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Editorial

The 25th issue of Research Journal of Arts Management and Social Sciences, April-September 2023, is presented before you. Today the topic of discussion is changing life values and our challenges, I believe that life values influence a person's social, political, economic, cultural and personal life. In the absence of values, individual, family, community, society, progress, progress and development of individual life or human life is just an imagination. Hence all types of values are life values. Life values influence a person's life and are a means of achieving his goals. Social values and ideals are changing in the modern era. The form of social relations is changing. As a result of increasing family and personal needs, the burden of earning money has started falling on both men and women, due to which mental dissatisfaction and stress is increasing, which is proving fatal for the joint family system. Urban life has become so busy that a person does not feel any attachment to family life. Due to lack of harmony in life, there has been so much diversity in social ideals and values that due to them family organizations are becoming weak. There are also differences in marital and family ideals of mother, father and child. Such differences of opinion create undesirable tension in families, which disintegrates them. Due to western contact and some modern education system and the demand of time, the new generation is becoming materialistic and individualistic. The western liberal philosophy of life and its resulting individualistic spirit is responsible for the disintegration of the joint family and the ideological basis of the nuclear family and it is going to be prevalent in the future. There have also been changes in the basis of marriage. The new generation has started considering marriage as a compromise. Divorce is not considered bad these days. The basis of marriage has become materialistic rather than the feeling of love or devotion. Apart from this, inter-caste marriage is also one of the main reasons for family disintegration. Most of the young men and women, without thinking, make wrong choices and enter into love marriages and later on finding that their interests and mental levels are different from each other, they run away from each other. This trend is also ending the joint family system. Apart from this, not only the new generation but the older generation is also responsible to a great extent for family disintegration. Parents are also not ready to compromise with the changed values and principles. They expect the new generation to happily accept their dilapidated beliefs and orthodoxies and adopt them in life. Be in control. But when the next generation behaves arbitrarily against their wishes, the elders criticize them harshly, which pollutes the family environment. Due to which family members move away from each other.

In today's materialistic era, the importance of religion is also decreasing. Earlier divorce was considered a sin but nowadays divorce is not considered an irreligious sinful act. As 'Vaster Mark' has written, "Family life is not as important for a person today as it was many years ago. It has become less important for both men and women. In some ways, the benefits

of married life have diminished compared to unmarried life. The belief in the sanctity and superiority of joint family life is waning. Thus, all these reasons are disturbing family happiness, peace and order. In the present era, the biggest responsibility for this family disintegration lies on industrialization, due to which many types of family, economic, religious, social tensions have developed and the materialistic attitude of people has flourished.

A man's reputation is evaluated by his life values which are essential for real success. If we analyze our life values from the Vedic period till now, we remember the great men whom we remember only because of their life values and following those values in life. Life values take a person to the right path and create positive thinking. People who live a valueless life have no real existence in society. They cannot guide anyone, there is no pace and continuity in their life and due to lack of principles such people waste precious moments of their life. The functioning and development of any family, community or society takes place only through ideals and principles. If there is a lack of these in personal and social life, then our entire fabric starts getting distorted, discipline starts deteriorating, life becomes irregular and many other types of negative things start appearing to us. Society always follows those people whose life values have always been high. To achieve social respect and prestige, a person will have to live a value-based life. A person can become useful and meaningful for the society and nation only when he adopts a life based on lawful values. Yes, there are some difficulties and troubles in this path, but through sacrifice and truth, we can imbibe these values and live a successful and positive life.

Professor Akhilesh Shukla
Cheif Editor

CONTENTS

A Sociological Analysis of Problem of Rape in India

•**Akhilesh Shukla**

Abstract- According to the 2021 annual report of the National Crime Records Bureau (NCRB), 31,677 rape cases were registered across the country, or an average of 86 cases daily, a rise from 2020 with 28,046 cases, while in 2019, 32,033 cases were registered. A total of 4,28,278 cases of crime against women were registered during 2021, showing an increase of 15.3% over 2020 (3,71,503 cases). Majority of cases under crime against women under IPC were registered under 'Cruelty by Husband or His Relatives' (31.8%) followed by 'Assault on Women with Intent to Outrage her Modesty' (20.8%), 'Kidnapping & Abduction of Women' (17.6%) and 'Rape' (7.4%). The crime rate registered per lakh women population is 64.5 in 2021 in comparison with 56.5 in 2020. Rape is especially stigmatizing in cultures with strong customs and taboos regarding sex and sexuality. For example, a rape victim (especially one who was previously a virgin) may be viewed by society as being "damaged." Victims in these cultures may suffer isolation, be disowned by friends and family, be prohibited from marrying, and be divorced if already married, or even killed. This phenomenon is known as secondary victimization. Secondary victimization is the re-traumatization of the sexual assault, abuse, or rape victim through the responses of individuals and institutions. Types of secondary victimization include victim blaming and inappropriate post-assault behavior or language by medical personnel or other organizations with which the victim has contact. Secondary victimization is especially common in cases of drug-facilitated, acquaintance, and statutory rape.

Rape has been described as an offence in all jurisdictions since time immemorial. The term "Rape" signifies to sexual wrong that basically involves sexual penetration of any form done against a person without consent. Term "Rape" derives its origin from past participle of Latin term "Rapere" meaning 'to seize, carry off by force or abduct'. Rarely this term was also used for 'sexually violate'. The term has a connection to Low German and Dutch term 'Rapen' in same sense. Indian Penal Code (Act of 1860) (hereinafter, 'IPC' or 'the Code') criminalizes the offence of Rape under Chapter XVI (Offences against human body), 'Sexual Offences' through Ss. 375 and 376. S.375 provides for the definition of Rape and S.376 provides for its Punishment. Ss. 376A to 376E provide for different incidences of Rape.

• Professor, P. G. Department of Sociology, Govt. T. R. S. College, Rewa (Accreted Grade "A" by NAAC,)

Table 01
Crime against Women
(IPC + SLL) - 2019-2021

SL	State/UT	2019	2020	2021	Mid-Year Projected Population (in Lakhs) (2021)	Rate of Total Crime against Women (2021)	Chargesheeting Rate (2021)
[1]	[2]	[3]	[4]	[5]	[6]	[7]	[8]
STATES:							
1	Andhra Pradesh	17746	17089	17752	264.2	67.2	93.5
2	Arunachal Pradesh	317	281	366	7.5	49.1	77.6
3	Assam	30025	26352	29046	172.6	168.3	52.9
4	Bihar	18587	15359	17950	593.7	30.2	69.4
5	Chhattisgarh	7689	7385	7344	147.6	49.8	88.5
6	Goa	329	219	224	7.7	28.9	77.4
7	Gujarat	8799	8028	7348	333.2	22.1	93.3
8	Haryana	14683	13000	16658	139.2	119.7	57.1
9	Himachal Pradesh	1636	1614	1599	36.5	43.8	76.5
10	Jharkhand	8760	7630	8110	188.5	43.0	79.7
11	Karnataka	13828	12680	14468	330.0	43.8	87.2
12	Kerala	11462	10139	13539	184.7	73.3	94.6
13	Madhya Pradesh	27560	25640	30673	410.8	74.7	83.7
14	Maharashtra	37144	31954	39526	598.9	66.0	82.4
15	Manipur	266	247	302	15.8	19.1	48.4
16	Meghalaya	558	568	685	16.4	41.7	76.1
17	Mizoram	170	172	176	6.0	29.1	94.9
18	Nagaland	43	39	54	10.6	5.1	80.4
19	Odisha	23183	25489	31352	227.4	137.8	80.1
20	Punjab	5886	4838	5662	144.3	39.2	75.3
21	Rajasthan	41550	34535	40738	386.7	105.4	54.5
22	Sikkim	125	140	130	3.2	40.6	98.3
23	Tamil Nadu	5934	6630	8501	382.8	22.2	87.5
24	Telangana	18394	17791	20865	187.7	111.2	87.8
25	Tripura	1070	874	807	20.1	40.2	84.7
26	Uttar Pradesh	59853	49385	56083	1109.6	50.5	76.5
27	Uttarakhand	2541	2846	3431	55.8	61.5	81.5
28	West Bengal	29859	36439	35884	481.2	74.6	93.7
	TOTAL STATE(S)	**387997**	**357363**	**409273**	**6462.7**	**63.3**	**77.3**
UNION TERRITORIES:							
29	A&N Islands	135	143	169	1.9	89.4	97.1
30	Chandigarh	515	301	343	5.6	61.7	51.0
31	D&N Haveli and Daman & Diu[+]	82	61	99	3.9	25.3	74.0
32	Delhi	13395	10093	14277	96.7	147.6	71.2
33	Jammu & Kashmir[*]	3069	3405	3937	64.0	61.6	72.5
34	Ladakh [@]	-	9	18	1.3	13.8	85.7
35	Lakshadweep	38	15	9	0.3	27.3	80.0
36	Puducherry	95	113	153	8.3	18.5	97.6
	TOTAL UT(S)	**17329**	**14140**	**19005**	**181.9**	**104.5**	**71.6**
	TOTAL ALL INDIA	**405326**	**371503**	**428278**	**6644.7**	**64.5**	**77.1**

● Crime Rate is calculated as per one lakh of population   TABLE 3A.1 Page 1 of 1

● Population Source: Report of Technical group on Population Projections (July, 2020) National Commission on Population, MoHFW

● As per data provided by States/UTs   ● States/UTs may not be compared purely on the basis of crime figures

'+' Combined data of erstwhile D&N Haveli UT and Daman & Diu UT for 2019

'*' Data of erstwhile Jammu & Kashmir State including Ladakh for 2019

'@' Data of newly created Union Territory for 2019

Source- Crime in India 2021, NCRB, New Delhi

Source- Crime in India 2021, NCRB, New Delhi

Definition-

- S. 375 as amended by Criminal Law (Amendment) Act 2013 on 3rd

February 2013 lays down the definition of Rape.

- Prior to the amendment in 2013 the age of girl at which she could give consent was sixteen years and above.
- After the amendment, the age at which her consent shall be considered to be valid consent under the Act had been increased to 18 years.
- Marital rape had not been included in the definition of section either before the amendment or after it.

A total of 43,414 cases of crime against women were registered during 2021, showing an increase of 22.9% over 2020 (35,331 cases). Majority of cases under crime against women were registered under 'Cruelty by Husband or his Relatives' (33.0%) followed by 'Kidnaping & Abduction of Women' (20.0%), 'Assault on Women with Intent to Outrage her Modesty' (17.5%), and 'Rape' (7.4%).[1]

Majority of cases under crimes against women out of total IPC crimes against women were registered under 'Cruelty by Husband or His Relatives' (31.9%) followed by 'Assault on Women with Intent to Outrage her Modesty' (27.6%), 'Kidnapping & Abduction of Women' (22.5%) and 'Rape' (10.3%). The crime rate per lakh women population is 58.8 in 2018 in comparison with 57.9 in 2017.

Although women may be victims of any of the general crimes such as 'murder', 'robbery', 'cheating', etc., only the crimes which are directed specifically against women are characterized as 'crimes against women'. Various new legislations have been brought and amendments have been made in existing laws with a view to handle these crimes effectively. These are broadly classified under two categories.

The crimes under the Indian Penal Code (IPC)

(i) Rape (Sec. 376 IPC)

(ii) Kidnapping & abduction for specified purposes (Sec. 363 - 373 IPC)

(iii) Homicide for dowry, dowry deaths or their attempts (Sec. 302/304-B IPC)

(iv) Torture - both mental and physical (Sec. 498-A IPC)

(v) Assault on women with intent to outrage her modesty (Sec. 354 IPC)

(vi) Insult to the modesty of women (Sec. 509 IPC)

(vii) Importation of girl from foreign country (up to 21 years of age) (Sec. 366-B IPC)

(2) The crimes under the special & local laws (SLL) - Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements.

The issue, 'whether a woman can commit rape' is well settled by the clear language of section 375 of Indian penal code. The section itself starts with, "a man is said to commit rape". Thus, a woman cannot commit rape. But there seems a confusion regarding the commission of "gang rape" by women under section 376(2)(g) IPC. The question of "gang rape" by women came before the Supreme Court for consideration in the case of Priya Patel

Vs State of Madhya Pradesh (2006), where the appellant Priya Patel was alleged to have committed "gang rape" on the prosecutrix.

The prosecutrix of this case returned by 'Utkal express's and reached her destination at 'Sagar' after attending a sports meet. By that time Bhanu Pratap Patel (husband of accused appellant) reached the railway station and picked her up from the station saying that her father has asked him to pick her up. The prosecutrix was suffering from fever and hence accompanied Bhanu Pratap to his house. After reaching at his house, Bhanu Pratap committed rape on the prosecutrix and by that time his wife Priya Patel (Bhanu Pratap's wife) reached the spot. The prosecutrix requested Priya Patel to save her but instead of saving the prosecutrix she slapped her and left the spot. The prosecutrix then lodged a complaint and on the basis of that complaint Bhanu Pratap was charged under sections 323 and 376 of IPC, and Priya Patel was charged under sections 323 and 376(2)(g) of IPC. Against the order of the trial court Priya Patel filed a revision petition before the High Court challenging the legality of the charges framed against her. The High Court asserted the view that, a women cannot commit rape but when a woman facilitates the commission of rape, she can be prosecuted for "gang rape" under section 376(2)(g) IPC. Aggrieved by the decision of the High Court, Priya Patel preferred an appeal before the Supreme Court of India.

The main issue before the court in this case was – 'whether a woman can be prosecuted for "gang rape"? The hon'ble Supreme Court in this case observed that, section 375 makes it clear that only man can commit rape. Section 376(2) only provides for some categories of serious cases of rape and accordingly prescribes severe punishments for such case. The explanation to section 376(2)(g) further makes it clear that when one or more in a group of persons acting in furtherance of common intention rape a woman then each person of the group shall be deemed to have committed "gang rape".

As per section 34 IPC: "Acts done by several persons in furtherance of common intention: -When a criminal act is done by several persons in furtherance of the common intention of all, each of such persons is liable for that act in the same manner as if it were done by him alone". Common Intention under section 34 requires a prearranged plan and acting in concert pursuant to the plan. The Criminal act must be done in concert pursuant to the pre-arranged plan. Common Intention does not mean that all the persons should have similar intention. To constitute common intention, it is necessary that the intention of each one of them be known to the rest of them and shared by them. Thus, the section can be invoked when the alleged act is done in furtherance of common intention to do a criminal act. The common intention as referred to in section 376(2) relates to the intention to commit rape. But a woman cannot commit rape and hence cannot be prosecuted for "gang rape". The court however did not express any opinion with regard to abetment, as the issue has not been dealt with by the trial court or the High Court.

It was thus held that a women cannot be said to have an intention to

commit rape, and the appellant (Priya Patel) therefore cannot be prosecuted under section 376(2) Rape is a type of sexual assault usually involving sexual intercourse, which is initiated by one or more persons against another person without that person's consent. The act may be carried out by physical force, coercion, abuse of authority or against a person who is incapable of valid consent, such as one who is unconscious, incapacitated, or below the legal age of consent. The term rape is sometimes used interchangeably with the term sexual assault.

Internationally, the incidence of rapes recorded by the police during 2008 varied between 91.6 per 100,000 people in Lesotho with 4.9 per 100,000 people in Lithuania as the median. According to the American Medical Association (1995), sexual violence, and rape in particular, is considered the most underreported violent crime. The rate of reporting, prosecution and convictions for rape varies considerably in different jurisdictions. The U.S. Bureau of Justice Statistics (1999) estimated that 91% of U.S. rape victims are female and 9% are male. Rape by strangers is usually less common than rape by persons the victim knows and several studies argue that male-male and female-female prison rape are quite common and may be the least reported forms of rape.

When part of a widespread and systematic practice during international conflict, rape and sexual slavery are recognized as crimes against humanity and war crimes. Rape is also recognized as an element of the crime of genocide when committed with the intent to destroy, in whole or in part, a targeted ethnic group.

People who have been raped can be severely traumatized and may suffer from posttraumatic stress disorder;[18] in addition to psychological harm resulting from the act, rape may cause physical injury, or have additional effects on the victim, such as acquiring of a sexually transmitted infection or becoming pregnant. Furthermore, following a rape, a victim may face violence or threats thereof from the rapist, and, in some cultures, from the victim's own family and relatives.

Punishment for rape. (Sec. 376 IPC)-

(1) Whoever, except in the cases provided for by sub- section (2), commits rape shall be punished with imprisonment of either description for a term which shall not be less than seven years but which may be for life or for a term which may extend to ten years and shall also be liable to fine unless the woman raped is his own wife and is not under twelve years of age, in which case, he shall be punished with imprisonment of either description for a term which may extend to two years or with fine or with both:

1. Ins. by Act 18 of 1924, s. 4. 2. Subs. by Act 43 of 1983, s. 3 for the heading" Of rape" and ss. 375 and 376.

Provided that the court may, for adequate and special reasons to be mentioned in the judgment, impose a sentence of imprisonment for a term of less than seven years.

(2) Whoever, -

(a) being a police officer commits rape-

(i) within the limits of the police station to which he is appointed; or

(ii) in the premises of any station house whether or not situated in the police station to which he is appointed; or

(iii) on a woman in his custody or in the custody of a police officer subordinate to him; or

(b) being a public servant, takes advantage of his official position and commits rape on a woman in his custody as such public servant or in the custody of a public servant subordinate to him; or

(c) being on the management or on the staff of a jail, remand home or other place of custody established by or under any law for the time being in force or of a women's or children's institution takes advantage of his official position and commits rape on any inmate of such jail, remand home, place or institution; or

(d) being on the management or on the staff of a hospital, takes advantage of his official position and commits rape on a woman in that hospital; or

(e) commits rape on a woman knowing her to be pregnant; or

(f) commits rape on a woman when she is under twelve years of age; or

(g) commits gang rape, shall be punished with rigorous imprisonment for a term which shall not be less than ten years but which may be for life and shall also be liable to fine: Provided that the court may, for adequate and special reasons to be mentioned in the judgment, impose a sentence of imprisonment of either description for a term of less than ten years. Explanation 1.- Where a women's is raped by one or more in a group of persons acting in furtherance of their common intention, each of the persons shall be deemed to have committed gang rape within the meaning of this sub-section. Explanation 2.-" women's or children's institution" means an institution, whether called and orphanage or a home for neglected women or children or a widows' home or by any other name, which is established and maintained for the reception and care of women or children. Explanation 3.-" hospital" means the precincts of the hospital and includes the precincts of any institution for the reception and treatment of

Amendments to the laws relating to rape and related provisions- The need for a new law on sexual assault was felt as the present law does not define and reflect the various kinds of sexual assault that women are subjected to in our country. The Supreme Court in Sakshi vs. union of India had recognized the inadequacies in the law relating to rape and had suggested that the legislature should bring about the required changes. The law commission had examined the entire law relating to rape and sexual assault in IPC and suggested a complete overhauling of the law. Bill, drafted by Ms. Kirti Singh advocate and legal convener of AIDWA, is based on 172nd report of the Law Commission to amend the laws relating to sexual assault in Section 375, 376, 354 and 509 IPC and the relevant sections of the Code of Criminal Procedure 1973 and the Indian Evidence Act 1872. The recommendations are based on the national consultation on the issue organized by the national commission for women.

Table 02
Offenders Relation to Victims of Rape (Section 376 IPC) – 2021

Offenders Relation to Victims of Rape (Section 376 IPC) - 2021

SL	State/UT	Cases which Offenders were known to Victim				Cases Offenders Unknown or Not Identified	Total Rape Cases (Known+Unknown Offenders)	Percentage Share of Known Cases to Total Rape Cases
		Cases Offender known to Victim (Total)	Family Members	Friends/ Online Friends or Live in Partners on Pretext of Marriage / Separated Husband	Family Friends/ Neighbors/ Employer or Other Known Persons			
[1]	[2]	[3]	[4]	[5]	[6]	[7]	[8]	[9]
STATES:								
1	Andhra Pradesh	1183	96	570	517	5	1188	99.6
2	Arunachal Pradesh	80	14	9	57	3	83	96.4
3	Assam	1709	177	482	1050	24	1733	98.6
4	Bihar	727	44	396	287	59	786	92.5
5	Chhattisgarh	1088	57	650	381	5	1093	99.5
6	Goa	68	9	46	13	4	72	94.4
7	Gujarat	537	37	263	237	52	589	91.2
8	Haryana	1697	128	523	1046	19	1716	98.9
9	Himachal Pradesh	353	45	177	131	5	358	98.6
10	Jharkhand	1298	70	560	668	127	1425	91.1
11	Karnataka	545	55	210	280	10	555	98.2
12	Kerala	768	71	446	251	3	771	99.6
13	Madhya Pradesh	2898	292	1145	1461	49	2947	98.3
14	Maharashtra	2496	163	1425	908	0	2496	100.0
15	Manipur	26	1	22	3	0	26	100.0
16	Meghalaya	74	10	11	53	1	75	98.7
17	Mizoram	26	6	5	15	0	26	100.0
18	Nagaland	4	0	2	2	0	4	100.0
19	Odisha	1455	2	1233	220	1	1456	99.9
20	Punjab	461	51	179	231	3	464	99.4
21	Rajasthan	6074	582	1701	3791	263	6337	95.8
22	Sikkim	8	2	4	2	0	8	100.0
23	Tamil Nadu	415	30	238	147	7	422	98.3
24	Telangana	819	129	501	189	4	823	99.5
25	Tripura	60	6	35	19	1	61	98.4
26	Uttar Pradesh	2668	149	1123	1396	177	2845	93.8
27	Uttarakhand	522	16	155	351	12	534	97.8
28	West Bengal	911	26	4	881	212	1123	81.1
	TOTAL STATE(S)	**28970**	**2268**	**12115**	**14587**	**1046**	**30016**	**96.5**
UNION TERRITORIES:								
29	A&N Islands	15	2	9	4	0	15	100.0
30	Chandigarh	68	8	47	13	6	74	91.9
31	D&N Haveli and Daman & Diu	3	1	2	0	0	3	100.0
32	Delhi	1224	111	623	490	26	1250	97.9
33	Jammu & Kashmir	288	34	152	102	27	315	91.4
34	Ladakh	2	0	2	0	0	2	100.0
35	Lakshadweep	0	0	0	0	0	0	-
36	Puducherry	1	0	1	0	1	2	50.0
	TOTAL UT(S)	**1601**	**156**	**836**	**609**	**60**	**1661**	**96.4**
	TOTAL ALL INDIA	**30571**	**2424**	**12951**	**15196**	**1106**	**31677**	**96.5**

Col.3=Col.4+Col.5+Col.6   Col.8=Col.3+Col.7   TABLE 3A.4 Page 1 of 1

● As per data provided by States/UTs   ● States/UTs may not be compared purely on the basis of crime figures

Source- Crime in India 2021, NCRB, New Delhi

Table 03
Women & Girls Victims of Rape (Age Group-wise) – 2021

| | | | Women & Girls Victims of Rape (Age Group-wise) - 2021 | | | | | | | | | |
| | | | Child Victims of Rape (Below 18 Yrs) | | | | Women Victims of Rape (Above 18 Years) | | | | | Total Victims (Col.8+Col.13) |
SL	State/UT	Cases Repor-ted	Below 6 Years	6 Years & Above - Below 12 Years	12 Years & Above - Below 16 Years	16 Years & Above - Below 18 Years	Total Girl / Child Victims	18 Years & Above - Below 30 Years	30 Years & Above - Below 45 Years	45 Years & Above - Below 60 Years	60 Years & Above	Total Women / Adult Victims	
[1]	[2]	[3]	[4]	[5]	[6]	[7]	[8]	[9]	[10]	[11]	[12]	[13]	[14]
STATES:													
1	Andhra Pradesh	1188	17	50	259	288	614	463	108	14	5	590	1204
2	Arunachal Pradesh	83	1	3	15	35	54	13	5	11	0	29	83
3	Assam	1733	0	1	2	0	3	1306	470	56	0	1832	1835
4	Bihar	786	0	0	0	0	0	592	176	18	0	786	786
5	Chhattisgarh	1093	0	0	0	0	0	769	278	40	6	1093	1093
6	Goa	72	2	3	24	20	49	17	8	0	0	25	74
7	Gujarat	589	0	0	2	5	7	422	147	12	1	582	589
8	Haryana	1716	0	0	0	0	0	1045	636	31	4	1716	1716
9	Himachal Pradesh	358	10	21	93	93	217	85	47	9	2	143	360
10	Jharkhand	1425	0	2	62	231	295	901	218	10	1	1130	1425
11	Karnataka	555	0	0	0	0	0	378	150	30	1	559	559
12	Kerala	771	0	0	0	0	0	437	295	43	11	786	786
13	Madhya Pradesh	2947	0	0	0	0	0	1947	846	139	15	2947	2947
14	Maharashtra	2496	0	7	14	7	28	1605	795	69	9	2478	2506
15	Manipur	26	0	0	0	0	0	19	7	0	0	26	26
16	Meghalaya	75	0	0	0	1	1	47	24	2	1	74	75
17	Mizoram	26	0	2	0	0	2	11	11	2	0	24	26
18	Nagaland	4	0	0	0	0	0	3	1	0	0	4	4
19	Odisha	1456	0	0	0	0	0	1362	87	7	0	1456	1456
20	Punjab	464	0	1	3	6	10	343	138	13	4	498	508
21	Rajasthan	6337	18	64	442	929	1453	3265	1305	315	4	4889	6342
22	Sikkim	8	0	0	0	0	0	5	2	1	0	8	8
23	Tamil Nadu	422	0	0	0	0	0	301	87	26	8	422	422
24	Telangana	823	0	0	0	0	0	584	212	26	1	823	823
25	Tripura	61	0	0	0	0	0	45	16	0	0	61	61
26	Uttar Pradesh	2845	4	24	92	136	256	1974	526	86	3	2589	2845
27	Uttarakhand	534	0	0	0	0	0	322	185	27	0	534	534
28	West Bengal	1123	0	0	0	0	0	671	396	55	1	1123	1123
	TOTAL STATE(S)	**30016**	**52**	**178**	**1008**	**1751**	**2989**	**18932**	**7176**	**1042**	**77**	**27227**	**30216**
UNION TERRITORIES:													
29	A&N Islands	15	0	0	0	0	0	9	5	1	0	15	15
30	Chandigarh	74	1	5	22	18	46	17	11	0	0	28	74
31	D&N Haveli and Daman & Diu	3	0	0	0	0	0	3	0	0	0	3	3
32	Delhi	1250	0	0	0	0	0	905	328	17	1	1251	1251
33	Jammu & Kashmir	315	0	0	0	2	2	198	106	9	0	313	315
34	Ladakh	2	0	0	0	1	1	1	0	0	0	1	2
35	Lakshadweep	0	0	0	0	0	0	0	0	0	0	0	0
36	Puducherry	2	0	0	0	0	0	0	1	1	0	2	2
	TOTAL UT(S)	**1661**	**1**	**5**	**22**	**21**	**49**	**1133**	**451**	**28**	**1**	**1613**	**1662**
	TOTAL ALL INDIA	**31677**	**53**	**183**	**1030**	**1772**	**3038**	**20065**	**7627**	**1070**	**78**	**28840**	**31878**
	Percentage Share of Age-Group of Victims		0.2	0.6	3.2	5.6	9.5	62.9	23.9	3.4	0.2	90.5	100.0

- As per data provided by States/UTs   TABLE 3A.3 Page 1 of 1
- States/UTs may not be compared purely on the basis of crime figures

Source- Crime in India 2021, NCRB, New Delhi

Sociological impact- Rape is especially stigmatizing in cultures with strong customs and taboos regarding sex and sexuality. For example, a rape victim (especially one who was previously a virgin) may be viewed by society as being "damaged." Victims in these cultures may suffer isolation, be

disowned by friends and family, be prohibited from marrying, be divorced if already married, or even killed. This phenomenon is known as secondary victimization. Secondary victimization is the re-traumatization of the sexual assault, abuse, or rape victim through the responses of individuals and institutions. Types of secondary victimization include victim blaming and inappropriate post-assault behavior or language by medical personnel or other organizations with which the victim has contact. Secondary victimization is especially common in cases of drug-facilitated, acquaintance, and statutory rape.

The term victim blaming refers to holding the victim of a crime to be responsible for that crime, either in whole or in part. In the context of rape, it refers to the attitude that certain victim behaviors (such as flirting or wearing sexually provocative clothing) may have encouraged the assault. Rapists are known to use victim blaming as their primary psychological disconnect from their crime(s) and in some cases it has led to their inevitable conviction. [citation needed] It has been proposed that one cause of victim blaming is the just world hypothesis. People who believe that the world is intrinsically fair may find it difficult or impossible to accept a situation in which a person is badly hurt for no reason. This leads to a sense that victims must have done something to deserve their fate. Another theory entails the psychological need to protect one's own sense of invulnerability, which can inspire people to believe that rape only happens to those who provoke the assault. Believers use this as a way to feel safer: If one avoids the behaviours of the past victims, one will be less vulnerable. A global survey of attitudes toward sexual violence by the Global Forum for Health Research shows that victim-blaming concepts are at least partially accepted in many countries.

It has also been proposed by Dr Roxanne Agnew- Davies, a clinical psychologist and an expert on the effects of sexual violence, that victim-blaming correlates with fear. "It is not surprising when so many rape victims blame themselves. Female jurors can look at the woman in the witness stand and decide she has done something 'wrong' such as flirting or having a drink with the defendant. She can therefore reassure herself that rape won't happen to her as long as she does nothing similar." Many of the countries in which victim blaming is more common are those in which there is a significant social divide between the freedoms and status afforded to men and women. Rape is a very serious offence which contradicts the human nature and should not occur in the first place. However, Indian Criminal laws on Rape are very overarching and are still progressive in nature. The courts have been making endeavors to impart justice on the basis of already laid down laws and suggesting measures to eradicate this heinous crime from the society.

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Adivasi and their dialect special reference to Hatkhola Village, Sonitpur, Assam

● **Parag Nath**

Abstract- *Culture has been defined as the sum of transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thoughts characteristic of a community or population. These characteristics are all transmitted by language; they are not inherited through the genes. Culture and language are so tightly related that they may be regarded as parts of the same thing. No case is known of either a language or a culture existing without the other. Obviously, no language can survive in isolation and no civilization can be built up without language. Cultural changes tend to occur along with changes in language, the two proceed reinforcing each other. "Language is not simply a mean of exchanging (communicating) information. It is also a very important means of establishing and maintaining relationship with other people" - Peter Trudgill. The Adivasis are not merely a single community but a huge cluster of Munda, Chaontal, Urang, Kol, Bhil, Bhumis, Ghatowal, Gowala, Pradhan, Kurmi etc. living in a wide range of West Bengal, Bihar, Madhya Pradesh, Assam and spreading almost in every corner of India in various proportions. They have their own culture, language and distinctive life-styles to assert their own Identify. This paper is trying to analysis different language used by Adivasi of Hatkhola village in their daily life.*

Key words- *Language, Adhivasi, Dialect, Culture*

Study area- The Hatkhola village is my field of study. It is a very large village of Tezpur subdivision in Sonitpur district, Assam. It is situated at a distance of twenty (20) kilometers in the west direction from the heart of the town Tezpur. This village is greatly influenced by the river Gabharu. This village is surrounded by other community villages and Assamese villages. It is inhabited by about two hundred Adivasi families.

Methodology- Since the duration for study is very limited, so I had to follow both interview method and observation method for perfect data collection by avoiding emotional and prestige biases in diverse conditions. As this village is familiar since my childhood, I have the chance to collect data as participant also. I also took helps of few magazines and books.

Data collected in the field- Since the tea workers of Assam came from different corners of India and from different language speaking groups, so the colloquial language used in their daily lives can be categorized into the following –

    a)   Their vernacular or native language (*Swajati Gosthir Bhasa*),

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b) Language for communicating among different tea tribes or language for inter tea tribe communication,

c) Recognized language by the Indian Government.

(a) Their vernacular or native language- Most of the tea workers have their own languages in their native places. Among them - the tea tribes of Andhra Pradesh have Telegu, of Madras have Tamil, of Orissa have Oriya, in other places Mundas have Mundari (Hasda, Naguri, Latar, Kerak), Chaotals have Chaontali, Bhumis have Bhumis, Kurmalis have Kurmali, Orang people have Orang language etc. They communicate among themselves in their own primitive language prevalent from their ancestors.

(b) Language for inter tea tribes' communication- The tea tribes are multiple language speaking people. As they belong to various linguistic folds, so when a Munda have to speak to a Chaontal or a Tanti, Kurmi or Bhumis, Pradhan or Reddy, he usually speak in a language other than his own.

"The tea garden labourers brought from different corners of India had their distinctive linguistic features. But they have created a language for intercommunication among themselves by amalgamation of indigenous elements and words from Assamese stock also. The British officers called it as "kuli-bat". As the word "kuli" is not an originally prevalent word in Assamese society and may raise question to the prestige of the whole labourers of the gardens, so now-a-days, it is often addressed as the Assamese language of the tea gardens. Some people also call it as Chadani or Bagania Asomiya" - Sri Amal Rajkhowa.

It is worth mentioning that the three spoken languages Chadri (Chadani), Kurmali and Kharta - have been prevalent among the groups of Middle East India since the remote past and the tea tribes migrated from those regions to Assam are still practicing it.

Sajal Basu in his "Jharkhand movement ethnicity and culture of silence" depicts - "... a common market place language in the forms of Sadri/ Sadani, Nagpuria has been evolved of" .... The most dominant languages in the Jharkhand region, viz. - Kurmali and Sadri are spoken by ten million and five million people respectively ... Due to migration pattern and interaction with respective region's language, Kurmali has lost its original form. Having no script of written literature, the language is in use in respective region's script Bengali, Oriya, Hindi .... With the spread of interaction of market, need for a common language was felt .... With the extension of commercial entrepreneurs and ancient trade routes, a mixed language came up with the traits of interacting languages, Viz. - Indo Mongoloid, Austric, and Dravidian. This market place language has been known as Sadri/ Sadani".

According to Swami Sahajananda - "The Adivasis of this region (Chotanagpur) speak a mixed tongue and its strangeness to our ears is due to its being a byproduct of the union between Bengali and their own language. This new dialect is described as Khortha boli".

The traditional Jumoir geet, Domkos, Chahrai geet, Sadi geet, Tuchu geet etc. are composed in Chadri, Kharta and Kurmali language.

Moreover, few artists and dramatists are composing modern songs and drama in this language. The most famous artist Sri Padma Natha Koiri has produced T.V. serials "Siris", "Trikal", film "Budhu-Arjun" etc. So Chadri has become the lingua franca of the tea workers.

(c) Recognized language by the Indian Government- As the Assamese language is the official state language of Assam, hence the tea garden people of Assam have accepted it as the state language of their own and communicate with the neighbouring Bodo, Karbi, Mishing and with other language speaking indigenous people in this language. They are hardly seen using Hindi language to communicate with other people and accept the Assamese language as the medium of education.

Now-a-days, the tea tribes are harassed politically or economically for using Chadri as the colloquial language and Assamese as official language. Government and other voluntary organisations should take proper treatment against these odds. Swami Sahajananda said in this line - "In Soviet Russia, there is some very small republic, quite adjacent to the frontier of India. These are tribes, like the Tajik, and other familiar names. They did not have any script or written books of their own, but it evolved new alphabets for them and now books have been written in their local language. And these books are taught in their schools and colleges.

They are governed with the help of their own language, and all their activities are carried on accordingly. Soviet Govt. realized that the Tajik and others would neither prosper nor succeed in other ways, unless their own mother tongue was developed."

An interview was carried on at Hatkhola village to know about the nature of present day Adivasi dialect which would bear the witness of acculturation with the Assamese language.

- This mark denotes the Assamese verse,
- ♦ Denotes the Adivasi verse,
- ◊ Refers the English verse.
- Aah bhat Khahi
- ♦ Aai bhat Khabi
- ◊ Come to have rice
- Sonkale kitap parh
- ♦ Jaldi Kitap parh
- ◊ Read quickly
- Aami mach mangsa nakhao
- ♦ Hamra mach mangsa nai khai
- ◊ We do not take fish and meat.
- Toi bazaroloi jabi neki?
- ♦ Toi bazar jabi neki?
- ◊ Are you going to the market?
- Mata manuhto patharaloi hal baboloi goise
- ♦ Mata manusta pathare hal marte jaiche
- ◊ The husband has gone to plough in the field.

- • Ei Chowalijaniye bhal dara eta pale
- ♦ Oi Chakrita bar ekta bhal paiche
- ◊ This girl has won a good bride groom.
- • Thakurar mandirat aami sadai prarthana karo
- ♦ Thakurar mandire hamra sabdin prarthana kari
- ◊ We always pray in the temple of Thakur.

Analysis of the data- From the above examples we have seen that the sentence pattern of the Adivasi dialect is almost same with the Assamese language. Both of these follow the pattern: Subject + Object + Verb. The words are also almost similar except some parts of speech, prefix and suffix. For example,

"*loi*" in Assamese is replaced by "*e* "or "*re* ".

In case of present perfect tense, the Assamese "*ile* "after the root of the verb is replaced by " *iche* " in Adivasi language.

There are words like h*amra*, *bar*, *chakri* etc. which are not prevalent in Assamese stock. The addressing words in Assamese language like *apuni, tumi* etc. are generally not used except the *toi*.

Except these minor differences, the Adivasi dialect is largely acculturated with the Assamese language. Now-a-days, the people of this village speak perfect Assamese language with the outsiders and also among themselves. Only with village mates, with other Adivasi people and in festive occasions, they talk in their dialect on behalf of intimacy and integration.

Conclusion- The outcome of this study shows that they have forgotten already a large part of their original language. Now they communicate among themselves with a language consisting of words borrowed from Assamese, Hindi, Bengali, Oria and Maitheli stock. Few Bodo words also incorporate to their spoken language. When the Adivasis interchange their thoughts and feelings with outsiders and in governmental institutions like school, they use perfect Assamese language.

Though few scholars have written books on the Adivasis and few souvenirs are published describing their activities, yet it is a single drop in the vast ocean. It is extremely hoped that future students and scholars would progress further in socio cultural studies, burn the entire darkness of ignorance on such types of communities.

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Viability of Advertising Business in Madhya Pradesh

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Abstract- *This research paper aims to explore the viability of an advertising business in Madhya Pradesh, a state located in central India. Madhya Pradesh is known for its diverse economy, rich cultural heritage, and growing population. The study examines various factors such as market demand, industry landscape, infrastructure, government policies, and potential challenges to assess the feasibility and prospects of establishing and operating an advertising business in Madhya Pradesh. The findings of this research will provide valuable insights for entrepreneurs, investors, and stakeholders interested in venturing into the advertising industry in Madhya Pradesh.*

Keywords- *advertising business, Madhya Pradesh, market demand, industry landscape, infrastructure, government policies, challenges*

I Introduction:
Background and significance of the study:
Background: Madhya Pradesh, a state in central India, is renowned for its dynamic economy, rich culture, and quick growth. The advertising sector is essential to supporting businesses, marketing goods and services, and boosting economic activity in the state as it continues to experience expansion in a variety of industries. For business owners, investors, and other stakeholders hoping to capitalize on the potential of the state and support its economic development, it is crucial to comprehend the sustainability of an advertising firm in Madhya Pradesh.

The study's findings on the viability of an advertising industry in Madhya Pradesh are noteworthy for a number of reasons.

Economic Growth- Madhya Pradesh, one of India's states with the greatest growth rates, has seen impressive industrial and commercial expansion. An in-depth examination of the feasibility of the advertising industry will shed light on prospective business prospects in this field and boost the state's overall economic growth.

Creation of Jobs- The advertising sector generates a lot of jobs, especially for media specialists, marketers, designers, and creative workers. Knowing whether an advertising company in Madhya Pradesh is viable can help determine whether it has the capacity to employ local workers.

Market Potential- Madhya Pradesh's sizable population, varied demographics, and rising consumer market provide enterprises in a variety

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of industries with appealing potential. Finding precise market groups, target audiences, and efficient tactics to reach and engage potential customers in the state will be made easier with the aid of an evaluation of an advertising business' feasibility.

Infrastructure Development- Infrastructure is essential to the development of the advertising sector. The viability of founding and running an advertising firm in Madhya Pradesh will be determined by evaluating the state's infrastructure, including communication networks, transportation systems, digital connections, and media platforms.

Government Support- To encourage entrepreneurship, investment, and business development, governments frequently establish policies, incentives, and initiatives. An understanding of the amount of assistance and potential advantages for enterprises in this sector will be provided by looking into the government policies and support provided for the advertising industry in Madhya Pradesh.

Obstacles and Opportunities- For companies wishing to establish or grow their operations in Madhya Pradesh, understanding the obstacles and opportunities related to the advertising sector is essential. Stakeholders can improve the viability and performance of their advertising firms by developing effective plans to overcome challenges and take advantage of opportunities by recognizing these aspects.

Stakeholders can learn a great deal about market dynamics, industry trends, infrastructural readiness, government assistance, and potential difficulties by undertaking a thorough study on the viability of an advertising business in Madhya Pradesh. These results will provide the basis for well-informed business decisions, investment plans, and growth and development strategies for the Madhya Pradesh advertising sector.

Objective of the research- The main goal of this study on the viability of an advertising business in Madhya Pradesh is to evaluate the prospects, difficulties, and general viability of starting and running an advertising firm in the region. The study intends to offer beneficial information to businesspeople, investors, and other stakeholders thinking about entering the Madhya Pradesh advertising market. The research specifically intends to accomplish the following goals-

1. Analyze the market size, growth patterns, and consumer preferences to determine the need for advertising services in Madhya Pradesh. To determine prospective target market segments, understand the needs and requirements of businesses and sectors in the state.

2. Examine the industry landscape by looking at the key players that are there, the sorts of advertising services that are in demand, and the newest trends and developments in the Madhya Pradesh advertising market. Identify the industry's prospects for specialization and distinction, as well as the competitive environment.

3. Analyze Infrastructure: Assess the state's infrastructure, including communication and transportation networks, digital connectivity, media platforms, and availability of creative talent and resources.

Evaluate the adequacy of infrastructure to support the establishment and operation of an advertising business.

4. Examine Government Policies and Support: Examine the industry landscape by looking at the key players that are there, the sorts of advertising services that are in demand, and the newest trends and developments in the Madhya Pradesh advertising market. Identify the industry's prospects for specialization and distinction, as well as the competitive environment.

5. Identify Opportunities and problems: Identify the main opportunities and problems that advertising companies in Madhya Pradesh are facing. This entails examining factors including linguistic and cultural diversity, established competitors, consumer awareness and education, talent acquisition and retention, and changes in the economy and market. Recognize the opportunities for expansion and innovation as well as the potential hazards and obstacles to success.

6. Make Recommendations: Considering the research's findings, make suggestions and suggest methods for starting a successful advertising company in Madhya Pradesh. Share your knowledge about market entry tactics, target market selection, marketing and branding strategies, hiring practices, and overcoming regional barriers.

7. By achieving these research goals, the study hopes to offer a thorough understanding of the viability of an advertising business in Madhya Pradesh, empowering stakeholders to make wise decisions, create strong business plans, and take advantage of opportunities in the state's advertising market.

II Market Analysis-

Overview of the advertising industry in Madhya Pradesh- Due to the state's growing economy, expanding consumer market, and the necessity for companies to effectively sell their goods and services, Madhya Pradesh has seen substantial expansion and development in the advertising sector in recent years. Here is a summary of Madhya Pradesh's advertising sector-

1. **Market Size and Growth**- Madhya Pradesh offers a sizable consumer market for advertising services thanks to its sizable population of over eighty million people. The advertising sector has grown steadily, keeping up with the state's general economic expansion. The need for advertising and marketing solutions has grown as firms in numerous industries continue to grow and compete.

2. **Advertising Agencies-** There are several advertising agencies in Madhya Pradesh, ranging in size from small boutique businesses to larger full-service agencies. These companies provide a wide range of services, such as public relations, branding, digital marketing, media planning and buying, and creative development. The presence of numerous agencies enables the state's enterprises to

have their unique demands and financial constraints met.

3. **Advertising Formats:** There are many different types of advertising in Madhya Pradesh, including digital advertising platforms like social media, search engine marketing, and online display ads as well as more conventional media like print, radio, and television. As customer behavior has changed and the value of having an online presence for firms has grown, there has been a movement towards digital platforms.

4. **Industry Verticals**: Businesses in a variety of industries, including retail, real estate, hotel, education, healthcare, and manufacturing, are served by advertising services in Madhya Pradesh. Advertising agencies have many options to work with customers in a variety of industries and market segments according to the state's diverse economic environment.

5. **Regional and native Focus:** Madhya Pradesh has a distinctive cultural past, customs, and native tongues. Due to this, regional advertising agencies have grown to prominence, allowing companies to successfully engage the community. These organizations have a thorough awareness of customer preferences and regional market dynamics.

6. **Innovation and Creativity:** The advertising sector in Madhya Pradesh exhibits innovation and creativity in its campaigns and communication plans. Advertising professionals use a combination of technology, storytelling, and aesthetic appeal to develop effective campaigns that connect with the target audience.

7. **Partnerships and Collaborations:** To create comprehensive and integrated advertising solutions, advertising agencies in Madhya Pradesh frequently partner with other industry stakeholders, including media companies, production companies, graphic designers, and experts in digital marketing. Such partnerships help to create a thriving ecology for the advertising sector.

8. **Governmental measures**: The Madhya Pradesh government has launched measures to encourage business development and investment in the state. These programs indirectly assist the advertising sector by supporting economic expansion and a business-friendly environment.

The state's economic expansion, consumer demand, and the requirement for efficient marketing and communication techniques all contribute to the dynamic and ever-evolving nature of Madhya Pradesh's advertising sector. Advertising agencies are essential to the success of marketing campaigns in Madhya Pradesh since they offer creative solutions and help firms connect and engage their target audience.

Market size and growth trends- The necessity for firms to effectively reach and engage their target consumers has caused the advertising sector to expand significantly on a global scale. Here is a summary of the advertising industry's market size and growth trends-

1. **Global Market Size:** Over the years, the advertising market has expanded significantly. Global advertising spending, which amounted to around 579 billion dollars in 2021, is expected to increase further in the upcoming years, according to Statista.

2. **Digital Advertising Growth**: The development of digital advertising has been a major factor in the expansion of the sector. Businesses have switched their advertising budgets to online channels because of the expansion of internet access and the development of digital platforms. Digital advertising comes in a variety of formats, including mobile advertising, social media marketing, search engine marketing, and display advertising.

3. **Mobile Advertising:** The rise of mobile advertising has been fueled by the rising popularity of smartphones and other mobile devices. Businesses are investing in mobile advertising to target consumers on the go because mobile users spend a lot of time on apps and mobile websites.

4. **Social Media Advertising:** Social media platforms are now a crucial component of marketing plans. Businesses now devote a large amount of their advertising budgets to social media advertising to take advantage of the user bases and targeting options offered by platforms like Facebook, Instagram, Twitter, and LinkedIn.

5. **Programmatic Advertising:** In recent years, programmatic advertising has become more popular. It involves the automated purchasing and selling of ad inventory through algorithms and real-time bidding. Efficiency, precise targeting, and real-time optimization are all features of programmatic advertising that support its expansion and market dominance.

6. **Out-of-Home (OOH) Advertising:** The business still values conventional advertising formats like billboards, transit advertising, and signage. OOH advertising is still expanding, especially with the addition of interactive components and digital displays that improve engagement and measurement possibilities.

7. **Influencer Marketing:** Influencer marketing has become a potent technique for promotion, especially online. Utilizing the trust and involvement of their followers, businesses cooperate with influential people on social media platforms to advertise their goods and services.

8. **Transition from Traditional to Digital:** Print, radio, and television are still important traditional advertising mediums, but there has been a gradual transition to digital advertising. The expansion of digital advertising has been facilitated by the capacity to target certain audiences, evaluate the success of advertising campaigns, and maximize advertising expenditure.

9. **Personalization and data-driven advertising:** To effectively reach consumers, personalization and data-driven advertising methods have become crucial. To deliver tailored and pertinent

messages that increase customer engagement and campaign performance, advertisers use consumer data and analytics.

10. **Growing Importance of Video Advertising:** Over-the-top (OTT) platforms and online video commercials both have increased in importance. Businesses now have more options than ever to engage consumers with appealing video commercials thanks to the popularity of video content on sites like YouTube and the growth of streaming services.

Overall, due to changes in consumer behavior, technological breakthroughs, and digital transformation, the advertising sector has experienced significant growth. A transition towards digital advertising formats, mobile advertising, social media advertising, and data-driven techniques is indicated by the market size and growth trends. In an increasingly digital and connected world, advertisers continue to investigate novel strategies to reach and engage people.

Identification of target market segments- For advertising companies to effectively reach and engage consumer groups that are most likely to be interested in their products or services, target market segmentation is essential. The following are some essential actions for determining target market segments in advertising-

1. **Market Research:** Conduct thorough market research to learn about the general market, consumer demographics, interests, behaviors, and purchasing habits. Surveys, interviews, focus groups, and the study of secondary data sources can all be used for this research.

2. **Demographic Segmentation:** Separate the market into groups based on factors like age, gender, income, education, occupation, and marital status. Understanding the distinct demands, tastes, and behaviors of various consumer groups is made easier through segmentation.

3. **Geographic Segmentation:** Divide the market into sections based on the location, city, region, or nation. This segmentation takes into consideration the regional variations in culture, economy, and society that affect consumer behavior and preferences.

4. **Psychographic Segmentation:** Consider the lifestyle, values, interests, attitudes, and opinions of consumers while analyzing their psychographic characteristics. Understanding the motivations and psychological factors that influence customer decision-making is made easier thanks to segmentation.

5. **Behavioral Segmentation:** Create market segments based on consumer behavior, such as their brand loyalty, frequency of use, and responses to advertisements. Targeting customers who display similar behaviors and are more likely to respond favorably to advertising efforts is made easier with the help of segmentation.

6. **Industry-specific Segmentation:** Consider dividing the market into several sectors or industries. With this strategy, advertising

companies can specialize and meet the demands of sectors like healthcare, technology, fashion, or hospitality.

7. **Specialized Segmentation:** Identify specialized market categories with preferences, requirements, or traits. Even though niche markets are frequently more limited, they can provide higher degrees of engagement and differentiation potential.

8. **Analysis of Competitors:** Examine the industry's competitors' target market segments. This study aids in locating niches or underserved market areas that the advertising industry can target.

9. **Prioritize segments:** Prioritize segments by assessing each one's prospective attractiveness and profitability considering the advertising industry's capabilities and goals, as well as market size, growth potential, and rivalry. Decide which market sectors have the greatest potential for success and return on investment.

10. **Create detailed buyer personas:** Buyer personas are fictional representations of the target market segments. The traits, tastes, and behaviors of typical customers within each segment are represented by these personas. The creation of customized advertising strategies and messaging is guided by this data.

Advertising companies may better target their marketing efforts, create messages that are relevant to audiences, and manage resources by determining their target market segments. With this strategy, there is a greater possibility that the proper message will be delivered to the right audience, improving the efficacy and efficiency of marketing initiatives.

Analysis of customer preferences and behavior- For advertising organizations to comprehend the wants, motives, and decision-making procedures of their target audience, it is essential to analyze client preferences and behavior. When analyzing consumer preferences and advertising behavior, keep the following crucial factors in mind-

1. **Market research:** To learn more about consumer preferences and behavior, conduct surveys, interviews, focus groups, and other research techniques. Understanding their opinions, perceptions, and purchase behaviors is made easier by this primary research.

2. **Demographics:** Examine demographic information to spot trends and preferences among various age brackets, genders, income brackets, educational attainment levels, and other important demographic aspects. This analysis aids in the customization of advertising techniques and messaging to appeal to demographic groups.

3. **Psychographics:** Examine the psychographic characteristics of your clients, including their values, interests, and personality qualities. To create tailored advertising efforts that correspond with consumer preferences and resonate with their motives, it is helpful to understand these psychographic variables.

4. **Consumer Journey Mapping:** Identify touchpoints, pain points, and engagement opportunities by mapping out the consumer

journey from awareness to purchase and beyond. To improve advertising campaigns, examine how consumers respond to messages and channels during various stages of the buying process.

5. **Media Consumption Habits:** Investigate clients' media consumption patterns to learn which platforms and channels they rely on for informational purposes, amusement, and decision-making. This research aids in identifying the most efficient media types and channels for reaching the target market.

6. **Digital Behavior:** Analyze digital behavior of clients, such as their involvement with digital content, social media use, and internet search habits. This study aids in the successful use of digital platforms to reach and interact with consumers as well as the optimization of digital advertising strategies.

7. **Customer Feedback and Reviews:** Analyze consumer comments and reviews and social media interactions to learn more about their preferences, attitudes, and opinions regarding goods, services, and marketing initiatives. Understanding customer views and adapting advertising strategies in accordance with them are made possible by this analysis.

8. **Customer Loyalty and Brand Advocacy:** Evaluate consumer loyalty and brand advocacy to identify the motivating elements behind these behaviors. Find ways to increase brand loyalty through focused advertising campaigns that support favorable brand connections.

9. **Conduct a competitive analysis:** To determine how consumers react to and interact with rivals' marketing initiatives. Based on customer preferences and behavior in relation to rivals' offers, identify major differentiators and potential improvement areas.

Advertising companies may create more effective advertising campaigns, adjust content to resonate with target audiences, and increase customer engagement and conversion rates by undertaking thorough research of customer preferences and behavior. For advertising campaigns to be effective and satisfy the needs of the target market, it is essential to understand consumer preferences and behavior.

III Challenges and Opportunities: Challenges-

1. **Intensifying Competition:** The advertising sector is fiercely competitive, with many agencies and independent contractors competing for clients and jobs. It might be difficult to stand out and set oneself apart in a crowded market.

2. **Changing Consumer Behavior:** Economic reasons, evolving cultural trends, and technological developments all have an impact on how consumers behave. It can be difficult to modify advertising tactics to satisfy changing consumer tastes and successfully engage target audiences.

3. **Ad-Blocking and Ad Avoidance**: Reaching the target audience for advertisements is difficult due to the proliferation of ad-blocking

software and consumer ad avoidance behavior. It is crucial to produce original strategies to get over these obstacles and convey powerful messages.

4. **Measurement and ROI:** It can be difficult to gauge the success and return on investment (ROI) of marketing initiatives. Strong measuring techniques and methodologies are necessary for accurately tracking and attributing the impact of advertising initiatives to business outcomes.

5. **Ad Fraud and Brand Safety:** Concerns about ad fraud and brand safety are major obstacles in the digital advertising sector. To make sure that their ads are delivered to real audiences in brand-safe settings, advertisers must manage these risks.

Talent Retention and Acquisition: Finding and keeping top talent in the advertising sector can be difficult. Data analysts, strategists, and creative workers are in high demand, and there is fierce competition to hire qualified people.

Opportunities-

1. **Digital Transformation:** Opportunities abound with the move to digital advertising. Campaign efficacy, audience reach, and measurement capabilities can all be enhanced by utilizing digital platforms, data-driven targeting, and programmatic advertising.

2. **Personalization and Targeting:** New data analytics techniques and methods for dividing up client bases give advertisers the ability to deliver tailored messages to audience groups. Individual tastes and behaviors can be used to tailor advertising content to increase engagement and conversion rates.

3. **Emerging Technologies:** Exciting new potential for creative advertising experiences are provided by emerging technologies like augmented reality (AR), virtual reality (VR), and artificial intelligence (AI). Advertisers can construct immersive and interactive ads that captivate audiences by utilizing these technologies.

4. **Influencer Marketing:** Working with content creators and influencers on social media platforms may be a highly effective approach to connect with and engage target audiences. Influencer marketing provides chances for genuine and relatable brand endorsements by utilizing the influencers' devoted fan base.

5. **Material marketing:** Establishing brands as thought leaders and increasing engagement may be accomplished by producing valuable and pertinent material that is in line with audience interests. Advertisers can employ content marketing to entertain, inform, and establish trust with their target audience.

6. **Cross-Channel Integration:** Combining marketing initiatives from online and offline channels creates a unified brand experience. Utilizing a variety of touchpoints, including social media, print media, television, and live events, increases audience engagement

and brand exposure.

7. **Data-Driven Insights:** Using market research and data analytics can offer insightful information about customer behavior, preferences, and market trends. Adversaries can effectively monitor campaign performance, fine-tune targeting, and optimize plans by using data-driven decision-making.

8. **Sustainability and social responsibility:** Customers are giving more weight to firms that exhibit both environmental sustainability and social responsibility. These ideals can connect with conscientious consumers and foster favorable brand associations when incorporated into advertising efforts.

In the advertising industry, adaptability, creativity, and strategic thinking are necessary to meet difficulties and seize opportunities. In the cutthroat advertising environment, advertisers are more likely to succeed if they embrace innovation, make investments in personnel and technology, and regularly analyze and adjust to shifting market dynamics.

IV Case Studies- Successful companies in Madhya Pradesh's advertising industry Let us look at the example of "Creative Connect," a well-known advertising agency established in the state, to illustrate successful advertising enterprises in Madhya Pradesh.

Background: A group of seasoned advertising professionals founded Creative Connect in 2010 with the goal of giving businesses in Madhya Pradesh creative and effective advertising solutions. The firm began as a modest business but quickly became known for its innovation, strategic thinking, and client-centered approach. The following are the major elements that contributed to the company's success:

1. **Strategic Positioning:** Creative Connect strategically positioned itself as a regional firm with in-depth knowledge of the Madhya Pradesh market. To create successful advertising campaigns that connected with the regional audience, they made use of their understanding of the state's distinctive cultural subtleties, regional languages, and consumer preferences.

2. **Strong Client Relationships:** The agency placed a high value on creating enduring connections with its clients. To provide specialized advertising solutions, they concentrated on comprehending the aims, objectives, and target market of their clients. The clientele of Creative Connect trusted and remained loyal to them because of the great client service and consistent outcomes they received.

3. **Adopting Digital Transformation:** Creative Connect adopted Digital Transformation early on after realizing the growing significance of digital advertising. They made investments in digital competencies, such as knowledge of programmatic advertising, search engine optimization, and social media marketing. They were able to offer extensive and integrated campaigns using both conventional and digital media as a result.

4. **Partnerships and Collaborations:** Creative Connect promoted alliances and partnerships with various industry players. To strengthen the brand messages of their clients and reach a larger audience, they collaborated closely with regional media outlets, production businesses, and influencers. They were able to supply integrated advertising solutions thanks to these relationships that helped them grow their network and improve their capabilities.

5. **Continuous Learning and Innovation:** Creative Connect placed a strong emphasis on ongoing education and remaining current with emerging technology and trends in the market. They made investments in staff training programs, went to trade shows, and promoted an innovative work environment within the organisation. They were able to adapt to shifting market conditions and provide cutting-edge solutions to their clients because of their dedication to learning and innovation.

Results and Impact: Creative Connects client-centered approach and effective methods led to considerable growth and recognition in Madhya Pradesh's advertising sector. They grew their clientele and formed long-term alliances with well-known neighborhood and regional companies. Their innovative marketing won industry honors and awards, further boosting their standing and dependability. In Madhya Pradesh, Creative Connect established a reputation as the go-to firm for companies looking for effective and personalized advertising solutions. Lessons Discovered For ambitious ad businesses, Creative Connects success offers several insightful lessons:

1. **Understand the local market:** Being able to properly cater to the target audience can be aided by having a thorough awareness of the local market's peculiarities, preferences, and cultural dynamics.

2. **Create enduring client relationships:** To create enduring client relationships, place a premium on establishing trust, producing outcomes, and offering top-notch customer service.

3. **Accept digital transformation:** Acknowledge the value of digital advertising and make investments in digital capabilities to provide comprehensive and integrated campaigns.

4. **Encourage partnerships and collaborations:** Work together with industry stakeholders to broaden networks, strengthen capacities, and amplify brand messages.

5. **Continue to be innovative and adaptable:** To provide cutting-edge advertising solutions, always learn, adopt new technology, and keep current with market trends.

Advertising companies in Madhya Pradesh can increase their chances of success and making a big effect on the industry by adopting these tactics and taking these lessons to heart.

V Conclusion- In conclusion, entrepreneurs, investors, and other stakeholders with an interest in the advertising industry have several options given the feasibility of an advertising firm in Madhya Pradesh, India. Advertising enterprises can thrive in Madhya Pradesh thanks to the state's

diverse economy, expanding consumer market, and rising population.

By analyzing the industry, it is clear that Madhya Pradesh has a sizable consumer market as well as a diverse spectrum of companies that need advertising services. The state's advertising market has expanded because of the digital revolution, new technology, and shifting consumer trends. Businesses have a huge opportunity to contact and engage their target customers successfully thanks to the shift towards personalized digital advertising.

Advertising companies in Madhya Pradesh must first determine their target market categories. Businesses can adapt their advertising campaigns to resonate with audience groups through demographic, regional, psychographic, and behavioral segmentation. Businesses may develop effective ads that are in line with customer demands, values, and interests by understanding consumer preferences and behavior.

Advertising companies may take advantage of opportunities in digital transformation, emerging technologies, influencer marketing, content marketing, and data-driven insights despite obstacles including rising competition, changing consumer behavior, and ad-blocking. Businesses may overcome obstacles and take advantage of the growth potential in the advertising sector in Madhya Pradesh by embracing innovation, working with sector stakeholders, and keeping up with market trends.

The case study of Creative Connect demonstrates the key success elements that support a successful advertising industry in Madhya Pradesh. The success of Creative Connect was attributed to its strategic positioning, solid client connections, creative excellence, embracement of digital transformation, collaboration, and ongoing learning and innovation. Entrepreneurs can implement methods including comprehending the local market, developing solid customer relationships, embracing digital change, encouraging partnerships, and learning from their experience.

In conclusion, the study on the viability of an advertising business in Madhya Pradesh offers insightful information about market demand, the business environment, infrastructure, government backing, and consumer preferences and behavior. Stakeholders may make wise decisions, create strong business plans, and take advantage of the potential for growth in the Madhya Pradesh advertising sector by being aware of the opportunities and obstacles. Advertising companies can prosper in Madhya Pradesh's dynamic and competitive market by using the correct methods, inventiveness, and agility, which will help the state's economy grow and develop.

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Histoorical Perspective
of Reservation Policy in India

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Abstract- As a concept the evolution of Reservation Policy starts from the British period in modern *India. It has remained an integral part of public policy of both British India and Princely States. A policy which was formulated by the British government to provide for representation to the weaker sections of the society in the administrative set up on the cast basis was later extended to recruitment, educational institution and promotion. The policy of reservation took shape in the nineteenth and early twentieth century. The states in India were given the freedom of implementing reservation policy on the basis of criterion evolved by them. This was to enable them to adopt policies which were considered best and in accord with circumstances prevailing therein. Hence a common ground was not found either in determining the backwardness and also the percentage of reservation to be provided for its elimination. In the post-independence the socio-educational basis for backwardness was determined by the Indian constitution for reservation as Art 15(4) clearly states. Accordingly, the state is permitted to make any provision for the upliftment of any socially and educationally backward classes of citizens or for the SCs & STs. The paper aims to examine the concept of reservation policy and its systemic evolution in India briefly.*

Keywords- Reservation, Policy, British Period, Princely states, Representation, Caste, Socio-educational basis, backwardness.

Introduction- In the Indian context the concept of reservation policy is considered to be reality, not myth as its widely accepted objectives for the upliftment of SCs & STs and OBCs who were victims of the prevalent caste system in India, a unique feature to the Indian social milieu. Hence seholars have not been able to provide a composite definition of the term. It is generally understood as involving three aspects:[1]

(i) Positive Discrimination, (ii) Reverse Discrimination and (iii) Compensatory Discrimination: Positive discrimination involves providing special treatment to those who were exploited. This means seats are reserved for the disadvantaged groups. Reverse discrimination is a sort of vindictive measure. In other words, it means discrimination against those who had discriminated a particular class for decades. Compensatory discrimination

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involved taking of measures to safeguards the interests of historically disadvantaged sections of the society. The claim that reservation in jobs and positions are justified because these communities (SCs, STs & OBCs)) have been excluded from the mainstream for centuries is indeed problematic that must be resolved. It involves the principle of compensatory justice.

In America and other countries reservations are considered to be affirmative actions inspired from India.[2] Thus the nature and concept of reservations is a vast and controversial one. Even in terms of a historical account of reservation policy in India, it would be impossible to cover most of its aspect. In this paper, therefore, we shall examine in brief some of the key issues and some of the money significant historical and legal moments concerning the development of the reservation policy in India.

Evolution of Reservation Policy- The Idea of reservation policy was introduced and founded by William Hunter and Jyotirao Phule in 1882. In 1902, Sahu Maharaja of the princely state Kolhapur introduced the reservation policy in favor of non-Brahmin castes for education. Mysore and the princely states of Travancore and Kochi also supported the idea or the concept. Mysore formulated its own measures ameliorate and give representation to the deprived sections of the society. During the period of 1874 & 1885 Mysore reserved seats in police Departments for OBCs, SCs & STs.

The development of organized agitations, especially in southern India, could be considered its starting point.[3] A large scale agitations were started in Madras (Tamil Nadu) in 1976 for OBCs, SCs & STs. The wave of anti Brahmin movements put an immense pressune to reserve seats in public services and also to give aid to non-Brahmins in educational institutions. This resulted introduction of reservation policy in Mysore, Bombay and presidencies in 1920s in public services and educational institutions. In 1909, the Morley Minto Reforms (1909) introduced communal electoral, by reserving seats to Indian Muslims in the administration of British India. In 1927, the Simon Commission recommended the reservation of seats for the lower castes (SCs & STs) in the Legislative Council in order to increase their politics of representation. Although this implementation was considered as temporary to improve the conditions of lower castes.

Dr. B. R. Ambdekar, the leader of India's untouchables who ardently advocated separate electorate and seats for untouchables in politics. In 1932, the British Govt. introduced the Communal Award, also known as Ramsay Mc Donald Award by which the Depressed Classes (SCs & STs) and other minority sections were given separate electorate and seats in the provincial Assemblies and the right of double vote under which they were to elect their own representatives and to vote also in the General Constituencies. However, Mahatma Gandhi was dead against this constitutional provision of the British Govt. believing that the untouchable (Harijans) are integral part and parcel of the Hindu Community and threatened to go on fast into death. Dr. Ambedkar, agreed to abandon separate commercial electorate and an agreement was signed between Dr. Ambedkar and Madan Mohan Malviya on behalf of Mahatma Gandhi to save the life of Gandhiji, but demanded a

number of seats to be reserved for SCs & STs within the allotment of seats to the Hindu Community, to be safeguard for the large interests of the depressed sections of the society. This agreement is known as the Poona Act (1932).

Thus, the reservation policy in India, in real sense was started in 1932. By the year 1930s, reservation policy began to be started throughout India. The Poona Pact had a deep impact on the development at reservation policy in India. The government issued orders regarding reservation in services in 1934. This compromise was further continued in the Govt. of India Act 1935, which established a system of reserved seats not separate electorate for the SCs & STs. In fact, this act had introduced the terms of SCs & STs (1936) which was then a list of castes, races and tribes which were considered as lower castes based on the 1931 census of India, the first census based on castes.

In real speaking Dr. B. R. Ambedkar, chief architect of the Indian constitution laid foundations of reservation policy in India. Several provisions and articles were incorporated in the Indian constitution that paved the way for the development of reservation policy all over India. The principle of equality and opportunity to all are some important features of the constitution of India for the establishment of socio-economics justice.[4]

According to Article 15(4) special provisions may be made for the advancement of any socially and educationally backward classes and for the SCs & STs. This sub-clause was inserted by an Amendment in 1951, ending the ambivalence about the positive discrimination. The expression "backward class" is interpreted by the Supreme Court of India as "Socially and Educationally backwards". Hence, the popular term "OBCs" are distinguished from SCs & STs. Likewise, Article 16 assures the equality of opportunity in matters of public employment. Art 16(4) permits the state to make nay provision for the reservation, appointments or posts in favour of any backward class, which in the opinion of the state are not adequately represented in the services under the state. Art 16(4) merely refers to the "backward classes". The Supreme Court has explicitly rejected "economics backward class" has the only criterion for the reservation under Art 16(4) and stated that the economic backwardness has to be on account of the social and the educational backwardness".[5] Art 46 mentions "weaker sections" whose economic interests as well as educational interests have to be taken into consideration with special care, protecting them from all forms of 'social injustice and exploitation'.

Landmark commissions, Committees and Cases Regarding Reservations- Several important commissions, committees and cases paved the ways for the evolution of reservations in India. Some commissions and committees were constituted pre-independence and some were constituted in the post-Independence in provinces and in India which may be mentioned in short. In Mysore Miller Committee (1918), Nagar Gowder Committee (1956), Havanur Commission (1972) and Chinappa Reddy Commission (1988) were Constituted. The Nettur Commission (1967) was constituted in Kerala. Baxi Commission (1972) and Rave Commission for

the reservation of OBCs were constituted in Gujrat. The Mungerilal Commission was constituted in 1971 in Bihar for the reservation of backward classes.

Reservation Policy for BCs in Central Government Services- During the British rule several agitations were lanched in princely states and in India to provide reservation in public service and legislative Assembly. Reservations in government services were in traduced for the depressed classes in 1943 by the British Government. But provisions for OBCs only a reference to the protection of their interest was made in one of the Directive principles. Later a general reference or provision in the Article 15(4) allowed the states to take steps for all advancement of the socially and educationally BCs. Only clause 4 of the Article 16 made a somewhat direct reference in this regard. Through Article 340, the produce to determination the need for reservations and the criteria for identifying beneficiary groups or castes within the category of socially and educationally BCs, were left to investigations by commissions, which the President of India may appoint. Art 340 makes the provision for the constitution of commission for OBCs.

In the spirit of Article 340 the first BCs commission Kaka Kelelkar commission was constituted by the Union Government on 29 January 1953. It submitted its report on 31 March 1955. However, the central Govt. refused to accept this report on the ground that no objective criteria were applied in the identification of the OBCs and the second BCs commission known as Mandal Commission was appointed on 1st January 1979 under the chairmanship of B.P Mandal. The commission submitted its report on 31st December 1980. However, the V.P. Singh Govt. accepted and executed the recommendation in 1990 after a span of nearly ten years. The commission recommended that total reservation should be 49% i.e., 27% for the OBCs and 22.5% for SCs & STs. The Supreme Court has firmly laid down the reservation should be restricted to 50%.

The acceptance of this reported to agitation on a national scale and afterward the politics of reservation was started in India and till date it is continued. However, additional 10% reservation for upper castes was provided on the economic basis for EWS in 2019 and Art 16(6) was inserted in the constitution.

Landmark cases- The judiciary of India has played a great role in the development and execution of reservation policy in India especially after independence. In the several cases the Hon'ble judges of the High Courts and the Supreme Court upheld the concept of reservation policy on the caste basis and social-educational basis [Art 15(4)]. In 1951 in the case of State of Madras V. Smt Charpakam Dorainjan, the Hon'ble Supreme Court of India held that caste-based reservation is justiciable as per the provisions of the Indian constitution. Other several cases regarding reservations are peeriakaruppan, etc. V.S. state of Tamil Nadu. M. R. Balaji V. Mysore (1963), Indira Sawhney & Ors V Union of India (1992) upheld implementation of separate reservation for OBCs as to Central Govt. jobs are concerned. This ruling was implemented.

Conclusion- Concludingly, we can say that several commissions,

committees and landmark cases have played a great role for the evolution of reservation policy in India. The age-old caste system of India, inequality, injustice and exploitation of deprived sections of the society such as SCs, STs & OBCs are responsible for the evolution of the reservation system in India. Reservation is a quota based affirmative action and it is constitutional and legal. No doubt this concept is the resultant of Dr. B. R. Ambedkar's visionary idea for the upliftment of SCs, STs & OBCs. It is a levelling process. To Ambedkar, all minorities should have two benefits or privileges namely representation in the legislature and representation in the services.[6] Reservation is an effective tool for achieving social equality and socio-economic justice for the weaker sections of the Indian society and it should be continued until the objectives are achieved.

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Reverberations of Soul Music

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Abstract- *Soul Music is the16th Discworld novel, and the third in the Death Series (Mort 1987, Reaper Man 1991, Soul Music 1994, Hogfather 1996, Thief of Time 2001) The character of Death is brought out in vivid colours (through shades of black and grey) in this moving plot, where Death fights with emotions, that he had hitherto refused to even witness, let alone allow to experience. Death, had attempted to be part of the mortal phenomenon, by taking on an adoptive daughter, Ysabell who in time married Death's apprentice named Mort. They have a daughter, named Susan-Sto-Helit, who kept away from the work of her eternal 'grandfather', but who inherits his power though unaware of it as yet. Death has to do his duty, by his daughter also... As he watches the cart, carrying Ysa- bell and Mort, tumble over the edges of life while they both cross over mortality, Death begins to wonder... " What, is the significance of it all? ".. Death, decides to seek answers and decides to disappear. His grave functions, flows on to his 16-year-old grand-daughter, to her bewilderment and to the exasperation of Albert, Death's assistant. Neither of them has any choice, but carry on until Albert can find and bring back Death. Susan, goes on a journey of self- discovery, and meets Imp, a musician caught up in the power of 'the primordial music'. Soul Music, is deceptively harmless at the surface, but wanders through the dilemmas of human consciousness, with razor sharp brightness and clarity, closing off all existential escape routes, with the blinding light of reason.*

Keywords- *Soul Music, Series, Death*

Introduction- Soul Music is pure fantasy, yet it brings us closer to the personification of Death, who is here exploring a mortal emotion called 'Grief'... Death, witnesses the mortality of Ysabell, his adoptive daughter, though he could have easily averted the disaster, for the time being. He could have pushed forward the event, to another point inside the frame of mortality. But, he chose, simply to witness. This time, the cold, comforting impersonality deserts him and blurs the permanence of crystal-clear facts which had always shown him 'the inevitability of full stops'... Death, represents the Justice / Injustice, order/ chaos, of all-natural phenomenon, running its haphazard course that ultimately crosses over 'ends', carrying onto 'new beginnings'... Soul Music, talks about the existence of a primordial music, that had played a significant part in world manifestation. Throughout

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the threads of this bizarre novel, we see this 'music', being totally in charge. It takes over human consciousness, controls the instruments played by all the music aspirants, leading them on to believe that the music coursing through their souls and flowing out through their fingers, vocal cords and instruments, had been created by them and echoes their unrecognized talents... But in reality, they have no more control over the music, than they have in heart beats. they are mere instruments, being played by the music. The central character here, is a boy named Imp y celyn (literally meaning "bud of holly") Soon after reaching Anhk Morpork, Imp finds his harp broken and is led to a mysterious old shop filled with a variety of discarded instruments , where he finds a 'guitar' , that seemed to play all by itself, which seems to live totally independent of both instrument and it's player... Lias, with his cacophonic , but rhythmic 'rock baubles' , and Glod with his 'blowing horn' , decide to explore the audience of Ankh calling themselves, the 'Band With Rocks in.. Imp calls himself, 'Buddy', Lias goes in for the name 'cliff'.. They take the city by storm.

Death, meanwhile was quite caught up in the drama of life and sinks in painful concern, from over involvement with the mortal points of view. Unable to come to terms with the end of his adoptive daughter Ysa-bell and her husband, Mort, Death takes a temporary retreat by disappearing, avoiding his duties, as he wanders in unnamed corridors of existence, seeking immortal answers to finite questions, from human perspectives. Susan, who had automatically inherited Death's power is dragged in, to fill the void created by his absence. 'The Susan thread', gets tangled up with Imp. As 'the Band with Rocks In' are playing at the notorious 'Mended Drum', she prevents Buddy from getting himself killed. Nevertheless Imp, had ceased to exist. From then onwards, the spirit of Music, takes over, gains control of Imp's mind and body. The Music lives his life for him and carries him forward. Meanwhile Albert, succeeds in tracking down Death and convinces him to return to his duties. Death returns to his normal role, in life, to be the bridge where the souls cross over, to face their unknown, undefined future possibilities, all on their own.

The Eastern Echo- Soul music provides an interesting insight, in its presentation of a 'primordial music', which has the power to transform, to cause metamorphosis, to engender the seeds of chaos in the young, the unaware, the unconscious, and the malleable souls... This 'effect', is brought out repeatedly, in the concert, played by 'the Band'. As the audience, at 'The Mended Drum', found themselves becoming suddenly enslaved, hankering after the strange, overpowering music, not wanting the Band, to ever stop playing and waiting for the next gig, when they stop the present one. The world had discovered music a long time ago, and we in the East, have always been aware of its cathartic powers, of its element changing capacities, as well as its deep influences on hearts and brains. And death further tries to interpret that one quality of music, where it seemed to transcend Mortality, proving more powerful than Death itself. Life, Death has understood to be 'hard to control, being extensible beyond the realms of probability',

especially under the influence of indescribable phenomenon like 'music'. Death voices the opinion that "music", being of its nature immortal, can sometimes pro-long the life of those intimately associated with it". The East, has always possessed intimate knowledge of the fact that, music can transform, even natural elements. Music can call down rain- filled clouds on a still summer's day, to drench the parched earth summoning new life, and Music can get the sun to burn brightly even in cold winter, where all living beings retire into hibernation. Music, that can so sway the elements, can of course rule the animate world, can cleanse old agonies, wash out the poisons accumulating in the minds. Music can refresh dull and brooding hearts in to blooming in joy. Music, the power to wipe out negativity, 'to energise, to reform, to awake, to activate' –the most lethargic crowds (visible in music created during war time, to pacify, to invigorate... Music has won, many a battle!). Terry Pratchett's Music is not this, all positive force, that the East has cultivated, but the mere 'force', that could be applied for both good and the not so good! He has touched upon the immense controlling, transforming power of music, it's immortal ancient presence in the world of the living. He has pointed out the slightly negative, hypnotic effect it has in the group of Unseen University's wizard population, who throw away conventions to the wind and embrace unknown rhythms of life, much to the perturbation of the Arch Chancellor Mustrum Ridcully. But Pratchett has definitely brought out the irresistible   spirit of celebration, echoing an Eastern understanding of all- pervading music, that soothes, and elevate.

Analysis of Core Points- The plot, does not actually have a centre point, in Soul Music. Each separate narrative, can weave a complete fabric on its own. We could see 'Soul Music', as the story of Discworld's brief tryst with rock- music, as the story of Susan's journey, of self-realization, Susan accepting her immortal heritage, Susan coming to terms with the loss of her parents, Susan understanding the 'necessity of Death', in the cycle of life. Susan, imbibing the relevance and meaning of mortality. Susan, reaching out to her powerful 'grandfather'. Soul Music could be the story of Susan-Sto-Helit, becoming heir to Death. Soul Music can also be seen from the point of view of Death, who concretises beyond the skeletal frame and scythe, into some semblance of a being who 'feels', touch of the human, washing away eternal memories, to overcome the stab of thoughts defined as 'grief'... In this soul-searching   journey, Death, grows into something more than a mere witness, in his fatal interaction with life. ' There never was, a throbbing heart inside the black-cowl, inside the bare rib- cage. But Death cannot face his own role, when his adopted daughter Ysa-bell embraces mortality, consciously. The fact that he could've reversed the flow of time, could have prevented their cart from turning over, could've refrained from freeing body from soul, but did not, seems to give rise to some turmoil, that Death never attempted to define. But Death wants to erase the 'memories' of the entire life force in the world, since the beginning of time. And so, Death begins the retreat, and the quest for answers. Death too, was without choices, in spite of being the "Ultimate Reality" Though described as being' mighty and

terrible', and the keeper of the gate 'of the world. 'Immortal' by definition, the end of everything... Death talks of his limitations, as he tells Susan; "BUT I CANNOT GIVE LIFE. I CAN ONLY GRANT. EXTENSION, CHANGELESSNESS. ONLY HUMANS CAN GIVE LIFE." Death's adoptive daughter Ysa-bell, had wanted to be human and not immortal.

Sanskrit Poetry in Medieval India

• **Chandni Saxena**

Abstract- *It is often misunderstood that being muslim period Sanskrit literature received little or almost no impetus during medieval times. But nothing could be far from true. During 13th, 14th and 15th centuries, Sanskrit literature witnessed an array of works which were in no way less than any other works done in other languages and literature. Although not as profusely as in ancient times, regional kings, particularly those of south India, gave patronage to several Sanskrit laureates who created their works with appreciable voracity. The poetry or Kavyas written during this period show the maturity and depth of their content and style. The paper briefly covers the journey of this poetry or Kavyas in medieval times of Indian history.*

Keywords- *Mahakavyas, Historical Kavyas, Shorter poems, Anthologies*

> *Sanskrit has moulded the minds of our people to the extent to which they themselves are not conscious. Sanskrit literature is national in one sense, but its purpose has been universal. That is why it commanded the attention of people who were not followers of a particular culture.*

- Dr. Radhakrishnan

The flow of civilization in India has always been nourished by some underlying factors which have remained the guiding force till date. Language is one such force which binds the people of past, present and future and brings them together on the same platform of nationhood. For India, Sanskrit is one such language which has survived the vicissitudes of time and has almost acquired the cult status for Indians today.

Over the centuries, Sanskrit has been the medium of several poetic expressions of sages, poets, writers and dramatists. The age of ancient India was the most glorious one for Sanskrit literature. No other literature in the world has managed to break the hegemony of Sanskrit literature till date. Vedas, Upanishads, Smritis, Aranyaks, Puranas-the list of such unparalleled, original and creative works of sanskrit can go on forever. Till the age of Guptas, every aspect of Sanskrit literature flourished under the benevolent patronization of great rulers.

The profusion of work did not decline with the arrival of muslims in India. But the creativity of themes and language could not be maintained. With the gradual domination of Turk rulers over a major part of India and the consequent disturbances in the political conditions of the country led to the further decline in the original works in Sanskrit. Although it continued to flourish in the courts of local rulers and produced works in every branch of

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literature, the creativity and originality was gradually lost.

As the field of Sanskrit literature is extremely vast, and it is very difficult to cover all of them within a limited space, only the *'kavya'* or 'poetry' branch of Sanskrit literature during 13th, 14th & 15th centuries has been covered in this paper.

Although the dominating power in India during this period was that of Turks or Muslims in general, who, with their close contact influenced every aspect of Indian culture, they strangely left no influence on the vast Sanskrit literature to any appreciable extent.

Among the several factors influencing the poetry or *'Kavya'* of this period, particular mention may be made of Chaitanya movement of Bengal and Orrisa.

Secondly, the patronage extended by the Hindu rulers of Vijayanagar, Warangal, Gujarat etc. resulted in the concentration of vast number of scholars in these regions and the production of some standard works by the poets patronized in these courts.

Thirdly, apart from Rama and Krishna and the heroes of the *Puranas*, the stories of Nala and Yayati seem to form the most popular subject matter of the poetry of this period.

Lastly, regional survey indicates that the bulk of production in poetry came from the South followed by Bengal, Mithila and Western India. Kashmir receded into the background. In South, the advent of Vijayanagar Empire led to the revival of Sanskrit literature. Founded by Harihar and Bukka in 1330, the Empire was ruled by three dynasties- Sangam, Saluva and Tuluva. It was vanquished in 1565 in the battle of Talikota by the combined efforts of Muslim Sultans of South India led by the king of Bijapur[1]. The kings of these three dynasties were themselves poets of great repute and were therefore the liberal patrons of great poets. Saluva Narsimha and Krishnadevaraya composed some very high quality *'Kavyas'* which were in no way inferior to the best works done by the best poets of their times.

The *'Kavya'* of medieval period can be broadly divided into :(1) *Mahakavyas* (2) Historical *Kavya* and (3) Shorter Poems.

Mahakavyas- *'Ramayan'* and *'Mahabharata'* are the first acknowledged *Mahakavyas* of Sanskrit world. A *Mahakavya* is a long poem composed in cantos. It has one hero who is a god, a demi-god or some royal *kshatriya* having great humanistic qualities. *'Vir'*, *'Shringar'* or *'Shant'* *'Rasa'* should be the primary one, and other *'Rasas'* become secondary. Cantos should be more than eight and the end of every canto should inform about the contents of the coming one. The main aim of a *Mahakavya* is to prove the conquest of good over evil, of justice over injustice [2]. Keeping in view these characteristics some poems written in medieval times have also been placed by the scholars in the class of *Mahakavyas*. Foremost among them is Sakalyamalla's *'Udararaghava'*. Sakalyamalla, otherwise known as Mallacharya or Kavimalla, was a staunch follower of *Advait* school and has described the story of *Ramayan* in *'Udararaghava'*. By repute the poem

extends to 18 cantos, but only 7 cantos are now available. The poetry is simple and fine and imagery exquisite[3]. Another poet of repute was Agastya who was in the court of Prataprudradeva of Warangal (1294-1325-A.D.) He has written-

A. *'Balabharata'*, a poem in 20 cantos related to the whole story of *Mahabharat.*

B. *'Prataprudra-Yasobhushan'* under the pseudonym of Vidyanath,And

C. *'Krishnacharita'*, a prose work on the life of Shri Krishna. Among his other works are *'Lakshmistrota'*, *'Sivastava'*, *'Lalit-Sahastranama'*, *'Manpariksha'*, *'Sivasamhita'* and *'Sakaladhikara'*[4].

Vidyachakravartin III, patronized by Hoysala King Ballala III (1291-1342 A.D.) wrote *'Rukmanikalyana'* in 16 cantos describing the marriage of Shri Krishna with Rukmini[5].

Madhav, a poet at the court of King Virupaksha of Vijayanajar wrote *'Narkasur Vijay'* in which he describes the story of the conquest of Shri Krishna over Narkasur.[6]

Vidyaranya, the counsellor of Harihara and Bukka who founded the famous Vijayanagar Empire, was called *'Karnataka-Simhasana-sthapnacharya'* and wrote *'Devyaparaharstrota'* in the praise of Parvati and *'Shankarvijya'*, relating to the history of the great king Shanker[7].

Vamanbhatta Bana was the pupil of Vidyaranya and was a polymath. He composed everything including *Kavya*, drama, *bhana, charita, sandesh*, lexicon etc. He was given the titles of *'Shadbhashavallabha'* and *'Kavisarvabhaum'*. His *'Nalabhyudaya'* in eight cantos and *'Raghunath-Charita'* in thirty deal with the lives of the respective heroes. He also wrote *'Hansasandesha'*.

Another poet in the court of Harihara was Lolambraja who wrote *'Harivilasa'* in 5 cantos and *'Sunder-Damodar'*. He has described in these poems the history of Krishna ending with the death of Kansa.[8]

Under the patronage of Dhirasingh, who was the ruling King in Mithila in 1440 A.D., Vidyapati wrote *'Durgabhaktitarangini'* in 1000 verses in which he describes the ceremony of autumnal worship of Durga famous in Eastern Bengal.[9]

Similarly Ramchandra wrote *'Rasik Ranjana'* in 1524, which has the verses of both *Shringar* (erotic) and *Vairagya* (ascetic) connotations.[10]

Chidambara, the writer of *'Raghav-Yadav-Pandviya'* has used the device of *treble entendre* in which he has described the stories of *Ramayan, Mahabharat* and *Bhagwat* simultaneously[11]. The other *Mahakavyas* of this period are:

(a)   *'Ramabhyudaya'* by Saluva Narasimha in 24 cantos describing the life of Rama.

(b)   *'Parijatharan', 'Devistuti', 'Rasamanjari'* and *'Bharatamrita'* by Diwakar who based his works on the stories of Mahabharat.

(c)   *'Neminath Mahakavya'* by Kirtiraja narrating the life of Neminatha in 12 cantos.

(d)   *'Dvyasraya-Kavya'* by Jinaprabha.

(e)   *'Saptavyasana-charita,'* *'Pradyumna-charita'* and *'Yasodhora Charita'* by Somkirti.

(f)   *'Vasudeva-vijaya'* by Vasudeva who existed in the court of Manvikrama of Calicut.

(g)   *'Harshacharita-Kavya'* by Chaturbhuja of Bengal describes the adventures of Krishna.

(h)   *'Kathakautuka'* by Srivara is especially interesting as it is an adaptation in 15 cantos of *'Yusuf wa Zuleikha'* by Jami in Persian and is perhaps the earliest example of the utilization of Persian literature.[12]

Historical-Kavya- Historical *kavyas* are those which are based upon the actual events of History. They can describe any of the political, religious, social or cultural condition of the contemporary society, or the genealogy of a particular dynasty, or the deeds of a particular king or kings or eulogize a royal family. Although they have a major defect of exaggerating the qualities or achievements of the patronizing king or dynasty, they nevertheless, served as a valuable source of historical information[13]. The historical *kavyas* written during 13th, 14th and 15th centuries are:

(1)   *'Dvitiya-Rajtarangini'* by Srivara, the pupil of Jonaraja is the continuation of Kalhana's *'Rajtarangini'* and describes the chronology of the kings of Kashmir till the time of the author's patron Zain-ul-Abidin (1420-70 A.D.). Srivara also finished *'Tritiya-Rajtarangini'* covering the period from 1459 to 1486. It was started by Jonaraja, who could not complete it due to his untimely death.[14]

(2)   *'Rajvali-Pataka'*, started by Prajyabhatta and completed by his pupil Shuka deals with the history of Kashmir till its annexation by Akbar.

(3)   *'Hammir-Kavya'* by Jain writer Nayachandra describes the heroic deeds of Chahmana ruler Hammiradeva, who bravely fought with the muslims at Ranthambhor.

(4)   *'Gurugunratnakar'* written in 1485 by Somacharitragani deals with the history of Gujarat.

(5)   *'Jagadu-Charita'* of Sarvananda is a poem in praise of a Jain layman who helped several people during a famine in Gujarat in 1256-57.

(6)   *'Rajvinod'* by Udayraja-a Hindu court-poet of Sultan Mahmud Begarha of Ahmadabad- has seven chapters dealing with the life of the Sultan.

(7)   *'Prasanga Ratnavali'* by Pattubhatta gives a short account of the genealogy of the princes of Pithapur.

(8)   *'Rukmanikalyan'* by Vidyachakravartin III is not just the story of Rukmani's marriage with Sri Krishna, in its first canto; it also gives the genealogy of the Hoysala Kings, besides having a short account of his own family.

(9)   *'Rajkalanirnaya'* by Vidyaranya describes the history of the Kings of Vijaynagar from its foundation.

(10)   *'Saluvabhyudaya'* by Rajnath describes the life and times of the great Saluva King Narsimha Saluva. This poem seems to have been composed in 1480 A.D.[15]

Shorter -Poems- The shorter poems of this period have been divided into two sections: (a) Devotional (b) Didactic.

Devotional:

(1)   Venkatnath, or Vedantadesika- a polymath, wrote a number of *Strotas*. Bhanudatta, also known as Bhanukar Misra, wrote *'Gita-Gaurisam'*, a lyrical poem modelled on Jayadeva's *'Gita-Govindam'*. He also authored *'Rasatrangini'* and *'Rasmanjari'*[16].

(2)   King Purushottama wrote *'Abhinava-Gitagovinda'*. It was inspired in style and manner by Jayadeva's *'Gita-Govindam'* and hence the name.

(3)   *'Stutikusumanjali'* written by Kashmiri poet Jagaddhara, consists of 38 hymns in praise of Lord Siva.

(4)   The *Chaitanya* movement in Bengal gave rise to several poetic expressions and *'Stavamala'* collected by Jiva Goswamin is a collection of about 60 *Strotas* composed by Rupa Goswamin, an immediate disciple of Chaitanya Mahaprabhu. The latter also spoke poems in his devotion to Sri Krishna.[17]

(5)   Among Jains, mention may be made of Sinaprabhasuri's *'Chaturvinshati-Jinastuti'* and Munisundarsuri's *'Jina-Strota-Ratna- Kosha'*.[18]

Didactic- Among the didactic poems, foremost is the name of *'Nitishataka'* by Bhartrihari. Dandaraja wrote three *Shatakas* on *Srinagar, Niti* and *Vairagya* in 1434 A.D. Again *'Subhashitanivi'* of Venkatnath, having 144 verses and divided symmetrically into 12 *'Paddhatis'* deals with such topics like pride, wickedness, tranquility, servitude etc. Other didactic poems of this period are *'Nitimanjari'* by Dyadviveda, *'Shiladuta'* by Charitrasundragani, *'Nitimanjari'* by Shambhuraja, *'Nitishataka'* by Ghatakarpar etc.[19]

Anthologies- Anthology or *'Kavyasangraha'* is a collection of verses from various sources enumerating groups of nine, eight, seven, six and five noted persons, things and qualities possessing similar characteristics[20]. Several important anthologies were written during this period. *'Sharangadhar-Paddhati'* compiled in 1363 A.D. by Sharangadhar contains 4689 verses in 163 sections. Sharangadhar has cited over 300 authors and works in this anthology. *'Suktiratnahara'* by Surya Kalingraja, *'Subhashitanivi'* by Vedantdeshika, *'Subhashitasudhanidhi'* by Sayana, *'Subhashitavali'* by Srivara, *'Padyavali'* of Rupa goswamin are some other anthologies of this period.

Women -Poets- When the general condition of women in India was on decline, Sanskrit literature was bestowed with some talented women poets in this period. Mention may be made of Gangadevi who wrote *'Madhuravijaya'*, and *'Virakamparaya-Charita'*,[22] Abhirama Kamakshi who wrote *'Abhinav-ramabhyudaya'* and Tirumamba who wrote

'Vardambika Parinaya[22]. These poetesses enjoyed great respect from their male counterparts for their talent. In concluding the above survey, it can be said that:

(a) Among others, the themes of *Ramayan* and *Mahabharat* dominated all the other ones. Most of the *Mahakavyas* have Rama or Krishna as their heroes. The Story of Nala and Yayati was the other oft- repeated theme of this period.

(b) Some efforts were made to do some experimentation like the use of *treble entendre* by Chidambara who wrote *'Raghav-Yadav-Pandaviya'* in which he described the stories of *Ramayan, Mahabharat* and *Bhagwat* simultaneously. But such experiments were not tried on large scale and therefore did not become very popular.

(c) The most outstanding characteristic of Sanskrit literature during this period was its complete alienation with the general masses. It found little following from the general masses for whom it was rarely written. The complexity of language and style kept it strictly within the confines of the royal courts where it was patronized by the local kings and rulers.

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Status of Tribal Rural Women and their Empowerment: An Overview

● **Chandra Shekhar Prasad**

Abstract- *India as a whole is characterised by sharp gender disparities, although women's status varies considerably by region. On virtually all frontiers of human societal pursuits economic, educational, scientific, legal, political, official, political and religious sphere Indian women suffer profoundly. For all time there are socio-cultural factors, which validate for the status of women in particular society. It is always culture (a set of collective experiences of ideas, norms, values and beliefs associated with a people) with its gender role inequalities and socialisation (the intricate process through which culture is transmitted from one generation to another) determines the position of women in a society. Gender roles are socially constructed. The family structure in India is patriarchal, patrilocal and patrilineal. Patriarchy denotes a culture of power relationship that promotes man's supremacy and women subjugation. It encompasses institutional endorsement of man's ascendancy within the family and other social structures. It justifies the normative process pertaining to the recognition and sustainability of his dominance in society. Consequently, a boy is looked upon as the perpetuator of the family line, and a girl 'a bird of passage'. The Indian family organisation makes discrimination between the sexes. It promotes a hierarchy of classification in which man centred issues take dominance where as women derive their personalities from their fathers', husbands', brothers' and sons.*

Keywords- *Status, Tribal, Rural, Women, Empowerment*

Status of Women- With a secondary status, women play but a submissive role in social life. Despite several economic, political and social changes, women, are still far behind. One of the most unflattering statistics concerning India's girl child shows that the preference for a son runs across rich as well as poor households, educated as well as illiterate families. Widespread use of modern technology, a joint failure of medical ethics and failure to shed concept of a male heir has pushed female foeticide to high proportions. Female foeticide is just one side of the vast anti-women behavioural range in India. The tragedy is that even women, who have the choice, opt for a male child. They feel that only with a birth of a son, they will achieve higher status.

The status of any social group is determined by its levels of health-

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nutrition, literacy education and standard of living. The tribal women, constitute like any other social group, about half of the total population. However, the health of tribal women is more important because tribal women work harder and family economy and management depend on them. Higher infant mortality rate in the tribal compared to national average; low nutritional level of the tribal; lower life-expectancy in the tribal than the national average; high incidence of sickle cell disease and glucose -6-phosphate enzyme deficiency in some tribal societies; and higher fertility rate in tribal women compared to the national average have been reported by various studies. The factors which influence the health status of the tribal population in general, are also applicable to tribal women more so. It has been reported that illiteracy, in tribal as well as non-tribal population, is positively correlated to health. The tribal women, as women in all social groups, are more illiterate than men. The low educational status is reflected in their lower literacy rate, lower enrolment rate and their presence in the school. Like others social groups, the tribal women share problems related to reproductive health.

United Nations has defined the status of women as the "conjunction of position a women occupies as a worker, student, wife, mother..........of the power and prestige attached to these positions, and of the right and duties she is expected to exercise" (UN, 1975). "To what extent, do women, compared with men, have excess to knowledge, to economic resources and to political power, and to what degree of personal autonomy do these resources permit in the process of decision-making and choice at crucial points in the lifecycle?" (UN, 1975). Women make up only 6% of India's workforce and the numbers get skewed as you go up the corporate ladder. Only 4% women are at the senior management level and almost none in a leadership role. Status of women is generally measured using three indicators: - education, employment status and intra-household decision-making power. In general women with higher education tend to have a better position (WHO, 1989). In some cases, however, education alone may not be sufficient to enhance status unless it engages employment as well (Hogan et al., 1999). In addition, women's ability to communicate with and convince their spouses or other members of the family indicates their decision-making autonomy. Women with great decision-making power are supposed to have a higher status in the household.

In India women are discriminated due to several historical, religious and other reasons. A girl child is suppressed from the movement she is born in terms of personal development. She is made to undergo the feelings of being inferior and feeble. She is denied the prospects for personal expression. It was reported during women's workshop (1987) that women's "sexuality is suppressed, their labour exploited, their property and other basic human rights denied to them and their humanity demolished". The so called 'national movement' has further "displaced and marginalised women while at the same time, it has turned them into commodities, not just in terms of being used as machines for producing children, doing household work

and even doing jobs outside but always controlled by men to whom they belong".

There are various hypotheses about why women have relatively high or low status. The common premise is that women status is high when they contribute substantially to primary subsistence activities. Women position is low in the societies where food getting is entirely men's job like hunting, herding or intensive agriculture. In the historical times when warfare was essential, men were more esteemed than women. Likewise in the centralised political systems men had high status. Men in most societies contribute more to primary subsistence activities, as women have infant and child care responsibilities. However, women contribute substantially to primary subsistence activities that depend heavily on gathering and horticulture and in which men are away on labour or pastoral duties while subsistence work has to be done. When primary and secondary subsistence activities are counted, women work more than men. Additionally, lots of myths like their childbearing state, emotions, monthly ups and downs, inability to carry heavy weights, lack of self-confidence, paucity of imagination and real creativity are used to validate women's subordination in the society. Male and female and other genders are culturally constructed categories, associated with culturally defined expected patterns of thought and behaviour that are subjected to hierarchical distinctions, advantages and disabilities.

In India the low status of women derives from a lack of control over material or social resources and from a lack of choice in the unfolding of one's destiny. This started with men maintaining their monopoly over the use of ox-drawn plough used for breaking the dry, hard packed soils. Men achieved this monopoly for essentially the same reasons that they achieved over the weapons of hunting and warfare. Their greater bodily strengths enabled them to be more efficient than women. However, a single measure cannot be used to assess the status of women; rather a multi-dimensional cluster of variables is required to indicate the status. Status is not a fixed rigid concept it changes over time. Women occupy different positions in the social structure as they pass through the life cycle, and the very basis upon which the community ascribes power, privilege and prestige also changes.

Women in Tribal Society- Tribal societies have been by and large characterised as egalitarian societies especially in relation to the hierarchical character of caste society. However, it cannot be said of women status. Status of women varies in different societies. All societies offer its children the presence of two genders and related roles, according to kinship, sexuality, work, marriage and age. It also supplies the broad guidelines for undertaking these roles through a body of attitudes, specifications, metaphors and myths. In the present study an effort has been to describe the status of women in four different ecological regions, with different socio-economic conditions and cultural backgrounds. In regard to their educational achievements, legal and political rights, employment opportunities and demographic characteristics of rural women of Sahibganj district, we find that these women do not have

high status. Majority of the tribal women in the study area have never attended school; therefore, for those who have completed their primary education, it will make a positive difference in their status. Work status of women in these areas is broad and it includes all forms of women's labour force participation: formal as well as informal work, work inside and outside the home, and work for payment in cash or kind or no earnings. In these traditional tribal communities, the women have an important role to play. Gender principles are central to the organisation of traditional communities. Gender and the division of labour that depends on its recognition, are decisive elements giving these societies stability and cohesiveness. Emphasis on gender, a relational concept provides opportunities for looking at full range of social and cultural institutions, which reproduce gender hierarchies and gender-based inequalities. The cultural interpretation of gender is central to the identity and status of women that entails web of relationships. The conceptual framework to analyse women's status comprise the seven roles women play in life and work: - parental, conjugal, domestic, kin, occupational, community and as an individual In order to appraise the social status of women in these diverse ecological areas, our observations have been divided in to subsequent categories: - (a) a girl /daughter/ a unmarried woman; (b) a married woman; (c) a widow; (d) divorcee; and (e) a barren woman. Apart from the social status, women role in the social sphere; her political domain; religious sphere; economic activities; and decision making are to be discussed.

Empowering Rural Women- Rural women are key agents for achieving the transformational economic, environmental and social changes required for sustainable development. But limited access to credit, health care and education are among the many challenges they face, which are further aggravated by the global food and economic crises and climate change. Empowering them is key not only to the well-being of individuals, families and rural communities, but also to overall economic productivity, given women's large presence in the agricultural workforce worldwide.

UN Women supports the leadership and participation of rural women in shaping laws, strategies, policies and programmes on all issues that affect their lives, including improved food and nutrition security, and better rural livelihoods. Training equips them with skills to pursue new livelihoods and adapt technology to their needs.

In India, with support from UN Women's Fund for Gender Equality, the Dalit Women's Livelihoods Accountability Initiative has helped women marginalized by the caste system engage in the Mahatma Gandhi National Rural Employment Guarantee scheme. Between 2009 and 2011, in eight districts, their participation grew from 2,800 to more than 14,000. Many Dalit women now have bank accounts in their names and are unionized to defend their rights.

Women farmers typically have less access to irrigation technology. Women helped ensure that scores of women farmers are able to learn about acquire and maintain advanced irrigation systems. Climate change has made

the flow of local rivers, the traditional source of water, unpredictable. Many men have left their villages for jobs in cities, with women remaining behind to take up farming. To underscore new ways of thinking, local drama troupes have staged performances demonstrating the value of women's participation in water management. Surveys have shown that local women, with their confidence bolstered by new skills and options, have become increasingly willing to voice their opinions in village affairs.

Important partners in our work with rural women include the Food and Agriculture Organization, the International Fund for Agricultural Development and the World Food Programme under the initiative "Accelerating Progress towards the Economic Empowerment of Rural Women." It aims to empower rural women to claim their rights to land, leadership, opportunities and choices, and to participate in shaping laws, policies and programmes. Evidence shows that this spurs productivity gains, enhanced growth and improved development prospects for current and future generations. The initiative also engages with governments to develop and implement laws and policies that promote equal rights, opportunities and participation so that rural women can benefit from trade and finance, markets their goods and makes a strong contribution to inclusive economic growth.

In accordance with its multi-year programme of work for 2010-2014, the Commission on the Status of Women (CSW) will consider 'The empowerment of rural women and their role in poverty and hunger eradication, development and current challenges' as its priority theme during its fifty-sixth session in 2012. In order to contribute to a fuller understanding of the issue and to assist the Commission in its deliberations, UN Women in collaboration with the Food and Agriculture Organization (FAO), the International Fund for Agricultural Development (IFAD) and the World Food Programme (WFP) convened an Expert Group Meeting (EGM) on 'Enabling rural women's economic empowerment: institutions, opportunities and participation' during 20-23 September 2011 in Accra, Ghana. The EGM explored a wide range of strategies that can enhance the economic empowerment of rural women, and will focus on the following critical areas-

- Rural women's strengthened role in agriculture;
- Rural women's access to productive resources, technology markets and financing;
- Decent and productive employment and income-generating opportunities for rural women;
- Infrastructure and service-delivery that benefit rural women;
- Rural women's role in natural resource management and climate change adaptation;

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Effect of Pandemic on Mental Health of Children and Young Adults

• **Jyoti Bala Choubey**

Abstract- *The covid 19 pandemic brought a complex array of challenges which had mental health repercussions for everyone, including children and youth, grief, uncertainity, social isolation, increased screen time and parental fatigue has negatively affected the mental health of children. When will the school/college reopen? When can they go out and play? When can they visit their favorite places? These are some common questions that children/youth had along with exams/delayed dates of career interviews. It is not unusual for children and youth to experience negative emotions such as fear, disappointment, sadness, anxiety, anger, loss etc. but it is the prolonged restrictive and wide spread nature of the covid 19 pandemic that has exacerbated the situation.*

Keywords – *covid 19, mental health, lock down, quarantine, social isolation.*

Introduction- COVID 19 pandemic not only effected the physical health of people but also had a grave impact on mental health. Even if the person did not contract COVID physically, the lockdowns, quarantines & social isolation had a significant impact on mental health of children & youth. The purpose of writing this research article is to study the effect of COVID-19 on the younger generation & how to help them overcome it Before we start, we will define the two main words.

Why covid- 19 called covid – 19 :- illness caused by SARS – COV-2 was termed covid – 19 by the W.H.O., the acronym derived from coronavirus disease 2019. Covid 19 is an infections respiratory disease caused by the SARS – COV- 2 virus. [WHO - world health organisation]

What is mental health- Mental health is fundamental to our ability to think, feel, learn, work, build, meaningful, relationship and contribute to the world. Mental health means more than just an absence of mental disorders, if is an important part and foundation of every one overall health and wellbeing. [American Health Organization]

The covid 19 pandemic has had a significant impact on the mental health of children and adolescent worldwide. Children have experienced disruptions to their daily routines, social isolation, and increased stress due to the pandemic. Here are some ways in which covid 19 has affected our life-

1. **Changes in parenting styles-** The pandemic may have forced parents to adapt their parenting styles to fit new circumstances, such

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as having to work from home while also supervising remote learning. This led to shift in power dynamics between parent and children.

2. **Disrupted routines-** children's daily routine have been disrupted due to school closes, and changes to family life, which can lead to increased stress and anxiety.

3. **Struggle with self-health-** parents have struggled to provide emotional support to their children. While dealing their mental health issues.

4. **Social isolation and loneliness-** children have been unable to attend school, see their friends and participate in extracurricular activities, leading to feelings of loneliness and social isolation.

5. **Anxiety and worry-** children may be worried about contracting the virus or losing loved ones to disease. The uncertainty surrounding the pandemic has also led to anxiety and stress.

6. **Increased screen time-** children are spending more time on screens due to remote learning and limited activities, fatigue and mental health problems.

7. **Financial insecurity-** children whose families have been impacted by the pandemic such as job loss or financially instability mat experience stress and anxiety.

8. **Increased risk of abuse-** children who are in abuseed or neglectful home environment may be at increased risk during the pandemic due to isolation and limited contact with mandatory reporters.Thus, we have seen the factual changes in our life due to pandemic, now we are presenting some study results due to quarantine and separation from the parents.

Some study results of Impact

A study by	Due to these causes	Effects
	Due to school closures, quarantine, and physical distancing	These causes lead to anxiety, depression and post traumatic stress disorder (PTSD) among children
3. A survey conducted by American psychological association (APA)	Due to pandemic fear	75% of Gen-z adults (ages-19- 23) reported experiencing stress and 46% reported experiencing depression
4. According to a survey conducted by – Kaiser family foundation	Due to pandemic spread	Over half of U.S. adults(56%) reported that the pandemic negatively affected their mental health
5. The centers for disease control and prevention (CDC) reported	Due to quarantine and separation	Symptoms of anxiety disorder and depressive disorder increased

due to quarantine and separation from parents

Methodology- In this research article a structured questionnaire was made for an online survey. In the survey a total of 70 children and 70 youths participated. In order to get information about the children, the related questions were asked to the parents, WhatsApp group, google meet and telephone calls were used to conduct the survey. Questions included in the questionnaire are– changes due to closing of schools, adverse effects of

irregular teaching, effect of restricted opportunities to meet with friends, effect of spending time with parents 24/7, effect of uncertainty about exams, effect of fear of losing loved ones, effect of potentially getting infected, effect of lack of opportunities to play sports, effect of utilization of spare time, effect of being left behind in regards to career. On the basis of these questions, emotional behavior and lifestyle changes of children and youth was studied.

The results from the online survey are as follows –

Result – This table is showing the effect of emotional behavior on children

S.no	Emotional behavior	Effect on children	Effect on youths
1	Fear of getting covid	20 %	30 %
2	Fear of losing loved one	28 %	34 %
3	Feeling of irritability	30 %	20 %
4	Feeling of anger	25 %	35 %
5	Sadness	10 %	20 %
6	Frequent awakening/fallingasleep	5 %	25 %
7	Feeling of detachment from others	10 %	20 %
8	Hopelessness	5 %	30 %
9	Frustration	5 %	28 %
10	Loneliness	15 %	30 %
11	Anxiety	8 %	29 %

and on youths
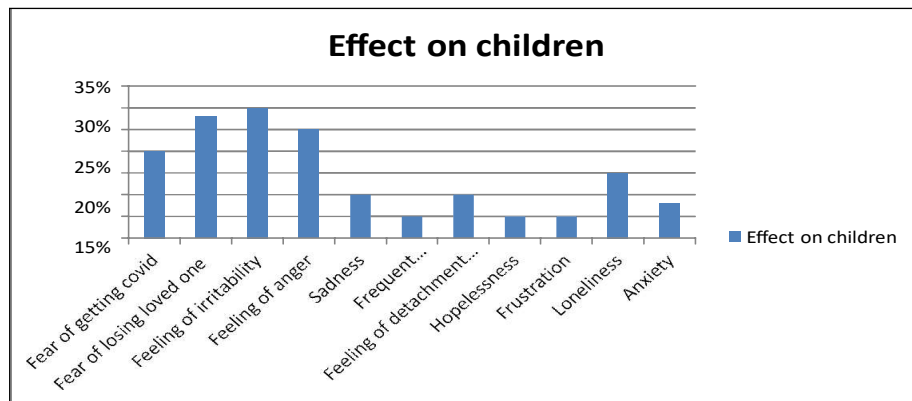
Effect on children - graphical representation
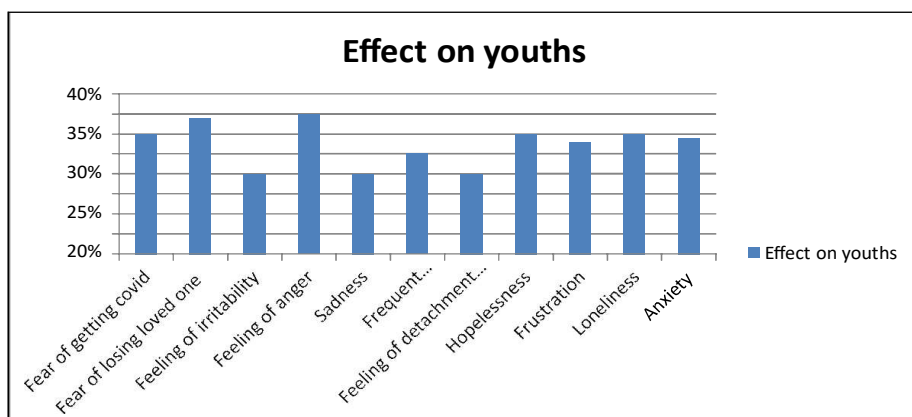
Effect on youths graphical representation

Apart from these results during the telephonic/online conversation from parents and youth the following information has been obtained-

- With lockdowns many families spent more time together at home than ever before. This led to improved bonding between parents and children.
- In this duration the availability of online facilities or lack of extra sets of mobile, children found many problems when they had to attend their online classes. This situation has created frictions among family members.
- Due to lockdowns the sudden shift between traditional method of learning to online learning has impacted some adult children's ability to focus and learning resulting in a delay in academic learning due to irritability.
- The covid 19 pandemic has had a significant impact on the academic growth and future of adult children, particularly those perusing higher education.

   The lack of availability of jobs in market during this period along with the fact that a number of working students were let go from their part time jobs resulted in frustration in youth. This also created anxiety about finding jobs in their own fields after the completion of their higher university education. Here we have some data with increased percentage of anxiety, depression and suicidal intensions due to covid 19
- According to a study by centers for disease control and prevention (CDC), the percentage reporting symptoms of anxiety and depression increased from 36.4% to 41.5% between august 2020 and February 2021 [march 29, 2021-according to CDC report]
- CDC also reported that the percentage of adults who reported having suicidal thought in these days increased from 10.7% in june 2019 to 11.9% in august 2020
- A study published in the "Lancet psychiatry" found that children, adolescents and youth experienced increased rates of depression and anxiety during the pandemic, which was associated with social isolation, disrupted routines, and uncertainty about the future.[Lancet psychiatry journal on covid 19 mental health]
- A study published in JAMA network open foundation suggests that the percentage of adults who reported drinking during the pandemic increased by 19%, this indicates the immediate impact on mental health and the implications of long-term effects too.

   Everyone has anxiety from time to time, but long durational anxiety interferes with our quality of life. Living with chronic anxiety can cause physical stress on our body, especially our nervous system, respiratory system and our immune system. Long durational anxiety can have serious consequences on our physical and mental health also. [https://www.healthline.com>health] Anxiety attacks also known as panic

attack. A study conducted in china during the early stages of pandemic found that nearly 30% of persons experienced panic attack. A survey conducted in the United States in April 2020 found that– 40% of respondents reported experiencing panic attacks. Furthermore, a study published in the journal of affective disorders in 2021 found that – COVID 19 pandemic was associated with a significant increase incidence of panic attack. [Journal of anxiety disorders-volume 72, May 2020]

Being in a constant state of frustration can lead to other emotions that affect our wellbeing and our mental health such as loss of confidence and aggressive behavior [webmd. com] The potential effects of chronic fear on our physical health include headaches, body aches and difficulty in breathing as well as our mood swings along with helplessness thoughts – said moller [November, 2019 – American journal of managed care]

Overall, the pandemic has created many challenges for adult, children in terms of their whole academic growth and future prospects. These were the factors which increased the fear, anger and the anxiety among children and youth.

On the basis of this study and the reviews accumulated from other researches we will now interpret the results based on psychological theories. Great psychologist Rousseau, Plato, John Dewey , Sigmund Freud have collectively Said that the quality of relationships ,environment of family members, early childhood experiences & childhood incidences has a significant impact on mental health of children & youth. Psychologists have also said that parental child rearing practices has a great effect on behaviour, personality & habits of the children & youth. The Dean of American institute of psychoanalysis (1932) Karen Horney in 1945 wrote a book called "Our inner conflict". She stated in the book that any separation/deprivation from the parents/guardians can result in anxiety among the children. Quarantined separation, parental death in the quarantine & isolation away from parents resulted in fear which was sufficient to generate anxiety among children & young adults. 'We are the product of our past, but we do not have to be prisoners of it.'- Rick Warren. We must learun from our past experiences whether they are good or bad, incidental or accidental. COVID-19 might have scared all of us at some point but it also has taught us the art of living in a way. During peak COVID times the worry of losing a loved one made us realize the importance of relationships. Young adults who weren't living with their parents before understood the power of family relationships & intimacy during this period. Women specially homemakers demonstrated their skills of providing maximum satisfaction with minimal resources.

Kids learnt the values of good hygiene like washing hands before meals & the value of sanitization. People became much more conscious about their own health status & the health of their loved ones. People also learnt about adaptability & it's needs when they shifted from traditional learning to digital learning.

During the survey some kids complained about boredom on the other hand most kids did better utilization of their time, young adults preparing for competitive exams got more than sufficient time for their

preparation. It's true a lot of young people lost their jobs but almost all of them looked for alternate jobs during this time, which again signifies resilience and adaptability. Following the governmental guidelines like social distancing, wearing masks in public places and other COVID 19 rules taught us the importance of discipline in our lives. The value of living a hygiene, peaceful and simple lifestyle was also a lesson from this period.

During the pandemic the physical health of society was taken care of by the medical professionals. To treat a physical illness adequate medical facilities & treatment is the basic requirement. As far as mental health is concerned it not only requires medical facilities & adequate treatment but also proper long-term cooperation & coordination between parents, teachers & counselors. In order to fight the stress & frustration developed during COVID the most important things are the development of self-confidence, motivation & inner strength in the affected person. The contribution of psychologists to combat this was immense during this period. General awareness about Psychotherapy, tele-counseling, online counseling, tele-medicine in psychiatry, tele-therapy, online psychotherapy (OPT) was immensely increased. In conclusion COVID-19 taught us that mental health is equally important as physical health. As we emerge from the COVID-19 pandemic, it's important to recognize that the impact on our mental health may continue. It's crucial that we prioritize our mental health and take proactive steps to address any issues that arise. This may involve seeking professional help, practicing self- care, finding ways to stay connected with loved ones, and engaging in physical activity. It's also important to be patient with ourselves and those around us as we adjust to a new normal. By continuing to prioritize our mental health, we can not only recover from the pandemic but also build resilience for the future. Let's commit to taking care of ourselves and one another as we move forward. "Out of your vulnerabilities will come your strength." - Sigmund Freud.

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A Comparative Study on The Shoulder Width And Foot Length of Sprinter and Long Jumper Athletes

• **Mohammad Muqarram**
•• **Tamana Kousar**

Abstract- *The present study attempts to investigate the physical variations between sprinter and long jumper athletes. A sample comprised of 60 sprinter and long jumper athletes (boys) from different senior secondary school competition of J&K board by using simple random sampling technique. In which 30 sprinter and 30 long jumper athletes. The age of players ranging from 15 to19 years. The steel measuring tape were used for measuring the shoulder and foot length width. To compare the shoulder width and foot length sprinter and long jumper athletes t-test was applied. The result of the study showed that there was a no significant difference was found between sprinter and long jumper athletes of senior secondary school in their foot length. Significant was observed between sprinter and long jumper athletes (boys) of senior secondary school in their shoulder width.*

Keywords- Shoulder width and foot length, sprinter and long jumper athletes.

Introduction- The word physical education is derived from two words. Physical meaning is related to body and its bodily characteristics. Education it means systemic instructions or training for life or for some particular tasks. Physical Education is considered as education of the body which enables an individual to grow and develop fully. Physical Education is not only doing physical activities but also correlates with health education, recreation, anatomy, physiology, psychology and sociology. It develops all the powers of an individual physical, mental, moral as social as well.

Sport scientists and performance consultants are growing in demand and employment numbers, with the ever-increasing focus within the sporting world on achieving the best results possible. Through the study of science and sport, researchers have developed a greater understanding on how the introduction human body reacts to exercise, training, different environments and many other stimuli.

Anthropometry measurements consist of making external measurements of the human body. Anthropometry measurements consist of objective measurements of structures and functions of the body. The measurements of structure include items such as weight, height, length of the limbs, depth and width and circumference of the different parts of the

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body. The measure of human body indicates the size of the body. It plays a dominant role at higher level of sports competitions.

A standard anthropometrical analysis during a physical fitness assessment would involve determining the height, mass, somatotype and body fat percentage of an individual or athlete (Maud and Foster, 1995).

Objectives of the study-
1. To compare the difference between shoulder width of sprinter and long jumper athletes J&K board senior secondary school.
2. To compare the difference between foot length of sprinter and long jumper athletes J&K board senior secondary school.

Hypotheses of the study-
1. There is no significant difference between sprinter and long jumper athletes of J&K board senior secondary school regarding their shoulder width.
2. There is no significant difference between sprinter and long jumper athletes of J&K board senior secondary school regarding their foot length.

Methodology- For the purpose of this study two sample groups were formed. 1st group comprises of 30 sprinter and 2rd group comprises of 30 jumper athletes (boys) were selected from the different secondary school competition of J&K with the age group of 15 to 19 years.

Tools- Steel measuring tape

Shoulder Width- The measurement was taken of the distance between the most lateral points on the acromion process, when the subject was standing erect with the arms hanging loosely at the side. Sliding caliper was applied from behind the subject, so that branch of caliper was at an angle of 45^{0} from the horizontal plane.

Foot length- It is the straight distance between the most posterior point of the heel (acropodian) and the tip of the longest toe (pterion). The subject was asked to stand in an erect position with feet slightly apart and equal weight on both the feet. The anthropometric rod was used to measure this distance. The reading was recorded up to one-tenth of a centimeter.

Design of the Study- Design of the study was random group design, as the sprinter and long jumper athletes were randomly selected from these who were talking part in the senior secondary school and comparison of shoulder width and foot length between sprinter and long jumper athletes (boys) was done.

T-test was used to test whether there is any significant difference among the chosen shoulder width and foot length variable of sprinter and long jumper athletes (boys) of senior secondary school board competition J&K board.

Analysis of data- A statistical analysis was carried out and the result obtained is given below.

Objective 1. To compare the difference between shoulder width of sprinter and long jumper athletes (boys) of J&K board senior secondary school.

Null Hypothesis 1. There is no significant difference in the shoulder width

of sprinter and long jumper athletes (boys) of J&K board senior secondary school.

Table 1.1
Comparison of shoulder width
between sprinter and long jumper athlete of
J&K board senior secondary school

| Variable	Group	N	Mean	Std. Deviation	t-Value	Df	Sig.
	Long jumpers Boys	30	35.56	2.71	-4.09	58	.000
	Sprinters boys	30	38.70	3.19			

Significant at 0.01 level
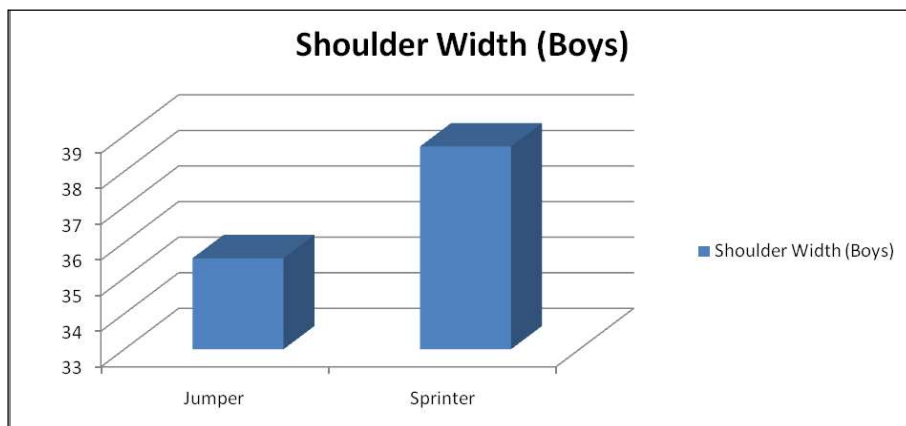
Figure 1.1: Comparison of Means & SD of shoulder width between sprinter and long jumper athletes (boys) of J&K board senior secondary school

Interpretation- The above table 1.1 indicates that the independent sample t-test is associated with a statistically significant difference t (58) = -4.09, p = .000, i.e. Statistically significant at the level of 0.01 significance. The result shows that long jumpers (M =35.56, SD =2.71) and sprinters athletes' girls (M = 38.70, SD = 3.19) of J&K senior secondary school are found to have different shoulder width. So, the null hypothesis (1), *"There is significant difference in the sprinter and long jumper athletes (boys) of J&K board senior secondary school regarding their shoulder width"* is **rejected**

Objective 2. To compare the difference between foot length of sprinter and long jumper athletes (boys) J&K board senior secondary school.

Null Hypothesis 2. There is no significant difference between sprinter and long jumper athletes (boys) of J&K board senior secondary school regarding their foot length.

Table 1.2

Comparison of foot length between sprinter and long jumper athlete (boys) of J&K board senior secondary school

Variable	Group	N	Mean	Std. Deviation	t-Value	Df	Sig.
	Long jumpers boys	30	25.00	2.70	-1.85	58	.068
. . . .	Sprinters boys	30	26.10	1.78			

Significant at 0.05 level
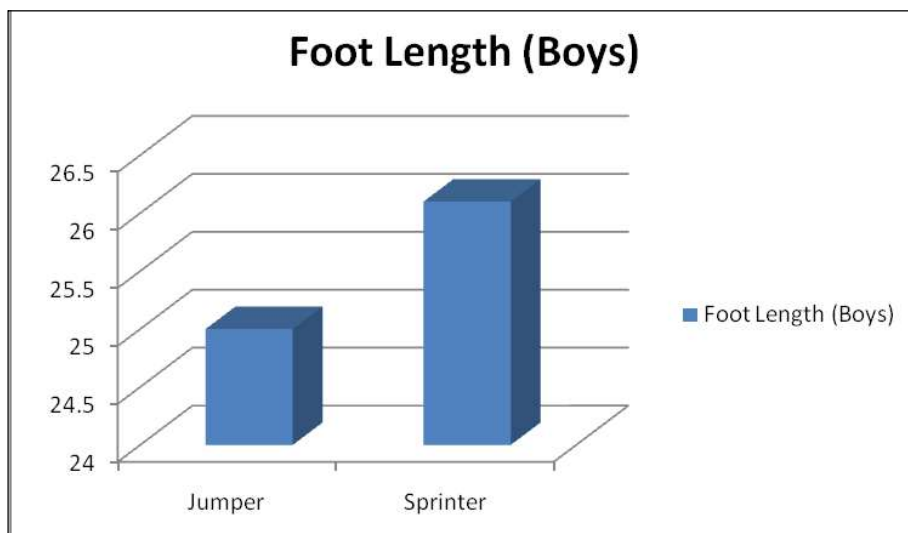
Figure 1.2: Comparison of Means & SD of foot length between sprinter and long jumper athletes (boys) of J&K board senior secondary school

Interpretation- The above table 1.2 indicates that the independent sample t-test is associated with statistically not significant difference t (58) = -1.85, p = .068. The result shows that long jumpers (M =25.00, SD =2.70) and sprinters boys (M = 26.1, SD = 1.78) of J&K senior secondary school are found to have similar foot length. So, the null hypothesis (1), *"There is no significant difference in the sprinter and long jumper athletes of J&K board senior secondary school regarding their foot length"* is **accepted**.

However, **Muqurram, M. and Parveen, S. (2015)** also found a contradictory result, who showed that who studied that a significant difference was found the present study was to investigate anthropometrical variations among the all-India intervarsity, national and state level long distance runners. The study consisted of 227 All India Intervarsity, 131 National and 42 State Long Distance Runners from different levels of competition. The age group ranged from 18 to25 years. Measurements included the foot length of all athletes. For measuring the foot length. The measuring tape was used. It was found that there is a significant difference between the mean foot length of all India intervarsity and national level long

distance runners. Whereas there is a no difference exists between all India intervarsity and state level long distance runners and also between national and state level long distance runners.

Discussion- As in the present finding, significant difference was found between sprinter and long jumper athletes (boys) of senior secondary school in their shoulder width. The present result is supported by the findings of Joshi, D. and Kumar, A. (2015) also found a contradictory result, who showed that who studied that a significant difference was found this study 55 female national level long jumpers were selected as a subject. Age group of athletes was 17 - 28 years. Results of the study shows that significant relationship was found out between Height, Leg Length, Shoulder Width and Hip Width among anthropometric variables with long jump performance but Significant difference was not found out in fore leg length, Thigh length, trunk length, sitting height and weight in anthropometric variables with long jump performance.

Findings of the study

1. A significant difference was observed between senior secondary school sprinter and long jumper athletes (boys) regarding their shoulder width (measure). The mean value of senior secondary school jumper athletes was lesser than their counterparts, i.e., sprinter athletes of senior secondary school.

2. A no significant difference was observed between senior secondary school sprinter and long jumper athletes (boys) regarding their foot length (measure). The mean value of senior secondary school jumper athletes was lesser than their counterparts, i.e., sprinter athletes of senior secondary school.

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Linear Aspects of Chimu, Bordang, Jajia and Torako Sub-Tributary Basin of Digaru River Assam, India A Comparative Morphometric Analysis

• **Dipak Baruah**

Abstract- *The Bordang, Chimu, Torako and Jajia sub-tributary river basins of Digaru river in Assam part, India has been selected for the comparative analysis of the linear aspects. In the present paper, an attempt has been made to study the quantitative geomorphology of the selected linear aspects of these sub-tributary basins. Author has evaluated the morphometric characteristics of the selected linear aspects based on Survey of India toposheets at 1:50,000 scale. Different parameters of linear aspects like Bifurcation Ratio (R_b), Stream Length, Mean Stream Length etc. are computed and analyses has also been done on the relationship between stream order and other parameters like stream number and stream length. The co-efficient of regression results reveal that the relationship between stream order & stream number and stream length and stream order have a strong association. The outcomes of the paper may provide significant knowledge which may be essential in decision making for drainage basin planning and development.*

Keywords- *Digaru, Linear, Morphometric, Bifurcation Ratio, Regression.*

Introduction- The study of the drainage basin all over the world had been widely accepted after the revolution lead by R. E. Horton (Horton R. E.,1945) and this may also be considered as the geomorphological threshold in the field of Physical geography. The chronological studies reveal river basin has been studied intensively throughout the world from morphometrical point of view. Morphometry is the science of measuring and analyzing the arrangement of the earth's surface as well as the shape and size of the landforms (Clarke, 1966). The morphometrical analysis is performed successfully through the measurement of linear, aerial and relief, gradient of channel network and controlling ground slope of the basin (Suresh S. and Krishnan P.). Using traditional techniques, the drainage features of several river basins and sub basins in various parts of the world have been examined (Horton R. E., 1945). The quantitative examination of drainage systems is a vital piece of watershed characterization (Strahler AN., 1964). Therefore, the quantitative analyses of the basin's morphometric variables are important in understanding the morphodynamics of the basin's resource potentials (Temitope D. and Oyedotun T., 2020).

Study Area- The Chimu, Bordang, Jajia and Torako sub-tributary river basins belong to Digaru River basin in Assam. The Digaru river basin in Assam part comprises a small portion of northern Meghalaya-Karbi plateau.

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The study area is actually an area of geomorphic, geologic and environmental peculiarities having very closed crenulated contours on the foot hills and dispersed contours in the low-lying area. Fig. 1 depicts the location of the four sub-tributary river basins under study within the basin area of Digaru river in Assam part.
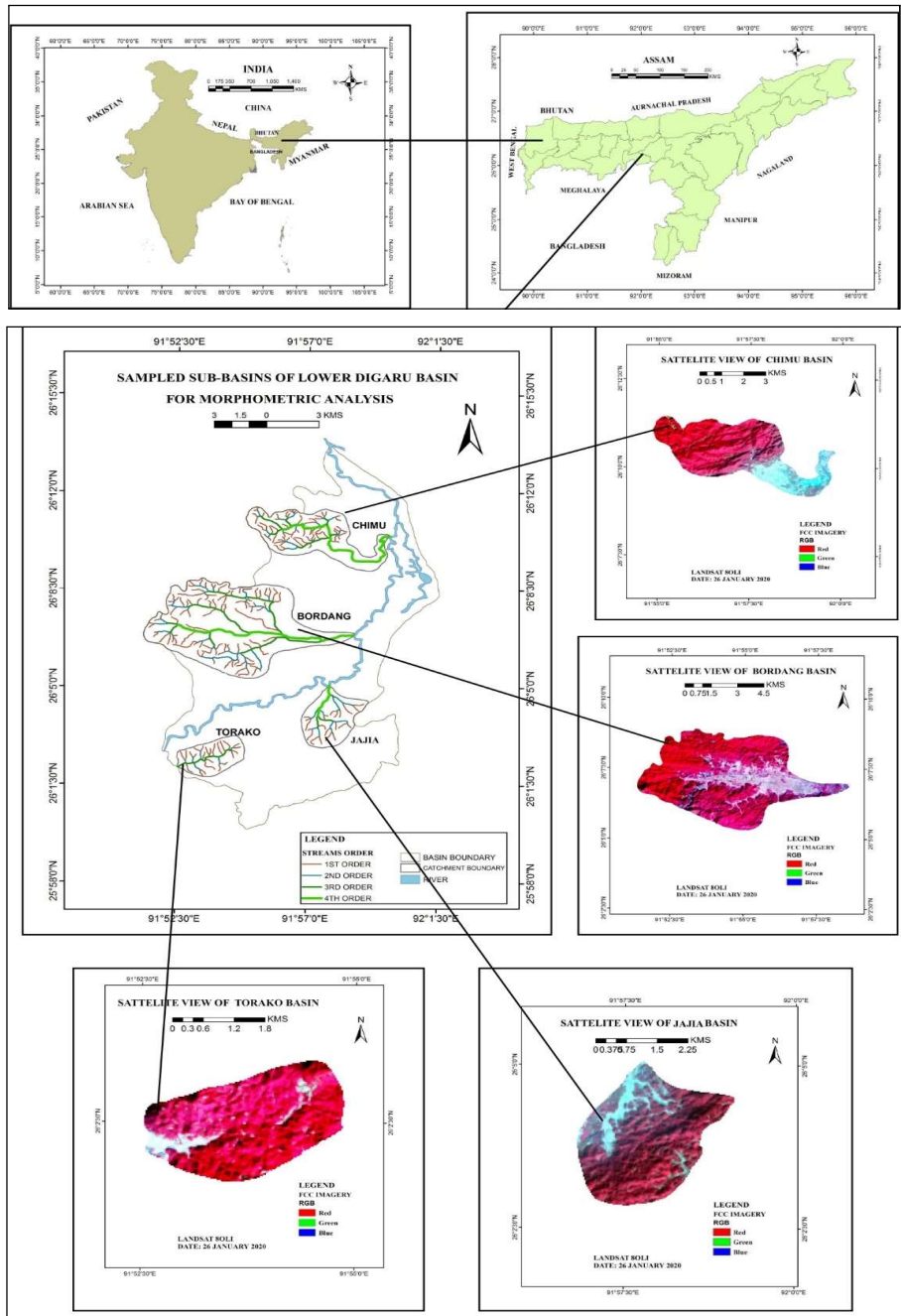

Fig. 1: Locational Map of the Chimu, Bordang, Jajia and Torrako sub-

tributary basins

Data base and methodology- The data base for this research paper is mainly based on the collected data from secondary sources. viz, (i) Survey of India (SOI) toposheets and (ii) Administrative Atlas Map of Assam, 2001(Census of India). The morphometric assessment of the linear aspects of the selected basins has been done by applying manual methods. The quantitative morphometric linear features have been used to investigate the selected sub-tributary basins by using the manual methods and some relevant thematic maps are also prepared by using GIS software.

Aim and Objectives- The main aim and objectives of this study are-

1. To examine the comparative variation in the values of bifurcation ratio (R_b) and
2. to assess the relationship between stream order with stream number and stream length.

Comparative Analysis of the selected linear aspects:

A. Bifurcation Ratio (R$_b$)- According to **Schumm (1956)**, the term bifurfication ratio may be defined as the ratio of the number of the stream segments of given order to the number of segments of the next higher orders. Bifurcation ratio shows a small range of variation for different region or for different environment except where the powerful geological control dominates (Strahler, 1957). Lower value of Rb indicates partially disturbed watershed without any distortion in drainage pattern (Nag, 1998). High value of R_b indicates severe over land flow and low recharge for the sub-watershed. The table 1 reveals that there are perceptible variations in bifurcation ratios (1.61 – 9.1) in the selected sub- basins of Digaru river in Assam part. The basin wise variation of R_b) indicates the complex nature of topography over which the small segments of stream develop and use to flow. This difference depends on the geological and lithological development of the drainage basin. The average values of R_b for each of the selected sub-tributary basins are 4.19 for Chimu, 5.56 for Bordang, 2,84 for Jajia and 5.35 for Torrako respectively. The order wise variation of stream numbers also reflects the variation of bifurcation ratio of the concerned tributary river basins (table 1).

Table 01
Bifurcation Ratio(R_b) values of the Chimu
Bordang, Jajia and Torrako sub-tributary basins

Stream Order (U)	Chimu		Bordang		Jajia		Torrako	
	Number of Stream (N)	Bifurcation Ratio (R_b)	Number of Stream (N)	Bifurcation Ratio (R_b)	Number of Stream (N)	Bifurcation Ratio (R_b)	Number of Stream (N)	Bifurcation Ratio (R_b)
1	64		91		23		26	
2	17	3.76	10	9.1	8	2.87	7	3.71
3	6	2.83	6	1.6	3	2.66	1	7.00
4	1	6.0	1	6.0	1	3.00	-	-
Average (R_b)	-	4.19	-	5.56	-	2.84	-	5.35

Source: Morphometrical data computed from the topographical map of R.F. 1:50,000 by the author.

B. ***Order wise stream number (N_u)-*** Strahler's scheme, is a little customised version of Horton's scheme, has been accepted due to its ease, with the least un branched fingertip streams chosen as the first order, the confluence of two first sequence streams forming second sequence streams, two-second sequence streams joining to create a third sequence stream, and etc. (Shekhar R. P. and Methew A., 2022). In the present paper, the maximum order is the fourth (4th). The order wise variation of stream numbers has been represented in the table 1. The maximum number of streams for the first order stream is found in the Bordang river basin (91) followed by Chimu (64), Torrako (26) and Jajia (23). In terms of the other orders also there is a significant variation in the stream numbers. The table 1 reveals that there is the absence of 4th order stream in Torrako basin excluding the other three.

C. Basin wise variation of stream length (km)- The stream length was calculated using Horton's proposed law. Because it shows runo features, the length of a stream is amongst the greatest significant hydrologic features of a catchment. Shorter-duration streams can be found in places with steeper gradients and thinner textures. A flatter gradient can be seen in streams that are longer in length. The basin wise total stream length, mean stream length and mean stream length ratio against the respective orders are highlighted in table 2. The total stream length of the first order is found to be high at Bordang basin followed by Chimu,Torrako and Jajia. In case of second order, third order and fourth order, the same sequence is observed in terms of the total stream length. However, there is the exception in the non-availability of fourth order stream in Torrako basin. Accordingly, the same sequence is also found in case of the mean stream length where Bordang river has the highest mean stream length followed by Chimu, Jajia and Torrako basin in the respective stream orders. According to Horton (1945), average stream length ratio is the ratio of a particular order's average stream length to the next lower order's average stream length, and it has a significant impact on surface flow and runo. It is denoted by Rl. The mean stream length ratio for each sub-tributary basin has the decreasing trend from highest to lowest. In other words, the ratio values are high in fourth versus third order followed by third order versus second order and second order versus first order streams (table 2).

Table 02

Order wise total stream length (km), mean stream length and length ratios of the Chimu, Bordang, Jajia and Torrako sub- tributary basins.

Category	Sub-tributary basins	Order (U)			
		$L_u 1$	$L_u 2$	$L_u 3$	$L_u 4$
Total Stream Length in km (L_u)	Chimu	46.97	13.99	15.00	13.0
	Bordang	100.92	15.00	31.98	20.00
	Jajia	21.98	12.00	3.90	4.00
	Torrako	28.99	4.99	7.00	-
		$\overline{L_u} 1$	$\overline{L_u} 2$	$\overline{L_u} 3$	$\overline{L_u} 4$
Mean Stream Length in km $\overline{(L_u)}$	Chimu	0.734	0.832	2.50	13.00
	Bordang	1.11	1.50	5.33	20.00
	Jajia	0.956	1.50	1.30	4.00
	Torrako	1.12	0.714	7.00	-
		$L_u 2 / L_u 1$		$L_u 3 / L_u 2$	$L_u 4 / L_u 3$
Mean Stream length ratio R_L in km	Chimu	1.12		3.03	5.20
	Bordang	1.35		3.55	3.75
	Jajia	1.57		0.86	3.07
	Torrako	0.64		9.80	-

Source: Morphometrical data computed from the topographical map of R.F. 1:50,000 by the author

C. Relationship between stream order and stream number- The law of stream numbers relates to the definite relationship between the orders of the basin and stream numbers. R. E. Horton's law of stream number states that the number of stream segments of successively lower order in a given basin tend to form a geometric series beginning with the single segment of the highest order and increasing according to constant bifurcation ratio. The comparative analysis of the relationship between stream order and stream number for the said sub-tributary basins of Digaru river are shown in figure 2. The figure reveals that the relationship between U and N of the respective sub-tributary basins vary perceptively as observed from the coefficient of correlation (r) values which varies between -0.97 to -0.99. In each of the sub-tributary basins, the above-mentioned parameters are highly correlated in the negative pattern where it is found that the coefficient of determination values are 99%, 97%, 99% and 97% respectively (fig.2).
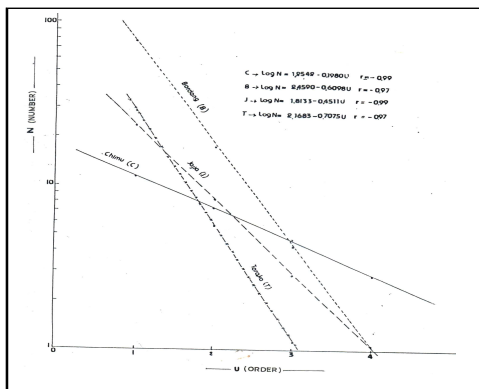

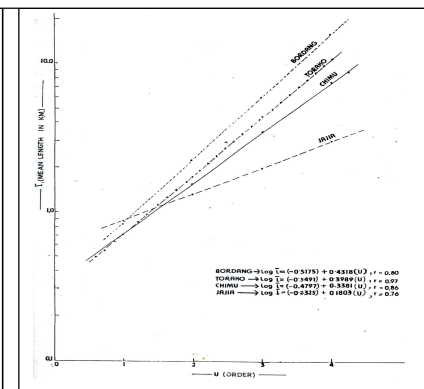| Fig. 2: Relationship between U & N for Chamu, Bordang, Jajia and Torrako river basin	Fig. 3: Relationship between U & Mean Sream length for Chamu, Bordang, Jajia and Torrako river basin.

D. Relationship between stream order and mean stream length- Any river basin maintains a positive relationship between mean stream length and stream order. This relationship becomes negative when we consider the total stream length of a given order in a river basin. The comparative analysis length ratio, order wise total stream length and mean length has been done in table 2 and graphical representation of the relationship between mean stream length and stream order has been done in fig. 3. Horton's second law of drainage morhometry states that the mean stream length of the stream segments of a given order increases exponentially with increasing order number in a constant rate. In figure 3, the mean stream

lengths are plotted against order for the selected sub-tributary basin to show the differentiation precisely with regards to their 'r' values. It is observed that 'r' values range from 0.76 (Jajia) to 0.97 (Torrako). The 'r' values for Bordang and Chimu are 0.80 and 0.86 respectively.

Conclusion-The findings as per the objectives demonstrate that the manual method may also be much more helpful for analyzing the morphometric parameters of a drainage basin. It is observed that there are perceptible variations in bifurcation ratios (1.61 – 9.1) in the selected sub- tributary basins, The basin wise variation of R_b indicates the complex nature of topography over which the small segments of stream develop and use to flow. The average values of (R_b) for each of the selected sub-tributary basins are 4.19 for Chimu, 5.56 for Bordang, 2,84 for Jajia and 5.35 for Torrako respectively. The variation in stream length ratio for the respective sub-tributary river basins might be due to the slope and topographical variation. Again, the respective 'r' values for the relationship between stream order with stream number highlight that the 'r' values vary between -0.97 to -0.99 for the relationship between U and N having the co-efficient of determination values 99%, 97%, 99% and 97% respectively. The 'r' values relating to the relationship between stream order and mean stream length varies between 0.76 to 0.97 showing the positive trend. The present study does not end unless various parameters related to the topic are completely analyzed and understood. The different morphometric parameters of the drainage basin and its comparative analysis will be the areas of other research work in near future.

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Reservation System in India: A theoretical Perspective

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Abstract- *Reservation is a mechanism or tool to provide and ensure justice and equality to the people who have remained oppressed or depressed socially, educationally, economically and politically for a long period of time[1]. It was Indian society to treat people from certain communities not on equal footing. The unique stratification in the form of the caste system is even present in the Indian society after the seven decades of the adoption of the Indian constitution, whose rigidity makes social mobility a cumbersome process. Dr. B. R. Ambedkar had rightly observed that just as leopard cannot change its spots, a Hindu cannot change his caste and class. People at the lowest rung at the caste system, are still facing the harsh reality of untouchability and discrimination and its only way can seems to be through affirmative action or legal protection, entailing a legal process which has to be caste based. So, the reservations become imperative in our society where caste prejudices exist. The present paper aims at analyzing and explaining the theoretical and philosophical premise of reservation policy in India.*

Keywords- *Reservation, Policy, Caste, Discrimination, Equality, Depressed, Hindu, Affirmative.*

Introduction- Reservation policy in India is close by linked to levelling process of the Indian Society. In India, due to the prevalence of caste system, social justice was denied to a substantial majority of the population. Basic amenities and rights that were considered inevitable for the development of men and well– being of the sections of the society were rendered virtually in accessible to them. Today reservation policy in India has become a cardinal principle of government policy formulation. Beginning with reservation of post in public services it extended to reservation bodies to preferential treatment in admission to educational institutions and ameliorative measures for their economic development. Thus, the reservation policy encompasses: (i) Employment under public sector, (ii) Education in public institutions, (iii) Political representation and last by, (iv) Economic upliftment.

　　　　Thus, the reservation in India is treated as two sides of coins. On one

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hand the question of reservation of jobs in government and educational quota in public educational institution have become an issue intimately linked to the ensuring of social justice in India. At the same time this has become controversial and conflict particularly after the decision to implement the Mandal commission report. The sudden decision by the Union Government to execute the report has infused a new life into the already dormant and controversial reservation policy. It has sent shock waves through the entire society and political spectrum of India. The dynamics of state politics totally changed.

Concept of Reservation Policy- The concept of reservation or Reservation policy especially in Indian context is complex and compositive. It is very difficult to define the term. Reservation is taken as a variety of measures designed to end the oppressive discrimination of the weaker sections of the society, such as SC & ST and OBCs and remedy the related in justice they had suffered over the century. Today, reservation policy is recognized as committed objective of the government, either union govt. or State government. The socially and educationally backward classes of citizens, such as the SCs & STs & OBCs have been subjected to discrimination and deprivation for thousands at years and have been victims of the prevalent caste system, hence reservations are an instrument for the advancement of the society and educationally backward classes. It is also a mechanism through which the rights of certain sections of the society are ensured because left to itself, the societal conditions will not allow them to exercise these rights. It is a form of positive discrimination to ensure equality to them and claim their rightful position in a democratic society.

So, reservation system is a feature and constitutional and legal provision unique to the Indian social milieu. Hence, scholars have not been able to give a definite or composite definition of the term.

It is generally understood as involving three aspects: - positive discrimination, reverse discrimination and compensatory discrimination[2]. Positive discrimination involves providing special treatment to those who have been historically exposed to discrimination and susceptible to exploitation. Reverse discrimination is a sort of vindictive measure, which in other words means discrimination against those who had discriminated a particular class or section for decades and thousands of years. Compensatory discrimination involves adoption of measures to safeguard the interest of historically disadvantaged sections of the society.

Distinctly the nature and concept of reservation is complex and controversial one even in terms of a historical account at reservations in India. It would be impossible to cover most of its aspects. In India reservation is a policy and affirmative action by which a fixed number of slots in governmental educational and institutional are allotted to members of certain communities based on criteria like castes, class etc. The concept of cast-based reservation for government jobs and seats in educational institutions have been around ever since India gained independence. Our constitution elucidates the foundations of a social order based on "justice liberty, equality and fraternity"[3]. The directive principles of state policy

aspire to create a level playing are given special treatment.

The idea of egalitarian society was envisaged by the founding fathers of our constitution, the basic document at government in India[4]. The Indian constitution mandated 15 percent reservation for the scheduled castes and 7.5 percent for the scheduled tribes. The Mandal Commission recommended 27 percent reservation for OBC in its report in 1980 that was executed in 1990 during V. P. Singh regime. Needless to say, there is an agreement that such crede categorization (3,743 castes & sub-castes as OBC) is both injust and arbitrary. But vote – bank politics has always prevented a serious questioning of the entire push towards reservations.The rationale behind positive discrimination in favour of the SCs & STs and OBC is that they had been denied equality for long and reservations are form of compensation for their long history of mistreatment and discrimination on the part of the majority population[5].

During the last seventy years the reservation have continued to exist and have become higher with passing years. The government due to its vested interests, continue to reserve more and more seats and expanded the periphery of reservations to the SCs, STs, OBCs and even EWS. Under the guise of reservation, the government has taken steps for its vested interest. According to the 104th Amendment to the constitution reservation were also extended to private unaided educational institutions.The theoretical arguments around this issue are complex, and academic debates surrounding the American system of affirmative action. The repeat discrimination has been around since the 1970s much of that debate applies to the situation currently prevalent in India.

Arguments Against Reservation Policy: Negation of Principles of Equality- The opponents of reservations put forward various arguments against the issue. The first argument against reservation policy is that it negates the principle of equality contained in the Indian constitution. The framers of the constitution in their determination to herald in a new era enshrined in the provision of fundamental rights. Hereby ensuring the elimination of stumbling blocks towards progress in the socio - political sphere. But reservation policy which encouraged to ameliorate the depressed classes and promote egalitarianism has only ensured the compartmentalization of society into backward and forward castes. Thus, the principle of equality becomes the greatest centrality at reservation policy.

Secondly, the reservation policy promotes casteism in India. Caste system gets a fresh lease of life through reservation policy. Reservations on a caste basis will result in an Indian version of apartheid. It segregates society on the basis of caste thereby dealing a severe blow to forces of integration and solidarity. Caste antagonism will deter all sorts of improvements needed to be attached on the overall progress of the nation.

Thirdly, the constitution even though remained silent with regard to determining the criteria for measuring backwardness.[6] Occupation is considered to be a criteria or measure for backwardness. However, the nature of occupation by itself should not be deemed a criterion for the

determination of backwardness.

Fourthly, Reservation policy is not a panacea for backwardness. It affects only a cosmetic change to the problem of backwardness. Reservation will not steel the resolve of a person to overcome the hardships he confronts. It makes him dependent, dulland and lazy. The benefits of reservation policy remain confined to the upper strata of the backward classes.

Fifthly, reservation policy is not an eternal privilege. A policy is formulated and executed to address a particular problem. Merit is sacrificed due to reservation policy. Recruitment on the basis of merit is envisaged to secure the best talent available to secure the best talent available and utilized in the service of the country.

Sixthly, Reservation policy is actually a powerful tool for gathering votes. Politicians have been utilizing reservation policy for creating vote banks.[7]

Arguments of proponents of Reservation policy: Empowers, Confers and Enhances the status of deprived sections.

The concept of reservation policy can be used as a constructive tool of social – engineering and building a society based on social justice. Protective policy is enevitable for inclusive development and the establishment of an egalitarian society in India. Various arguments can be enumerated for the pro-reservation as below:

Firstly, reservations are measures to provide legal protection against prejudices. It facilitates representation and assimilation of the backward sections (SCs, STs, & OBCs) into the mainstream. Reservation is a measure to counter the tilt in favour of the upper caste.

Secondly, the reservation policies have been present in states like Tamil Nadu and Maharashtra for many years and have produced good results in promoting social justice. It is not only a tool of vote – banks for politicians, but to provide dignity equality and justice to the depressed sections of the society.

Thirdly, reservation policy alleviates inferiority complex and alienation in the Indian society experienced by the dalit and depressed classes. Upper castes are suffered from superiority complex.

Fourthly, the reservation policy promotes the depressed and backward classes for education and higher education.

Fifthly, reservations help in representing the diverse population of the country, even the backward ones into the universities.

Lastly, the whole issue of reservation policy is not against Article 14 (Right to Equality) of the constitution because Article 15(4) says that the government can take necessary steps for upliftment of socially and educationally backward classes. Even Arun shourie[8], accepts the importance of reservations and says that the reservation policy promotes social justice and has proved panacea for the establishment of egalitarian society in India. It is a levelling process in the Indian context.

Conclusion- Thus the reservation policy is a affirmative action of the government for levelling in cast ridden Indian society and achieving in social justice, because the idea of egalitarian society was envisaged by the

founding fathers of our constitution, the basic document of governance in India. The rational behind positive discrimination in favour of the SCs & STs and Other backward classes is that they had been denied equality for long period and the reservations is a form of compensation for their long history of mistreatment and discrimination. The arguments against the reservations are baseless and contrary to the constitutes provisions – Art 14, Art 15(4), Art 16(4), Art 340, etc. Dr. B. R. Ambedkar, as the chief architect of the Indian constitution was the champion of the principle of equality and social justice. The Indian society has always been hierarchical in structure and heterogenous in composition. It has been caste ridden and so never organized on the principle of equality. Hence, the reservations are essential for the breakdown of this hierarchical structure of the Indian society and also for social economic and political justice. These are the main objectives of the Indian constitution that must be achieved for the inclusive development of all people of India.

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The Dance of The Season (Review Article)

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•• **Neethu Yadav**

Abstract- *This is based on the of 13year old trainee which, named Tiffany aching, who happens to get into a dance, between changing seasons. Tiffany had been apprentice to the formidable Miss Eumendies Treason, a hundred- and thirteen-year-old witch, who gets her 'call' to meet with death, in two days' time Miss Treason decides to celebrate her funeral, right the next day, as she wants to bid goodbye to all her friends ('and Enemies –often this could be the same person!') and have fun of course, while she was still around.*

Key Words- *Wintersmith, Summer-lady, Boffo, Borrowing, Picture-book Witch, Justice judgement, Funeral and 'Going Away Party', The Call, The Dance of the Seasons, Coven, Clan*

Introduction- The Spectacular Character called Miss Treason, is part of the novel called 'WINTERSMITH', the 35th novel from the disc world series, Terry Pratchett. This is also the third book, in the Tiffany Aching series. Delightful from beginning to end, Wintersmith presents the readers with tremendous insight into the Rythms of Nature, the dance of the seasons, and the tempo of life that flows with the passage of time and climate. From the frozen Winter, to the warmth of Spring and proliferating existence.

The main story revolves around the young trainee Witch, Tiffany Aching, who is 'Learning Trade', by staying with the fearsome old witch, the 113-year-old Miss Treason. Tiffany inadvertently hence up dancing with 'spirit of winter– The Wintersmith-God of Frost, of Blizzards and Ice storms.by stepping into a space, intended for someone else, Tiffany disturbs the balance between the seasons and invites the winter, who does not want to exit anymore. even when it for Spring and Summer. This naturally Spells disaster and death for the farming communities and their livestock Tiffany has to send the winter away to save her people and her world from freezing, permanently. 113-year-old Witch is both terrified and flattered at the the attentions received from the god of Winter, who mistakes Tiffany to be the Summer-lady, whom he meets only once every season changing dance, for a few fleeting seconds. the Wintersmith soon realizes that Tiffany, is the not the Summer-lady, but continuous to be fascinated by her. He tries to woo her with snowflake shaped like her, with roses of ice and huge icebergs shaped like Tiffany, and writing her name, in the cold windows. This relentless persecution endangers the whole world around.

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Though this is Tiffany's battle she has some very powerful allies like Granny Weatherwax, unnamed leader of Witches, along with Nanny Ogg, Miss Tick and the pictsie clan, called Nac Mac Feegle, only a inch in heights, but extremely ferocious, as their much larger enemies soon discover. The clan considered Tiffany as their own 'big wee hag' as she was their leader for short while. And, as the threat of an externally frozen, dead world, looms large in the near future, Miss Treason gets her call, to meet the 'grim Reaper'. Tiffany has her hands more than full., especially when Miss Treason decides to celebrate the last two days of her life, by having a grand funeral fest Miss Treason, forms an entirely independent story line, in the major plot of Wintersmith and her final exit from the world of the living, forms the most entertaining part of the entire novel.

Miss Treason's Exotic Exterior- Miss Euminides Treason, the formidable, feared with the mountain village, had an appearance and demeanour so scary that no trainee girls ever stayed with her for more than a few days. Miss Treason was a hundred and thirteen years old and a had lost her eyesight by the time she was 60, She had turned deaf too, when she became 75. But this did not prevent her from seeing or hearing, as she was an expert at what the witches called 'borrowing'. She was an expert at what the Witches called 'Borrowing '. She would use to have a perch, placed on her shoulders, where two ravens could sit, and she would see through their eyes. A passing Mouse, would also find itself in the Witch's hands, as her eyes. At night, when the creatures of day, slept, she would borrow sight, from a passing owl. Miss Treason did not restrict her' Borrowing Skills 'to the animal world, she would gracefully get behind the eyes of her apprentice girls, whenever possible, which scared away most of them.

Miss Treason used her century old body, almost as a show piece, celebrating the deep wrinkles, the over grown claws like finger nails, the long unruly, wild messy white hair and her midnight black cloak, together contributed to a description of 'Picture book wicked witch'. Miss Treason, did not rely on her creaky joints and crumbling bones for transportation, but used two long sticks, on which 'She would scuttle Past, very fast like an overgrow spider. And her cottage was full of spider- webs with not a single living spider seen in it. She helped Spread the various tales about herself. about her eating Spiders, and cutting open wicked people's stomach with her long thumbnails etc. Miss Treason's special talent, (every witch, was said to have their own special capabilities), was said to be the administrations of Justice (she "delivers Justice"). People came from miles away with all kinds of problems, disputes, conflicts, which would be dealt with to ensure harmony, and complete satisfaction to all. These 'court-room' sessions were unique in their settings. One by one, those seeking solutions came and sat in the front room of Miss Treason's cottage. She would sit, with her back to them, in front of her loom, and keep weaving. Two skulls, named ENOCHI, ATHOOTIA were kept near her, with candles lit inside them. It represented 'Guilt' and 'Innocence'. She allowed them to present their case, weaving all the while. When they finished, the loom would stop, Miss Treason, would turn to face her visitors and remove the bandager covering her blind, pearl

grey eyes and deliver her verdict. And it was unconditionally accepted, it never occurred to them to dissent, or disobey. The stare of those visionless eyes, the glowing skulls behind the ravens in their perch. it was all 'too terrifying for them and so, her judgment was final, her word was law and she was always, Just and Fair'.

Miss Treason held the fear and respect of her villagers, as she knew them, better than themselves most probably. Her unseeing eyes, seem to look into their inner most selves, see their minds and hearts, and drag out all the truths, no matter how well concealed. No one argued with Miss Treason, no one ever questioned her, nor did they hold on to their lies, in her dreaded presents. There were a lot of beliefs that added to their fear and respect (most of them originating from stories, Miss Treason herself created). Lying to Miss Treason, was said to cause, 'horrible death', within a week. And her cellar, was supposed to be occupied by a three headed fiery demon, which was guarding heaps of gold. And they believed, Kings and Princes, visited her at night, to sort out matters of state. And Tiffany, learns deep wisdom, from the remarkable old witch, when reveals the bluff, and extra-fittings, to create a magical world. She tells Tiffany "No one loves the people who tell the truth, so I choose fear instead". Miss Treason defines 'Boffo' as "the art of expectations, showing the people what they want to see". Miss Treason had simply bought, her skulls, her spider-web making machine and a lot of scary stuff, from 'The Boffo Novelty and Joke Shop, in Ankh Morpork'.

Miss Treason receives her 'call'- Tiffany Aching had not run away from being Miss Treason's apprentice, because she had seen through the rough exterior, and realised the courage and wisdom of the old witch. And that is exactly why Tiffany was, more than upset, when Miss Treason announced 'her death', final departure, so casually." This is so inconvenient. I will die the day after tomorrow, on Friday ,just before half passed six in the morning" .Witches, were fortunate enough to be for want, so that they would be prepared and wind up there mortal affairs as best as they could ..Miss Treason goes a step further than mere acceptance of a predictable end ,she decides to celebrate the event ,though the time ,a somewhat inconvenient ,as the world around and Tiffany ,are both facing grave danger from a god of Winter, turned amorous .The old witch would like to help Tiffany but she knows ,it is an appointment she can neither cancel, nor postpone and so decide that "the girl Weatherwax and Miss Tick", will have to help Tiffany.

The Going Away Party- Miss Treason, though having lived for above a century in her mountain village, and being always active throughout her existence, still has 'things to do', The imperturbable Miss Treason decides to have a funeral the next day, a day before she was due to die, and asks a stunned Tiffany to go the village and collect the necessary eatables for the fest. Tiffany tries to point out that funerals happen after the person dies and gets a classic response from Miss Treason who says "I don't see why I shouldn't have some fun too!" And thus, they prepare for Miss Treason's 'Going Away Party ', only for witches of course. Miss Tiffany looks forward to meeting all her friends and also writes a letter to the villagers for provisions. Tiffany goes off with notes to the butchers, bakers and farmers.

They were all quite ready to fulfil their witch's bidding, but refused to consider the concept of her dying. Tiffany sees their disbelief as they declare that "she is 113 years old; she can't go dying, at this age and life!" and they asserted that "many a time, Miss Treason has slammed the door on Death's face, or sent him to a wrong address". The villagers seemed to think it all a joke. Tiffany ropes in the help of a fellow witch, a girl named Petulia Gristle who she had be friended in coven meetings. The air is festive with preparation for the fest, the villagers were bringing in wagon loads of bread loaves, harm rolls, chicken and eggs all cooked and ready to be served. There is plenty of pickled cucumbers and mustard and jam spreads. Tiffany and Petulia, get busy with cutting the loaves and spreading the jam and slicing the ham knowing well that they have to cater to more than seventy to eighty hungry witches, all of whom loved food, especially when it was free.

By four in the evening, the witches begin to arrive, in their broomsticks, Tiffany helps them to land safe, with careful 'air control'. The famous Granny Weatherwax arriving at the same time as Mrs Earwig, the witch who claims to be'modern'. Annagramma Hawkins, Mrs Earwig's ward, flies in, followed by many others. Soon, the cottage was too full, and the witches spread out to the garden outside. Miss Treason presided over the gathering, sitting in her chair and greeted everyone ("She welcomed her old friends and enemies alike", most often these would be one and the same person.) A hundred- and thirteen-year existence would've gathered so much of life, that Miss Treason was now surrounded by a huge crowd, her whole world. She was having a grand time, as it was inexorably burning to its end in just a few hours. There was much laughter, lot of gossip, sharing of news, eating and drinking. The witches were also deciding who would inherit the Cottage next. They were grouping and re-grouping, to discuss the issue. Granny Weatherwax slyly suggests Tiffany's name, but Annagramma Hawkins is chosen as the successor, to the great relief of Tiffany, who had no desire to spend the rest of her life in that mountain village. The funeral feast is a huge success inspite of the Nac Mac Feegles, trying to steal huge amount of the victuals. Tiffany also had to dissuade the witches themselves from hoarding too much. As the joyous day drew to a close, each witch was allowed to take away something from the Cottage, to remember Miss Treason, who personally gave away some trinkets, while pots and pans were claimed by others.

And Tiffany witnessed the century of Miss Treason, flowing out of sight, with all the witches, amiably bidding her a fond farewell, as they flew away with their little gift packets. The cottages with its basic properties, will be passed on to successor. All that could be shared, were given away, without conflicts, because their owner was still alive while it was being distributed. Darkness fell, with its usual sound filled silence, as Tiffany finished up the final polishing up. Petulia Gristle, had helped her to bring the big table indoors and to tidy up. Death and the dying people, were not at all strange, to witches. People died all the time; it was natural, inevitable and soon forgotten, until one had to face it again. Tiffany had to bid goodnight to Miss Treason, as the next night, she would be no more available. She finds Miss

Treason, in a white nightgown, instead of her usual black, sitting in her bed, writing 'thank- you letter', to the witches who had come to her funeral. expresses her regret that she would not help Tiffany to deal with the Wintersmith, but advises her too just 'be herself'. They spend the night playing cards. Finishing up the last night of her life.

Miss Treason's Appointment with Death- As the pale sun dawns on the Discworld sky waking Tiffany, she finds Miss Treason snoring peacefully in her bed. The fact that she will be departing from her body, which had been home for more than a hundred years, in another few minutes, did not seem to hinder her sleep in any way. Just as Tiffany was wondering what she should be doing next, Miss Treason requests for a 'ham-sandwich' for breakfast, to carry with her to the next world. She wanted to be prepared for the 'long journey' ahead ("journey could be a long one, and I could get hungry'). As Miss Treason comes down the stairs, helped by Tiffany, the girl finds herself near to tears. Miss Treason, quietly asks her not to cry, as 'being deaf and creaky' for a long time, should be taken as a sign to look for something better. As they near the door, Tiffany finds that the entire village, had turned up to see their witch go. Miss Treason, was frantic, to look her worst messes up her combed hair, and asks for her darkest, dirtiest clock, before they step out. All around the door, the villagers stood in utter silence and made way for Miss Treason and Tiffany. A grave, had been dug out on the other side of the clearing and the crowd cheered as their witch walked to her grave. They laughed, they cried and offered her flowers and expressed their love, their gratitude and they were all telling her how much she will be missed, how her memories will be treasured… and Miss Treason was once again answering questions, organising lives, giving suggestions, until Tiffany reminds her that she had 'an appointment' to keep, there was just 5 more minutes left of her time. Followed by her people, Miss Treason walked to her grave, and climbed down a ladder, helped by Tiffany. Leaves were spread on the floor of the grave. Miss Treason stands on tiptoe, as her head poked out of the grave to addresses the villagers as the "clink-clank" sound of the clock was loudly heard. As she was shouting out orders and instruction, she suddenly stopes speaking in the middle of a sentence as the clock stops ticking. Slowly Miss Treason falls with her eyes shut, Tiffany screamed at the villagers to move away from the grave and bends down to check for heartbeats… and suddenly realises that, even in these last moments, Miss Treason was calling a bluff, playing a trick… Smiling, she opens the eyes and wants to know if the villagers had gone. She tells Tiffany that she had stopped the clock with the thumbnail, as she had wanted to give them a 'good show'. And then, suddenly the atmosphere goes silent. Tiffany hears a sound, a voice inside her head says "MISS EUMENIDES TREASON, AGED ONE HUNDRED AND ELEVEN". Tiffany knew Death's voice, though most people heard it only once. Then she saw Miss Treason stand up, very straight, without a single bone creaking dark figure with a scythe was standing beside Miss Treason, who asks Tiffany to greet the visitors… ("where is your manners, child?") Good Moring, says Tiffany to Death, who returns the greetings saying "GOOD MORNING, TIFFANY ACHING, AGED THIRTEEN. I SEE

YOU ARE IN GOOD HEALTH". And Tiffany looks down at the body lying in the grave, which feels like a mere shadow, compared to the smiling, solid Mss Treason, walking with Death, as he takes her arm and says "AT LEAST MISS EUMENIDES TREASON, WE MUST WALK TOGATHER". Tiffany watches the spirit of Miss Treason, pull out the ham sandwich, from her pocket triumphantly and hears her complain, "Hey where is the mustard?" and Death replies "MUSTARD CANNOT MAKE IT, I'M SORRY, BUT YOU CAN HAVE JAM." Miss Treason is indignant at the suggestion as she doesn't think Jam, will go with ham, and they both fade away, through a door that appears, beyond Tiffany's vision... Tiffany is left alone, to complete the burial, she climbs up the ladder, goes inside the cottage and brings out two blankets with the skulls and the spiders-web machine concealed in it.. She covers up all this with Miss Treason's body, and starts to fill up the grave, the villagers hurry to help. The grave is soon covered and everyone retires to their routine lives. Tiffany sits on the grave and cries a little bit, because 'it had to done', and then she gets up and goes inside to milk the goat, because 'that had to be done too…' the living must get on with their lives…

Relevance- The story of Tiffany Aching and her entanglement with the 'Wintersmith', continues, providing the readers with a lot of more excitement and amusement, to its racy end through the dance of the changing seasons. But the relevance of the character called Miss Treason, and her lovely funeral, followed by her dramatic exit, one for the benefit of her villagers and the next, final one, arm in arm with the Scythe wielding, but polite, Death himself, as witnessed by Tiffany, remains an unsurpassed master scene, in the entire novel. Miss Treason's reaction, when she announces getting 'her call', is definitely amazing. She mentions her imminent death, as a mere 'inconvenience', as it is coming at a time, when her presence could have helped young Tiffany. Miss Treason, had taken her apprentice, to witness the 'dark Morri's dance ', marking the end of summer and the coming of winter, where Tiffany jumps into the dance, drawing the attention of the God of Winter... Miss Treason feels responsible. Miss Treason, in spite of her century long sojourn in the mortal world, did not find the idea of Death to be perturbing, unsettling,uncom uncomfortable or fearful... It was only 'just a little bit inconvenient '. Miss Treason, though perfectly at home in her blind, deaf and creaky body is equally content to move forward, into the unseen woerld... There is total acceptance here. acceptance of life, with all its limitations, acceptance of its culmination, with all its abruptness and total acceptance of future unseen.

The sense of celebration, is in no way dimmed for Miss Treason as she gets ready for her own funeral, the 'going away party ', the grand finale, where she invites all her fellow witches, friends and allows the villagers to express their gratitude to their powerful witch with offerings of food and drinks. Miss Treason thoroughly enjoys her own funeral, where we see her tying up all the loose-ends of the fabric of life, passing on cherished possessions to fellow witches, content in the knowledge that her cottage, her

home of long decides, will be cared for... There is a vision of fulfilment as we witness this last feast, this last get together... an ever-green memory for all present. It shines with a brightness, lighting up a dark Winter's evening, and bringing a peaceful smile, to the worst tempered face. and the image of an upright, solid Miss Treason, arguing with Death, about lack of mustard in her sandwich, takes away all the pain and all the seriousness from here absence in the world. we find that even Tiffany, has no more space, than a few tear-filled minutes, before she has to move on as the goats awaits, along with the rest of her unravelling existence and so that story passes on its eternal significance, to all the living... When the time comes, we small all have our 'appointments' and can then move ahead, freed of creaking joints, walking once again upright in freedom

Temporal Pattern of Progress in Female Literacy in Chhattisgarh

•**Prashant Kumar Gauraha**

Abstract- *Women's education leads to significant social development. Some of the most notable social benefits include decreased fertility, infant and/or maternal mortality rates. Bridging the gender gap in education will increase gender equality, which ensures equal rights and opportunities for people regardless of gender. The education scenario in Chhattisgarh is not very satisfactory compared to the national standard, as it lacks proper educational infrastructure. However, the state government has launched several programs for promoting the academic scenario of the state. The overall growth in the literacy rate has been possible due to the persistent efforts of the state government. Here we compare the progress and growth rate of female literacy year wise in Chhattisgarh with the Indian context.*

Key words- *Gender Equality, Literacy, Census, Chhattisgarh (CG) etc.*

Introduction- According to 2011 Indian NHDR report, Chhattisgarh state had a Human Development Index value of 0.358, the lowest of any Indian state compared to the national average of 0.467. Chhattisgarh has one of the lowest standards of living in India as per the Income Index (0.127) along with other states such as Assam, Bihar, Jharkhand, Madhya Pradesh, Odisha and Rajasthan.

According to the 2001 Census Report, special importance is given to the education of women and students belonging to the underprivileged section of the society. The capital city Raipur is the main centre of higher education in Chhattisgarh. According to 2011 Census Report the literacy rate of this state is 70.28% which is 3.68% lower than the National average of 74.04%. Whereas the female literacy rate is this state is 60.24% which is 5.22% lower than the national average of 65.46% Therefore, the educational development is lying in the rock- bottom compared to the National standards.

Study Area- Chhattisgarh is a landlocked state in east central India, with Raipur as the state capital. The state gained statehood on November 1, 2000 after it got divided from Madhya Pradesh. With a geographical area of 135,195sq km., it is the 10th largest state of India by area. The state lies between 80'15" to 84'20" longitude and between 17'46"N to 24'5"N latitude. Chhattisgarh comprises 27 districts and total population of Chhattisgarh as per 2011 census is 25,545,198. As of 2011 the total number of literates in Chhattisgarh stood at 15,379,922 out of which the males were 8,807,893 and the females were 6,572,029.

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Objective of the study-

1. To study the temporal pattern of literacy of female population.
2. To analyze the progress of total literacy.
3. To analyze year wise female literacy rate in CG compared to Indian context.
4. To compare the educational gender gap prevalent in CG.
5. To analyze the need of female education.
6. To analyze causes for moderate development of female literacy in CG.

Methodology- This study is based on the reliable and accurate census data (secondary data). The geographical study includes a period of about 60 c. years (i. from 1951-2011) and all the analysis including literacy in total or of female population or of male- female distribution, literacy growth rate, literacy gap is expressed in percentage. For multiple independent variables ($n \geq 3$, as indicated), the percent change is expressed as mean S.D. p-values were obtained by paired one-tailed Student's t test using Microsoft Excel.

Analysis and Results-

Literacy Variation between India and Chhattisgarh- Analysis of the obtained data regarding total literacy (in percent) from 1951 to 2011 reveals that the average difference in literacy rate is significantly ($p < 0.5$)) higher throughout the nation (with an average value of 42.56%) compared to Chhattisgarh (with an verage value of only 37.43%) during the last 60 years (Fig: 1A).

Years	India	Chhattisgarh
1951	16.7	9.4
1961	24	18.1
1971	29.5	24.1
1981	36.2	32.6
1991	52.1	42.91
2001	65.38	64.66
2011	74.04	70.28

Although the values indicates a steady increase in both cases and that the values are close enough, which Chhattisgarh progress, but suggest making still that sound fluctuations
observed is more in Chhattisgarh (with SD value of ± 23.13 B compared to India (with SD value + 21.763) (Fig: 1B).
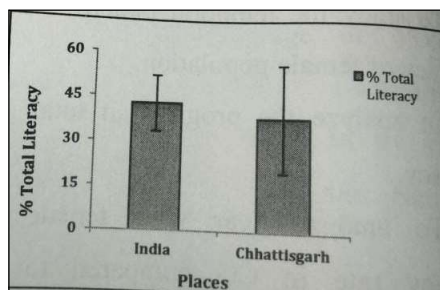
Such year wise fluctuations in percent literacy can be attributed to various interrelated factors, such as number of persons undergoing education, socio- economic condition of the society, various promotional schemes for education, several grant-in-aids, State and Centre's educational budget participations, allocation, various educational infrastructures etc. Therefore, in order to stabilize such variations and for stepping toward steady progress Governmental Governmental as well initiatives several non- as become mandatory which can push the literacy rate up to or beyond the national level.

Fig 1: India Vs Chhattisgarh Variation in Total Literacy. (A)Table showing variation in percent literacy between Nation and Chhattisgarh (Source: Office of the Register General and Census Commissioner, India- 2011). (B) Graphical representation of average difference in percent literacy between India and Chhattisgarh (calculated p value is < 0.5).

Progress in Female Literacy- The data obtained suggests that during the last 60 years tere is a steady progress in literacy between India and Chhattisgarh (Table 2) but rate of increase during the same period is not same (Fig 2). Although before 2011, the literacy rate of Chhattisgarh remained significantly below the National standard ($p < 0.05$), but in 2011 the rate succeeded to reach the National level. There after the recent scenario indicates another dip in the rate of literacy progress among Chhattisgarh females (Fig.2). Considering the present situation, therefore, it is essential to improve the female literacy in Chhattisgarh with proactive attention. This will help to reduce gender inequality, as it is known that gender inequality is reinforced by education. Further, this will contribute to increase the rate of total literacy of Chhattisgarh.

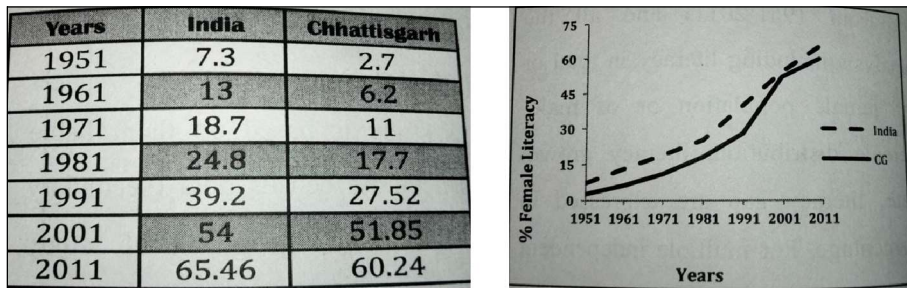| Years	India	Chhattisgarh
1951	7.3	2.7
1961	13	6.2
1971	18.7	11
1981	24.8	17.7
1991	39.2	27.52
2001	54	51.85
2011	65.46	60.24

Fig2: India Vs Chhattisgarh Variation in Female. (A) Table showing variation in percent female literacy between Nation and Chhattisgarh (Source: Office of the Register General and Census. Commissioner, India- 2011). (B) Growth trends of percent female literacy India and Chhattisgarh (calculated p value is < 0.05).

Literacy gap existing between male and female in Chhattisgarh- Analysis of the obtained data reveals that during the past 60 years the progress in literacy a

significantly higher (with p value 0.05) compared to the females (Fig: 3B), although it is noteworthy thatfrom 1981 onwards the progress A ong females were increa B g doubly approximately decade wise 3A). However, taken

together this proves that gender inequality in education is prevalent in the society. Continuous endeavour should be undertaken to bridge such gender gap.
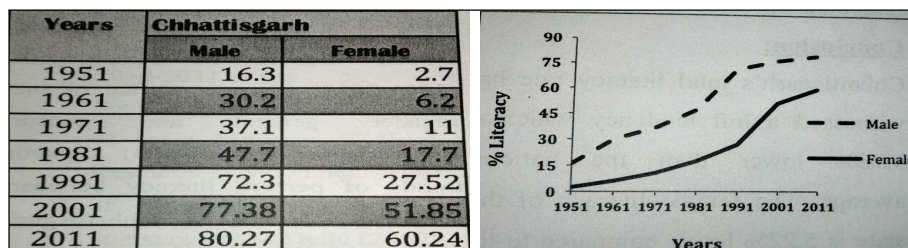
Years	Chhattisgarh	
	Male	Female
1951	16.3	2.7
1961	30.2	6.2
1971	37.1	11
1981	47.7	17.7
1991	72.3	27.52
2001	77.38	51.85
2011	80.27	60.24

Fig 3: Male Vs Female Variation in literacy in Chhattisgarh. (A) Table showing variation in % of male and female literacy in Chhattisgarh (1951-2011) (Source: Office of the register general and census commissioner, India), (B) Growth trends of percent literacy between male and female in Chhattisgarh during indicated time (calculated p value is < 0.05).

Conclusion- Chhattisgarh's total literacy rate has witnessed a loft tendency which is 3.76% lower than the national average. The female literacy of this state is 5.22% lower compared to the average national standards of female **literacy**. Taking gender difference into account progress in female literacy is lying below in contrast to the same for males. However, government should make constant effort to find out the reason for such modest development in female literacy and take positive initiatives to resolve the existing gender biasness in education. Such steps can uplift the socio-economic standards of the society and will contribute to the enhancement of female empowerment, improved life and health, social prosperity, justice, dignity and honour of the nation as a whole.

Causes for low rate of female literacy-
- Poor rate of economic condition or standard of living is another cause for low rate of female literacy.
- Lack of educational facilities, multi-purpose components of expenditure and resource allocation is insufficient
- The main problems associated with elementary education in rural areas are lack of interest of parents in educating their children, village economy related factors, lack of basic (such as sitting inadequate accommodation, absence of drinking water in the school, missing urinals and toilets) are some of such physical handicaps in the schools.
- Lack-lustre and uninspiring teaching methods of teachers, dearth of modern teaching aids and attention-engaging toys and programmes also add to the seriousness of the problem.

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Menstrual Awareness and Hygiene Among Tribal Women

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Abstract- *This research paper examines the level of menstrual awareness and hygiene practices among tribal women using secondary data analysis. Menstruation is a natural biological process experienced by women worldwide, yet it remains shrouded in stigma and misinformation, particularly in marginalized communities such as tribal populations. This study aims to shed light on the knowledge, attitudes, and practices related to menstrual health among tribal women, with a focus on menstrual awareness and hygiene. Secondary data from various sources, including national surveys, research publications, and reports from non-governmental organizations, were collected and analyzed. The data encompassed diverse tribal communities from different geographical regions, ensuring a comprehensive understanding of the topic. Key indicators explored in the analysis included menstrual knowledge, access to menstrual hygiene products, hygiene practices, and the influence of sociocultural factors on menstrual health. The findings indicate that there is a significant lack of menstrual awareness among tribal women, with limited knowledge about the biological processes and proper hygiene practices. Access to menstrual hygiene products, including sanitary pads and appropriate sanitation facilities, is often inadequate, leading to unhygienic practices and increased vulnerability to health risks. Sociocultural norms, myths, and taboos surrounding menstruation contribute to the perpetuation of inadequate menstrual hygiene practices. Addressing these challenges requires a multi-faceted approach involving education, access to affordable and sustainable menstrual hygiene products, and the promotion of positive menstrual health practices within tribal communities. Community-based interventions, awareness campaigns, and capacity-building programs targeting both women and men can help debunk myths, reduce stigma, and empower tribal women to manage their menstrual health effectively. This research paper emphasizes the importance of menstrual awareness and hygiene promotion as integral components of women's health and rights. By bridging the knowledge gap, improving access to hygiene products, and challenging cultural taboos, we can work towards ensuring that tribal women have the necessary support and resources to manage their menstrual health with dignity and without compromising their overall well-being.*

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Keywords- Menstrual, Awareness, Hygiene, Tribal, Women

Introduction- Menstruation is a natural physiological process experienced by women worldwide, marking the transition from childhood to adulthood and signifying reproductive health. However, despite its universality, menstruation continues to be surrounded by stigma, myths, and misinformation, leading to detrimental consequences for women's health and well-being. This is especially true for marginalized populations, such as tribal communities, where limited access to information, resources, and healthcare exacerbates the challenges faced by women during their menstrual cycle.

Tribal communities are diverse and culturally distinct, residing in remote and often geographically challenging areas. These communities maintain unique traditions, beliefs, and social structures, which can significantly influence perceptions and practices related to menstruation. While studies on menstrual health have increased in recent years, there remains a dearth of research focusing specifically on menstrual awareness and hygiene practices among tribal women.

Understanding the level of menstrual awareness and hygiene practices among tribal women is very crucial for designing targeted interventions and policies to improve their menstrual health outcomes. By examining the existing secondary data on this topic, the aim is to contribute to the existing body of knowledge and shed light on the challenges faced by tribal women regarding menstruation.

Objectives:

1. Assess the level of menstrual awareness among tribal women, including their knowledge about the biological processes, menstrual hygiene products, and related health risks.
2. Examine the existing menstrual hygiene practices among tribal women, including access to sanitary materials, disposal methods, and sanitation facilities.
3. Investigate the influence of sociocultural factors, such as cultural beliefs, taboos, and social norms, on menstrual awareness and hygiene practices in tribal communities.

This research aims to provide evidence-based insights into the specific challenges faced by tribal women concerning menstrual health. By utilizing secondary data, we can capture a broader and more comprehensive understanding of the issue, considering diverse geographical regions and cultural contexts. The findings of this study will inform policymakers, healthcare providers, and community organizations to develop context-specific interventions that promote menstrual awareness, hygiene, and overall well-being among tribal women.

Awareness about Menstruation- Menstruation is a normal body process experienced by females every month. Menstrual awareness means accepting menstruation as a natural bodily phenomenon and not building illogical taboos and myths around it. Menstruation is seen as an unnatural process in

many parts of India, especially in rural and trial areas. Vayeda et al., in her study, states that only 10% girls knew about the change in hormones during puberty which leads to menarche. A similar study on tribal women by Kumar et al., states that only 25% adolescent girls and 21% adult women in tribal communities of Madhya Pradesh believed that menstruation is a natural process. Many women are unaware that uterus is the origin source of the menstrual blood. Nagar et al., proves this statement right in their study. Women are ashamed to discuss menstruation openly. A study by Mahapatra, 2023 and a similar study by Sawa, 2022 proves this. As mentioned by Sawa, 40% women couldn't discuss menstruation with their husbands. Many negative perceptions are attached to the disposal of MHM products. As said by Kumar et al., 2023, in their study, 51% women of vulnerable tribes of Madhya Pradesh do not use MHM products due to lack of awareness.

Use of Absorbent Material- Absorbent material is an integral part of menstrual hygiene and sanitation. It is important to use absorbent material in order to provide comfort an avoid infections and diseases. Using the right absorbent material is an important part of practicing menstrual hygiene. There are many types of absorbent materials available in urban areas. However, in rural and tribal areas, the situation is not the same. In these areas the situation is poor and limited options are available. Kumar et al., 2021, in their study described that the use of cotton cloth was higher among adult women i.e. 78.6% and comparatively lower in adolescent girls i.e. 25%. In a similar study by Nagar et al., 2022, it was found that homemade sanitary pads were used by 67.2% girls in rural areas whereas readymade napkins were used among tribal areas by most of the respondents. Many women think of cloth as a cheaper and more sustainable choice. In a study by Ganguly et al., 90% respondents in tribal population preferred to use cloth as an absorbent because it is reusable and cheaper compared to sanitary pads. Some women do not have any absorbent material. This is shown in a study by Kumar et al., 2023.

Menstrual Hygiene And Cleanliness- Hygiene during menstruation is crucial for the wellbeing of women. Menstrual hygiene involves various aspects which include maintaining cleanliness in genital area by washing it regularly, use of proper and safe sanitary absorbents, washing hands before and after using sanitary absorbent etc. In a study by Kumar et al., it is found that 75% adolescent girls and 71% adult women washed their genital area with soap and water. He also mentions in his other study the vulnerable tribes of Madhya Pradesh that the women of all three vulnerable tribes used doap with water to clean their external genital area. Menstrual hygiene also involves changing of sanitary absorbents from time to time. A study by Vayeda et al., 2022, claims that the percentage of women changing menstrual absorbent three times a day increased from 11.4% to 38.4% among school going tribal girls and 15.7% to 31.7% among girls who did not go to school. A similar study by Nagar et al., 2022, said that 69.6% girls in rural areas and 63.3% girls in tribal areas change their pads twice a day. Changing of absorbent materials is very important in order to prevent bacterial infections and diseases in the genital area of women. Disposal

facility for sanitary absorbents is another crucial concern related to menstrual hygiene. A study by Vayeda et al., 2022 mentioned that school girls reporting the presence of disposal facility in school increased from 39% to 69% whereas a study by Kumar et al., tells that disposing the used absorbent in the outside of school/ village was found 37.5% among adolescent girls and 50% among adult women. Ganguly et al., in her study mentions that among tribal respondents, itching problem during menstruation is widespread. The reason for this is poor menstrual hygiene and lack of cleanliness. The studies by Ganguly et al., and sivakami et al., 2021, shared that women in respective tribal areas lack access to high quality hygienic absorbent products for managing menstruation. This leads to vulnerability of women's health. The lack of proper toilet facility is another reason due to which hygiene is not maintained.

Role of School and Education- Education plays an important role in menstrual awareness and hygiene. Education is directly proportional to menstrual awareness and awareness is directly proportional to menstrual hygiene. Schools act as a medium of education and awareness Vayeda et al., 2022, in their study claimed that 68% girls reported the availability of sanitary absorbents in school which shows that schools can be used as a very good medium for circulating MHM products and making people aware about them. The study also mentioned that the proportion of girls reporting MHM sessions in schools by teachers increased from 59% to 95%. A study by Kakwani et al., 2021, mentioned that respondents were first exposed to sanitary pads through school distribution. The schools can create more awareness campaigns about menstrual awareness because the results very significantly positive.

Social and Cultural Factors- Socio-political factors play a significant role in any society regarding any topic. Menstruation is still a sensitive topic in Indian society, especially in rural and tribal areas. Social and cultural factors influence menstrual awareness and hygiene practices as people practice according to the conditioning by their surroundings. Menstruation is mostly surrounded by taboos and myths and is often stigmatised. Sridhar et al., 2017, showed in their study that many cultural practices were still prevalent in tribal region. Among them bathing restrictions and religious restrictions account high with 86.6%. Another taboo which is prevalent in tribal areas is that menstruation is a curse of God a study by Kumar et al., pointed this out. Many women are not allowed to enter temples or attend religious ceremonies. Almost all the studies have claimed this. A study by Mahapatra, 2023, claimed that most prominent restriction on girls were not being allowed to attend religious functions. Sawa , 2022, also claimed in her study that 100% respondents reported that they were not allowed to enter temples. She also mentioned that menstruation is such a stigmatised topic that the respondents could not discuss periods with their husbands. Majority of tribal women are isolated and aren't allowed to any community gatherings.

Methodology-

1. **Research Design-** This study utilizes a secondary data analysis approach to examine menstrual awareness and hygiene practices

among tribal women. Secondary data from various sources were collected and analyzed to gain insights into the topic.

2. **Data Sources-**

a. **National Surveys-** National-level surveys conducted by government agencies or research organizations were accessed to obtain relevant data on menstrual health indicators among tribal women. These surveys include specific modules or questions related to menstrual awareness, hygiene practices, and sociocultural factors.

b. **Research Publications-** Academic journals, conference proceedings, and grey literature were reviewed to identify research studies that have explored menstrual health issues among tribal communities. These publications provide valuable insights and findings that contribute to the understanding of the topic.

c. **Reports from Non-Governmental Organizations (NGOs)-** Reports and studies conducted by NGOs working in tribal areas and focusing on women's health were included in the data collection process. These reports often contain qualitative data, case studies, and community-based interventions related to menstrual awareness and hygiene.

3. **Data Collection and Extraction-** The data extraction process involved systematically identifying relevant studies, reports, and surveys from the selected sources. A thorough review of the literature was conducted to identify key indicators and variables related to menstrual awareness and hygiene. The data extraction process focused on obtaining information on menstrual knowledge, access to hygiene products, hygiene practices, and sociocultural factors influencing menstrual health among tribal women.

4. **Data Analysis-** The collected data were subjected to a comprehensive analysis using qualitative and quantitative methods. Qualitative analysis involved thematic coding and content analysis of qualitative data, such as narratives, case studies, and open-ended survey responses. Quantitative data, including numerical indicators from surveys and studies, were analyzed using statistical software to identify trends, patterns, and associations related to menstrual awareness and hygiene practices.

5. **Ethical Considerations-** As this study utilized secondary data, ethical considerations focused on ensuring the privacy and confidentiality of the primary data sources. The researchers adhered to the ethical guidelines and protocols outlined by the original data collectors and publishers. No primary data collection was conducted in this study.

By employing a rigorous secondary data analysis methodology, this research aims to provide valuable insights into menstrual awareness and hygiene practices among tribal women. The analysis of diverse data sources allows for a comprehensive understanding of the topic and contributes to the existing body of knowledge on menstrual health in marginalized

communities.

Findings And Conclusion- From the above data, it can be concluded that there is a lot of scope of improvement in menstrual awareness and hygiene management in India. We can clearly notice how menstruation is still surrounded by taboos and myths in majority parts of Indian tribal society. The awareness regarding menstruation still needs to increase. Majority women are vulnerable and prone to illness and infections due to lack of menstrual hygiene. Many women are still finding it difficult to talk or discuss about it even to their own husbands and other members of the family. Education is one effective tool which can bring a major change in these tribal societies. The more the education, the more is the awareness. Almost all studies show that women face a lot of restrictions during menstruation. Through educating people and exposing these societies to logical facts, we can decrease the vulnerability of women. Government can also make sure that the policies made by them are strictly implemented in these backward societies so that more and more people understand the importance of menstrual hygiene management.

Limitations:

The study has several limitations, including potential variations in data quality and consistency across different sources. Efforts were made to address these limitations through careful data selection and validation. However, inherent biases or limitations present in the original data sources may still influence the study findings.

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Knowledge Exchange at the Margins of Empire: Tanjore in 19th Century India

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Abstract- *Knowledge exchange between India and Europe during the early modern period is a complex phenomenon primarily understood as a linear process. Focusing on the periphery of the British Empire, the princely state of Tanjore in 19th century India, the study uncovers the pivotal role played by Raja Serfoji II in fostering knowledge production and exchange. Tanjore, positioned at the edges of the colonial empire, emerged as a unique centre for intellectual pursuits while engaging with the broader global landscape. Raja Serfoji II's initiatives, including the establishment of the renowned Saraswati Mahal Library, are examined as pivotal hubs of knowledge preservation and dissemination. This paper employs a multidisciplinary approach, combining historical analysis, archival research, and cultural studies to unravel the complex web of knowledge networks operating within Tanjore during this period. The research argues that knowledge exchange during this era extended beyond the mere transmission of ideas, as the British in India actively engaged with Indian Knowledge Systems, impacting not only their own understanding but also shaping the global intellectual milieu. By offering a comparative perspective and grounding its analysis in theoretical frameworks of post-colonialism and global history, this paper illuminates the underexplored narrative of knowledge exchange at the periphery of empire, reinforcing the importance of understanding the dynamics of two-way knowledge transmission in the broader context of colonial history.*
Keywords- *Tanjore, Knowledge exchange, Raja Serfoji II, Post-colonialism, Indian Knowledge Systems.*

Introduction- Research on the history of the knowledge exchange in pre-modern and early modern India is still in its infancy. It has been shown that knowledge is produced and transmitted with ideological motivations and is influenced by the political and social context in which it is used. Knowledge and its forms, like ideology, have been construed in a variety of ways, from violent and oppressive to progressive and modern. Knowledge has been viewed in both colonial and postcolonial contexts as the "ideology of empire" and "tools of empire". Nevertheless, the inhabitants of the Indian subcontinent have engaged enthusiastically and passionately with the European knowledge

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system. This engagement has involved replication, transmission and creation of knowledge, exchanges and interactions. Surprisingly, we know little about these complex engagements. Historians have only used European frames of reference when portraying the modern era. Their leading story is around the emergence of capitalism, political revolutions, wars, and modern Science. They have not looked into how, from an Asian perspective, relations between Asia and Europe have changed since the Early Modern period. For instance, most histories of the development of modern knowledge typically tell a narrative of non-Western "failure" in contrast to Western European "success"[1,2].

The idea that knowledge is a monolith and the long-held beliefs that European economic and rational behaviour is unique has been called into question by recent studies[3]. Our knowledge of pre-modern and early-modern India has also been updated by recent research, which has revealed striking similarities to European historical trends[4,5]. While early works concentrated only on the export of European Science, modern study focuses on a wide range of macro-historical and micro-historical exchange and interaction processes. The emphasis on linearity has also drawn criticism in knowledge transfer research since it fails to account for the complexities of multi-layered and two-way impacts; instead, one should speak of exchanges[6]. According to the master narrative, modern knowledge emerged primarily in one geographic location; historians used the wheel as a metaphor for its worldwide structure, with Europe at its centre and the rest of the world revolving around it as a peripheral. This idea has been employed in studies of knowledge transfers to explain the transmission of knowledge from modernity's metropolises (Europe) to the periphery (the rest of the globe). Europe serves not only as the world's political centre but also as its epistemological centre. The voyaging researchers are well-known for spreading European knowledge to the most remote parts of the world. It was neglected that their discoveries were frequently dependent on acquiring local knowledge[7]. Today, the "centre-periphery" relationship is only thought of as a one-way information flow, ignoring the politics of knowledge as well as the process of how it is appropriated[8]. It is now widely recognized that knowledge exchange occurs via a polycentric communications network.

Since postcolonial studies first emerged in the 1970s, they have critiqued the normative portrayal of European knowledge and sciences as the universal and epistemologically preferable knowledge system, as well as the exclusive focus on European knowledge export. Using Michel Foucault's discourse analysis, Edward Said questioned the duality of the Occident and Orient. According to him, the representation of the Orient as a cognitive opposite to the Occident is a power discourse that has been used to explain European hegemony over the Orient; it also affirms the European understanding of self as 'rational, mature, virtuous, and normal' in contrast to the 'irrational, depraved, and childlike' Orient[9]. As a result, non-European knowledge systems have been portrayed as having a "non-scientific character," which is taken as primary proof of their irrationality and inferiority[10]. Thus, postcolonial theory and knowledge transfer research are

inextricably linked. According to this viewpoint, the growth of Western Science is accomplished through the often-violent imposition of 'rationality' on societies gifted with 'another reason'.

Historians studying the dissemination of scientific knowledge in the 1980s and 1990s demonstrated how the centres of knowledge creation were ever-changing[11]. Moreover, creativity and transformation brought about by the constant flow of knowledge from one place to another were prerequisites for the progress of scientific knowledge[12]. The new areas of focus for research included the close connection between scientific and technological endeavors and British imperialism in the 19th century, the effects of colonial rule on indigenous knowledge and institutions, and, lastly, the contribution of Indian and British scholars to establishing institutions and scientific knowledge. The nature of the link between European and non-European civilizations has been made more evident by postcolonial studies. Recent studies have argued that the conventional narrative of modern Science's assimilation as a Western cultural import needs to be revised and capture the variety of ways in which contemporary Science and so-called traditional knowledge forms interacted[13]. As a result, the collaborative efforts of imperial administrators, their scientific entourage, and indigenous networks accelerated the growth of European knowledge forms. Indigenous elites viewed this interaction with new knowledge forms as a means of rejuvenation. More contemporary perspectives emphasize the local character of knowledge and that new knowledge can only be created when disparate epistemologies engage and give rise to institutions of knowledge[14].

In the Indian context, the dispersion of Enlightenment ideals and the growth of knowledge production have always been understood in terms of the interests of the British colonial masters. The focus has been limited to the big colonial cities of British India like Calcutta, Madras, Lucknow etc. Furthermore, the process of the emergence of Science and Enlightenment in Colonial India was explained with the help of the evolutionary diffusionist model of George Basalla, which has been long criticized for being Eurocentric and teleological. The reductionist and linear diffusion model were replaced by the constructivist model of circulatory networks and cross-cultural exchange. Historians of Science conceive Science as being shaped by 'globally situated inter-cultural exchanges while also being conscious of the asymmetry that may govern such encounters'[15]. This scholarship brought out locality as a concept for the unit of analysis, and in this context, the centre-periphery approach was disrupted. The centre-periphery approach reduced the endeavor to an exercise of finding traces of European ideas and practices in local settings, and it restricted the scope in terms of geography only. This is where 19th-century Tanjore and the reign of Raja Serfoji II come into the picture. This research aims to address gaps in the existing literature by providing a comprehensive examination of knowledge exchange at the margins of the British Empire, emphasising the two-way nature of this process, with Tanjore and Raja Serfoji II as central elements in the narrative.

Aims of the Research- This research examines the dynamics of knowledge exchange during the early modern period between India and Europe, focusing on Tanjore in 19th-century India, with a particular emphasis on establishing that this exchange was a two-way process. The historical context of Tanjore's location as a peripheral region within the British colonial empire and its role in the global knowledge exchange network will be explored. This includes an assessment of the initiatives of Raja Serfoji II, especially the founding of Saraswati Mahal Library and other knowledge institutions, and their influence on knowledge production and exchange within Tanjore. Furthermore, the research aims to investigate the nature of knowledge exchange, encompassing the transmission of ideas, technologies, and cultural elements between India and Europe during the early modern period.

Methodology- Extensive exploration of historical documents, letters, and records from British colonial archives and local and princely state archives in Tanjore was undertaken. This allowed us to reconstruct the history of knowledge exchange within this region during the 19th century. A comprehensive analysis of texts and manuscripts from the Saraswati Mahal Library and other pertinent sources was conducted. This analysis provided valuable insights into the content and nature of knowledge production during the 19th century in Tanjore. Throughout the research, postcolonial and global history frameworks were applied to analyses the power dynamics and agency involved in knowledge exchange at the periphery of the British Empire. These frameworks allow for a deeper understanding of the contextual dynamics. These research methods collectively contributed to a comprehensive and nuanced exploration of knowledge exchange in 19th-century Tanjore, shedding light on the multifaceted dynamics and the lasting influence of Raja Serfoji II's initiatives in knowledge production and dissemination.

Tanjore

"The kingdom of Tanjore, reputed for the antiquity of its civilisation, extent of its empires, liberality of its government, industry of its inhabitants and fertility of its soil, had a chequered history during the 18th and 19th century".[16]

By the end of the 17th century, Tanjore came under the rule of the Maratha Bhonsle dynasty. South India in the 17th and 18th centuries was a ground for continuous contention and conflict involving Mysore, Arcot, Trichinopoly, Mughals and the upcoming European powers like the British, the French, the Portuguese and the Danish. This created an unsteady political situation but also bore opportunities for cultural encounters and linkages. By 1730, the political boundaries of Tanjore became settled and centered on the delta of River Kaveri.

The kingdom of Tanjore "stretched along the Coromandel Coast for about 115 kilometres and from the coast to the hinterland for about 95 kilometres"[17] resembling the shape of a rhombus. River Kaveri flowed along the territory, and its various distributaries have rendered the land a well-

watered garden. Along its northern border with Arcot, the River Coleroon or Kollidam acts as a natural boundary. On the south, the kingdom is bounded by Ramnad; on the East, we have the mighty Bay of Bengal, placing Tanjore on the global network through its seaports. On its west, we have the kingdoms of Pudukkottai and Trichinopoly. The Marathas established their seat of power in the ancient temple city of Tanjore, which was also the capital of Imperial Cholas in the middle ages. Most of the population is employed in agriculture, but since Tanjore sits directly on the maritime routes, many are also employed in commerce and trade. Sea ports like Nagore, Tranquebar, Negapattam and Devikottai are the driving forces of the Tanjorean economy and are still essential centres today. Towns like Tanjore, Kumbakonam, Mayuram and Mannargudi are significant, with numerous villages dotted across the country. Tamil is the popular language, and with its cultural and religious history, the "land is the radiating centre of Hinduism"[18].

19th century Tanjore was like a melting pot in South India, where Marathi, Telugu and Tamil people and cultures interacted and flourished. After the Maratha conquest of Tanjore, immigrants from Marathi and Telugu regions started pouring into the kingdom, many working as bureaucrats, scholars, artists, military men, etc. Tanjore, as we discussed earlier, has a very long history, and this contributed to making Tanjore one of the cultural and learning centres in the region. Raja Serfoji II (r. 1798-1832) inherited the legacy of a great city that was involved in the process of intellectual curiosity and knowledge-making for many centuries. He enabled and facilitated the exchange with the Western sciences, but more importantly, it was built over an intellectual heritage that was purely indigenous.

Intellectual Movement in Tanjore- Age of Enlightenment was a period which saw the creation of new fields of study that helped us to improve our understanding of the natural world around us. The pursuit of knowledge through reason, empirical evidence and logic inspired the creation of an environment where knowledge was power. In the late 18th century, knowledge had acquired a character of 'a social and cultural currency', which promised a rise in social status to its proponents and practitioners. This creation and "acquisition of knowledge was believed to not only enlighten the mind but also led to a greater appreciation of God"[19].

Tanjore's revolutionary intellectual ferment began in the early 19th century in response to the ongoing and evolving cross-cultural exchanges made possible by Raja Serfoji II's connections and networks. This drew scientists, doctors, surgeons, and other professionals to Tanjore, where the development of knowledge was centred on bringing together traditional knowledge and Western sciences rather than just copying European research. Raja Serfoji II was a savant monarch highly interested in the practical sciences of natural history, chemistry, and medicine.

Raja Serfoji II's most renowned contribution was the establishment and substantial expansion of the Saraswathi Mahal Library. This library served as the epicentre of intellectual activity, housing an extensive collection of manuscripts across various disciplines and fostering

knowledge exchange among scholars. In a visionary move, Raja Serfoji II also founded the Dhanavantari Mahal, a centre for medical research and practice. Scholars from diverse knowledge traditions, including Ayurveda, Unani, and Siddha, converged at this institution. Their collaborative efforts resulted in the production of numerous volumes of medical literature, showcasing the exchange of medical knowledge from various traditions[20]. Raja Serfoji II was a proponent of educational reform. He established modern schools in Tanjore while retaining elements of traditional education. This approach facilitated a seamless transition between the indigenous and modern learning systems, creating a fertile ground for cross-cultural knowledge exchange[21]. In a pioneering move, Raja Serfoji II established a printing press in Tanjore. This endeavour aligned with his ideals of knowledge dissemination and made it possible to mass-produce texts. The printing press played a vital role in making knowledge accessible to a broader audience, thus actualising the Raja's vision of sharing knowledge.

Raja Serfoji II's dedication to knowledge exchange extended to Europe as well. He corresponded with European scholars, facilitating a fruitful exchange of ideas and information. This interaction went beyond the mere transmission of knowledge; it exemplified the collaborative nature of the intellectual milieu he fostered. Raja Serfoji II's efforts in preserving and cataloguing manuscripts, inscriptions, and cultural artefacts further enhanced Tanjore's cultural and historical legacy. Tanjore, under Raja Serfoji II, emerged as a cultural epicentre attracting Carnatic musicians, poets, and artists of all kinds. Scholars and historians were drawn to the region to study and research its rich heritage, ultimately contributing to a deeper understanding of its historical and cultural significance.

Undoubtedly, we can establish that "Raja Serfoji II was considered a man of letters and Tanjore a 'centre' of enlightenment by the European society of the early 19th century"[22]. Colonial authorities, be it the British, French or Danish, and independent European actors interacted with Raja Serfoji II and sometimes consulted the Tanjore court on pressing subjects of justice and governance. Raja Serfoji II's court attracted several curious European visitors, and many have left behind detailed records of their visit. These historical visits to Tanjore were treated like "opportunities to meet and engage with the enlightened Raja on various fields of arts and sciences, to see his vast library of Enlightenment literature, and to sample the talents of his palace scholars, artists and musicians."[23]

Phrases expounding on Raja's vast knowledge and scholarship, the differences in his personality and lifestyle from his princely contemporaries in India, and most notably on the experience of modernity at the Tanjore Court are present in almost all these travel records. Some of the most important visitors to Raja Serfoji II's enlightened Tanjore were "Lady Clive, George Annesley (aka Viscount Valentia), the Calcutta Chaplain and Provost of the Fort William College Claudius Buchanan, the Chief Justice of Ceylon Alexander Johnston, the first Bishop of Calcutta Thomas Fanshawe Middleton, the French naturalist Leschenault de la Tour, and the Bengal

Bishop Reginald Heber"[24]. These underscore Raja Serfoji II's pivotal role in transforming Tanjore into a vibrant centre of knowledge production and exchange, emphasising diverse fields, including literature, medicine, education, and printing.

Conclusions- The present study on the contributions of Raja Serfoji II in the context of the Tanjore Enlightenment highlights the weaknesses of the 'centre-periphery' model while exploring the knowledge in transit. Raja Serfoji II functioned as a 'centre of calculation' with a sustained cycle of accumulation, over which he held complete command. This reveals that "a 'centre of calculation' is not necessarily a metropolitan one"[25]. Raja Serfoji II did all of this despite the lack of political and military power and being situated at the margins of the empire. Raja Serfoji enabled and facilitated the creation of scientific infrastructure and created an assemblage that consisted of "the worthiest of trained personnel, experts, scholars, artists, craftsmen, and musicians, in the region and outside, building the largest and the most up to date collection of literature, acquiring new technologies such as the printing press, producing textbooks, having illustrations made, establishing educational institutions, creating gardens and menageries, setting up a pharmacy, and very importantly enrolling allies"[26] into his intellectual network. This assemblage was dynamic in nature and constantly grew or weakened depending on Tanjore's network of cultural encounters at any given time and therefore brings out the fact that staying in touch with local and global connections was immensely significant. Tanjore enlightenment, as a result of cultural encounters, produced an intellectual ferment, which focused on knowledge creation that was "uniquely modern and yet traditional ('nava-vidya') in every field of arts and sciences"[27]. This study also raises questions on the methods employed by historians of science who invariably had colonial centres as the places where this cultural encounter would result in enlightenment modernity.

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