change too. Toni Morrison's Songs of Solomon(1978). Gloria Naylor's*The Women Brewster Street*(1980), Tony Cade Bambara's *The Salt Eaters* (1980), Alice Walker's *The Color Purple* (1982), Joyce Carol Thomas's *Marked By Fire*, Paul Marshall Praise *Song For The Widow* (1983) how black women lives were affected by sexism and racism.

Objective of the Study

The present work aims to study and discuss the rise of Black Feminism.

Conclusion

In 1901 lot of fiction by Black women have been appeared the novels of black feminist mainly deals with the theme of Identity which expresses itself in the form of a journey. As one Walker's the color purple the journey ofCelie's is from the light of an ignorant girl to a life of an educated to a speaking subject. Entrapment, images of powerlessness ess, helplessness restricted mobility. The theme of lesbians was another important characteristic of black women's writing. However black women strive to gain respect and dignity amidst the flashpoints of the intersections of race and gender. Surviving whole, therefore, becomes a corollary for black women.

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Things Fall Apart: A Review

Abstract

Things Fall Apart is Chinua Achebe's first novel. It is set in an African village Umoufia. The village is full of peace and prosperity and has its own beliefs and culture. The 'egwugwu' or the ancestral spirits exercise administration and judgement over Umoufia. It is only with the arrival of the Missionaries that things start falling apart as they gain converts from the clan. We find the gist of the novel in the words of Obierika who says, "The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan no longer act like one. He has put a knife on the things that held us together and we have fallen apart."

Keywords: Chi, Iba, Ilo, Ogbanje, Iyi-Uwa, Umuofia, Egwugwu.

Introduction

Things Fall Apart is Achebe's first novel. The title of the novel has been taken from Yeats' poem "The Second Coming"[1]. Achebe quotes a few lines from that poem in the beginning of the novel providing us with the essence of the novel itself.

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world.[2]

The implication of the poem is that the Creator (the falconer) is at the centre of the Universe and man, the falcon, is moving constantly in a widening gyre, thus distancing himself from God. As a result, the centre can no longer exercise control over man and anarchy has replaced the moral order, which should have persisted. If, however, one were to seek the meaning of this verse in which Achebe uses it one needs to replace God by colonizers who remain at the centre of the colonization process and the colonized at the periphery. "The turning in the widening gyre" then would refer to the revolt against the colonizers and their customs, a kind of subversive attitude that destroys the master-slave relationship that exists between the colonizer and the colonized. As the gap between the colonizer and the colonized increases, the latter is no more interested in paying attention to whatever the centre pronounces; consequently, the centre fails to exercise any control over the colonized, which gradually seem to be falling away from the British Empire. The result is anarchy as the 'natives' are no more at peace in their own countries which have been deprived of their cultural heritage and has been infused with the white man's customs, which seem difficult to be uprooted. Possibly, this is one of the major reasons that we have writers writing in English from countries that are non-English.

Things Fall Apart is a narrative in the third person narrated by a native. We can, in fact, find parallels between the novel and Raja Rao's Kanthapura – both have a native narrator. Moreover, the novelist himself maintains a distance from the narrator. What the narrator says is what he observes and feels and not what the writers observe and judge. Moreover, the writers do not have to say anything about the way things go on. They are only agents in providing us a glimpse into their societies.

Achebe relates to us the various cultural beliefs and practices of the Igbo people. Through this novel, Achebe also tries to assert the identity of the African people. He wishes to imply that Africa has a unique culture of its own and is not simply a 'Heart of Darkness' where men are seen as inanimate objects. Achebe shows how the Igbo clan is full of activity, which, though it appears as superstition by the Western concept, is only part of Igbo life.

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Anthology : The Research

Achebe's novel is set in a village Umoufia that in turn comprises nine villages. All these nine villages were supposed to be sons of the first father of the clan. The leader among these was the Evil Forest. Often there appeared 'egwugwu' that represented the nine villages of Umoufia. Though they are masked men and not real spirits, they still instil awe among people and their word had to be fulfilled. Though some people could notice that the second egwugwu 'had the springy walk of Okonkwo'[3] and 'that Okonkwo was not among the titled men and elders who sat behind the row of egwugwu'[4] they were not supposed to voice their suspicion.

The novel is steeped in the local lore. It is full of myths and stories handed down from generation to generation. Even when Okonkwo has a mosquito buzzing at his ears he is reminded of the story his mother told him. She told him that story in which the ear refused to marry the mosquito. Such stories might appear illogical and absurd to the western readers in the same way as they appeared uninteresting to Okonkwo, but one has to remember such stories are meant for children who would be too eager to believe in anything, whether it is an African story or Alice in Wonderland.

Achebe has made profound use of contextualization. Words like 'chi', 'obi', 'iba', 'egwugwu', 'ogbanje', 'iyi-uwa' and others. A non-native reader might understand them only by assigning them meaning with the help of context in which they occur. These words are culture-specific and it is possible that Achebe found it difficult to translate them into English along with the cultural nuances they carry. A non-native reader might not understand what obi is but as soon as Achebe provides its equivalent term in English as hut, one would conjure up various kinds of dwelling depending on the cultural one belongs to. It is also quite likely that even after these alternatives being made available to us, there are certain cultural-specific aspects about these words which might be lost completely if the original words are not provided. It is perhaps, specifically in the case of discovering Ezinma's 'iyi-uwa'[5] that the readers might fail to comprehend its meaning completely as Achebe does not provide any equivalent term for it till the end where we find the medicine-man digging up a pit and discovering a stone which according to him is Ezinma's iyi-uwa. Even the very concept of Ezinma's being an 'Ogbanje'[6] and of having concealed her 'iyi-uwa'[7] becomes quite cultural-specific and might become unintelligible for a non-native reader. However, Achebe's effort in this novel is not to justify the beliefs or superstitions of the Igbo society, he is simply portraying the Igbo society with all his cultural nuances and beliefs. We can very well notice that Obierika, though he belongs to the same clan and thus is required to have absolute faith in the clan's beliefs and the judgements of the Oracle, does not encourage the idea of Okonkwo's participating in the sacrifice of Ikemefuma who had lived with Okonkwo for three years and had shared with him the relation of a father and son. Obierika tells Okonkwo, "If I were you I would have stayed at home. What you have done will not please the Earth. It is the kind of action for which the goddess wipes out whole families."[8] He further expresses his disagreement about the incident by saying, "But if the Oracle said that my son should be killed I would neither dispute it nor be the one to do it."[9] Just like Obierika, the reader would also not approve of Okonkwo's participation in the crime.

As in other tribes and clans, Umoufia has its own judicial and administrative system. Similarly, Umoufia had its own system to judge and punish accordingly unlike the commissionerate of the colonizers. During the burial rituals of Ezeudu, Okonkwo unknowingly commits a crime by killing a sixteen-year-old son of Ezeudu during the last gun salute. According to their belief, it was a crime against earth goddess to kill a clansman and for such a female crime one was required to leave his clan (Umoufia) for seven years. Okonkwo, along with his family leaves for Mbanta, his motherland.

On his return to Umoufia, after seven years, Okonkwo finds that Umoufia had completely changed. A Church had been built and there were many converts. The converts included not only the outcasts but also the worthy men with name, fame and titles of the clan. The colonizers had taken over the administration of the clan along with the judicial system of the clan. The white man, Mr. Brown, had built schools and hospitals and wanted the Umoufia people to send their children to school and learn to read and write as the white men do. In a way, the colonizers, through people like Mr. Brown, tried to take over the educational and cultural system of Umoufia. All these things had made the wise men of the clan worry. They were extremely stressed because things seem to be moving away and out of control of the clan. A new system was established by the colonizers. The colonizers were not only making the converts rich, strong and powerful but also influencing the young people of the clan to oppose their culture and follow Christianity.

In an incident in which a convert Enoch kills the holy egwugwu, the rest of the egwugwu demolish the holy Church built by Mr. Brown. The District Commissioner, for the sake of trial, invited the leaders of Umoufia. The six leaders, including Okonkwo, visit him as they thought that the Commissioner would have a friendly conversation with them. One among the six leaders narrates the whole incident not realizing the fact that this would be considered his confession of the crime and would result in the imprisonment of the six leaders. The leaders were humiliated and insulted by the Commissioner's court messengers.

The leaders were released only after the payment of fine by the clansmen. On their return from the imprisonment, the clan decides for a meeting next morning at the market place. The people gathered at the market place. The Commissioner's court messengers intervene to stop the meeting. Okonkwo, who was furious and not ready to accept the colonizers as their ruler takes out his matchet and kills the head messenger. The Commissioner, in order to punish Okonkwo, raids his house but does not find him. Many people come out of Okonkwo's house and tell the commissioner that they knew where Okonkwo was. He was then taken to the place where Okonkwo had hung himself from the tree.

Objective of the Study

The objective of this paper is to study Things Fall Apart as an African Novel that later gets converted into a Post-colonial novel.

Conclusion

In the end, we are reminded of Obierika's speech where he says, "The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan no longer act like one. He has put a knife on the things that held us together and we have fallen apart."

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The Organic Food Market: Opportunities and Challenges

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Organically produced Agricultural products have received global attention due to their being a multi-billion trade. World market of organic agricultural producers has been expanding continuously in Europe, North America, Japan, India and in many emerging economies also.The market of Organic products is growing globally every year. Farmers get premium price with the expansion of organic market. The area of organic farm is growing rapidly with the increasing demand of Organic products. In the last eight to ten years, organic farming has fully been transformed into a global environment and spread to many developing countries and poor economies too. In India, organic market is growing on different levels i.e. producer, trainers,advisors, certifying bodies and traders etc.

Keywords Organic Market, Premium price, Organic products and Certifying Bodies.

Introduction

The global sales of organic food and drinks have increased today. Organic agriculture is now present in most parts of the world and the amount of organic farm land increased in triple digits in Asia, Africa and Latin America since 2000. Organic farming has been one of the fastest growing sectors in agriculture and double-digit growth in sales of organic foods as provided market incentives for the agricultural sector. Scientist and University researchers are now focusing on improving the productivity and success of organic agriculture. The increasing demand for Organic foods has been accompanied by a growing local movement. The markets for organic and local food are developing regularly. Organic farmers are much more likely than conventional farmers to sell their products locally with about a quarter of all organic sales. The types of farming businesses that are engaged in local foods are direct to consumer marketing, farmers market, farm to school programs, community supported agriculture, community gardens, School gardens, food hubs and kitchen incubators. The Government of India has also launched the National Programme for Organic Production(NPOP) in the year 2001. The NPOP standards for production and accreditation system have been recognised by the European commission and Switzerland as equivalent to their country standards. Similarly, the United States Department of Agriculture(USDA) has recognised NPOP conformity assessment procedures of accreditation as equivalent to those in the US.About 50% of the organic food production India is targeted towards exports and organic food is priced over 25% more than conventional food in India.

Objectives of the Study

1. To create opportunities for small holding farmers toearn premium price and to improve their living conditions.
2. To optimize the health and productivity of interdependent communities related to soil,plants,animals and people.
3. To expand market of Organic products and explore adjacent opportunities

Important Organic Products

Organic farming is the form of agriculture that relies on techniquesSuch as crop rotation green manure compost in biological pest control to maintain soil productivity and control pests on a farm.It excludes or strictly limits the use of manufactured fertilizer,pesticides, plant growth regulator such as hormones,antibiotics,food additives and genetically modified organisms. Organic food products have an enormous diversity of product groups.The most commonly purchased organic foods are fruits,vegetables, grains,dairy products and meet. Organic foods are produced through farming practices that only use natural substances, (Mary Jane Brown,2021).

organic food has higher nutrition content and chemical rich foods. They contain more vitamins and minerals. The nutrients present in organic food can be beneficial in preventing dangerous diseases like human diseases, blood pressure problems migraine diabetes and cancer,(Prakiriti Tea is traded as black tea, green tea, Oolong tea and instant teas.

Coffee	Economically the most important coffee varieties are Arabica and Robusta. In comparison with Arabica, 30% higher yields are gained from the Robusta.
Cocoa	It's yield is low and it is therefore rarely cultivated
Grains	USA and Canada dominate the market for Organic commodity green products e.g. Wheat, maize and barley.
Pulses	It includes kidney beans, chickpeas and horse beans.Although the trade is small,they are important for exporters from developing countries
Seeds	it includes polyunsaturated oils and sunflower seed, oil and meal
Vegetable oils and fats	Soya oil,palm oil and coconut oil which are important for exporters in developing countries.
Spices and herbs	The main international trade for spices and herbs is dried and in crude form cleaned but not further processed.
Fruits	Apples, apricots , dates figs,mangoes,papayas, peaches Pears,prunes are important tree fruits. Dried fruits are also in demand because fresh fruit consisting of more than 80% of water and prone to micro-organism attack. Drying of fruits mainly done in order to stop the multiplication of microorganism. Dried fruits can be divided into tree fruit and other fruit
Honey	Five common types of honey have export market. Acacia, Orange Blossom, Buckwheat, Lotus and Clover are five types of honey.
Edible Nuts	There are two segments for edible nuts ground nuts and tree nuts. Most important for the European traders are almonds , cashew nuts, walnuts and Brazil nuts.
The Indian Organic Market:	Organic consumers are generally found in the urban upper middle class or upper class and to some extent lower middle class families in smaller towns specially families with children in India. Organic vegetables and fruits are the major Organic products desired by Indian customers.The demand for organic food in India is increasing day by day. The Indian organic food market reached a value of USS 815 million in 2020.The major organic food products available in the Indian market are tea, fruits, vegetables, wheat,spices, coffee and pulses. Major domestic markets are cities like Mumbai, Bangalore, Delhi, Chennai and Hyderabad to a few name. major factor for increasing the demand of organic food is the rising level of health awareness in the country. Indian people are now much concerned about the nutrient content and quality of food. Other causes for increasing demand of organic food are economic growth, urbanization,rising income levels and consumer expenditure on health. The top three states- Madhya Pradesh, Rajasthan and Maharashtra- account for about half the area under organic cultivation. Madhya Pradesh is on the top with 0.76 million hectare of area under organic cultivation- that is over 27 % of India's total organic cultivation area,(Amit Khurana and Vineet Kumar,08 ,sept,2020) IMARC group provides an analysis of key trends in each sub-segment of the Indian organic food market-(According to IMARC)
Breakup by Region	1. North India 2. West and Central India 3. South India 4. East India 1. Organic cereal and food Grains 2. Organic Meat, poultry and dairy 3. Organic spices and pulses 4. Organic Processed Good 5. Organic Fruits and vegetables 6. Organic Beverages 7. Others

Indian Organic Market is highly fragmented with the presence of several small and large players: (According to IMARC)	1. Nature Bio-Foods Limited 2. Organic India Private Limited 3. Sresta Natural Bioproducts Pvt.Ltd 4. Phalada Agro Research Foundations Pvt.Ltd 5. ElWorld Agro 6. Mother Earth 7. Mehrotra Consumer Products Pvt.Ltd 8. Morarka Organic Foods Pvt.Ltd 9. Nature Pearls Pvt.Ltd 10. Conscious Food Private Limited 11. Nourish Organics Foods Pvt Ltd
Different Government Schemes for organic farming in India:	1. Paramparagat krishi Vikas Yojana 2. Rashtriya krishi Vikas Yojana 3. Movcdner (Mission Organic Value Chain Development For North Eastern Region) scheme for organic farming. 4. National project on organic farming (NPOF) 5. National Mission on Oilseeds and Oil Palm (NMOOP) Scheme Organic Farming 6. National Horticulture Mission 7. Capital Investment Subsidy Scheme (CISS) under soil health management scheme. 8. National Food Security Mission (NFSM). 9. Challenges of Domestic Organic Market in India
A Number of constraints have been identified in the marketing of organic produce. These are:	1. Inadequate knowledge of the package of practices for Organic production. 2. Technologies are available only for a limited number of crops. 3. Farmers do not know where to sell the organic produce and consumers do not know where to get genuine organic product 4. Market is limited and supply is inconsistent. 5. Apathy of farmers to grow crops organically because of the low demand in domestic markets and non realization of premium prices. 6. Most farmers cannot distinguish organically grown items and the prices to be charged. 7. Lack of consumer awareness on the benefit of organic produce. 8. The quality supply is not ensured. 9. The cost towards certification is fairly high. Farmer experiences difficulties in reaching certification agencies. 10. Logistic of slow shipment for exporting Indian Organic products. 11. Time consuming and complicated paperwork while dealing with export authorities. 12. Inadequate efforts to develop domestic market. 13. Increasing competition in the retail market results from the emergence of large companies in the market. 14. In terms of organic activity, the law complexity refers to the issues of organic product certification and appropriate documentation. 15. Excessive regulation also adds to the obstacles of operating a business in the organic food sector. 16. The organic food market is influenced by the seasonality of demand and supply which determines the fluctuations in sales revenue.
Conclusion	organic agricultural practices are based on a maximum harmonious relationship with nature evening at the non destruction of the environment. The developed nations of the world are concerned about the spreading contamination of poisonous chemicals in food, feed,fodder and fibre. Naturally organic farming system is looked upon as one of the means to remove all the ill effects created by chemical farming. It not only maintains productivity but also keeping the food safe and nutritious. Organic products also promise better prospects for market and trade. There is an ever growing export market for Organic products. Similarly the domestic market is also emerging. Products that are certified and sold as organic can fetch a premium price compared to the conventional products. It is carried on in almost all countries of the world. The share of organic farms in overall farmland and in terms of number of holdings is growing continuously. The market for Organic products is available not only in Europe, North America and Japan but also in many emerging economies in transition. In India, organic producers and exporters are well aware of the demand for Organic products and they earn

premium price for Organic products. There must be formation of associations of organic producers and consumers and should have adequate publicity and training for enhancing
Organic market.

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Comparisons and Contrasting Ideas on The Character of Indian Nationalism

Abstract

This paper argues that a certain form of multiplicity could be observed in the character of India's nationalist movement. Many sects, and classes of nationalists have different motivations to fight for freedom, however, the common aspect for Indians was anti-colonialism. This paper attempts to revisit the theories of nationalism, and contextualise the multiplicity of Indian Nationalism.

Keywords: Imperial Colonization, Consciousness, Amnesia, Perspective, Multi-Lingual, Inclusiveness, Subjectively, Congruence, Solidarities, Imagined Community, Psyche, Patriotism, Evolution, Feudalistic, Populace, Assimilating, Subjectivity, Debunking, Jingoistic, Conflict, Negotiating, Illusionist , Spectrum, Aggregate, Bourgeoisie, Proletariat, Amalgamation, Assimilating, Interwoven, Integrative, Perplexing, Discourse, Hegemonic.

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Introduction

The growth of Indian nationalism was a phenomenon that came up during the period of Imperial Colonization in India. It may refer to the ideas and principles that defined the Indian National Movement in 19th century. It often imbibes, as observed by some, the consciousness of Indians before 1947. There had been a great number of debates and ideas propounded to define the character of the term, which are sometimes congruent as well as contrasting in nature.

Before comparing the nature of the Indian nationalism as presented by some of the most eminent scholars, it is important to understand what the term 'Nation' connotes.

What would be the most concrete definition of the term "Nation" as it gained so much popularity in the 19th and 20th centuries. This growth of the idea of a "Nation" led to the birth the idea of nationalism in the annals of Indian history.

The definition of a nation isn't a solid one either. For most people, the definition of "Nation" would simply be, in a broad sense of speaking, a large group of people with a shared language, culture, ethnicity descent and history. However, this theory is too generalized and inadequate in nature as no nation can sincerely meet all of these requirements. The first definition or theory regarding 'Nation' was propounded by Ernest Renan in 1882 in his lecture called "What is a Nation?" to symbolize the nationalism in France after the French Revolution. He provided four points in his essay, which sums up to:

1. Will
2. Memory
3. Consciousness
4. Amnesia[1]

Although it is one of the foremost theories, it had its problems. For example, the points regarding Will and Memory are too generalized as was the point of Amnesia. How is one to forget or remember events of historical importance? How one does select them? And where is the surety of the fact that something can be forgotten so easily? Consciousness sounds a bit paradoxical. This is because the question arrives, does a collective form of consciousness leads to nation or a nation forms a consciousness as a whole? Keeping these points in perspective, Renan's definition, albeit being partly valid, was inadequate to define nation.

Around 1912, Joseph Stalin gave another set of points to redefine a nation. According to him, the following ideas build a nation –

1. Historic continuity - a continuous living through centuries
2. Language – a common language spoken by all
3. Territory- without migrating, people holding a particular territory for a long time
4. Economic life – the people forming one common grid of economic life
5. Psychological makeup – one common psychology shared by everybody. [2]

Stalin's ideas, in contrast to Renan, were too exclusive. Where Renan included almost every facet of a community, Stalin's idea excluded communities with diverse cultural themes, which, in reference to India, cannot describe what a nation is. The point of a common language can or may work in Europe, but India being a multilingual country, the point is invalid.

The problem with both of the ideas was that Renan was subjectively looking at the things which constitute a nation; Stalin was being objective in his approach. Too much of inclusiveness or too much exclusiveness cannot provide a solid idea, for these

ideas cannot be fully applied to every community or country which can be called as a nation.

It was in 1983 when Ernest Gellner provided a new and somehow more acceptable idea of nation. According to him, nation and nationalism are ideologies, rather a political principal that holds the political and national units in congruence. Further, he argues that nationalism is a product of transformation an agrarian to industrial concept following the industrial revolution in Europe.[3] This theory was criticized, refuted with the fact that industrial revolution wasn't a global phenomenon, but nationalism was. The Industrial Revolution made its mark on Europe only, what followed as consequence was the mercantilist endeavors and voyages to new worlds through sea routes (not discovery, since one cannot 'discover' what's already there) and the subsequent colonization of the eastern world. Nationalism was a worldwide event, in different timelines perhaps.

Tom Nairn also proposed a similar idea, although he talks about forging new solidarities amongst the elite class and the common people.

There were some other ideas which were developed over the course of time regarding the basic nature of nationalism. According to Eric Hobsbawm, it was just an "Invented Tradition"[4], which legitimized the idea by referring to the golden age of a nation, establishing connectivity with the past and invoking selective traditions, legitimizing the movement. According to Benedict Anderson, it was an idea of "Imagined Community". [5] The Marxist theorists believed that nationalism was nothing but a false consciousness.

Inconclusive as they are, these theories which defined or rather tried to define the terms, found a way into our psyche to debate and argue about a certain sort of feeling or a phase that India went through during the 19th- 20th centuries. Whether there was indeed nationalism or not cannot be accurately determined, there will always be one argument over the other to debunk or criticize. Keeping that in perspective, one must tread carefully to understand and compare the ideas and try drawing contrast between them.

As far as Indian Nationalism and national struggle is concerned, there has been many a theory regarding its nature as a whole, although it is undeniable that it was the British Imperialism in India which provided the backdrop. Prior to that, there was no concept of nationalism. One must remember that India has witnessed foreign rule quite a number of times, yet there is hardly any concept of a nationwide, collective feeling of patriotism prior to the coming of the British. The feeling that India is one nation arose on a pan-India level only during the period of British rule in India.

Amongst many theories, Bipin Chandra's theory for Nationalism in India speaks of a process, rather than an inherited notion. He argues that nationalism in India was basically a process, an evolution through time, a development of the people of the country. It was India's history itself, which led to the idea of nation and nationalism. He compares the rise of nationalism in Europe and India, providing the basic reasons like either the fall of the feudalistic society or the advent of Industrial revolutions in European nations in one hand, while on the other hand, nationalism in colonies or semi colonies of India, china or Japan was the product of efforts to avoid the colonial rule.[6] Pertaining to the Nationalist School of History, Chandra's view was that the core reason behind the nationalism in India was the pan-Indian anti colonialist feelings shared by everybody, from the elite classes to the mass populace. He staunchly proposed that it was the fact that the colonial empire had adversely underdeveloped India on the terms of economy, hindering the social development. A "Central Contradiction" as he put it, affected all the Indians in the same manner, oppressing without any discrimination of class, caste, language, religion et cetera, leading to the rise of the notion of a common enemy and a common goal.

India, as we all know, had many rulers who were not native to this country. Yet, as he Bipin Chandra points out, none had the tendency to undermine or exploit the country like Britain did. The Sultans or the Mughals, they came and settled down, assimilating themselves into the society except the Colonial Empire, which was just here to drain out everything. According to him, they weren't ruling India, they were destroying it.

For him, the idea wasn't an inherent one, nor was it an invention by a class to serve narrow interest; it was rather a process, an emotional, intellectual and an ideological process that gradually gained momentum with the due course of time. Throughout his article, one can clearly find the obvious inclination towards the anti-colonialist feeling that he upheld, further arguing that the process was vulnerable to the subjectivity of the political, cultural, ideological factors. The breaking of the nation in 1947 was due to this very subjectivity. The failure to hold the ideological practices was what led to the partition.

India was unified on the base of an undeveloped and exploited economy, other than being unified on the diversification of class, caste, religion et cetera. The nationalist school argued that it was the colonial condition which strengthened the unification of India.

Anthology : The Research

To summarize Bipin Chandra's theory, or perhaps the Nationalist School theory, Indian Nationalism was the product of a historical process rather than being an event. A process that was put in motion by the exploitation of the colonial rule and the subsequent anti-imperial feeling throughout India. In a more simplistic term, the British rule in India was nothing but derogatory and exploitative.

Another theory we find is Anil Seal's theory of nationalism in India, which is a sharp contrast to Bipin Chandra. In comparison to the previous argument where we find the "evils" of the imperial rule, Anil Seal, being one of the foremost advocates of the Cambridge School of History, speaks about the "opportunities provided by the British rule to the growth of India". According to him and more specifically the Cambridge school, nationalism was nothing but "a dusshera duel between two hollow statues, locked in motiveless and stimulated combat" [7](The Emergence of Indian Nationalism). One must remember that the Cambridge school was basically an offshoot of the Imperialist school and in effect to that, it will be hardly surprising if Seal's theory denies any existence of a pan Indian nationalist feeling which was working against the British Empire in India. The existence of colonialism wasn't an economic, political, social and cultural struggle in India, rather nothing more than just a foreign rule to which India was no stranger.

Anil Seal's argument on nationalism is somewhat opposed to Bipin Chandra's argument. While Chandra said that it was the masses who felt the similarity or a commonness of a certain feeling regardless of their class-caste-religion-region division, Seal's argument denied this whole theory. Debunking the idea of any nationwide jingoistic feeling or any role of ideology, his argument was there was more of a factional contest between several contending social groups. The groups fought over the "patronage" from the colonial authorities, and those factions who were deprived of the so-called patronage or opportunities, resented it. It was a race for influence, status, resources, power.

Seal further argues, as mentioned above, there was no 'ideology' working behind nationalism or national movement; it was rather an aftereffect, fallout of the conflict between elites and commons, Hindu and Muslims, Brahmin and non-Brahmins et cetera. There was a vertical alliance, not a horizontal one. Instead of being a partnership of fellows, it became an alliance of bigwigs and followers. As he writes in 'Imperialism and Nationalism in India' "…local struggles were seldom marked by alliance of landlords with landlords, peasants with peasants, educated with educated…frequently, the Hindus worked with Muslims, Brahmins were hand in glove with non-Brahmins…"[8]

The colonial rule was a centralized model, Anil Seal says, so the deprived groups too needed to be a centrally formed power alliance, as a result, they formed a centralized structure which was named the Indian National Congress, with the leaders acting as power brokers with the imperial government, negotiating with the British government on the behalf of the local factions (Gandhi, Nehru and Patel). According to him, the grievances of the masses had really nothing to do with the colonialism in any regards. In summary, nationalism might just have been an illusionist concept, fueled by a race for power.

A Marxist approach provided by R.P Dutt, in contrast to Chandra and Seal, delves into the spectrum of the class division in the Indian society during the imperial rule.

As for we know, there indeed was a class discrimination or rather a division in India which, according to Dutt, was the main reason for the national movement. The basic Marxist approach says that the nation was an aggregate of internally divided classes and contradiction between the bourgeoisie and the proletariat class. Compared to the other theories regarding patriotism or a race for patronage, Dutt argues that the national movement was comprised of classes like the landlords, peasants, capitalists, proletariats and the bourgeoisie and the movement was more of a conflict's result.[9]

It is easy to assume that since there was an amalgamation of classes, there would be class interest too, leading to a clash with each other. It is a widely accepted idea that the sole purpose of the colonial rule was to exploit the resources for their own gains, which undoubtedly is a valid argument. Similarly, the Indians wanted to exploit the same resources for their growth, leading to a "Central Contradiction" in terms of interest between the British government and India.

However, there was an internal conflict too amongst the classes themselves due to the clash of interest. To curb this problem, since they were fighting the British Empire, the nationalist leaders set and provided a common set of interest for the classes, a common point for all to agree upon which was unanimously against the British interest, creating a certain balance between the different class group. The leaders of the national movement made it a point that if they are assimilating a certain demand by the capitalist class, they had to accommodate some demands of the proletariat group, the peasantry class and so forth in their common agenda to overthrow the British government, refuting the imperial idea of 'civilizing mission'. The movement, as Dutt argues was an outcome of the economic developments during the colonial era

Anthology : The Research

with the rise of capitalism and the development of market society in India along with some common interest between the divided classes. Dutt argues that if the common interest had not developed, the people of India would never have formed a nation. It was just the class interest, compared to any feeling that led to the movement.

Argument provided by S.R Mehrotra can be compared to that of Bipin Chandra quite easily. He too speaks of commonness amongst the most diverse population in the world, a sort of all Indian community. He argued that, it was the geographical spread of all the diversities that ultimately gave the underlying feeling of belonging a rise to the surface, backed by the interwoven pattern of one thing or the other. For example, a Tamilian person is racially different from a person from Maharashtra on linguistic grounds; However they are common on the basis of their religion. And he further argues that it was actually the British themselves, who, maybe quite unknowingly, brought India together by common laws, institutions and other administrative details in a more integrative process. Another means to unify the country, as Mehrotra spoke of, was the postal services and the railways that made the feeling of commonness stronger amongst the people of India. And there was of course the mindset against the imperial exploits and destructive nature of the colonial rule that triggered the dissent amongst the people of India. His ideas are basically a reproduction of Bipin Chandra's Nationalist School of History.

Contrasting against all other theories, Partha Chatterjee's theory is perhaps one of the most interesting one. Although he comes under the subaltern school of history, his idea of the constitution of a nationalist discourse partially reflects other school of thoughts too. Unlike others, he dissects the emergence on nationalism into three parts – The Moment of Departure, The Moment of Maneuver and The Moment of Arrival[10]. Although the theory is quite perplexing in nature, the division of the whole movement perhaps shows a sort of process, a certain linear progression, somewhat similar to the theory by Bipin Chandra's nation's building process, although they are more of Gramscian 'moments' defined by power relations.

The first dissection of the moment of departure, Chatterjee speaks of the marginalized groups began to question the existing power relation within the colonial empire. As he says in his article "moment of departure lies in the encounter of a nationalist consciousness with the framework of knowledge created by the post enlightenment rationalist thought"[11]. At this moment, nationalist idea was characterized by asserting that the eastern world is superior than the west in spiritual aspect of culture. The true modernity for the "oriental nations" involved combining the superior materialistic culture of the west with the spiritual idea of the east, implying an elitist program, for a cultural synthesis can only be understood by "supremely refined intellect" as Chatterjee claimed, regenerating a 'national religion'.

His next stage, the maneuver, requires the mobilization of the popular elements (the masses, peasants, rural people) in the cause of an anti-colonial struggle, while at the same time, distancing those elements from the state structure. In context of India, it meant building a nation where the peasants were a part indeed, but also a state from which they were distanced off. This was in the view of Gandhi's mobilization of the rural masses against the British Rule, which constituted a part of the nation but was not taking any leadership roles.

His final stage, the moment of arrival, the "nationalist discourse reconstitutes itself into a legitimate state ideology"[12], or simply, the discourse succeeded into a hegemonic order in a consistent manner which embraced and constructed a new framework, rather a national identity consciousness, after avoiding all the earlier contradictions, difference and diverseness, finally coming to a unified, common idea of a nationalist formation. Nationalism was now a state ideology. It was progressive and rational and appropriated life of nation into state.

The idea of Nationalism is not a singular one. During the 19th and 20th centuries, various notions of Nationalism arose. Although these ideas may have some similar elements, but a comparison of all of them leads us to the conclusion that these ideas indeed were different viewpoints regarding one single notion of a nation and nationalism that came up during the 19th-20th century in India.

Aim of the Study	To understand the nature of nationalism in India and its varied variables.
Conclusion	In conclusion, although, although it could be ascertained that the character of nationalism cannot be quantified, it must be noted that its development is subject to a society's interaction with its past. No 'nationalist movement' is alike; every nationalist movement was developed subject to multiple material experiences. So is true with India.

Anthology : The Research

India's national character was a process that initially developed in the form of anti-colonial/imperialist movement. Never has there been such an 'ideological' resistance to occupation in the past as per the Indian experience. Previous instances of invasions assimilated the invader to this land; however, the colonial experience dictates that India was drained of its resources. But the discourse on nationalism isn't monolithic. The multiplicity of the issue demands us that we focus on various other aspects, like class, gender etc., for a comprehensive analysis. Only through such an approach could nationalism be understood in its entirety.

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Footnotes

1. Ernest Renan (1882)
2. Joseph Stalin (1913)
3. Ernest Gellner (1983)
4. Eric Hobsbawm (1991)
5. Benedict Anderson (1983)
6. Bipin Chandra (1979)
7. Anil Seal (1968)
8. Anil Seal (1968)
9. Partha Chatterjee 1993
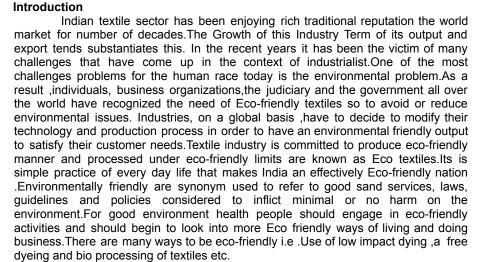10. Partha Chatterjee 1993
11. Partha Chatterjee 1993

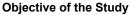# Eco-Textiles : Path to Sustainable Environmental Development

Abstract

Textile industry is considered as the most ecologically harmful industry in the world. The Eco Problems in the textile industry occur during some production processes and are carried forward right to the finished product. In the production process like bleaching and then dyeing, the subsequent fabric makes toxic substances that swell into our ecosystem. During the production process controlling pollution is as vital as making a product free from toxic effects. The utilization of rayon for clothing has added to the fast depleting forests and opened the door to the development of natural sustainable fibers like organic Cotton, Hempand Bamboofibers. Petroleum-based products are harmful to the environment.In Order To safeguard our environment from seeffects, an integrated pollution control approach is needed. Luckily there is an availability of more substitutes. Textile industry has heavy impact on the environment as the current practices are unsustainable; and companies, environmentalist and consumers are looking at strategies for reducing the textile carbon footprint.So,there is need to produce the textile materials which are eco-friendly through using different processes like enzyme technology, plasma technology, supercritical carbon-dioxide dyeing or foam technology etc.

Keywords: Textile Industry, Eco-textiles, Sustainable process, Eco Friendly.

Introduction

Indian textile sector has been enjoying rich traditional reputation the world market for number of decades.The Growth of this Industry Term of its output and export tends substantiates this. In the recent years it has been the victim of many challenges that have come up in the context of industrialist.One of the most challenges problems for the human race today is the environmental problem.As a result ,individuals, business organizations,the judiciary and the government all over the world have recognized the need of Eco-friendly textiles so to avoid or reduce environmental issues. Industries, on a global basis ,have to decide to modify their technology and production process in order to have an environmental friendly output to satisfy their customer needs.Textile industry is committed to produce eco-friendly manner and processed under eco-friendly limits are known as Eco textiles.Its is simple practice of every day life that makes India an effectively Eco-friendly nation .Environmentally friendly are synonym used to refer to good sand services, laws, guidelines and policies considered to inflict minimal or no harm on the environment.For good environment health people should engage in eco-friendly activities and should begin to look into more Eco friendly ways of living and doing business.There are many ways to be eco-friendly i.e .Use of low impact dying ,a free dyeing and bio processing of textiles etc.

According to a Upadhyaya & Dodiya (2011) "The Population that is allergic to chemicals will grow to 60% by the year 2020." According to Madhur (2009) Global consumption of fresh water is doubling every twenty years.Mills discharge millions of gallons of effluent each year ,full of chemicals such as formal dehyde (HCHO) ,chlorine, heavy metals and others, which are significant cause of environmental degradation and human illness.The mill effluent is also of ten of a high temperature and pH, both of which are extremely damaging.The Eco -Problems in During bleaching and dyeing the subsequent fabric makes a toxin that swells into our ecosystem. Controlling pollution is as vital making as making a product free from the toxic effect. There is need to produce the material in eco-friendly.

Objective of the Study

To balance our economic, environmental and social needs,allowing prosperity for now and future generations

Fabric Finishing Stage Bleaching

In Europe hydrogen peroxide is used for bleaching as chlorine-based bleach is toxic and has negative effects on the immune system and reproductive system. This kind of bleaching is not permitted inGermany and has largely been substituted by other methods throughout the rest ofEurope, but the practice is still common worldwide.

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Dyeing

Before 1956, the majority of clothes were dyed using natural dyes – but technological changes,industrialization and population growth brought about a rapid increase in textile production due to the amount of land needed to grow the dyes, natural dyes could no longer fulfill the demands. Modern dyes are based on petrochemicals, non-renewable resources and there are many risks to human health and the environment from modern dyes.

Eco-Friendly Fibers

Organic cotton

Organic cotton is much more environmentally friendly than the traditional variety. Organic cotton is grown using methods and materials that have a low impact on the environment. Organic production systems replenish and maintain soil fertility, reduce the use of toxic and persistent pesticides and fertilizers, and build biologically diverse agriculture. Organic cotton production providesanalternative to grow cotton without chemicals (Kumar,2007).

Bamboo

The great thing about bamboo clothing is that, not only it is soft and comfortable, but it also has some great environmental benefits. Bamboo clothing is said to be softer than cotton, with a texture more like that of silk or cashmere. It also absorbs moisture quickly. Itactually draws moisture away from skin, so it is perfect for summer months as well as for vigorous activities such as playing sports.

Bamboo plants can grow successfully without any fertilizers or pesticides. Bamboo grows very fast, it does not require a lot of water to grow, also it is very hardy plant – it can survive drought and flood conditions. Bamboo plants release a lot of oxygen into the air. A groove of bamboo releases 35% more

oxygen than an equivalent stand of trees.Bamboo is very earth friendly plant. It can reduce soil erosion and desertization. It can actually improve soil-quality in degraded and eroded areas. Bamboo clothing is100 percent biodegradable.

Rare Eco-friendly Fibers

Stinging Nettle Fiber

This fiber is obtained from the Brennessel plant which naturally resist to vermin and parasites. It can be grown without pesticides and herbicides and with very little fertilization as the minerals do not get leached out of the ground. The environment friendly process requires the plant stems to be cut and left on the field for retting.Retting is exposure to rain, moisture and sun to facilitate the removal of fibre from the woody tissue. Then the straw is collected, pressed into bales and placed in a barn to dry. Fiber is separated from the stem mechanically.e., by removing the wood from the fiber. The fibers are then cleaned by combing. They can be mixed with organic cotton and spun into yarn.Nettle fiber is stronger than cotton and finer thanliner fibre. They can be made into a wide range of woven as well as knitted fabrics. Due to its fine weft and glossy look, nettle fabrics were very popular in middle ages but lost its position to inexpensive cotton.

Pineapple Fiber

One of the eco-friendly fibers gaining fast popularity is the pineapple fibre, the pina fiber. It is extracted from the pineapple leaves by hand scraping, decortication orretting. Decortication uses a motorized machine with blades to scrape off the pulp in order to separate the fiber.The fibers are hand spun into ivory-white coloured and naturally glossy fabric. Pineapple fiber is lightweight, soft,shining, transparent and a little stiff fabric used for making clothes having elegant looks.

Milk Protein Fiber

These fibers are used to make yet another healthy and eco-friendly yarn – the milk yarn. Milk is watered and then skimmed. With the help of bioengineering technique, protein spinning fluid is made. Wet spinning process converts this fluid into high grade textile fibre.The skin friendly milk yarn goes to make glossy fabric similar in appearance to silk fabrics that have antibacterial

and anti-fungal properties too. Their hygroscopic character makes them one of the finest moisture management fabrics. They can be blended with a number of fibres to get many characteristics – blending with bamboo gives cool fiber and with wool fiber provides a thermal protective fiber.

Anthology : The Research

Banana Fiber

The banana fiber is extracted by hand stripping and decortications. Thus is 100% eco-friendly fiber. This fiber looks like bamboo fiber and ramie fiber. It is strong, shiny,lightweight and biodegradable. It can even absorb moisture very efficiently. With its qualities getting popular,the fashion industry is now fast adopting this fibre for making various fashion clothing and home furnishings.

Steps Towards Sustainable Textiles

Sustainable Processing of Textiles

Number of sustainable practices has been implemented by various textile processing industries such as eco-friendly bleaching; low impact dyes, also bioprocessing of textiles. Bio-processing can simply be defined as the application of living organisms and their components to industrial products and processes, which are mainly based on enzymes. Bio-processing also offers the potential for new industrial processes that require less energy, less water and less effluent problems with effective results. Enzymatic desizing, enzymatic scouring,enzymatic bleaching and bio polishing and enzyme based softeners are few examples of bio-processing of textiles.

Eco-wash laundering system consists of a plastic disc with ceramic pellets. The activated ceramic pellets inside the disc are agitated within the machine to release ions.These ions reduce the surface tension of the water,allowing it to penetrate the fabrics and release the dirt.The result is clean clothes without the risk of chemicals damaging the garments.While caring the fabrics – sunshine instead of bleach.Lemon juice and sunshine powerful combination for stubborn stain

Eco Fashion

Designers have made a difference by understanding the theoretical, technical and practical considerations of the entire production process of a product, collaborating with technologists, scientists, growers, manufacturers and marketing departments, understanding the performance

and aesthetic qualities that are high on the consumer agenda. A new concept of 'Eco-fashion' has emerged in the last few years. Eco-fashion refers to stylized clothing that uses environmentally sensitive fabrics and responsible production techniques. The non-profit SustainableTechnology Education Project (STEP) defines Eco-fashion as clothes "that take into account the environment, the health of consumers and the working conditions of people in the fashion industry." Swap-nilShindy, a designer said "Designers should revive Eco-fabrics. Internationally there is a lot of demand for eco-friendly clothing line. So, India should revive its potential and make the best of Eco-fashion."

Khadi

Making of khadi is eco-friendly since it does not relyon electric units and the manufacturing processes do not generate any toxic waste products. It is light and soft,making it comfortable to wear. Its weave creates air pockets which make it cool in summers and warm in winters.

Environmental Damage

Dyestuffs

Dyes have many different and complex chemical structures and there is a large range of products in commercial use.Some reactive dyes are recognized respiratory sensitizers and breathing in respiratory sensitizers can cause occupational asthma.Some dyes can cause similar allergic skin reaction.Certain reactive, vat and disperse dyes are recognized skin sensitizers.A number of dyes based on the chemical Benzedrine are thought to cause cancer.Perhaps the mostprevalent health problems associated with dyeing and finishing processes arise from exposure to chemicals acting as irritants.

These may cause skin irritation, itchy, stuffy nose, and sneezing. They include formaldehyde-based resins, ammonia, acetic acid, some shrink resist chemicals, optical whiteners, soda ash and bleach.

Eco Labels

Consumers are becoming increasingly concerned with the adverse impacts of industrial pollution on the environment and their health. Mounting pressure on industry to adopt more eco-friendly manufacturing processes has led to an increased demand, particularly in the textile sector, for manufacturers to have a Eco-label for their products. In addition to assisting the entry to new markets and maintaining existing ones, obtaining an Eco-label can also generate financial savings through process optimization and reduced consumption of raw materials, reduce processing time, improve environmental performance and improve working conditions.The 'Cradle to grave' approach to environmental management will include consideration of the recyclability and reusability of the textiles after the products have finished their natural life.

Conclusion

Economic development, which aimed at increasing the production of goods and services to meet the needs of a rising population, puts greater pressure on the environment. In the initial stages of development, the demand for environmental resources was less than that of supply. Now the world is faced with increased demand for environmental resources but their supply is limited due to overuse and misuse. Sustainable development aims at promoting the kind of development that minimises environmental problems and meets the needs of the present generation without compromising the ability of the future generation to meet their own needs.

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Ancient Temples and The Legacy of Rulers in India- An Emerging Field of Tourism Industry

Abstract

India is a country which is known for its rich art and culture, Since time immemorial people were visiting India for different reasons and most of them were not only attracted towards wealth and prosperity but they were inclined towards the intelligentsia also.India was attracting people right from the beginning of our historical writings. There are many prominent figures who came to India for some specific reasons.

Keywords : Ancient Temples, Art and Culture, Indian Rulers.

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Introduction

Megasthenes, who came to India in 4th century BC as an ambassador of Selucus Nikator remained in India for five years. He wrote about Indian culture and tradition during the Mauryan age. Fa hien was the first Chinese monk who visited India in search of great Buddhist scriptures.Hiuen Tsang's aim of visiting India was to gain knowledge of Buddhism and collect its religious texts.As he did not get the permission of Chinese Emperor, he slipped away from there and stayed in India for 14 years. He has been described as the prince of Pilgrims. Hiuen Tsang visited to Kashmir, Punjab and proceeded to Kapilvastu, Bodhgaya, Sarnath and Kushinagar, he studied at Nalanda and traveled through almost all parts of India. He left behind a good legacy of knowledge about India. AlBeruni was commissioned by Mahmud of Ghazni, to write monumental commentary on Indian Philosophy and culture. He remained in India for 13 long years

Majority of South Indian rulers whether Cholas, Cheras ,Pandyas ,Pallavas were having trade relations with far east and hold almost all of the Islands under their subjugation. The Cholas were known for their efficient Navy. Similarly the Pallavas were known for their naval expeditions. Their temple architecture surpasses almost all other dynasties of the world. Such gigantic figures still survive in India that is attracting people from almost all corners of the World. Due to the Covid 19 pandemic tourism industry has received a great loss because it is totally based on human activities. Once upon a time people were mostly interested in leisure tourism but in the recent years much of the interest is shown in destination tourism or heritage tourism. Now days majority of the foreign visitors came to visit ancient temple destinations of India. This gives us ample opportunities to develop these historical sites and temple destinations.

peeping into the history Kalidasa, the great learned poet and dramatist credit the Gupta period with having conquered about twenty one kingdoms of Parasites, the Hunas, the Kadambas, tribes located in the West and the east Oxus Valley, the Kinnaras, Kiratas and others.2The period gave rise to achievement in architecture, sculpture and painting that set standard form and taste determined the whole subsequent course of art not only in India but far beyond her borders.[3]

Mauryan Empire was the largest political entity that has existed in the Indian Subcontinent extending over 5 million square kilometers at its zenith under Ashoka.4The greatest monuments of this period executed in the reign of Chamdragupta Maurya, was the old Palace of Pataliputra modern Kumhrar in Patna. The number of columns is 80, each about 7 meters high. Megathenese said that the palace was constructed of Timber. Kautilya's Arthashastra also gives the method of Palace construction from this period. Ashola sent Buddhist mission to the West(c.250 BC). Major RE 13 of Ashoka states the conquered territories of Ashoka by means of Dharma. Ashoka 's Dharma was based on humanitarian grounds. He express everywhere the victory by means of Dharma or compassion. The major Rock edicts of Ashoka mentioned Cholas in the far South.

Chola dynasty is one of the longest ruling dynasty in the world History. The earliest datable references to the Cholas are found in the Ashokan inscriptions.

Monumental architecture in the form of big temples and sculptures in stone and bronze reached its zenith during the Cholas[5]. The Cholas Conquest of kadamba(Kedah) and Srivijay, and their continued commercial contacts with the Chinese Empire, enabled them to influence the Local cultures.[6] Examples of Hindu Cultural influence found today throughout the South east Asia owe much to the legacy of Cholas. For example the great temple complex of Parambaram in Indonesia exhibit a number of similarities with South India architecture.[7]

According to Malay chronicle Separa Melaya, the ruler of Malacca Sultanate claimed to be the descendent of the King of the Chola Empire[8] Chola rule is remembered in Malaya today as many Prince there have their names ending with Cholan or Chulan, like Raja Chulan, the raja of Perak.[9] The Cholas made a number of Shiva temples along the banks of River Kaveri. The Chola temple architecture has been appreciated for its magnificent as well as delicate workmanship, ostensibly following the rich tradition of the past. Art Historian James Fergusson says that the Chola artists conceived like Giants and finished like Jewellers.[10] A new Characteristic of the Chola art that characterized the Dravidian architecture in the later times was the addition of a huge gateway called Gopurams to the enclosure of the temple. They influenced the art and architecture of South East Asia. The Brihadeshwara temple, The temples at Gangaikondacholapuram and the Airavatesvara temple at Darasuram were declared as World Heritage Sites and are declared as great living Chola temple.

Among the existing specimens in Museums around the World and in the temples of South India may be seen many fine figures of Shiva in various forms, Vishnu and Lakshmi and the Shaiva saints.[11]

Alike Chola, Pallavas are the most noted for their patronage of architecture, the finest example being the Shore temple at Mammalapuram (A UNESCO World heritage site), the Kailashnath temple at Kanchipuram and the Shore temple built by Narsimhavarman II, Rock cut temples of Mahendravadi by Mahendravarman are the fine example of Pallava style of architecture.[12]

A. L. Basham says that "In the chief city of Northern India almost all traces of the architecture of Hindu Period have vanished.[13] This fact cannot be accepted because most of the temples of Central India are either not known or not being brought to light. Author has explaining few such temples of Central India which are to be considered as the best examples of Indian architectiure. The temples at Kadwaya, M.P, Terahi M.P, Surwaya etc are some of the finest example of central Indian architecture.TheJarai Math Baruasagar is a Panchayatana temple with a very beautiful entrance door.
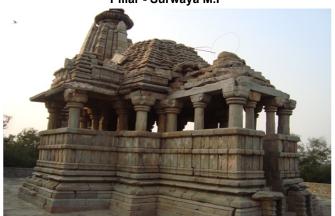

The Fragments of Surwaya temples 9-10 cent A.D

Pillar - Surwaya M.P

Gairaha temple U,P

Dasavtar temple Lalitpur U>P

Jarai Math Barusagar U.P.

Surwaya temple Shivpuri M.P.

Objective of the Study	In this paper, author explains a few temples of Central India which are to be considered as the best examples of Indian architecture.
Conclusion	There are number of temples which are still unexplored. If a proper documentation of such temples is being made it will help tourism industry to attract tourists to these places also.

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Self Exploration of Urmila in Sita's Sister

Abstract

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To understand the novel in Urmila's perspective, her image has to be traced in her reference. Urmila has played a variety of roles in the perfect manner as a sister, a daughter, a wife, a daughter-in-law and so on. No matter what the situation was, she always emerged as a shield for her family like a pole star. She emerged in all these roll of her full potential, ability and logical approach to fineness in every adversity and adverse condition. After the exile of Ram, Sita and Lakshman, there was no one left in Ayodhya who could take strong decision for the court and take care of the family. Bharat was in Nandigram, Shatrughan was not very experienced because he was the youngest one, Urmila became a good leader and managed the situation smartly. In fact, the journey of Urmila from Mithila to Ayodhya is an allegorical and tenacious search for an individual identity targeted to going beyond being only Sita's sister or Lakshman's wife. In the novel Urmila's character is represented as a woman of many dimensions: she is a scholar, an artist, an archer and most importantly a woman who is a pivot, holding everyone together. She marched her journey with "trumphed teams and tragedy with dignity and strength".

Keywords:Adventure, Real-self, Suffering, Devotion, Sacrifice and Exile**.**

Introduction

In Ramayan, Sita, Kaushalya, Kaikeyi, Sumitra, as far as a maid, Manthara portrayed all very well but Urmila's character was eliminated in few lines, whereas she should have got some more importance in Ramayana. Sita had Ram, Lakshman had Ram, similarly everyone had someone or the other. Urmila was the only one who spent the best time of her life in waiting for her husband, her wait was a penance.

Kane is there-creator of Urmila and represents her as a woman with immense strength and conviction, a distinguish identity, a sharp thinking mind and loving voice. The purpose of this article also explores the empowered attitude of her and how Urmila opposes and fights against patriarchal prejudices and male dominated environment of her law's house. Her parents brought up her in a healthy environment. She was treated as a princes and participated actively in every Yagna of Mithila. She is a free thinker and open minded woman. ***She might be a little timid, but she was very strong in the face of mishaps and crises.(2)**

Urmila, and Indian women negotiated her way throughout life to live with her a clear purpose. Kavita Kane's Urmila is "for the woman, to the woman and by the woman."

Urmila was the biological daughter of King Janak, she was the actual princess of Mithila. Urmila never got this right. Sita got all the aspects of Janak's daughter. She was accepted as the first child of King Janak. Was it true? Sita got respect, prestige and place of ideal daughter besides Urmila has enough courage, intellectually liberal, perfect in life skills. She was more better than Sita in every aspects of princess. First her father ignored her, her sister then her husband and her-in-laws'. From the beginning to end she was neglected by everyone. Even the legends have completely ignored her by saying only that she kept on sleeping for fourteen years. Whatever happened, she performed her every duty in a perfect manner and at the same time she was also aware about her rights. From Mithila to in-laws, she has not faded anywhere, she is the best example of a strong woman. As Mandavi has told the truth for Urmila. ***Marriage did not hold much interest for Urmila but it was a social discipline. She would have to confirm to, she would rather seek knowledge instead of a suitor.(9)**

When Lakshman was away for fourteen years as she was portrayed as tempestuous princess in love, vivacious bride, insecure wife and ambitious lady who did not bother to impose herself on her husband to become his ultimate distraction. Lakshman had put a condition on marriage that he would devote his

whole life to serve his elder brother. Urmila accepted his condition without any problem. She devoted her life to her husband. She loves her husband and all the members of in-laws unconditionally.

The name of the novel is Sita's Sister. Who is Urmila, sister of Sita and wife of Lakshman, is her identity correct? What is her own existence? She was called by the name of relative's relative but not called as a princess or the actual daughter Janak's Urmila. Throughout the novel, she appears busy in fulfilling her promises and responsibilities. But Lakshaman's responsibility and duty towards Urmila are completely lost. He has always given an impression of being a person who is devoted, committed to his brother duties all through his life and his personal relationship and never bonds of surface in prominence.

Memories of Maithili Saran Gupt's Saket are refreshed once again, he has illustrated the separation of fourteen years as a penance and personal exile of Urmila is in a pictorial way. She was the perfect combination of beauty withers away, the subtle human emotion can be feel frequently in Saket.

As a wife, her honesty, humanity and most of all, unflinching trust in her husband shook us to the core. It is the journey of a woman which leads her suffering to sacrifice.

Urmila and her three sisters were brought up freely and independently. They were treated as the princes and got education of vedas. They used to take part in every one of the yogyas held in Mithila, there were no restrictions on them. As Urmila was very courageous and strong heart princess. She does not tolerate any kind of injustice or any pressure without mistake. She directly asks Guru Kashyap in the meeting of Ayodhya about the dharma of Brahmin and Kshtraya of the king, princes and of the sons and father, even wife for her husband. Is it really correct? there is not any duty and responsibility of the husband for his wife? There is no dharma of the son for his mother? It is always about the fathers, sons and brothers?

After hearing this Guru Kashyap preached that it is not Mithila where your father allows you to agree freely and shamelessly like free thinker Gargi. "It is the assembly of the greatest minds of Ayodhya." But these arguments couldn't make her silence. As the daughter-in-law of Raghukul, she again asked and wanted to know what is the dharma of a son for his mother. She further asks that when Sita wanted to go to forest with Ram none of dared to stop her to going of forest despite everybody knows that how much danger was there for her. She further said. **"If you couldn't keep the bows you made to your wives, why did you brother marry? You may be the best of princes, the perfect sons, the ideal brothers, probably the ideal king too, but never the good husband. You are right Guru Kashyap. Ayodhya is not Mithila. Mithila does not treat woman so shabbily." 223**

When Sita went to forest for fourteen years exile with Ram. Nobody wants to stop her because where she will look after to Ram and by no means was the forest safe for her. The exile belonged only to Ram, he should not have been taken Sita there. Lakshman was able to kill Meghnath because of her wife 'Urmila' Meghanath had a been that no one can kill him expect a "**devout celibate ascetic, divinely strong**" and who has not slept for a long time.

Urmila who was lifeless in Ramayana and Kavita Kane's Urmila is alive, enough daring, intelligent, full of logics, witty and great leader. She has great capacity of taking good decision against the patriarchy. She played a vital role among the princess and has vast capacity and courage of defeating the great hardships in her life. Although she was alone through the fourteen years in palace exile. But she was never afraid of the adverse situation. She faces every tough situation of her life as a brave and mighty soldier. She stood alone for every woman's right and has taken tough decision in her life without any care of her husband and father. She raised her voice against the dominated males of her law's house. She was very broad minded who fought for her rights of woman and took a stance against the dominated minds of her time.

Urmila's story of sacrifice and devotion is a recreation of mythology which reflects a subaltern viewpoint. Urmila's so many divine sacrifices would not have known the world if Kavita Kane had not written this novel. Kavita Kane's Lakshman understands Urmila's pain, he has become her mouthpiece in the novel. As he said:

"O Urmila will the world ever know of your inner suffering your divine sacrifice?". (158)

She was a woman who was imprisoned in the house only for the name of responsibility. Whereas this did not happen with Sita. Injustice was done to her, when her husband would go into exile with his brother then she was forced to spend her time in sleeping and house keeping for a long time. She breaks down for a while from despair, but at the second she quickly takes care of herself and understands Lakshman's condition. Life partner is needed at every stage of life, his advice, his sympathy, his support, his love, etc.

Her beauty is that she loves him unconditionally and without any expectation. Even through she knows that her place is always second in Lakshman's life. He gives first priority to his elder brother. She forgave both her husband and father for this injustice, her heart is very enormous. She was always chosen after Sita in Mithila too. Sita was married to the future king of Ayodhya. She never looked down upon Sita for this. She always raised her voice for the wrong thing but never to victory or rule. She maintains the dignity of every relationships and also aware about the freedom of a person. She asks her husband, sages and scholars to answer that what is the responsibility of the men of Raghukul Dynasty towards the women of this lineage. Laksman does not love her because she is devoted and intelligent but she kept the promise given to him and supported him with whole heartedly even in every difficult situation. Lakshman can go to exile because Urmila let him go and no princess can show such sacrifice. This is the difference between Sita and Urmila. She is great sister, wife, daughter and daughter–in-law too. She did not let Kaikeyi's image get spoiled, she also exposed the real enemy behind the conspiracy. It is not a matter how wrong Kaikeyi did but she stands with her in odd circumstances. When everyone was believing Kaikeyi to be wrong, then Urmila brought the information to everyone and caught the real culprit. She didn't let a mother put to shame in front of her son. When Ram takes Sita's ordeal and questioned her chastity after the rescue from Lanka then she denounces Ram and stands with Sita.

Objective of the Study

The name of the novel is Sita's Sister. Who is Urmila, sister of Sita and wife of Lakshman, is her identity correct? What is her own existence? She was called by the name of relative's relative but not called as a princess or the actual daughter of Janak, 'Urmila'. The aim of this article is the exploration of the empowered attitude of Urmila, how she opposes, fights against patriarchal prejudices and male dominated environment of her law's house. It traces the journey of Urmila's real adventures which start with her dedication and becomes the story of her suffering to sacrifice.

Conclusion

The time has changed expect nothing. Everything is still what is used to be. Urmila's story is not only her story, but every girl of today has a say in which stereotypes, power, corruption conspiracy, deceit, love, hate,jealousy and insecurity. This is not just an old story, it is not a re-formation, it is a lesson of man's foolishness and misconceptions.Valmiki's Urmila is portrayed in few lines and there is a feeling of freshness and newness in Kavita's Kane's Urmila. She has infused a new spirit in Urmila which Valmiki has ignored. She enlighted her character, the exile is not only for Ram, Sita and Lakshman rather it is Urmila's personal exile which she spent alone in the palace. This journey of her is without any despair, hope, drying of her tears in her eyes and feeling self pity. These fourteen years are of her self-illumination and achievements too. This story is to perform everyone's responsibility, which has been given the wrong term as Dharma, it is the state of dilemma of the epic. What is right what is wrong, what is bad, what is good, what is religion, what is duty and what is action towards them. It is the two sides of a coin.

Anthology : The Research

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Land Tenure System of North-East With Reference of Assam

Abstract

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India's North East also known as the land of the seven states, Comprises the stated of Arunachal Pradesh,. Assam, Manipur, Meghalaya, Marjoram, Nagaland and Tripura. The formal attempts to made was the changing pattern an of land relation and the legal measures that have affect changes on the management of land and their consequent impact on the life of people in the North East India. Karbi Anglong is the largest district in Assam with head quarters at Diphu, Hamren, Bokajan. The schedule Tribes people constitute mainly of the Karbis the Dimasa Kacharis and the Rengma Nagas. Traditionally the tribal villages in the hills did not have fixed or recognized territorial boundaries since the people shifted the place according to the need of then sites. Land was voiced as commercial property and managed by the community through various sites of rules practiced over generations. Meghalaya is home to three dominant tribes are the khasi, the jaintia and garos. All three major tribes of Meghalaya practise the unique matrilineal culture where property passes through the female, the youngest daughter who is the custodian of ancestral property. There are several disputes between local land owners and the military all because the former does not recognize its boundaries while the latter passes maps and survey records.

In 1976 the Meghalaya Land Transfer Act was passed the prohibit sale transfer of land to non tribal except when the land is used for public interest. Privatization of land started after the British entered these hills and began to create an infrastructure. The land use system in the valley and hill areas of Manipur is quite different. Among the Nagas only males can inherit landed ancestral property such as the homestead terrace paddy fields, Jhum areas and house hold owned wood land (Thingkham) Thangkhul Naga System is patriarchal. Refuge and illegal migrants entered Tripura. Through different points across the border stretching from Dharmanagar in the North district to Sabroom in the south. For the administration of the refuges and their relief and re habitation the Directorate of Rehabilitation was set up in 1950.

Keywords: Preventive, Tenure, Resources, Document, Refugee, Occupation, Administration, Community, Ownership, Infrastructure.

Introduction

North Eastern region (NER) consisting of right states namely Arunachal Pradesh, Assam, Manipur, Maghalya, Mizoram, Nagaland, Sikkim and Tripura is identified as the homeland of a large no of Tribal communities known as Schedule Tribles (STs). STs are have similar in geographical isolation, backwardness, deprivation and others. They are different in Social, economical and administrative structure, customary norms geographical isolation different in value system. STs are socially and economically backward people. The constitution of India unionizes some back ward section of the population as STs in order to catch up as the rest of the society as socially & economically disadvantaged and backward people. They are Predominantly living in hills, forests region with agriculture as their main source of livelihood and income. As per 2011 census of India, there are 241 constitalically recognized ST in NER. According Ministry of Tribal Affairs (MTA) STs are traditionally lived in about 15% of the country's geographical area namely forests, hills rich in natural resources, plate anurans.

The Tribes of the Region

As is well known, the North-Eastern region is a complex chemistry of customs and traditions. Tribal societies found living in this part of India are unique and distinct from one another. As Xaxa rightly points out, tribes in India are not a homogenous category. They differ widely among themselves with respect to the regions they live in, the languages they speak, their physical features, the geographical terrain they inhabit, their mode of making a living, the levels of development at which they are placed and the size of the community they represent. Table 1 given below provides the distribution of tribes in the North-Eastern India.

Objective of the Study

Tribal welfare in North East Region in terms of land holding.

Table 1
Distribution of Tribes in the Seven States of North East India
(Not Expansive List)

State	Tribal
Arunachal Pradesh	Aka, Apatani, Deori, Khamti, Khamba, Memba, Mising,Miri, Khowa, Mishmi, Lisu, Miji, Monpa, Sherdukpen, Sulung, Singpho, Tangsa, Nokte, etc.
Assam	Boro, Kachari, Rabha, Dimasa, Karbi, Mising, Koch, Rajbonshi, Tiwa, Garo, Gangte, Hmar, Hajong, Khasipnars, Paite, etc.
Manipur	Himol, Anal, Angami, Chisu, Chota, Gangte, Hmar, Kabui, Khoirao, Kom, Lamjong, Lushai, Monsang, Maram, Marim, Mao, Mayon, Paite, Pusum, Ralte, Sema, Simti, Sukte, Thangkul, Thadou, Vaiphei, Zou, Zeliangrong, etc.
Meghalaya	Khasi-Jaintia, Garo, Karbi, Lalung, Hajong, Biate, Koch, etc.
Mizoram	Lushai, Hmar, Pawi, Paite, Chawte, Riang, etc.
Nagaland	Ao, Sema, Konyak, Lotha, Angami, Chang, Rengma, Phom, Pochuri, Sangtham, Chakesang, Yimchunger, Zeliangrong, Kuki, etc.
Tripura	Chakma, Hrangkhawl, Tripuri, Reang, Jamatia, Lushai, Kuki, etc.

It was with the annexation of the region in 1826 that the British East India Company got a foothold in the region's political administration. After thus bringing the region under their political control, the British regime initiated a new political policy of dividing the region administratively into hill and plain areas. The hill areas were separated into two categories based on their level of development and accessibility: Excluded Areas, and Partially Excluded Areas. The British put restrictions on people from the plains entering both classifications of hill areas and on purchasing or owning land there.

Immediately after India became independent, tribal leaders from the region demanded that the State protect their culture, identity and sustenance. The Fathers of the Indian Constitution evolved and integrated varied policies for the tribes of the region. As a result, politically, the region has a variety of administrative structures (Table 2). Additionally, the system of administration in the region as a whole differs in important ways from that which prevails in the rest of the country.

It may be noted that the constitution has made special provisions under the Fifth and Sixth Schedules for the administration of the Scheduled or Tribal Areas. The Sixth Schedule applies to the tribal areas in the Hills of Assam, Meghalaya, Tripura and the Fifth Schedule, to the Scheduled areas in the rest of the country. However, the hill areas of Manipur inhabited by the tribes, and those which the plains tribes of Assam inhabit are not covered by the provisions of either schedule.

Table 2
Types of Administrative Structure for the Tribes of North East India

State	Special Constitutional Provision	Administrative Structure
Arunachal Pradesh	Art. 371H	No Autonomous Councils the State has adopted the Panchayati Ra
Assam	Sixth Schedule Read with Art. 371B (for Schd. Areas only)	Three Autonomous Councils: (i) Karbi-Anglong (ii) North Cachar Hills (iii) Bodo Territorial Council
Manipur	Art. 371C	The Manipur (Village Authorities in Hill Areas) Act. 1956
Meghalaya	Sixth Schedule	Three Autonomous Councils: (i) Khasi Hills, (ii) Jaintia Hills, (iii) Garo Hills
Mizoram	Sixth Schedule Read with Art. 371G	Three Autonomous Councils of Pawi, Lakher Chakma, and other areas without the Three Autonomous Council
Nagaland	Art. 371A	No Autonomous District Councils
Tripura	Sixth Schedule	Tripura Tribal Area Autonomous District Council Khumulwang

Actually, it was assumed that through such protective mechanisms and the powers provided by the constitutional Provisions to make laws and implement them in accordance with the Constitution of India, the tribes would be able to protect their customs and traditions and would also develop in their own way and at their own pace.

Land tenure system north east india genesis and evolution

an attempt is made to assess the changing pattern of land relations and the legal measures that have effected changes in the management of land and their consequent impact on the life of the people in the northeast India.

Karbi Anglong District of Assam

With an area of10,332 sq. kilometers, Karbi Anglong is the largest district in Assam. With headquarters at Diphu, the district has three administrative subdivisions, namely, Diphu, Hamren and Bokajan. The total population of the district was 379,313 in 1971 of whom 210,039 (55.37%) persons belonged to the schedules tribes. In 2011 the population has gone up to 813,311 of whom 452,963 (55.5%) belonged to the schedules Tribes (NIC Karbi Anglong). "The schedules tribes people constitute mainly of the Karbis, the Dimasa kacharis and the Rengma Nagas."1 Many other ethnic communities like the Bodo Kachari Garo and Kuki and also non-tribal communities inhabit the district.

The Karbi Anglong Economy

The karbis, belonging to the Tibeto-Burman linguistic family, are among the oldest inhabitants of Assam. They were earlier referred to as Mikirs but they call themselves Arleng meaning 'men' Studies on this tribe indicate that already in the colonial period, they were divided into two groups practicing different types of agriculture. Those in the plains took to plough cultivation and paid taxes like other Assamese rayats (tenants). Their hill counterparts call them dumrali but are called tholua by the Assamese"2 The karbis living in the hills practiced jhum (shifting) cultivation which is similar to what most other hill tribes of the Northeast do. Some families also practice terrace cultivation. The Karbi continue the same agricultural practices to date, though there have been changes in the hills.

Customary Law, Traditional Land holding system and Traditional Bodies

Traditionally the tribal villages in the hills did not have fixed or recognized territorial boundaries, since the people shifted from place to place according to the need of the jhum sites. Land was viewed as communal property and managed by the community through various sets of rules practiced over generations. The traditional Karbi society was not an exception to this. The cultivable land was divided among the households by the me, or the village council, at the first settlement of a village in a new locality.3 The me under the leadership of the headman selected the sites for jhum cultivation from the community owned land. Usually the villages are named after the village headman (Sarthe) and " his post is generally hereditary"4 The position of the headman was always coveted as he is the most honoured person in any social, religious or cultural transaction in the village.

The village council settles all kinds of social disputes by a majority decision. In case a section of the villagers does not agree with the majority decision, the dissenting group is allowed to migrate and set up its own village. But they have to honour this decision as long as they remain in the village. Several Karbi villages constitute a traditional administrative cluster under the headship of a habe. All inter village disputes are settled by the Habe and the meeting convened of this purpose is called me-pi or great council and is attended by all the village headmen under his jurisdiction. According to Lyall,5 the me-pi is also presided over by a mauzadar (revenue collecting agent over a cluster of villages) usually an influential man. The habe reports to the pinpo (an official above the habe in the traditional hierarchy) who is otherwise under the traditional Karbi chief Lindokpo. Thus the traditional Karbi administrative system is headed by the chief or king at the top followed by the pinpo, the habe and village headmen. At the base of this pyramid like structure of administration lie the Karbi Common folk. The remnants of this hierarchical structure are still visible in social transactions, but only in the western part of the Karbi Anglong district that falls under the Hamren Sub division. The Lindokpo lives at Rongnihang around 17 kilometers from Hamren.

With the establishment of modern administration, " from amongst a number of headmen (Sarthe of Gaonbura) the government nominates one influential man to serve as Borgaobura (head gaonbura) for the villages concerned."7 The borgaonbura deals with the government on behalf of the villages and is exempted from paying house tax. He presides over the me-pi or the great council to settle any inter village dispute or some individual cases of a grave nature. The approval of the borgaonburs is required for the establishment of a new village. Thus the borgaonburs is almost a modern version of the traditional habe.

Transition to Modernity and Individual Ownership

The Karbi traditional land management system has changed due to both external and internal factors. The Karbis in the plains area shifted to ploughs after coming in contact with the Ahoms. This probably began in the early 19th Century. Settles cultivation gradually filtered down to the valley areas of the district. Even in the hills where jhum cultivation is still practiced, wet cultivation is done in low marshy areas. This ushered in the process of individual ownership of land. The gradual replacement of communal ownership by individual ownership took place With the people's acceptance of permanent cultivation.

Population growth is another factor leading to the expansion of settled cultivation. Population growth was aggravated by the arrival of East Pakistani refugees at the partition in 1947 and the more recent immigration of Bangladeshis, Nepalis and Biharis. Among them the Bangladeshis and Biharis are highly skilled settled cultivators. The 1951-61 decade witnesses the second highest decadal growth (67%) in the district since 1901-1911, the highest so far being 306.17 percent between 1931 and 1941. In the 1991-2001 decade, the growth rate recorded is 22.7 percent. In 1951-61 there was a heavy influx of Pakistanis into the district…..who constituted more then 12,000 persons.9. These outsides played an indirect role in the spread of wet cultivation which added to the growth of individual ownership of land.

The process of individual ownership was also encouraged by the administration through its efforts to get the people to abandon shifting cultivation and changing villages because it is constructed as harmful to the environment since it is assumed to lead to deforestation and soil erosion. To discourage it, an effort was made to 'bring about social reconstruction by making the people settle in permanent villages, the District Council opened up a few model villages composed of a minimum of 50 houses which is considered conducive from the point of view of planning and development.10 In the model villages, each family is provided with 5to 10 Bighas (1 acre is 3 bighas) of well irrigated land including 1 bigha oh homestead land along with a well ventilated spacious newly constructed house.

In addition, the administration undertook certain schemes to introduce cultivation of cash crops and horticulture ans alternatives to jhum. However, the success of the administration in weaning the tribal people away from jhumming by introducing cash crops and horticulture may be gauged by going through the writings of Dr. Jayanaya Rongpi,11 former Chief Executive Member of the Karbi Anglong Autonomous Council.

Government of India thought that jhum cultivation is one of the causes of the rapid unbalanced deforestation of N E Region and hence decided to control it. Accordingly they offered a big amount to the State of Assam to rehabilitate the jhumias in some other cultivation.

Impact of individual Ownership : Alienation

This transition to individual ownership brought along with it social maladies in the form of Paikas, bandhak, mena etc. Paikas is a system by which a person gives his land against cash payment to another for a period of two or three years, without conferring ownership on the other. In Karbi Anglong many local tribal people fell victims to this system. Badhak has two systems- Shukti Bandhak and Khoi bandhak. In Shuki bandhak, land is given on mortgage on payment of paddy at a certain rate per bigha per annum. It may be renewable Khoi bandhak is mortgage for a minimum of five years but on payment of cash at a certain rate per bigha per annum. " At the end of the period of agreement, the mortgage automatically terminates. The entire amount for cash money has to be paid for the period of agreement only once at the beginning."12 In both the systems the actual landowner loses all ' rights to cultivate and to question its utility' Dr. B.N. Bordoloi refused to call these systems actual mortgaging because of the fact that the mortgage-it is better to call it agreement automatically terminates at the expiry of the period mentioned in the bond and the question of repayment of the cash or paddy accepted does not arise' however the parallel system seems to be in practice in som areas where in the cash amounting paid against the mortgaged lands needs to be returned at the end of the agreement. Mena is a system by which un reclaimed virgin lands suitable for cultivation in possession of the tribal cultivators, are given to non-tribals for reclamation and cultivation thereafter for a number of years varying from 3 to 5 years.13 At the end of the agreed period the actual owner gets nothing other than the reclaimed plot.

Thus the tribles, in spite of owning the land, slowly lost actual control over land the non tribals got most of its benefits. As Dr. B.N. Bordoloi 14 says even though the law declares such practices illegal, they continue to be practiced for instance, the paikas system was declared illegal by the Mikir hills districts transfered of land act, 1959,, but it continued to be practiced till the late 1980 s in some areas like hand lock in the ronghang block of west karbi anglong. Bandhak is still prevalent in many parts of the district. Unable to return the contracted sum of cash, many landowners sell their land off on payment of an additional amount of cash.

Another outcome of individual land ownership is concentration of land in the hands of a few individuals or families within the tribe and the consequent disparity within the community. This process of concentration is rather slow. Usually the land transfer takes place in case of indebtedness to meet emergencies such as medical and educational needs. Also alcoholism or addiction is responsible in many cases for sale or mortgage of property. Though there is no prescribed rule, generally the family concerned prefers to sell or mortgage long among relatives and to fellow villagers if someone from the family fails to buy it. Gradually land, particularly the fertile plots, gets concerned in a few families. When community ownership was the order, such disparity was unknown. There was land for everyone and none lived in poverty. Individual ownership brought about the conditions favourable to land concentration. This phenomenon is more apparent in the valley areas, though the hill area is not immune to it.

Alienation and Preventive Laws

Since colonial times, the Northeast in general and Assam in particular have been victims of an aggressive influx of land hungry immigrants from outside the State. Karbi Anglong is not an exception to this phenomenon. The unprecedented population growth in the 1960s and 1970s in Karbi Anglong has already been mentioned above. To protect tribal land from alienation to non tribal locals as well as immigrants, the State adopted several preventive measures through various legislative measures. The sixth schedule of the Constitution of India is the mainframe of this policy that is based on the Government of India Act 1935. The autonomous council created under the schedule is vested with certain legislative, executive, financial and judicial powers.

The policy of land settlement adopted by the council in Karbi Anglong is based on the power derived from this provision of the Sixth Schedule. As per this policy, preference is given to the bona fide "scheduled tribes such as karbis, Dimasa kacharis, Rengma Nagas etc' and second preference to the Scheduled tribes coming from other autonomous districts. Settlement of land with any non tribal who came to the district after 15th August 1947 is prohibited as per resolution no. 9 of the executive committee held on 25th October 1954. However the district council may, in special cases relating to the victims of unusual natural calamities such as floods earthquakes etc. who are already in occupation of land in the district, order settlement of land with the affected non tribal people on recommendations after due enquiry from the deputy commissioner.

Considering the land policy adopted by the council and recognition of plains tribes as scheduled in the district, it may be assumed that protection of the tribal population is from both the non tribals and immigrants from other regions.

The People of Meghalaya

Though Meghalaya is home to different ethnic groups the three dominant tribes are khasi, the jaintia and the garo. The khasi jaintia people are of on kehmer origin, said to have migrated to these hills from Cambodia, while the garos are the tibe to burman stock and have settled in the garo hills for the past 400 years. They are believed to have been uprooted from the Koch province or cooch behar which is now in west bengal. All three major tribes of meghalaya practice the unique matrilineal culture where property passes through the female, the youngest daughter who is the custodian of ancestral property . however, administration of the property is usually in the hands of the maternal uncle. Lineage is from the female line and the husband's earnings become part of the matrilineal head or the youngest daughter is the nokna but the property is administered by her husband the nokma who is also recognized as the headman.

Anthology : The Research

Land and the Khasi Customary Law

Among the khasi as well as the garo and jaintia, land belongs to clans, communities and individuals. Among the khasis the lands are classed as 1. Ri Raid community land. 2. Ki Ri Kynti land belonging to individuals 3. Ki Ri Kur clan land. No cadastral survey has ever been carried out. Mapping of area belonging to different qwners is unheard of. Villagers still adopt the practice of making a river, tree or a hillock as a landmark for their boundaries. This creates enormous Meghalaya are no longer all agrarian nor are they pastoral nomads engaged in jhum or shifting cultivation. A good number are engaged in settled agricultural or are service employees with the government or non governmental institution. Many are in businesses of the small, medium and large scale. The problem arises when institutions that are non tribal entities, such as cantonment lands, state and central government establishments which have their boundaries well marked out happen to lie adjacent to the land owned by the tribals. There are several instances of boundary disputes between local landowners and the military, all because the former does not recognize its boundaries while the latter possesses maps and survey records. In 1976 the Meghalaya land transfer act was passed to prohibit sale or transfer of land to non tribals except when the land is used for public interest.

Khasi women and land ownership

In khasi society the youngest daughter ka khat duh and not an inheritor as some would like to believe. Scholars interested in deeper understanding of khasi society will discover that very few clans own fairly large acreage. Among them are the mawri, nongkhlaw, kharkongor, khyriem, marbaniang, blah, syiem, lyngdoh etc in east khasi hills the laloo, rymbai etc of jaintia hills, the marwein lyngdoh etc. clans of west khasi hills. Not all khasis own property enough to distribute to all the daughters, with the desirable practice of giving the biggest share to the youngest daughter ka khat duh. Wealthy families owning landed property are becoming fewer as more people in the rural areas arre dispossessed of their lands on account of poverty. The few affluent families in any case do not discriminate between sons and daughters. In fact the trend has always been to allocate some portion of the self acquired property also to sons. The urban middle class educated elite actually has no problem about altering the matrilineal practice and adopting traits of patriarchy in respect of taking the father's surname instead of the mother's etc.[18]

In a sense therefore there is an intellectual and cultural divide between the rural and urban khasis, the latter being the real custodians of khasi culture, folklore etc. however, it must be admitted, that the urban elite also recognize the harm that the gender bias in matriliny has created. Landlessness or the absence of land titles in the name of khasi men reduces their status as ''bankable" individuals who can access loans for entrepreneurship. This has been felt very acutely by men. Organizations such as the syngkhong rympei thymmai and mait shaphrang movement have been demanding equal rights for both men and women. It actually boils down to equitable distribution of parental property. It is unfortunate that these movements are urban centric and have not made such impact beyond shillong, besides, such movements, instead of looking at gender justice tend to be male centric and focus only on the rights of the male members of their socierty.[19]

But there is nothing in khasi society which debars men from inheriting landed property. Clans like the khyriem kharrkongor, mawri, nongkhlaw who are virtual owners of land in and around shilling have been known to divide the monehy earned from sale of land equally among clan members be they men or women sons or daughters. It is a myth therefore to say that men have no property rights. But as a rule men do not inherit property in the manner in which their counterparts in patriarchal societies do. All earthly possessions of parents are vested with the khatduh because she fulfils certain responsibilities and obligations which her brothers might be disinclined to tak up, more so,m because after marriage a khasi man leaves his parental home. A man who marries the khatduh has to live her natal home. If he marries any other sister then the couple starts a nuclear family. When a man marries he is said to have left for somebody else home leit ling briew. This does create a sense of psychological alienation for the male as it does for the daughter in a patriarchal society.

The misconception that sons do not and cannot inherit property is not correct. In the khasi matrilineal society if a khatduh has no daughters, her sons cannot inherit ancestral property but they can be gifted the self acquired property of parents. The ancestral property will however pass over to the next elder sister's youngest daughter. In fact men usually prefer to buy land in their wife's name and one reason for it is to ensure that on his death, his clan kur members do not appropriate the property and leave his wife and children kin penury a phenomenon common among the jaintias. The khatduh is a custodian of ancestral property with conditions, albeit unwritten and unspoken. She must look after her parents as long as they are live. Also her unmarried brothers live under the same roof. If any of her nieces or nephews is orphaned it is the khatduh's duty to care for them. If her brothers divorce their wives or vice versa that come back to the king khardah or parental home. Looked at from a purely objective prism, therefore along with the property the khatduh also carries overwhelming responsibilities including loss of social mobility.

As stated earlier, though ancestral property passes through the khatduh she is really not the owner. She is only the stewardess or custodian of ancestral property. Her maternal uncle acts as the chief executor or the administrator over the property. Attempts to sell off ancestral property have often led too court cases because the property is not exactly unencumbered. Every family member has a say in its management and it is often not based on the best and most equitable formula. This is actually the weakest link in the matrilineal chain. It is an area that perhaps requires deeper study because of its propensity to create conflicts between individuals in their society.

Privatization of land started after the british entered these hills and began to create an infrastructure. The british entered into hundred year leases with some prominent clans and paid them annual revenue. Wherever viable they made outright purchases. This introduced the concept of land valuation. Once the khasis realized the value of land there was a scramble to buy and sell land. Ri Raid land was converted by subterfuge into Ri-Kynti or individually owned land. Among the early khasis free land not owned by anyone could be claimed by any clan through the process of skut which actually means claiming as mush land as person could lay his eyes on, taking the hills and rivers as natural boundaries. Hence clans who become the early residents of shilling actually appropriated almost the entire 10sq km spanning the city.[20]

Reasons for Landlessness among Khasis :

Societies are mobile entities. Rural inhabitants migrate to the cities in search of better prospects. Individuals move when they marry someone from another village. Those who move to another village do not have the first right to claim the community land or Ri Raid. Such land is allotted to the original inhabitants of a village. So these new settlers become tenants and have to take land on lease for farming. These lease are temporary in nature and the owners can claim their land back whenever they choose to. It has led to a situation where farmers are unable to undertake plantation farming but have to depend on annual crops like rice and vegetables. Another reason of landlessness is the risks involved in agriculture. When crops fail, families are compelled to mortgage their land to the affluent in order to purchase seeds, fertilizer etc. if there is crop failure these families lose their land and become landless.

The research scholar had a set of random interviews with villagers and village heads in east and west Khasi Hills and Ri Bhoi district. The interviews shows that poverty is on the rise, so is landlessness. In East Khasi Hills in a village of about 120 families at least 20 families lived in homes that were only 10x10 ft in size. As the average family size is 5-6 one can only call them puny houses for that many people. The land on which the house stands was reportedly bought for various sums ranging from Rs. 20,000 for about 6,000 sq. ft. the land was as per custom registered in the woman's (wife's) name. Hence ownership is with the woman but not its control. Men have as much right to decide how to use that land, whether to mortgage it if a need arises or even to sell it should the family dip into acute poverty. With the erosion of clan and kinship ties families have to fend for themselves. This in another emerging feature in Khasi society.[21]

Privatization of Community Land

Khasi practice in the past was to allocate community land to every member of the village and give jhum land for cultivation. As long as a family resided on that land and cultivated it, it continued to be its rightful occupier. If it abandoned the allotted land or is remained uncultivated and unused for three consecutive years then that land reverted to the Raid (community). However, the customary laws also have their loopholes. If a holder of community land makes improvements on it and makes a permanent structure then that person becomes a permanent holder. This is as good as ownership

Another interesting finding of this writer is that community lands are administered by the Dorbar Shnong/Dorbar Raid (Village Council) or Dorbar Hima (Chieftainship). Men alone can be heads of Dorbars or the Rangbah Shnong/Sordar. Men alone are chieftains who are called syiem. In what can be called a surreptitious stratagem the sims sorder and Rangbah Shnong have in collaboration with other members of their council converted large areas of land in their jurisdiction into privately owned land in their own names. In such cases the titleholders are male members. This happens especially in the case of forestland. Naturally the community owned land has today shrunk considerably or is non existent.

This phenomenon can become the basis for a complete overhaul of Khasi Society. Men as heads of the Dorbars and Chieftainships are increasingly becoming not just owners of land but have also appropriated the right to exercise complete control over it. What women will ultimately be left with is the lineage bit. These reversals are happening at a very rapid pace. Ironically, there is very little consciousness in the community about this swift reversal of women's status from owners of land to mere inheritors of ancestral property with all its social encumbrances.

One factor that has tended to reduce women's power is their exclusion from traditional institutions involved in local governance. At one time these institutions discussed issues of public welfare and governance. Thus, these traditional institutions were to an extent involved in civic administration and also adjudicated on matters relating to land disputes and other non-compoundable offences. Today these bodies have evolved into power centres, which are vested with the authority over land and its distribution. While in the past, these institutions could be trusted to carry out their responsibilities with honour and dignity, always keeping the interests of the community at heart, today those cherished tribal values have been diluted. Greed and the desire for accumulation threaten to destroy the fabric of Khasi society.

At this juncture, it is imperative to (a) undertake a cadastral survey of all land in the Khasi and Jaintia Hills in order to identify their rightful owners (b) legislative action is required to push for a land ceiling act before the balance is tilted completely towards the affluent and the Khasi society is sharply divided along class lines (c) undertake a detailed study of the rapid erosion of women's status from that of land owners to that of powerless, landless ancestors (d) legislation to include women as an integral part of traditional institutions is imperative. By thus joining these institutions, they will be able to understand the nuances of governance and also to check the erosion of tribal values. Women have traditionally been recognised as custodians of culture and tradition but the administration of the customary laws and practices was a purely male activity. There needs to be gender equity in this aspect.

Land Tenure System in Manipur Hills

The land use system in the valley and hill areas of Manipur is quite different. As stated above, in the valley, land use is regulated by the MLR&LR Act. Among the Tangkhul Naga who are the focus of this section, by tradition, the village chief is the nominal owner of village land. But in practice, the land belongs to the whole village community.

Community land and Clan land

This Common Property Resources(CPR) system in Mainland India is somewhat different from the Tangkhul Naga (Clan) village common property where CPRs include: (i) village land and forests, (ii) streams, rivulets, and rivers (these are often shared with the neighbouring villages), (iii) the village settlement area and (iv) village ponds, roads, footpaths, and burial ground, and (v) public open ground. (See a comparison in Table 1).

Table 1

Tangkhul Naga Common Property and Mainland Indian CPRs

Naga common properties	Indian CPRs
(i) village land and forests	(i) community pastures
(ii) streams, rivulets, and rivers (these are shared with the neighbouring villages)	(ii) community forests
(iii) village settlement area	(iii) waste lands
(iv) village ponds, roads, footpaths and burial ground	(iv) common dumping and threshing grounds
(v) public open ground	(v) watershed, drainages, village ponds and rivers and rivulets as well as their bank and beds

Inheritance and Transfer of Land

In the olden days, searching for a new site for shifting cultivation involved certain rituals and natural observation. One essential procedure in shifting cultivation is keeping a proper fire-line path so that the fire from the burning of slashed trees may not spread to the adjoining forests. This line or fire path is constructed around the cleared sites on the eve of the burning. Rains just after burning the jhum fields are considered a "good sign" since the burnt ashes remain in the field and provide good natural fertiliser. Alder-based shifting cultivation is common in the region. The alder trees are not cut down but a greater portion of its stem is left and at the same time the trees are pollarded i.e. cut in such a way that a new sapling sprouts from the stem. The species like alder have the ability to coppice or sprout again when the main trunk is cut off, usually at 2 metres above the ground. This permits coppicing of sorts on the stump that may be subsequently harvested.[24]

In sedentary terraced cultivation, the topographic features of the village land determine the availability of arable land. In other words, expansion or construction of new terrace fields is limited because the terracing depends on the topography and source of water. Much of the arable land that can be terraced has got exhausted. As a result, terrace fields in most Tangkhul Naga villages has come to a standstill because of The customary laws regulate the use of the village community land. As mentioned above, a person using the land for agricultural and other economic activities has the right to fence the plot or dig a ditch around it. The village chief and his council formulate some rules about the size of the area or plot that one can occupy. There is no proprietary, heritable or transferable right on the community land. Its use and occupation are purely temporary in nature and are mainly for seasonal cultivation.

The land use system and its customary practices are transmitted from generation to generation. The inheritance tradition described here is from the sample villages. Among the Nagas only males can inherit landed ancestral property such as the homestead, terrace paddy fields, jhum areas and household owned woodland (thingkham). Thus the Tangkhul Naga system is patriarchal. If a man has no sons, the properties go to the nearest male relative called Shimlui-kat. This tradition of transferring properties has been in existence since the founders first settled on the village site.

Individual ownership involves the right to own the land and to dispose of it in any manner in accord with the customary law. Land transfer or sale is possible within the prescribed limits and requires certain social and customary sanctions. No land is to be sold, mortgaged, leased, bartered, gifted or otherwise transferred to an outsider except with the sanction of the village chief. At the first stage, the sale or mortgage or barter of land is to be conducted among the nearest family or clan members. If the immediate family members cannot purchase the land, a seller scouts among the members of other clans for prospective buyers. Selling of land to persons not belonging to the village is not a simple task. An important stipulation of selling it to outsiders is that the buyers have to become bona fide members of the village, must settle down permanently and should be absorbed in one of the village clans. Transfer or sale of individually owned land and properties in the district headquarters Ukhrul town is more flexible. Here, any Tangkhul Naga from any village can buy land. But non-Tangkhul Nagas cannot buy any land.[26]

At the time of their marriage, the son(s) inherit the family properties. The house, cattle and paddy fields are divided among them. The traditional patrilineal family system goes together with virilocal and patrilocal residence after marriage. When the eldest son gets married the parents are obliged to leave their house along with their unmarried children. The same process is repeated at the marriage of every son. As a result, if they have many sons, the family is often reduced to poverty. Not only the parents but even some of the sons may not get enough land, especially paddy fields, because of the fragmentation of the household properties. However, in many cases new properties are acquired and added to household properties.

Changes in the Land Use System

There are internal changes within the tribe that can be attributed to socio-economic transition and population pressure as well as the influence of exogenous forces and internal transformation in the village system. From outside the village come the legal changes in the State.

Internal Changes

The major developments in the region were the introduction of western education and of Christian doctrine. World War II added some changes since some Tangkhul Nagas joined the British army.

These changes have also resulted in the emergence of a so-called "elite" in the village. The "power" and "status" attached to land was affected by money coming into the village. Money plays multiple roles as an agent of transformation in land ownership.

Attempts to Change the Law	The Manipur (Hill Areas) Village Authority Act, 1956, provided the local level government special rights in the form of a village authority. The Manipur Hill Areas (House Tax) Act, 1966 provides for levy of a house tax in villages having more than 29 households. As per the Manipur Hill Areas (House Tax) (Second Amendment) Bill, 2003 the taxable amount per household is fifteen Rupees. The Manipur Village Authorities (MVA) Act extends to all the hill areas of Manipur.
Land Tenure System in Tripura	Refugees and illegal migrants entered Tripura through different points across the border stretching from Dharmanagar in the North district to Sabroom in the South. For the administration of the refugees and their relief and rehabilitation the Directorate of Rehabilitation was set up in 1950. In 1948 the first ever farmers' cooperative was established in Tripura. Locally known as Swasti Samity Limited it was set up in 1950 to purchase the indigenous peoples' land. As a result, more than 60 percent of the tribal land was lost to the refugees by 1970. Subsequent amendments have added more comprehensive provisions for the protection of tribal land rights, including restoration to the original tribal owner of the land transferred to the non-tribal. However, the cut-off date for determination of such restoration was fixed as 1st January 1969, though most land was lost in the 1960s as a result of the TLR & LR ACT 1960.
Legal Changes: Land Tenure System	This process was supported by legal changes. In 1960, a decade after the merger of Tripura with the Indian Union in 1949, the Tripura Territorial Council Administration brought out comprehensive land legislation which abolished totally the entire reserved land meant exclusively for the tribal communities. With the enactment of this land law entitled The Tripura Land Reforms and Land Revenue Act 1960 (TLR & LR Act 1960), which was the local version of the 1886 Assam law, all land laws in existence till then in the state were repealed and all tenures were abolished completely. TLR & LR Act 1960 vested the ownership of all the land of Tripura in the state. The basic objective of the act was to bring the cultivators in direct contact with the state and guarantee permanent heritable and transferable rights over land cultivated by the peasant. In order to stop land alienation from tribal to non-tribal, Section 187 of the act imposed restrictions on tribal to non-tribal land transfer without prior permission of the Collector. South Tripura where relatively few tribal people lived and much land could be reclaimed for cultivation. Some tribal families sold their landed property in West Tripura district, where the cost of land was high and moved to Dhalai and South Tripura where the cost of land was lower than in West Tripura. Tripura National Volunteer (TNV) and the Government of India on 12th August 1988. In the Accord it was agreed that the following measures would be taken: (i) Review of rejected applications for restoration of tribal land under the Tripura land Revenue and land Reforms Act, 1960; (ii) Effective implementation of the law for restoration and (iii) Stringent measures to prevent fresh alienation (TNV Accord clause 3.6). Following the agreement in 1988, measures for restoration of alienated lands to tribals were initiated by the Government. Of the 27,799 applications received from the tribes for restoration, orders were passed till 1996 on 7,884 cases and land was restored physically in 7,015 cases (Government of Tripura, 21st March 1996: 3). Later official records show that from the initial stages of land restoration until March 2001 a total of 28,999 cases were filed before the Revenue Department involving restoration of 25,351.351 acres. Out of this total, only 8,636 cases have been disposed of with the decision for restoration of illegally transferred land. 6,749.92 acres of land have been physically restored to tribal families. In the earlier allotment of land to the shifting cultivators, i.e. Jhumias by the Tripura Government, the land records were in the name of the man who is considered the head of the family. In most cases the man sold the allotted land without the consent of his wife since he did not feel the need to consult her. In order to stop such practices the Tripura Government has recently changed the policy of allotment of land to the shifting cultivators or Jhumias. Now in any allotment the names of the husband and wife appear together in the land document and that makes the woman a legitimate owner together with her husband.

Overview of North East India:
1. Literacy rate of Mizoram is 91.58% and that of Tripura is 87.75%
2. Most of the India's oil reserves are located in the Assam
3. Sikkim is India's first state with 100% sanitation coverage
4. Come and see the Hornbill Festival of Nagaland once in a lifetime
5. Jawahar Lal Nehru once said , Manipur is the Jewel of India
6. Tripura's Manikya dynasty is one of the oldest dynasties in the world
7. Meghalaya is the Scotland of India.

North East India

Consists of eight states- Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim.

Total area- 2,62,179 square kilometres.

Is connected to rest of the India through a narrow corridor.

Why North East India is not developed?

Causes of Underdevelopment

Historical Reasons

Partition of India- the major road, rail and river routes connecting North East to rest of the India suddenly got snapped due to it.

The Chinese aggression of 1962- created a feeling in the minds of private investors that large scale investment in North East is risky.

Bangladesh Liberation War of 1971- led to large scale migration of crores of people as refugees in North East region, demographic change, ethnic tensions and insurgency in Nagaland, Mizoram, Assam, Meghalaya, Tripura and Manipur.

Other reasons in present
1. Low agricultural productivity. North East produces only 1.5% of the country's total food grains.
2. Agricultural practices are still traditional (including "Jhum" cultivation which leads to large scale deforestation, soil erosion and thus loss in soil fertility).
3. Low cropping intensity (about 1.5)
4. Low coverage of irrigation
5. Low application of chemical fertilizers
6. Due to coal mining, fertiliser, paper and cement industry and militant activities, natural resources in North East are being exploited and mismanaged, causing depletion of those resources that are considered as "potential for growth and development of North East Region."
7. The development of transport infrastructure in North East is very slow, thus reinforcing the alienation and isolation from rest of the country as well as resulting in slow mobilization of resources and wealth. The railway network of North East is only 4% of India's rail network.
8. Low credit flow from banks. Credit deposit ratio is less than 50% in North East
9. .Lack of infrastructural facilities for agricultural advancement
10. Very low per capita consumption of power compared to the national average.
11. Non-availability of huge reserve of fine quality coal. The coal present in North East, therefore, is unfit for industrial use.
12. Inadequate number of higher institutions for engineering, medical and nursing studies.
13. .Absence of big industries except four oil refineries and two petrochemical complexes.
14. Substance addiction is very common in North East. More than 30% of its youth are narcotic drugs abusers.
15. HIV/AIDS is spreading fast in Manipur, Nagaland and Mizoram.

But with the initiatives of Central government, such as the setting up of North Eastern Council, Act East policy, North East Special Infrastructure Development Scheme, Tuirial Hydro-porelaxation of regulatory norms for production and selling of Bamboo products etc, the North East region is expected to develop at a faster rate than what is seen in past.

Sources:-
Map- Google images
Yojana Journal, April 2018

Hypothesis

The study will precede with this hypothesis that the issue of land holding rights in hill areas of the North East has been allowed to drift on its own course. Absence of systematic progress in this area has had several adverse consequences besides acting as a stumbling block for extending bank credit.

Methodology

The Approach/Method of the study would be historical and the method adopted in this study would be analytical which involves interpretation of facts objectively.
Sources of Data /information (Primary and Secondary):

Sampelling

Sample is a group of people,

Tools Used

Case Studies, Checklists, Interviews, Observation sometimes, and Surveys or Questionnaires

Statistics Used in the Study

data collection, analysis, interpretation, explanation and presentation

Conclusion

The Sixth Schedule and creation of a separate system of administration different from that of the non-tribal areas was mooted chiefly to uplift the lot of tribal people and protect their culture. The Sixth Schedule is working more towards changing the age-old relations between land and the tribal people than protecting it.

Suggestions for the future Study

This situation shows that serious rethinking is required on the existing legislative provisions against occupation of tribal lands. Without such rethinking, tribal land alienation will continue to be the norm rather than an exception.

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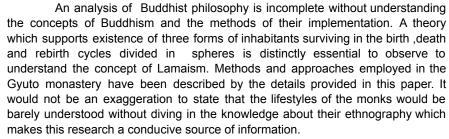
Revisiting The Lama's Universe

Abstract

An analysis of Buddhist philosophy is incomplete without understanding the concepts of Buddhism and the methods of their implementation. A theory which supports existence of three forms of inhabitants surviving in the birth ,death and rebirth cycles divided in spheres is distinctly essential to observe to understand the concept of Lamaism. Methods and approaches employed in the Gyuto monastery have been described by the details provided in this paper. It would not be an exaggeration to state that the lifestyles of the monks would be barely understood without diving in the knowledge about their ethnography which makes this research a conducive source of information.

The Buddhist opine that the universe consists of three domains which are populated by mortal beings which are crossing the phase of birth ,death and rebirth . Truncated of all the regions is sphere of desire , the others are sphere of forms, region of subtle matter and at the pinnacle is sphere of formlessness. The celebrated region of impalpable beings is known as sphere of formlessness . These domains are further categorised in thirty one territories . Territory of this realm is occupied by typical variant of living beings . The lowest realm is regarded hell and the most appreciated is the region devoid of perception or non perception .In this realm responsiveness exceeds to allow existence of clarity.

Keywords Vajrayana,Tibetan,Buddhist,Lama,Dhyana,Enlightenment

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Introduction

Tibetan Buddhism can be described as the new Buddhist tradition which was popular in India in seventh century CE it took a form of movement which affected the life of the people inhabiting this country for the centuries to come. It got spread widely to Tibet and the neighbouring countries of India by the end of first millennium. The Tantrayana Buddhism was third chief ideology of Buddhism which was originated from Mahayana . It was based on the scripture known as tantra thus it is also called Tantric Buddhism. As chanting mantras was its focal practice it is also known as 'Mantrayana'(Mantra vehicle) .It is considered a secretive sect as the knowledge of the mantras and scriptures is entitled to only those who are commenced . The maintenance of secrecy of the scriptures was so important that they were coded and were kept camouflaged. A modification of this tradition was known as Vajrayana (the diamond vehicle or the thunderbolt vehicle).Vajrayana was motivated to cut all the obstacles and bindings which enslave a being to the samsara. Vajrayana originated from the Yogacara school of fourth century and is believed to be inspired by theories of Madhyamika . These ideologies help the individual to achieve his ultimate aim of spirituality within a short duration of time. The methods which are popularly used are the mandalas and the mantras to develop a concentrating focus which helps in reaching higher levels of meditation initiating enlightenment. Due to large following of new Buddhism in Tibet, Mongolia and Russia it is well known as Northern Buddhism. It started during early years of fifth century . It was followed and revered by so many that even left Hinduism and Jainism were impacted. A unique feature of Buddhism was that it absorbed the regional cults and took a new variation wherever it went. All schools of Tibetan Buddhism give importance to a sacred Guru who leads the path and idolizes the spiritual achievements for its followers. The sanctity of all sects is identified by the technique followed by them of meditation, visualization and forming mandala.

Objective of the Study

The present study aims to highlight how tibetan buddhist lamas using colorful and imaginative tantric rituals aims to engage themselves emotionally and physically not just intellectually .Tantra involves not just thinking about the spiritual achievements but also process of acting out .This kind of lamasitic involvement is not just of intellect but of whole person encouraging him to feel what it would be like to be enlightened

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Realm of rebirth

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The rebirth could happen in any sphere of the Buddhist world because it is a repetitive process or *samsara* and is continuously taking place in the three mentioned domains. To transcend in the sphere of formlessness is very near to achieving deliverance. But at the same time the beings of lower spheres can also gain enlightenment through their acts of consciousness . the achievement of enlightenment liberates one from being bounded to any of the three spheres. Being successful in in taking a form of Human birth is considered very favourable as it increases the ample chances to achieve enlightenment through paths of knowledge resulting in the liberty from samsara . However those who accumulate good Karma have a chance to take birth in the higher spheres of Buddhist world. Taking birth in the most higher level populated by Gods is beneficiary but aim should be directed to achieve enlightenment and get liberation from the cycle of rebirth because there is a chance of rebirth in the lowest sphere in another lifetime . Truncated than humans sphere are the realms of 'bad destiny' those who take birth in such domain are not edified. There are many hells in the lowest realm which may include of tortures like freezing and burning in the fire to give a punishment for evil karmas . According to the legend once the suffering for evil deeds is experienced there are possibilities to take rebirth in the upper spheres. Birth in the animal realm is undesirable due to lack of opportunities to achieve enlightenment . Former humans who are now in the form of ghost as a result of their voracious yearning occupy third sphere . As the scriptures mention there is a fourth sphere which is populated by warlike Titans who are inflicted with violence and aggression resulting in disenfranchised existence in this realm. The focal application to attain enlightenment is meditation and regardless of schools of Buddhism it is regarded as pathway to ultimate knowledge. Postulant practitioner begins with mind control once they experience some high levels of stupor , known as dhyanas they may make it to the upper spheres known as sphere of formlessness . At this stage it becomes more approachable to attain the level of higher meditation levels of infinite space. The Buddha had reached the eighth level of the Buddhist world , known as realm of nothingness as from there he passed into Nirvana as claimed in the Pali texts.

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The wheel of life

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The wheel of life or the Bhavacakra or in other words it can be stated as Wheel of becoming is a symbolic representation of samsara. At its axis are a pig ,a snake and a cock. These are the obstacles in spiritual developments . The pig stands for greed, snake for hatred and the cock for delusion . Misapprehensions are negative feelings such as acrimony, obstinacy , anxiety and indolence. The three animals keep the wheel in constant motion by persuasion . These apprehensions are a constant hurdle in obtaining enlightenment . The individuals which are constantly failing in achieving spiritual upliftment are destined to remain in the samsara. The circles at the axis of the wheel of life depicts vividly the beings that are drawn in the bad destiny which make it difficult for them to attain enlightenment and the higher levels that increases the hope of Nirvana. Yama is described with his eyes which symbolise evanescence, harm and non self. His five skulls represent liberation from illness, decaying, old age, death and rebirth.

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Meditation

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Meir levels of meditation. The distinctions between I and it gets omitted during the trance meditation as it destroys all the hurdles in the process of concentration. This develops an elation of the mental state. These status of mind give a spiritual definition to the mendicants and new apex is touched in concentrating while meditation. After *samadhi* next comes the *vipassna* practice or insight meditation . The teachings of Buddha are visualised on every step to attain good result. The awareness is directed towards the body through the breed and a state of attentive thought which is focused on one object is achieved.at the next step in this same technique is applied to the mind and it's thoughts achieving a trance state. Three marks of existence impermanence (*anitya*) , suffering (*dukkha*) , and non self (*anatman*) . Thus it can be concluded that meditation is the prime requirement to follow the noble eightfold path .ditation or *bhavna* was the prime practice of the mendicants introduced by the Buddha employed to reach to enlightenment . Buddha used meditation for prolonged durations to achieve his spiritual progress. Meditation is the focal method used by the ascetics of all Buddhist schools. In a state of meditation an modified stage of mindfulness is brought for in some controlled condition which facilitate the achievement of enlightenment. Attaining knowledge can therefore be understood as proficiency of mind regulating methods

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which constitutes to form the Noble eightfold path. for a beginner it is a difficult practice as the mind is always diverted and is in a habit of being distracted with unwanted thoughts. This issue is encountered by daily practice sessions of meditation for the novices. It was an ancient culture that only Theraveda monks were permitted to constantly practice meditation. A committed daily practice routine results in reaching advance levels of meditation. The beginners focus on calming down the thoughts by repeating a mantra or a word which helps in focussing. *Samadhi* or trance meditation was practiced by the followers of Buddha which helped them to improve the

Devotion

Buddha had asked his followers to remain diverted from the practices of forming different sects and maintain their path of spirituality by focusing on the methods to gain enlightenment . notwithstanding with his expectation within hundred years of his departure from this world Buddha was deified and was being worshipped as a prodigious personality . The early sangha had always emphasize the sanctified Identity of the stupas and Buddha's relics. The monks used to claim that they felt an emancipating presence of Buddha at such venerated places. Such visualisations resulted in the formation of the images and statues of Buddha which took the Buddhist cultures many steps ahead . It was a common tradition to consecrate Mandalas and inscribe holy words on the pedestal of such statues which increased the veneration of the disciples towards such images. Circumambulation was further added in the devotional practices of the Buddhist monks which includes rotating circles around the venerated stupa or relics to obtain blessings. *Dhyana* is the meditative process which was practiced by the mendicants to calm the thoughts. The first level can be understood as an exaltation that is achieved by concentrating on one focal point during meditation. The second level meditator is a master of one pointed meditation technique he raises himself to the next level through increased composure in his concentration . At the third level reposeful joy adds to the one pointed meditation and at the fourth level happiness takes the form of equilibrium and cognitive skills like remembering past lives are acquired.

Mandalas

In Sanskrit mandala means circle , literally mandala means sacred circles . In ancient past they were a part of Brahmanic culture and were a symbol of devotion in Hindu religion . They might have linked with the Buddhism along with the inclusion of chanting of mantras of Rigveda which is divided in ten mandalas which claims that universe has sprouted from its verses. Mandalas are used for meditation in Tibetan Buddhism and is an inseparable practice of this cult. They are very significant during the initiation ceremony of the Buddhist monks in which they are associated with the Buddha's presence . Drawings of mandala in a simple but intricate form are found in the cave located at the route between India and China at the place known as Dhunhuang (China). Mandalas are located at the Tabo monastery in Himachal Pradesh painted on temple walls dates around tenth century B.C. There is a tradition to make temporary mandalas of paper, coloured sand or chalk at the ceremony of initiation of Tibetan monks. These mandalas are destroyed after their purpose is served that is after the ceremony is ended. The sand is thrown down in a lake or water body to indicate the perishable identities of substances . Permanent mandalas are painted on cloth or wood and they have a higher purpose of invoking the bodhisattvas . these mandalas are often square shaped instead of circular and their intricate designing makes them auspicious.

Rebecoming

We can quote Buddha by stating that 'whatever things have an origin must come to an cessation'. Buddha never preached that after death the soul takes in new form as in case of rebirth. his reference is often explained with resemblance to a candle that like a candle which has an extinguishing flame can add a spark to another candle in the same way cessation of a personality is a cause of rise for other. According to Buddha a soul never transmigrates but form of thought could be transferred after death. Buddhism appreciate the joy that is brought forth by

youth, friendship, success and love but never establishes happiness has its ultimate aim . Dharma establishes *anitya* or impermanence at it's pinnacle . Every form of contentment that world can offer may pass away . The experiences of sickness and sorrows are unavoidable , these sufferings are *dukkha* which can lead to misery, grief and pain . To understand our existence and its reason it is inevitable to realise the origin of the sufferings as the young Siddhartha when he encountered old age, sufferings and death. The continuous process of death and life can cause continued miseries and conclude as an experience of sufferings. The concept of Karma doesn't establish that suffering comes from the wrath of gods. It suggests that clearly the sufferings that people have experienced through are the result of their direct actions and thoughts . The ethical choices in life that are selected by the individual which form their destiny . The emotions like greed hate ,selfishness harms not only the others but also the person himself who is performing them . These karmas accumulate during life and are required to be repented through sufferings. According to Buddha even death and rebirth are temporary they are not final. On the basis of Karma those individuals who have failed to achieve enlightenment enter the five or six forms of rebirth. Reborn beings constitutes to form the thirty one spheres of the Buddha universe . The upper spheres are heavens where Gods reside but whether it is God ,animal or human all are subjected to the results of accumulation of Karma.

Enlightenment

Individual that claim to experience Nirvana explain it on a platitude that their experience of Nirvana is inexpressible . It is stated by observer that he was experiencing cosmos and was devoid of any perception of life and death . Nirvana is described as a state of peace and liberation. The protein structures described it as a liberation of thought which has an attribute of non attachment towards substances. It is an absolute state of lack of anxiety, fear, doubt and it can be described as a state of non existence . *Udana* scripture of Buddhist Pali Canon describes it as'unborn, unoriginated, uncreated, unformed'. The third noble truth declares that complete end of desire is liberation or Nirvana. Samsara is considered as extinguishable and only an enlightened person can deal with bad karmas or *kleshas* like ignorance, delusion and hatred by replacing them with compassion and love because he has achieved the great wisdom .

Conclusion

Thus it can be concluded that the Lama universe describes the spheres of the world which consists of all beings which strive to survive in the cycle of death and rebirth. Their accumulated karmas which are determined by their actions effect their destiny and bind them to a realm in next life if they are enslaved by the vices of hatred, jealousy ,anger, ignorance and delusions. If provided with a chance to be reborn in upper spheres which is close to heaven and inhabited by gods they have a chance to attain enlightenment so that they could get liberation from this pretentious cycle of life and death .If they have a favourable destiny and they are born as an human they could achieve enlightenment by following the eight fold path as suggested by lord Buddha with employing methods of meditation , dhyanas and practicing mandalas. The aim of the individual must be to attain Nirvana so that he could get rid of suffering which the world provides at every occasion. Buddhism presents a solution in form of the life of the lamas which if followed could bring to the life of an individual inner peace and liberation. These are the elaboration of some of the concept which are inseparable entity of Lama's identity and this analysis is an effort to simplify the complexities of understanding lamahood.

Anthology : The Research

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A Comparative Study of Optimism - Pessimism Attitudes of Male and Female Adolescents

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Abstract

Life of a person is a beautiful gift awarded to him by the almighty God and a person should perform each and every activity with positive attitude. The whole of life, from the moment you are born to the moment you die, is a process of growth, development and learning and it is dynamic process. Although variation in pace may be encountered at different stages, this process continues to influence human being at every stage of life, right from conception till birth, infancy, childhood and extending throughout adulthood till old age and life has various hurdles in growth and development. However, adolescence is a period when this growth, development as well as learning are believed to be at pinnacle due to transition from childhood to adulthood and adolescent is a maturity of growth. During adolescent phase, there are rapid physiological, psychological, emotional, social changes as well as demands for new social roles take place. Thus the period of adolescence is a period of dramatic challenge, during which an individual is in the process of establishing *attitudes* for effective participation *in* a society by adolescents. Humans are constantly thinking, feeling or doing something or the other for the welfare of humanity. These three main components are what humans are occupied with all the time. People create their own lives with their ideas and actions, which can lead to great success and achievement or to frustration and disappointment in life. We all want success in our lives and we can have it with the right attitude. This gender based study has been done with an objective to compare the attitude toward life among adolescents across male and female. 140 girls & 80 boys from (three purposively selected schools) Sirsa District were selected randomly by using random number table and Optimistic- Pessimistic Attitude Scale (D. S. Parashar, 1998) was employed to elicit their optimistic - pessimistic attitude and this study will determine the attitude of adolescent. The study concluded that at 5% level of significance, there was no significant difference of optimism & pessimism among adolescents across gender. Similar study can be replicated to explore the impact of socio demographic and socio-economic variables on the attitude of adolescents and always perform all things in the welfare of the humanity. The findings would also facilitate psychologists and counselors, scientists develop individualized programme for those, who are in a dire need of it

Keywords: Attitude, Optimism, Pessimism, Gender, Adolescents.

Introduction

Life is easier to take than you'd think; all that is necessary is to accept the impossible, do without the indispensable, and bear the intolerable. - *Norris, 1982.*

The epoch of adolescence is characterized by significant advancement and transitions in attitude formation, personality characteristics and adjustment patterns, making this phase radically stressful and chaotic and have various challenges in life But how well the adolescents cope up and overcome these taxing experiences depend largely on their perception of the world or their attitude towards life that can be positive or negative or in other words we can say, can be optimistic or pessimistic respectively. Optimism and Pessimism are two different outlooks on life that dictate how you deal with most situations and your expectations of the world to evaluate the attitudes among adolescents. Optimism is defined as having hopefulness and confidence about the future or successful outcome of something and both are found in the society. It is a tendency to take a favourable or hopeful view in life. Pessimism, on the other hand is a state of mind in which one anticipates negative outcomes with distinctive attitude. There are some advantages to optimism like it seems to make people feel better about life performing positive things. But there are also advantages for pessimism in that thinking the worst helps some pessimists cope better with the world for their survival.

According to Stone (1965), there is little difference in people, but that little difference makes a great difference. This little difference is the attitude and the big difference is whether it is positive or negative. Somewhere between our emotions and our thought processing lie our attitudes - our emotional

perceptions about ourselves, others and life itself. In the opinion of Jung (1921) attitude is a readiness of the psyche to act or react in a certain way.

Attitudes have three components. The central component is a relatively enduring feeling about some object. Besides feeling, an attitude usually has a cognitive component - the person holds some belief about the object. The third component of attitude is an action component - a tendency to act in accordance with the feeling and opinion. For one reason or other people do not or cannot always act the way they feel, but the tendency is there to feel.

Attitudes in humans are generally expressed as positive and negative and that are often denoted by terms optimism and pessimism respectively in their life. Optimism is defined as having "hopefulness and confidence about the future or successful outcome of something optimistic attitude in whole life. It is a tendency to take a favourable or hopeful view in life. Being optimistic, in the typical sense of the word, ultimately means one expects the best possible outcome from any given situation before them. Pessimism on the other hand is defined as —a tendency to stress the negative or unfavourable or to take the gloomiest possible view in life. Attitude is a way of life. We have a choice everyday regarding the attitude we embrace for that day in life. The only difference between a good day and a bad day is our attitude and meaning in life. We cannot change our past, or we cannot change the way certain people think in life. We cannot change what's inevitable in life. However, the only thing we can possibly change to deal with situations better is our attitude in life. Attitude determines outcome in life. A correct and a willful attitude is the key to success in whole life.

Objective of the Study

The aim of the study was to assess & compare the attitude toward life among male and female adolescents.=

Hypothesis

Null Hypothesis (Ho): There is no significant difference in the optimistic-pessimistic attitude of male and female adolescents.

Alternate Hypothesis (H1): There is significant difference in the optimistic-pessimistic attitude of male and female adolescents.

Methodology

A systematic methodology is an important step to any research because it directly influences the validity of the research findings. This precisely describes the methodology tools and instrument adopted in conducting the research.

Locale & Samples of Study: Three schools from Sirsa District were selected purposively and then 210 adolescents (105 girls & 105boys) aged 13 - 18 years were selected randomly by using random number table.

Research Tool: Attitude of the respondents was assessed by employing Optimism-Pessimism Attitude Scale by D.S Parashar.

Pre- Testing of the Research Instrument: Optimism Pessimism Attitude Scale by D.S Parashar was standardized scale for Indian context, so no pre-testing was required before employing them in the present study.

Variables

1.   **Attitude -** Optimistic attitude is concerned with taking a favourable or hopeful view and expecting the best possible outcome from any given situation. Pessimistic attitude on the other hand refers to the tendency to stress the negative or unfavorable and to take the gloomiest possible view.

2.   Very Optimistic
3.   Optimistic
4.   Neutral
5.   Pessimistic
6.   Very Pessimistic

2.   **Gender** - It suggested whether an individual is a male or a female.

Male
Female

Collection of Data: Hindi version of the scales was used as per the convenience of the respondents. Each subject was given questionnaire individually for limited time and was asked to fill it under the strict supervision of the researcher.

Statistical Analysis of Data: The collected data was classified and tabulated in accordance with the objectives to drive the meaningful and relevant inferences. The data as analyzed by using statistical techniques like frequency, percentage, and mean and t test.

Result And Discussion

The existing level of optimistic-pessimistic attitude of respondents across gender is presented in terms of frequency and percentage. Assessment and comparison across gender in terms of mean scores and standard deviation.

Table 1.1: Distribution patterns of the respondents on optimistic-pessimistic attitude across genderType of attitude	Score (0-40)	Range	Adolescents (N = 210)					
	Boys	Girls	Boys (n1 = 105)		Girls (n2 =105)		Total	
			N	%	N	%	N	%
Very Optimistic	33-40	31-40	35	33.33%	37	35.23%	72	34.28%
Optimistic	28-32	26-30	46	43.80%	48	45.71%	94	44.76%
Neutral	23-27	21-25	18	17.14%	16	15.23%	34	16.19%
Pessimistic	18-22	16-20	4	3.8%	2	1.9%	6	2.85%
Very Pessimistic	0-17	0-15	2	0.95%	2	1.9%	4	1.35%
Total			105	50%	105	50%	210	100%

A cursory look at the above table reveal that high percentage of boys and girls was found optimistic and similarly good percentage of girls came under very optimistic category. Only 6% adolescent had pessimistic attitude towards their lives but 16.19% adolescents found to have neutral/average attitude, they were neither optimistic nor pessimistic. Gender was not the determinant of attitude among adolescents.

Component of Attitude	Adolescents N=210				"t" Calculated
	Male		Female		
	Mean	S.D	Mean	S.D	
Optimistic-Pessimistic	2.40	1.51	2.43	1.21	1.61

The above table shows that null hypothesis was accepted hence there was no significant difference of attitude among adolescent boys & girls. In contrast to this Jacobsen (2008) reported that men were more optimistic than women over time and across countries and Boman (2001) found that compared to the boys, girls tend to exhibit significantly higher levels of optimism and lower levels of self-referent subjective probabilities.

Conclusion

Males and females respondents were predominantly optimistic and very optimistic respectively. Fortunately very few of them reported pessimistic & very pessimistic. Thus gender of the respondents did not seem to influence optimistic-pessimistic attitude of the respondents..

1. The findings would enable the families and teachers to identify their adolescents in a real sense, including their strengths and weaknesses. This may in turn force them to create an atmosphere by which they can help an adolescent to overcome his weaknesses and thus, develop into an ideal adult.
2. The results would also help human development personnel understand the role of gender in determining the attitude of adolescents and accordingly formulate strategies for creating conducive environment in families to positively influence them.
3. The findings would also facilitate psychologists and counselors develop individualized programme for those, who are in a dire need of it.

Scope For Future Studies

Comparative studies across different socio economic and demographic variables and their effect on attitude can be done.

Similar study can be replicated on differently able adolescents as well as on orphan children.

Anthology : The Research

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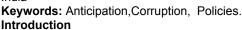20. October 12, 2011 Accepted: November 03, 2011.

Anticipation and Control of Corruption In India A Study of Legislative Policies and Judicial Trends

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Abstract

India is a biggest popularity based country on the planet with an enormous populace and is the second most crowded country after China. Indian economy is one of the quickest developing economies and is drawing in enormous speculations from the created nations India has turned into the sixth biggest economy on the planet. Despite solid development, immense populace in India actually lives in neediness. Debasement has turned into a section in different social statuses in India. The Nation's advancement is genuinely hampered by debasement at all levels. Removing debasement is a significant test before Indian culture. To annihilate the evil of debasement, the Central Government has sanctioned various Anti-Corruption Laws, for example, the Prevention of Corruption Act 1988, the Prevention of Money Laundering Act, Indian Penal Code and so forth, and comprised various commissions like Central Vigilance Commission (CVC), Central Bureau of Investigation (CBI) and Anti Corruption Bureau (ACB) to implement these Anti Corruption Laws really. Customary residents deal with pointless issues in their standard connections with the Government associations. In many occurrences, it is seen that it is the absence of observing instruments or their unfortunate implementation which supports community workers at various levels to look for or acknowledge illicit satisfaction. Today, there is not really any establishment in India that can guarantee independence from debasement. From the Office of the Prime Minister to the Secretary of the Village Panchayat the instances of defilement have been worryingly self-evident. Notwithstanding Legislations and Commissions selected by the Government, there is a quick development of defilement in India. This is clear from the reports of Transparency India International, a Berlin based NGO that India positions 76 from 168 nations demonstrating that in spite of some advancement defilement keeps on being seen as widespread in different social statuses Although, there are various regulations to control debasement and different enemy of defilement offices for executing the counter defilement arrangements and raising the mindfulness on defilement issues, yet, debasement destructively affects society. At this vital crossroads, there lies a grave need to figure out the purposes behind carcinogenic defilement to look at the outcomes and evaluate the execution of anticorruption authoritative strategies by the organizations, job of Judiciary and to suggest reasonable ideas chasing after battling the evil of debasement in India

Keywords: Anticipation,Corruption, Policies.

Introduction

The defilement has won in the general public since days of yore. In present day times, "debasement is associated with public workplaces. Defilement is related with the everyday person in giving or tolerating some sort of return as cash, office or position for a help delivered in an unscrupulous from or by violating one's lawful position. It is a sort of compensation guaranteed, taken or satisfaction expected for an assistance for example delivered throughout satisfaction of one's regulatory or other legitimate obligations. It could be interpreted as, offering, giving, requesting or acknowledgment of a temptation or award which might impact the activity of any individual, as likewise the utilization of office for private benefit. It might clear itself in a basic structure, for example, the acquisition of a railroad ticket by paying additional sums, to the ticket authority or acquiring a permit for the foundation of a modern unit or an agreement for the construction of a structure project. Now and again, it might take more clear structures, for example, in the conveyance of political decision tickets, or in the difference in political affiliations of the individuals from the ideological groups.

Section 7 of the Act[1] characterizes defilement as "Whoever being or hoping to be a community worker, acknowledges or gets, or consents to acknowledge, or endeavors to acquire satisfaction whatever, other than legitimate compensation as a rationale or a prize or for bearing to do any authority act or for appearing or for bearing to show, in the activity of his authority capacities favor or disapproval to any individual with the Central or

State Government or Parliament or Legislature of any State or with any local official thusly."

There are such countless reasons for debasement, "the significant ones are open doors, conditions, covetousness and different allurements that incorporate party reserves, dread of loss of office, cash for support, need for additional cash to keep up with principles and so on In an extending economy by virtue of rapid industrialization and development of an avaricious society, a contention of values definitely happens. The advanced age idea of benefits of making a decision about individuals by what they are as opposed to what they have disintegrates and individuals effectively surrender to debasement. This separated the increasing cost for most everyday items and the wide hole between genuine wages and the chances to bring in fast cash supports degenerate practices among local officials and financial specialists. Also, Indian culture endures hoarding of abundance and it is viewed as an image of skill. Different reasons are commercialization and craving for a flashy way of life and detestable social practices like settlement and tension of installment for instruction." The Santhanam Committee[2] "established by the Central Government has distinguished specific procedural reasons for debasement including formality, authoritative deferral, pointless guidelines and extent of individual prudence, lumbering methods, shortage of labor and products and absence of straightforwardness. Along these lines, we have what is happening as from one perspective venturesome financial specialists are prepared to pay the speed cash and on the other government workers consent to practice caution, habitually for ulterior thought processes. A few different purposes behind defilement are officials in the interest of the state draw in privately owned businesses, to perform explicit undertakings, public works or to offer types of assistance to these organizations in plot with authorities enjoy degenerate practices, for example, cheating and giving inferior quality work and so forth Besides, it additionally gives expansive optional powers deliberated to individuals with particular abilities and information, as in the field of safeguard activities can prompt degenerate practices. Of late, various tricks have unfurled like Bofors, Defense Purchases, HDW Submarines, and so on thirdly, absence of straightforwardness, muddled, uncertain and in fact convoluted guidelines lead to debasement."

Defilement breeds uncertainty in open organizations. "It sabotages moral standards by compensating the people who are willing and ready to offer incentives, and subsequently sustains imbalance. Illegal tax avoidance becomes cash turning and connections are laid out between coordinated wrongdoing and debasement. Unlawful exercises constantly depend on various moments on the help of degenerate public authorities. Every now and then, coordinated hoodlums secure such extraordinary power that they are in a situation to sabotage and annihilate organizations with desperate ramifications for correspondence and law and order." [3]

Globalization and the changing construction of correspondences, money, exchange and data have created a climate which defilement is not any more restricted to public limits. It is working progressively crossways borders and by and large it is intercontinental and worldwide in character. Criminal associations have adjusted corporate constructions to crimes, utilizing profoundly gifted labor supply and instruments, to aid tax avoidance, covering pay and tax evasion. Defilement might be seen at various levels. It could be available at political levels, in the organization, among the corporate area and may likewise be answerable for the criminalization of the governmental issues. For most ideological groups for winning the races turns into a sole fixation and expanding political race costs are generally expressed as a significant reason for political defilement. Moreover, as costly and extensive way of life is the result of a buyer's way of life and government officials additionally structure a piece of same culture. Over the most recent couple of years the press has been loaded, with reports of tricks and outrages. Certain Chief Ministers of State and Ministers of Union have needed to leave by virtue of being lawfully accused of degenerate practices.[4]

The Bihar's Fodder trick, Jain Hawala Case, Bofors trick, "buys by the Department of Telecommunications, Lakhubhai Pathak Case, HDW Submarine case and different grounds snatch cases. Certain safeguard buys have been typically revealed in the press and are presently the topic of legal investigation. There is an inescapable perception that defilement in agreements, ware imports, overall monetary exchanges and infringement of the Income Tax Acts and Foreign Exchange Regulation has additionally expanded. Political debasement has exceptionally high deceivability and it makes hair-raising news. Defilement in the corporate area isn't less just it makes less news." "A

report of International Monetary Fund (IMF) expressed that a great deal of capital has been stored in unfamiliar banks. Predominantly disguise of pay, avoidance of assessments and obligations, apparatus of offer costs, black-marketing, controlling the securities exchange and other such practices have driven, to sneaking and tax evasion. In India, various tricks have been accounted for in the press, prominent the Harshad Mehta case (apparatus of offer costs), ITC case (indictment for unfamiliar trade guidelines), Reliance Industries (official support and control of customs obligations), MS Shoes trick (control of the stock trade), CRB trick as protections trick and so on Such patterns have been related with the formation of an equal dark economy and loss of a gigantic measure of income to the public authority. The business nation's nexus is viewed as inborn in the actual idea of things as it works to things as it works to the common benefit of the two players.[5]

While significant debasement in high places makes huge news, "it is the lower level join that truly harms, the average person, however administrative defilement comes into center. At the topography level, defilement might exist in offices keeping up with land records or those paying off the police or in dispensing horticultural advances, to resolve insignificant fights and debates. In towns and urban communities' debasement as avoidance of pay and charges is all the more prominent as it worries in higher pay layers and the clout of the authorities lies in the breathtaking optional powers vested in them. Debasement in the traditions and extract division implies an extraordinary misfortune to the focal incomes. Drug dealing, sneaking of gold, undervaluation and avoidance of extract obligations are the familiar methods of defilement in this field. In certain nations, a sizeable extent of more elevated level government employees are accepted, to be either bad all alone or go about as approvers, courses or specialists for degenerate Ministers. At subordinate degrees of administration, debasement generally, appears as speed cash for facilitating endorsements and for offering genuine types of assistance (utilities, for example, power sheets, phones and metro administrations).

Defilement "exists at various levels of the public authority divisions including lawmakers, higher administration and lower organization and so forth Criminalization of legislative issues starts with lawmakers looking for the help of hoodlums to battle decisions. This implies they utilize the 'muscle influence' and 'cash power' for supporting and abetting violations and shielding of crooks then again, which thusly prompts politicization of especially of the police and the organization. Appointment of people with criminal records further carries shame to authoritative bodies.[6]

In our regulation, "The Prevention of Corruption Act, 1988, has been ordered to combine the law connecting with the anticipation and control of debasement. The legislative organizations have been laid out to manage debasement. The Administrative Vigilance Division, in the Ministry of Home Affairs was laid out in 1965. The Delhi Police Establishment Act came into force in 1946 under which Central Bureau of Investigation was laid out. The Central Vigilance Commission has been set up in the Center. Comparable bodies have been set up in the states. The primary thought was to have an outer free and unprejudiced body to investigate the claims against government authorities, along these lines rouse public certainty."

Objective of the Study

The main objectives of the study are as under:
1. To discuss the present situation and various reasons for increasing of corrupt activities.
2. To study and observe the kinds of corruption as well as the impact and roots of corruption.
3. To examine the anti-corruption laws in India, including the procedures and practices adopted in prevention and control of corruption.
4. To examine the role of judiciary in prevention and control of corruption.
5. To evaluate the performance of the Anti-Corruption Agencies in India, in combating corruption.
6. To study the functioning and role of Anti-Corruption Agencies and other statutory bodies in other countries.

Conceptual Context

Defilement is an undeniable contamination that has a wide scope of destructive consequences for the general public. "It challenges the majority rules government and law and order. It prompts infringement of common freedoms, disintegrates the personal satisfaction, contorts showcases and permits illegal intimidation coordinated wrongdoing and different dangers to human security to thrive. This malevolent event is found in all nations, huge or little, rich or poor, however it is in the creating scene that its impact is major and more disastrous.

Debasement harms the poor absurdly by redirecting reserves planned for improvement, sabotaging an administration's ability to give premise administrations, taking care of imbalance, bad form and frustrating unfamiliar guide and speculation. Debasement is a vital element in poor monetary execution and a significant hindrance to destitution easing and advancement.[7]

The danger of the debasement has been a significant theme that irritates the managers, strategy creators and the overall population since the time quite a while. One of the violations has been a difficulty in any nation of the world. Debasement antagonistically influences not just the social, political and practical design of the State, yet additionally obliterates the vote based values and beliefs. Defilement blocks the speculations and improvement. Without any straightforwardness and responsibility, debasement at last corrupts and harms the social, moral and political upsides of the general public. Whenever the financial design is debased and tainted by the defilement, the ever-evolving improvement of a Nation will be disintegrated generally.[8]

The inescapability of the defilement subverts social design, more extensive support of residents in monetary and political interaction, obliterates part of assets and conveys public administrations, basically harming the interests of poor people and minimized areas of the general public overall. It likewise hinders the monetary development by twisting public and unfamiliar ventures, misshaping the business sectors and weakening law and order. It develops dark cash resistant from Government's control. The precariousness of wide spread debasement and inadequate enemy of defilement examinations in this nation has prompted doubt. In an arrangement of a vote based system, debasement is a social malevolence and is the significant impediment chasing development and flourishing of the Nation. There is a worldwide think twice about the issue of defilement that building great administration and battling debasement are fundamental for financial improvement of a country.[9]

Nye Joseph. S. says, "Debasement is sort of conduct which digresses from the proper obligations of a community worker to get private addition dishonest (close family, individual, private faction), financial or status gains or abuses the guidelines against the activity of particular kinds of private in regards to impacts.[10]

As indicated by Friedrich "The example of defilement can be said to exist at whatever point an influence holder, who is accused of extravagance certain unlawful and shameless exercises, that is who is dependable functionary or office holder, is by financial or different prizes not legitimately given to, for sure to make a move which favor whoever gives that prizes, accordingly causes harm to the general population and its advantage.[11]

Previous World Bank President, James Wolfensohn, characterizes "Debasement is one of the best restraining powers to impartial turn of events and to the battling of neediness. For some, it comprises the distinction among life and demise.[12]

The expense of debasement to a nation is extremely high. Absence of prevention against defilement and substance to the abundance sired by anything implies hugely support debasement in India. Apparition and Simpkins told that it is the timberland of Nepotism and allurement worried about the Scarlet string of pay off and debasement. "Debasement sustains as lushly as the shrub and weeds which it a lot of looks like, taking the integrity of the dirt and choking out the extension of plants which has been cautiously and lavishly bread and tended.[13]

Defilement lesser speculation and hamper financial development and human advancement by restricting admittance to basic social administrations as well as expanding the pace of their conveyance. It likewise increments destitution, undermines the efficient framework, and subverts the authenticity of the State. It is antipoor, hostile to advancement, against development, hostile to society, against speculation, and biased. According to the Chief Justice of India, "The genuine expenses of debasement are challenging to work out since they include the deficiency of chances for business association and venture along with the change of labor supply, when it could be helpfully utilized somewhere else. In certain occurrences debasement represents a danger to public trustworthiness and security as well as the rule of law.[14]

Defilement in any structure treated as a hopeless sickness is caused primarily by friendly and monetary indecencies in the general public. It harms the moral and moral person of the progress. Undisputedly, debasement breads many awful practices in the general public. When the seeds of debasement begin

developing, it takes roots gradually and progressively and malignantly. It goes through the entire Nation and turns into a risky sickness.[15] The Santhanam Committee on the counteraction of defilement in India depicts the debasement as any ill-advised or self-intrigued exercise of force and authority connected to a public office or to the extraordinary position one involves in a public life. [16] Defilement has been thought about one of most noteworthy difficulties blocking the development of contemporary India. However India's economy stands tall and firm, it has not understood, its actual potential as defilement has, in the current situation, dial back and sabotages the monetary development, yet additionally the powerful execution of a majority rules government." Corruption, a social danger, has made our country defenseless against and vulnerable against the approaching powers of hostile to social components. [17]

Debasement in India is a meaning of the nexus between organization, governmental issues and hoodlums. India is currently not generally estimated a delicate State. It has now become government assistance state where all can be viewed as that debasement destructively affects economy. It demolishes our appearance in the global market and prompts misfortune in unfamiliar nation potential open doors. Altogether, defilement in India streams from the political class. It shows inactively in party activities and political race reserves. Further, political venture gives an atmosphere of invulnerability to debasement and denies it of all upright and legitimate concerns. [18]

As per David Bayley, "The presence of defilement is a significant obstacle to financial development and moderate social change.[19] The battling debasement has arisen as a key advancement issues in India as of late."Further, policymakers, money managers and common society associations have started to go up against with issues transparently. Simultaneously the overall degree of understanding comparable to defilement has risen plainly. Up to this point, it was actually typical to hear somebody examine anticorruption stringently in regulation authorization conditions. Paradoxically, a great many people working in the field today perceive that government funded instruction and obstacle are similarly significant. The battleground has likewise come to see the value in how basic the job of common society is for helpful and supported change.[20] around the world, since the finish of the Cold War, benefactor state run administrations have zeroed in less on philosophical justification for unfamiliar help and focused more on exchange and improvement, the two of which are harmed by defilement. Nations with elevated degrees of defilement, like India, have found themselves less ready to draw in speculation and backing in a serious worldwide market. Simultaneously, business inside the nation has confronted hard rivalry with the worldwide exchange and capital business sectors and has become less able to endure the expense and hazard related with defilement. The stunning persistence for the evil for which late Prime Minister Mrs. Indira Gandhi will be recalled with a feeling of frenzy in her having considered defilement to be a worldwide peculiarity.[21]

Conclusion

Fighting defilement has arisen as a critical formative issue as of late in India. "The nation's advancement is truly harmed by all unavoidable debasement. In current times, defilement is a significant test before Indian culture. To check the evil of debasement, the Government has established such countless Anti-Corruption Laws in handling with the avoidance of defilement and comprised various commissions specifically Central Vigilance Commission (CVC), Central Bureau of Investigation (CBI) and Anti-Corruption Bureau to uphold the counter debasement regulations at public and state level." No uncertainty, this enemy of debasement offices' are giving a valiant effort to control the defilement by executing and authorizing against debasement regulations; in any case, apparently defilement is expanding step by step. Thusly, there is need to figure out the purposes behind this issue which is spreading like a harmful sickness. Further, it is important to look at the results and assessing the execution of hostile to defilement approaches by such organizations, for eliminating the evil of debasement. In such manner to get a total comprehension on debasement in India it is important to concentrate on the beginning of defilement in India alongside sorts of debasement, its explanation and effect on the development and advancement of the country. "Indian culture acknowledges the presence of 'Satva' (goodness, Rajas aspiration, avarice) and 'Tamas' (murkiness and Laziness and so on) in every person consistently. Debasement is a side effect of insidious adaptations of 'Satva' and 'Tamas' which can be controlled yet not eliminated, since it is brought about by 'eagerness'. Further, there are a few elements of its development. It is an enticement made because of childishness, bias and

nepotism, an unavoidable truth established in the human instinct. Subsequently, debasement subverts financial improvement by producing extensive contortions and failure. The other most significant reason for defilement is the issue with 'financial advancement'. Globalization, terrible governmental issues debasement in business and identity additionally has their adverse consequence." To eliminate this overwhelming defilement the Indian Penal Code 1860 was the primary apparatus since the pre-freedom time frame. "The Code had a part which manages 'Offenses by Public Servants'. Segment 161-165A of the Code gives the lawful system to arraign degenerate community workers. Around then there was need of a unique regulation which could manage debasement yet the equivalent was not felt. In any case, later on the World War II made a few unevenness and threats (deficiencies). Exploiting what is happening, the underhanded components took advantage of the circumstance which prompts enormous level debasement in open life. Then, at that point, the legislators earnestly felt that extraordinary authoritative measures should be taken all the more really. Henceforth, the Prevention of Corruption Act, 1947 was sanctioned to defeat the evil of pay off and debasement." "Yet, this Act didn't reclassify nor extend the meaning of offenses came about to defilement, previously existing in the Indian Penal Code. By and by, the law characterized another offense 'criminal unfortunate behavior in release of true obligation' for which discipline was improved. Later on, in 1988, the Prevention of Corruption Act was instituted. It unites the arrangements of the Prevention of Corruption Act 1947, the Criminal (Amendment) Act, 1952 and a few arrangements of IPC 1860 moreover. It likewise contains specific arrangements planned to battle defilement actually against community workers. The Act characterizes the term 'Community workers' which is comprehensively characterized and another idea of 'Public Duty' are presented. Other than this, preliminary of cases by Special appointed authorities is additionally joined." Before certain times, "in the approach to battling defilement, the Prevention of Money Laundering Act 2002 was instituted to enable the Directorate of Enforcement India and Financial Intelligence Unit, India to research and rebuff such community workers who hold poorly gotten abundance in far off nations and move to their country in dark cash, through illegal tax avoidance process. Further, since mystery in policy implementation breeds defilement, consequently, the RTI Act 2005 is ordered targeting guaranteeing effectiveness, straightforwardness and responsibility in open life. A simple order of Anti-Corruption Laws isn't sufficient. There is prerequisite of solid hardware through which it is carried out more really, so defilement in open life could be effortlessly forestalled and controlled. There are different bodies in India for executing hostile to defilement strategies and bringing issues to light projects on debasement issues. At the Central level, key establishments incorporate the 'Focal Vigilance Commission', 'Focal Bureau of Investigation' and the workplace of the 'Regulator and Auditor General'. At the State level, Local Anti-Corruption Bureaus have been set up to care for the debasement issues. The 'Focal Vigilance Commission' is a free guard dog organization laid out in 1964. The CVC has every one of the abilities to hold requests and examinations of exchanges including specific classifications for local officials. It likewise has administrative controls over the Central Bureau of Investigations. The CVC can research grievances against undeniable level public authorities at the Central level, in situations where they are associated with submitting an offense under the Prevention of Corruption Act. The CVC is commanded to explore public area debasement at the Central level and not at the State level. The CVC likewise has a web-based informant objection system gave however its site as of late, the CVC is additionally working as a team with Transparency International India for presenting Integrity settlements in all state owned public area organizations, businesses and banks to kill this issue. In December 2007, the magistrate gave a mandate notice with this impact to 32 public area endeavors for taking on a trustworthiness settlement. The CBI is the superb researching organization of the Central Government and is for the most part alluded to as a dependable foundation of the country. It is put under the Ministry of Personnel, Pensions and Grievances and comprises of three divisions as the 'Counter Corruption Division', the 'Exceptional Crimes Division' and the 'Monetary Offenses Division'. These units have the ability to examine instances of supposed debasement in all parts of the Central Government, however require the authorization of the state legislatures to research cases at the state level. The Supreme Court and High Courts can coordinate the CBI to lead examinations every once in a while. Like the CVC, the CBI has a protest instrument on its site. "The workplace of the C&AG is additionally adulated by the 2007 Global Integrity Report (GIR) for being autonomous and all around set

up with workplaces of Accountant General in every one of the states. The workplace of Comptroller and Auditor General has produced a few reports in regard of different government offices, for example, Railways, Telecommunications, Public Sector Enterprises, Income Tax Department and so forth These reports have uncovered numerous monetary inconsistencies, recommending an absence of checking of public costs, poor focusing on and degenerate practices in many parts of government area." However, the Comptroller and Auditor General have no power to guarantee consistence of its proposals, thusly, the Government regularly neglects to execute these proposed suggestions and rules. There are various arrangement execution issues at state level moreover. For instance the ACB of Andhra Pradesh has laid out on second Jan 1961 and "it is working straightforwardly under the managerial control of the General Administration Department of Andhra Pradesh Government. The Director General, who is a senior IPS Officer of the position of DGP/ADGP, heads the Bureau. They are helped by Additional Directors and Joint Directors both are IPS officials. Further, the Bureau is partitioned into 15 territories. Each reach is going by a DSP and helped by three to five Inspectors. Each reach is partitioned into three regions. The ACB likewise comprises of Technical Officers like specialists, contracted Accountant and so on it likewise has legitimate officials to delicate some guidance on lawful issues to direct the powerful arraignment in courts and Tribunals for disciplinary procedures. The Bureau isn't just answerable for forestalling, coordinating and examination of defilement wrongdoing yet in addition occupied with leading other police obligations, for example, taking care of customary violations and regulation and order."Therefore, the authority gives off an impression of being over troubled with work. The office of Lokpal should be a "guard dog over the uprightness of pastors and the Members of Parliament. The Indian Lokpal was planned to be a comparable foundation of Ombudsman existing in different nations as an independent body to enquire the instances of debasement against public bodies, with an instrument for recording protests etc..." The elements of the Lokpal in moral lead in high spot can't be overemphasized. "The ACB as a rule suggest that the Lokpal should be given an established status. This would give a famous status and sacred protections for such a significant office. On the suggestions of the First Administration Reforms Commission many State legislatures have established regulations to comprise the Lokayukta to explore charges or complaints emerging out of the lead of local officials including political chiefs, administrators, officials of the state government, neighborhood bodies, public undertakings and different instrumentalities of government which additionally incorporate co-usable social orders and colleges. By ethicalness of such regulation, people in general can record explicit claims with the Lokayukta against any community worker for enquiry." There is additionally an arrangement of 'suo-moto' enquiry by Lokayukta connecting with the lead of local officials. Indian legal executive is one of the most impressive legal executive on the planet. Legal executive plays had a crucial impact in fighting the hazard of defilement moreover. The court has not just empowered and acknowledged PIL in the issues of debasement however has gone further to arrange examination in defilement cases even without endorse. The Court has set out that MP, MLA, Kotwal, Municipal Councilor are Public Servants inside the importance and extent of term 'Local official' characterized in the Prevention of Corruption Act, 1988. Further, the Apex Court has additionally advanced the idea of granting commendable harms in the debasement cases. Be that as it may, the adequacy of the legal activism would at last rely upon the viable examination concerning the debasement cases and demonstrations of wrongdoing perpetrated by undeniable level lawmakers and civil servants. The mental environment of opportunity of activity for the examining organizations like C.B.I. made by the legal oversight and control as well as explicit bearings in various issues have its own cutoff points. A definitive progress of these endeavors relies upon the revelation of dependable proof of debasement and this is conceivable just on specially appointed premise from one case to another. In marginal instances of debasement, which are hard to be demonstrated, apparently entire of the legal activities have eventually gone purposeless aside from making a popular assessment against lawmakers and undeniable level community workers in defilement matters. To satisfy the goal of the review, the working of anti corruption organizations in different nations, viz., Hong Kong, Singapore, New South Wales and USA have likewise been analyzed basically. These nations have gone to various lengths to control defilement. "A portion of these actions are as under:

1. Orderly changes are made to smooth out the Civil Service, reinforcing the moral codes and lead rules, fortifying monetary controls and acquirement practices and reconsidering the requirements and adequacy of such government employees and so forth

2. Legal change and Anti-debasement regulation are made with a solid and enforceable legitimate casing work to lead the exercises of the general population and private areas and to put off and to rebuff the bad people.

3. Monetary progression approaches that lower down the open doors for defilement by expanding rivalry straightforwardness and responsibility, and furthermore eliminating the discretions and imposing business model of public area organizations in financial fields.

4. Increment public cooperation of common society associations and the private area together against debasement. Techniques to battle and battle against debasement are frequently driven by free enemy of defilement offices made explicitly to initiate the battle. The Hong Kong's Independent Commission against Corruption, Singapore's Corrupt Practices Investigation Bureau, New South Wales ICAC and the U.S.A's Office of Government Ethics has been effective as they are having unique attributes of higher qualities which are critical to reinforce their exhibition.

These characteristics includes:-

1. A solid powerful legitimate system.

2. Independency of activity, assets and staff and the ability to research and track defilement at the most elevated levels of government office and foundations

3. Political and regulatory help expected to raise the ability to get to data, witness and documentation.

4. More gathering's contribution and backing systems from NGO's and other like establishments.

By embracing these actions, a few nations are getting outcome in forestalling debasement. Be that as it may, India in spite of its for some time esteemed superb social heritage and customs is as yet dealing with the issues of defilement unsafely. In spite of the fact that, there are various regulations to battle against debasement and hostile to defilement offices have been laid out under these regulations, yet, excessive impact brought about by legislators and other make issue in execution of these regulations. At last, the commonness of dangerous defilement pollutes the entire society and showing its antagonistic effect on the vote based arrangement of the country defrauding the more vulnerable areas.

Debasement includes conduct of people who inappropriately or unscrupulously advance themselves by abusing the power given to them. To put it plainly, debasement is the abuse of public expert for individual increase. A type of conduct veers off from morals, ethical quality, custom and regulation. Consequently, both the gatherings specifically the taker and the provider are involved and liable in this interaction similarly. Debasement contrarily affects development and improvement of country. Further, it jeopardizes the security of vote based organizations, segregates in the conveyance of public administrations and consequently disregards the basic privileges of individuals.

Major findings of the present research work are as under:

1. Albeit, the Indian parliament has established such countless regulations to battle against the defilement, yet, lacking discipline is a risky obstacle in the method of compelling execution and authorization of these regulations.

2. The Prevention of Corruption Act 1988 was instituted primarily to manage the debasement cases in the public area and by community workers just and there is no arrangement to check the far and wide defilement in the private area which is genuinely harming the general development and improvement of the country.

3. As indicated by segment 19 of the Prevention of Corruption Act 1988 earlier consent of the skilled authority is expected to examine the instances of unfortunate behavior against a local official as well as sending off the arraignment interaction in court. This regularly creates irrational setback for the course of arraignment. In addition, the arrangement of organization of equity in India is slow and drowsy and the discipline is likewise not hindrance.

4. The foundation for the foundation of extraordinary courts is poor. There is intense lack of extraordinary appointed authorities. It causes tremendous pendency of defilement matters.

5. The Prevention Corruption Act, 1988 in India is executed by the Central Vigilance Commission, the Central Bureau of Investigation, and Anti-Corruption Bureau's and carefulness payments. The unfortunate working of these establishments raises issues in brains of average folks.

6. Because of deferral, now and again proof is likewise disappeared. It prompts disappointment of outfitting solid proof in courts accordingly giving advantage of uncertainty to the delinquent and degenerate government workers.

7. Indictment needs to rely vigorously upon the declaration of witnesses. There is no observer security conspires, nor are there arrangements for speedy and successful activity against witnesses who turn threatening. Thus, witnesses oftentimes become uncooperative and ruin the arraignment case causing complete misfortune and hopeless harm.

8. In spite of the fact that, there are legitimate arrangements for seizure and recuperation of property gained as continues of wrongdoings, yet, such recuperation is difficult. Degenerate community workers frequently secure properties with the returns of wrongdoing in the names of 'Benami' holders like their companions, family members, and relatives. In this manner, it is truly challenging to demonstrate in the court that such properties are the returns of wrongdoing. Such properties are frequently held by them under severe protection and it isn't not difficult to follow and recuperate them, particularly without even a trace of wanted global co-activity.

9. There is absence of mindfulness and individuals have close to zero familiarity with ACB which is attempting to battle against debasement in open area. Also, average people don't feel great about ACB itself.

10. More straightforwardness is expected during the time spent determination of government worker as in the greater part of the cases choice isn't made on merit.

11. The CBI or the CVC can't handle the bad cases in progressive way. The nation needs more powerful inventive apparatus. It would be famously reasonable assuming that a free and independent body is set up to attempt bodies of evidence against lawmakers and officials. The current CVC and CBI have hopelessly neglected to battle against defilement as they are playing in the possession of their political experts.

12. There is no immediate methodology for the exceptional enlistment of officials in the ACB in certain states. This prompts the choice of poor and ineffectual officials.

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