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GENDER BUDGETING

DR. SOMA MAZUMDAR*

Declaration

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"I measure the progress of a community by the degree of progress which women have achieved." –Dr. B.R. Ambedkar.

Abstract

In this era of women Empowerment and gender equity the need of Gender Budgeting is being increasingly felt. Gender Budgeting is a powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men. It entails the selection of the government budgets to establish its gender differential impacts Gender Budgeting to ensure that gender commitments are translated into budgetary commitments.

Keywords : Women Empowerment, Gender Budgeting Budget, Gender Budget statement, Gender inequality, gender issues.

Objectives; The basic objectives of Gender Budgeting is end to poverty, access to good education and health-care, freedom from violence, protection of re-productive rights, sustainable livelihood and economic empowerment of women.

Introduction

The women was always considered to be slightly below the status of man. Due to natural and conventional inequalities the women is always treated as an inferior being, this being so she is discriminated against

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and is not given equal opportunities to rise. Specially economic freedom is taboo in a traditional social setup especially in India.

Women constitute approximate fifty percent of India's population, but they lag behind men on many social indicators like health, education, economic opportunities etc. Hence, women warrant special attention due to their vulnerability and lack of access to resources. So, Govt. budgets allocate resources, has the potential to transform these gender inequalities.

Gender Budgeting is the process of 'conceiving' planing, approving, executing, monitoring, analyzing and auditing budgets in gender-sensitive way. It involves analysis of actual expenditure and revenue (Usually of the Govt.) on women and girls. It is a tool for effective policy implementation where one can check if the allocations are in line with policy commitment and are having the desired impact on status and economic entitlement of women in society.

According to IDRC

Gender Budgeting as "Gender budget initiatives analyze how governments raise and spend public money, with the aim of securing gender equality in decision-making about public resource allocation and gender equality in the distribution of the impact of government budgets both in their benefits and in their burdens. The impact of government budgets on the most disadvantaged groups of women is a focus of special attention" (IDRC, 2001)

Selected Indicators on status of women (Census 2011)

Indicators	Male	Female
Population	51.5%	48.5%
Increase population 2001-11	9.097 crore	9.099 crore
Growth rate	17.1%	18.3%
Literacy rate (%) Census	80.09	64.6
Meternal Mortality ratio	—	212
(per 1,00,000 live births) SRS 2009-10		
Sex Ratio census 2011	1,000	940
Child sex Ratio (0-6 Years) Census 2011	1,000	914
Worker Population Ratio	819	336
MP in Lok Sabha (%)	89.18	10.82

Gender Gap Index 2014

Country	India
Over all Rank	114.00
Economic Participation and opportunity	134.00
Educational Attainment	126.00
Health Survival Rank	141.00
Political Empowerment Rank	15.00
Female to male ratio in labour force participation	0.36
Female to male ratio in literacy rate	0.68
Women and man on the average minutes spend per day on unpaid work	300

Data shows that India has the highest difference between women and men on above mentioned indicators. India has performed poorly in removing gender-based disparities, ranking 114 out of 142 countries in world Economic forum's 2014 Gender Gap Index, scoring below average on parameters like economic participation and opportunity educational attainment and health and survival, political empowerment, violence against women and girls persists, both in private and public spaces.

Gender inequality poses a significant development challenge in India. As a response to these challenges, India adopted 'Gender Responsive Budgeting' (GRB) in 2005.

Put simply, GRB is a method of planning, programming and budgeting that helps advance gender equality and women's rights. It also serves as an indicator of govt.s' commitment to meeting those objectives. So far, 57 govt. Ministers departments in India have set up Gender Budgeting Cell- a major step that could potentially impact the lives of crores of women. An analysis of GRB in India, 10 years after it was adopted, will be a crucial pointer to way forward.

This year's budget is also an opportunity for the government to demonstrate its commitment to gender equality. Gender issues have found consistent mention in official fora, including in the speeches of the Prime Minister. Ensuring adequate allocations for policies and programmes for women will help translate those commitments into action.

A positive trend over the past couple of years has been the pre-budget consultations organised by the Ministry of Finance, aimed at ensuring that the voices of women are also heard in the budget making process. This year, in addition to meeting women's rights organisation the Ministry also held a dialogue with U. N. Women along with the MWCD to discuss key issues pertaining to GRB.*

Conclusion

Women stand apart as important part of the population that needs special attention due to their vulnerability and lack of access to resources. Thus Budget of the government has a major role to play by providing adequate resources to women to achieve objectives of gender equality. The purpose of gender budgeting is to assess quantum and adequacy of allocation of resource for women and establish the extent to which gender commitments are translated into budgetary commitments. So Gender budgeting advocates are also emphasizing on governmental process that are integral for poverty eradication women's rights and economics justice. Concluding this paper with the thought of Diane Marie child, "A woman is the full circle within her is the power to create, nurture and transform."

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ROLE OF MICROFINANCE AND MICRO CREDIT IN WOMEN EMPOWERMENT

DR. VANDANA PANDEY*

Declaration

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“Money says the proverb, makes money, when you have got a little, it is often easy to get more. The great difficulty is to get that little” — *Adam Smith*

Today's the world faces the major challenges of reducing poverty. It is estimated that out of the world's 6 billion people, 2.8 billion live on less than 2 dollar a day and 1.2 billion live on less than 1 dollar a day. Of these 1.2 billion, 500 million live in south Asia. General assembly of the United Nations has advocated the positive impact of microfinance and micro-credit in poverty alleviation.

Introduction

It is rightly said that India lives in its villages. The real India lives in villages. It is true that a huge size of population is involved in agriculture activities for their livelihood. It is also proved by latest census. Several years of relentless industrialization almost concentrated around the urban areas, but it could not change the overall picture. The rural India is still a reality. In spite of this India's overall development is not possible without the rural development. But in India it is real truth the urban areas more enriched in development manner i.e. banking facilities, communication revolution, credit facilities, industries, employment opportunities, job creation and economical soundness etc.

One other real picture of rural and urban areas are, in urban areas ratio of men's and women's employment and economic stability are higher than rural men's and women's employment and economic stability. In rural areas working women ratio is low than urban areas. Working women contribution to national income of the country and maintain a sustainable livelihood of the families and communities,

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throughout the world. As they face many socio and cultural hurdles, family barriers, legal barriers, lack of education and confidence level, dependency on family, worst economical status and personal difficulties. Traditionally, women have been marginalized. There are rarely financially independent and oftenly more vulnerable member of social. Accordingly to survey report about 70% of women's lying under poor category at worldwide because they have no access to financial services and credit.

Therefore nowadays microfinance most target women. In other word microfinance has been giving more attention towards women empowerment, microfinance became an critical tool to lift-up women's from vulnerable condition. Overall, women's can get all positive benefits by micro-finance. Here, in this paper a small efforts has been made on the topic the microfinance efforts for empowering women's through different models and schemes.

The paper is divided in different segments; 1. Introduction about micro-finance, 2. Introduction about Micro-credit, 3. Transmission mechanism of micro-credit, 4. NABARD initiatives, 5. Micro-finance and empowerment of women, 6. Micro credit and Entrepreneurship, 7. Role of SHGs and Women Empowerment, 8. Government efforts, 9. Conclusion.

1. About Micro-finance

Micro finance is recognized as an effective tool to fight poverty by providing financial services to those who do not have access to or are neglected by the commercial banks and financial institutions. Financial services provided by Micro finance institutions generally include saving and credit. According to an estimate, currently 67.6 million people around the world have access to micro financing.

Thus, the positive features of microfinance has focused on that :

- ☆ Microfinance helps poorer section meet basic needs and protects them against risks.
- ☆ The use of financial services by low-income households leads to improvement in household economic welfare and enterprise stability and growth.
- ☆ Microfinance empowers women by supporting economic assistance, there by promoting gender equality and improving household well being.
- ☆ The level of impact relates to the duration of time client have had access to financial services.

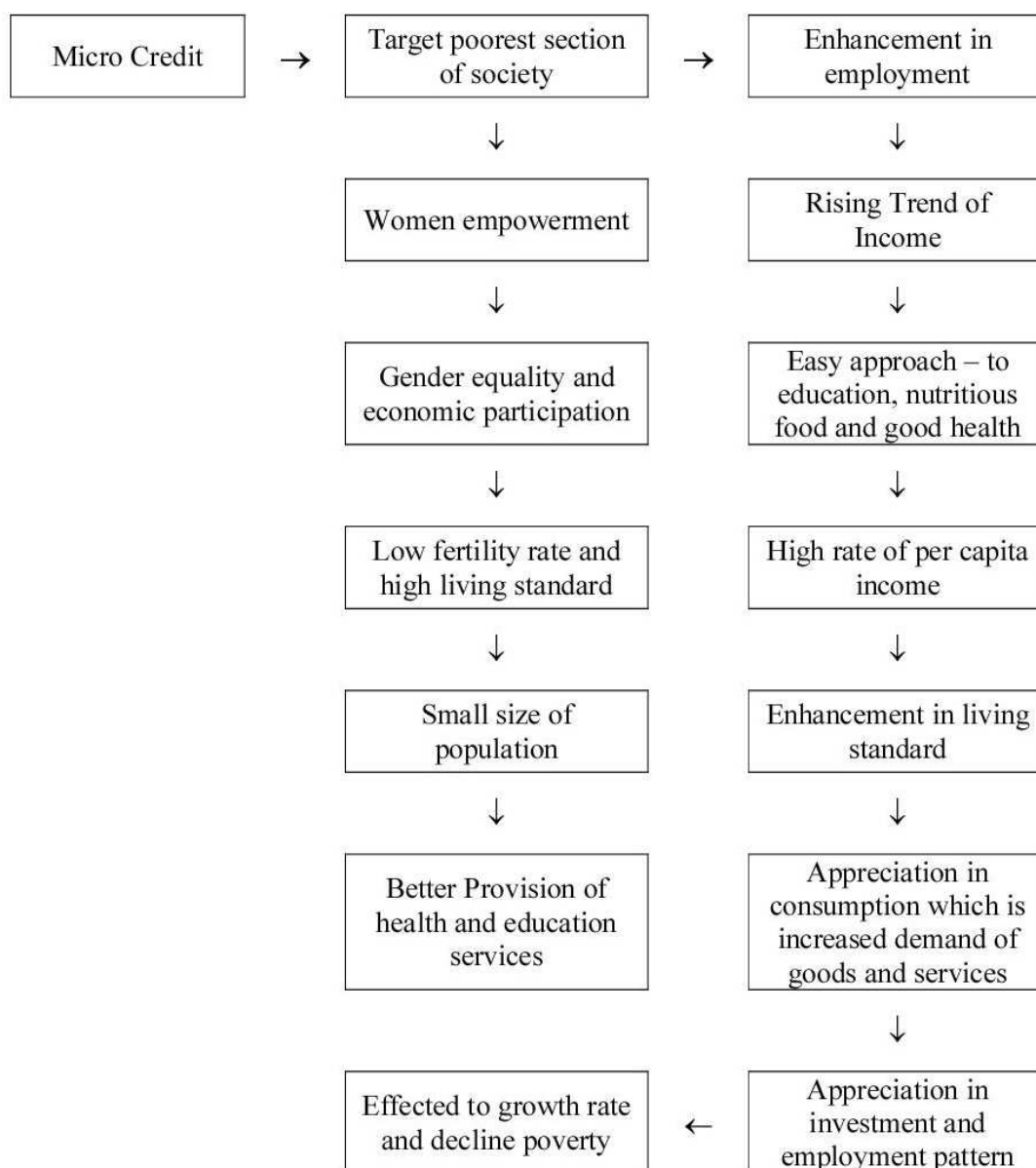
2. About Micro-Credit

Micro credit helps in depreciating poverty through providing credit facilities to poorer to start up a small size business. It is not only effected the economic condition of the poor section but also fall the positive impact on their life style, status and social life by improving cost of living standard as well as easy approach to education, health and shelter facilities.

Features of Micro Credit; The main features of micro credit institutions which differentiate it from other commercial institutions are it is :

- 1) A suitable for informal credit
- 2) Generally requires no collateral
- 3) have simple procedures and less documentation requirement.
- 4) Mostly group lending
- 5) Easy and flexible repayment scheme
- 6) Financial assistance of members of group in case of emergency
- 7) The most deprived segments of population are efficiently targeted and the last but not least
- 8) Groups interaction with each others.

The following chart is indicating the transmission mechanism of micro-credit to poverty eradication



Objective of Micro-Credit

The major objectives of micro credit schemes are :

- 1) To stop exploitation of the poor caused by expensive informal credit.
- 2) To provide small loans to poor people at relatively lower cost as compared to accessible informal loans.
- 3) To finance economically and socially viable projects those cannot be financed otherwise.
- 4) To empower women within households as decision makers and in society through active economic participation.
- 5) To credit maximum employment opportunities.
- 6) To create self sufficient and self employed people and the most importantly.
- 7) To reduce poverty, accelerate growth and improve the living standards on sustainable basis.

3. Microfinance and Micro-credit

Micro finance is a financial innovation which originated in developing countries it has successfully enabled extremely impoverished people to engage in self employment projects that allow them to generate

an income, begin to build wealth and way of exit from poverty. Micro credit is the extension of very small loans to the entrepreneurs and to others living in poverty who are not considered bankable. These peoples lack collateral, steady employment and a verifiable credit history and therefore cannot meet even the most minimal qualification to gain access to traditional credit. Micro credit is a tool for socio-economic development.

4. NABARD Initiatives

NABARD (Bank for Agriculture and Rural Development) does act as a apex institution, concern to policy, planning, and operation in the field of agriculture to provide credit to rural mass and involve in betterment of other economic activities with a broad vision to make easy access to financial services for the rural poors through various micro finance innovations in a cost effective and sustained manner. NABARD making efforts to connect and develop link between SHGs and banks. It has been working as a bridge and catalyst in including to more and more SHGs to link with the banking system. NABARD has been made pioneering efforts in 1991-92 in consultation with the RBI and linked 500 SHGs with banks by a pilot project. No doubt, it was proved as landmark development in banking for the poor.

5. Micro finance and Empowerment of Women

Empowerment is a social action process that promotes participation of people, organization and communities in gaining control over their lives in their community. There is urgent need of empowering women especially in rural area. The formation of SHGs and Micro financing will enhance their socio-economic positions in the society Micro finance provides small loans to rural poor women to develop sound business idea among the women. It is remarkable that micro-finance provides economic self-dependency to create wealth and become self-reliant in society and since it is women who run the household, a higher living standard for women ensure better governance and a healthier and prosperous future for the children's and better future for the nation. The one of the objectives in field of women entrepreneurs, empowering women, and encouraging their self reliance through developing their own means of income, and develop positive correlation between credit creation and availability with women empowerment.

Several Micro finance programmes are doing well in poverty alleviation and change virtual isolation scenario of women and ensuring social and physical mobility. Overall, micro-finance impact on women condition, and following points can be given :

1. Increasing income levels and control over income leading to greater levels of economic independence.
2. Providing information for development of market, social and political role.
3. Enhancing perceptions of women's contribution to household income and family welfare.

6. Micro-Credit and Entrepreneurship development

SHGs are supporting to more-than IT-millions rural women's by improving income, education and wealth creation. The concept of women's credit was the result of the insistence by women oriented studies that focused the discrimination and struggle of women in getting credit. No doubt that micro credit are helpful to innovative and small entrepreneurs to start-up small business. These business income can help to women's to come over from financial crisis and change the health, living status, education etc. At right time and required amount develop the mindset to start business activities. The

rural entrepreneurs engaged in making traditional design products such as milk and food product, pickles, papad, carfts and home made snacks, textiles and groceries. SHGs are also viable organized setup to disburse micro-credit to the needy entrepreneur women and encouraging their promotion of poverty alleviation activities and programmes.

7. Role of SHGs and Women Empowerment

The SHGs of rural women formed by the peoples who are financially poor, having low saving capacity and more dependency upon money lenders to meet out the consumption needs and social obligation. Presence of women into SHGs paved a way to develop their economic status and build up confidence. With the help of SHGs, NGOs and government they starts venture and by training programmes they develop own entrepreneurial skills and capacities. At present a number of NGOs and financial institutions have been offering micro-financial women.

8. Government efforts and Women Empowerment

By the several programmes Government boost-up to women to make their existence in micro business and self reliant.

1. Government has been icreasing budgetary found for rural women.
2. Efforts through Self-Help-Group movements.
3. Increasing the corpus funding of the Rashtriya Mahila Kosh.
4. Making effort to that maximum SHG link with bank.
5. Making empower more rural women and announcing ambitious plans to control at least half of them into the network of self-help-group movement.
6. Praising the role of microfinance as an instrument of socio-economic change and development.
7. Through microfinance, facilitation of credit support to poor women has been increasing.
8. Increasing relaxation of rules for opening small and rural banking facilities by scheduled commercial banks.
9. Commercial bank have been opening no frills accounts either with nil or very low minimum balances.
10. RBI has announced a further relation in this direction by allowing the scheduling commercial banks to set-up off site ATM without prior approval, subject to reporting.

Banking Sector and Women Empowerment

Banking sector has been emerging in a big way to assist in micro-finance vision. At present there are several commercial banks are starting different schemes specially for empowering women's. Various private and public banks have been facilitating finance through different schemes to women to becomes women entrepreneur with a low interest rate of loan. Some schemes are highlighted in following list.

S.No.	Commercial Bank's Scheme for Women Commercial Bank's	Name of Scheme
1.	Bank of India	Priyadarshini Yojana
2.	Canara Bank	CAN Mahila
3.	Central Bank of India	Cent Kalyani
4.	Dena Bank	Dena Shakti
5.	Oriental Bank of Commerce	Orient Mahila Vikas Yojana
6.	Punjab National Bank	Mahila Udyam Nidhi Scheme Mahila Sashakitakaran Abhiyan

7.	Punjab and Sind Bank	PNB Kalyani Card Scheme
8.	State Bank of India	Udyogini Scheme
9.	State Bank of Mysore	Stree Shakti Package
10.	SIDBI	Stree Shakti
11.	Union Bank of India	Mahila Udyam Nidhi
12.	ICICI Bank	Viklang Mahila Vikas Yojana
13.	IDBI Bank	Women Account
		Mahila Udyog Nidhi
		Mahila Vikas Nidhi
14.	Vijaya Bank	Assistant to Rural Women in Non-Farm Development (ARWIND)
		Assistance for Marketing of Non-Form Product of Rural Women (MAHIMA)

9. Conclusion

Through the micro-finance and credit, SHGs helped to rural women in improving and enhancing living status, health food and education status as well as socio and economic status and self-dependency. It also helped to tribal women, who was mainly use loans for purchasing agriculture inputs (40%), purchase of livestock (20%) treatment of illness (10%), marriage (10%) and other (20%). Whereas half of non-tribal women had not taken any loan for health factor. It is a strange fact that non-tribal women got credit from relations, domestee banker's and banks but trial women had taken loan from domestic bankers and they trapped in the vicious circle and paid interest 60-120% per annum comparatively 18-60% interest rate. Paid by non-tribal women. The benefits were mostly ease of getting loans and less interest, cash saving and self-empowerment.

Overall, with the help of above steady we could make result that the importance Micro-finance and credit been rising day to day. It has been providing socio-economic status to rural women and help research height of self-dependency and make over the self status. SHGs induce to women to start small business and overcome from virtual isolation situation. No doubt, that its contribution in employment generation and poverty alleviation is remarkable and prove as a milestone in women empowerment and self-reliant.

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TRIBAL MUSIC IN INDIA

MISS. MAMTA AGARWAL*

Declaration

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Folk _ songs, music and dance of the tribals are a composite whole which in one of the dominant characteristic of their culture. In folk songs, verse and music go together and the musical aspect is much more reflected in practice. The folk – poetry is merely a vehicle for the folk – tune the tribal people go on singing a small poem of four to eight lines for hours together with the help of folk – music. The simple catchy folk – tunes conveying the feeling and sentiments of their ancestors. Their lives and thoughts, their activities and achievements, their morals and discipline are of great value.

The songs are of several kinds. There are life – cycle songs sung at different occasions like birth. Marriage and death : moral songs, teaching morals ; thoughtful songs, teaching the philosophy of human life ; simple songs, dealing with different seasons like the spring, the rains etc ; occasional songs, associated with the festivals and religious songs sung at the time of offerings to deities. Again there are working songs which help in synchronizing the working, e.g. *Thumar of the Oraons and Mundas* which are sung at the time of planting paddy and many craft songs dealing with the actual technique of the craft for instance mat – making, ploughing basket – making etc., are described in simple folk – songs. Such songs are of very great value in teaching the younger generation various crafts in the simplest method. There are songs of historical importance, which through their simple tunes can enlighten the tender minds with the tough subject of history, in the easiest manner. Moreover, such historical songs, narrating small stories, the heroic deed of great heroes, especially the heroes of the past, are more interesting to the younger generation. There are songs for developing the intellectual capacity of the children for instance, the songs for games, the riddle songs, etc. The songs of the stimulant type are highly enjoyed by children.

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The singing goes on endlessly, one song leading to another, the tunes are flexible and anonymous.

Folk – songs may be classified on the basis of the number of singers, according to this term of reference the tribal folk- songs fall under three heads : group, couple and single.

1. *Group Songs* ; These are generally sung by a group of dancers or a group of tribal people working together in the fields generally at the time of sowing and harvesting. In the village akhra young boys and girls sing in groups while dancing group song is more common among the tribal people.
2. *Cuple songs*; The second category of folk – songs is sung by the couple singers who constitute a very small part of the tribal India.
3. *Single songs*; This category is represented by a single singer who is common in the tribal population. The ballad singers like the pradhan tribe in Madhya Pradesh or the Bagadas in Tamil Nadu generally sing single songs in praise of gond or Toda people respectively.
4. *Musical Instruments*; the musical instruments found in the tribal area are the drum and the flute. The drum or Mander is made from the trunk of a tree. It is hollowed and its both sides covered with goatskin, tightened and stretched by strong ropes through small brass rings. The two – sided drum is played with both hands. Another instrument is nagara, a big heavy spherical drum. It is beaten with small stick to produce the required tone. Brass plate is common among the tribes in Bengal and Gujarat. The flute is 25 to 50 cms in length and is made of hollow bamboo open at the bottom and with a silently cut mouthpiece and five to seven holes at the side each at a distance of one or two inches.

Tribal dance

The drumbeater is an important member of the dancing party some times he is invited alone at the time of marriage and other festivals like karma, etc. on the contrary, among some tribes, the drumbeater is considered a superior person and enjoys socio – religious and hereditary position. The drummer is always the chief musician, who sets the pace and selects the tune. The man who plays the brass plate with a short stick is always second to him in importance and always follows the drum –beat by the sharp clanging of the plate in a rhythm adapted to the main tune played by the drummer. The pleasure derived from this combination arises from the deep powerful pulsations of the big drum against which the sharp vibrating clang of the brass plate is thrown. There are difficult tunes for different dances, as also varied combinations of movements of the hands and the legs. The tunes are described as slow motion, two – step, three step and jumping, the others are wailing tune, the peacock tune, step tune, crocodile tune, chicken tune. The peculiarities observed in these dances are that the drummer and thall player are always in centre and that the dances go round and round them clock and anti-clock wise. Tribal dance can be divided in three according to classes 1. War and Hunt dance ; 2. Sacred dance and 3. Social dances connected with seasonal festivals, marriage, funeral etc.

War and Hunt Dance

Dances belonging to this type are performed only by a few tribes. The Khasis and Nagas are well known for their martial dance. Another dance that is important to these people is the homage dance in which the dancers pay respect to the spirit of the departed. Their dance movements are very stiff and rigid. Nevertheless, they are rhythmical. While dancing, the women always keep their eyes downcast, but the men punctuate their movements with leaps. Drum, Flute, and pipe are the musical instruments used by the Khasis.

The nagas prefer what is called the head- hunting dance. It is a group item reflecting the community spriti of these tribal people.

Survivals of war dances are found among the *Garos, Bhils, and Oraons and other tribes of Chotanagpur*. The hunter's dance of the Jaintyas is a colourful item performed to celebrate their victories in big game hunt. The tribal drum used in this dance plays an important part in creating an appropriate atmosphere. *The Onakkali* is a fascinating dance of the Malavetans (Vetan means hunter) in which they make movement imitative of animals charging at the hunters, or taking to heels, or dying by arrows and spears.

Sacred Dance

The sacred encircling dance is perhaps the most common among the tribals. The object around which it is performed is a sacred one, an idol, an altar, a sacrificial victim, a holy tree, or a well.

Social Dance

The joyous spirit of the spring finds a ready echo in the *Oraons* whose occupation is agriculture. They have a special dance, called *Jadur*, to mark the advent of the season. The people gather in an open space in the village, and while the elders look on, the young men and women dance the whole night. There is no special make-up, but the women dancers pay great attention to colorful dress and decoration. Tadi festival of the Santals is full of dance and merry-making. The Marias, Gonds and others have dances of various seasonal festivals.

Pheichak, a dance of the Thngkhul Naga people of Manipur, is generally performed during the harvesting season. In this dance, marked by gaiety and abandon, the performers, men and women included, pray to the "harvest queen".

Marriage Dance

Interesting marriage dances are found among the Santhal, Ho, Bhuiya, and numerous other tribes. The sword dance during weddings may be a relic of the very ancient custom of marriage by capture.

Among the Gonds, Narias, Murias, etc. the Khonds, the girls bedecked with brass anklets and necklaces of beads, join hands and form a circle while the boys form a wider outer circle. And as they dance, the boys and girls alternately sing songs, spontaneously composed, of love and marriage, and all that follows, to the accompaniment of a three-stringed instrument.

Funeral Dance

Dancing at the death of a person is prevalent among several tribes. Among the Badaga, mourners dance round the corpse to the music of the kota band, near Maler, relations removing their turbans as a mark of respect during the first three circles. Most of the male dancers are dressed in gaudy petticoats and smart turbans.

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KRISHNA AND GOA – A HISTORICAL PERSPECTIVE

DR. S. BALI*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, S. Bali the author of the research paper entitled KRISHNA AND GOA – A HISTORICAL PERSPECTIVE declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The story of the Epic battle between the adolescent Krishna and mighty Jarasandh, Emperor of Magadha, is an amazing account of David and Goliath. The scenario was something like this — By slaying his cruel maternal uncle, Krishna had widowed the two daughters of Jarasandh who were married to Kamsa, King of Mathura. The grief of his daughters had sinned the pride of the Emperor, and Krishna had thus made Jarasandh his bitter enemy intent on destroying the son of Devaki. So when Sri Krishna fled to Goa on the advice of Rishi Parashurama, alongwith Balaram his elder brother from step-mother Rohini, Jarasandh relentlessly pursued them, but the two-some proved more than a handful for the mighty emperor.¹

Upon learning of the dismal fate that had befallen his two daughters, Jarasandh proceeded with his army towards Mathura, to take revenge by destroying the city as well as Krishna. But on reaching Mathura, he learnt that Krishna had fled the city(which was Krishna's tactic to prevent the sack of Mathura). Through his spies, Jarasandh was able to infer that Krishna had moved towards Gomantaka, so the emperor decided to give chase. Now, Mathura and Goa are separated by about 1200 kms, no small distance in those times considering the absence of roads and bridges. The arduous passage through deserts, across vast rivers and the climb through the treacherous Western Ghats known as Sahyadri in these parts, proved to be exhausting for Jarasandh and his allies. At the end of the long chase, the pursuers were desperate to somehow annihilate Krishna, who was safely perched atop the Gomantaka Hill alongwith Balarama and the native Garudas.

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The rocky mountain called Gomantaka was surrounded on three sides by the sea, and rose abruptly out of the waters, forming a steep cliff –face towards the sea. Thus no attack could be attempted from this side. That left a thin strip of land connecting the peninsula to the mainland, from where the assault had to be launched. Most of this strip was covered with impenetrable tropical forest, and the steep and narrow path going up the hill, with numerous fast-flowing mountain streams along the way, was a strong deterrent for Jarasandh's allies to mount an assault upon the hill. Especially considering that even a single accomplished bow-man could devastate any ascending party, being at the vantage point.

As a compromise to his beleaguered soldiers, Jarasandh agreed to try and decimate the folks on the top of the hill, by setting fire to the dry grasses at the base of the hill. His allies convinced him that, fuelled by the high velocity sea breeze, the blaze would soon reach the top of the hill engulfing those sheltering there; and that would be the end of Krishna and Balarama.²

But the plan flopped miserably, since the brothers managed to channelize the ocean waters, at high tide due to full moon, into the old redundant canal encircling the base of the hill, which had been dammed off from the waters of the sea on one side and the from the river Aghanasini on the other. The tribal Garudas, who had transferred their loyalty to the two brothers at the behest of their revered Lord Parashuram, acted as guides and facilitators in canalising the Aghanasini waters to the sea through the trench running across the width of the isthmus. The base of the hill was thus flooded by the waters of the Arabian Sea and the conflagration was easily doused. The unsuspecting and merrily snoozing enemy camp was soon overwhelmed by the Brothers and the frenetically screeching Garuda tribesmen created terror among the soldiers; and Jarasandh was left at their mercy. Only the intervention by a common friend prevented Balarama from smashing the emperor's head with his mighty Gada (mace)³. The disgraced Jarasandh had no option but to flee back to Magadha, driven in a shock state by his trusted charioteer.

After this exhausting skirmish, the brothers stayed on at Gomantaka for some more time to regain their energies and wits. When the situation had stabilized, Krishna encouraged Balarama to help out the damsel Revati who was in distress since her father Kukudmin had been ousted from his kingdom of Kusha-sthali. The gutsy Balarama's endeavour in this direction had to but prove fruitful, and soon Kushasthali (modern Cortolim) was won by a sea-expedition staged on ships! This town was situated on River Kushavati which is a tributary of the Zuari. (The name Kushavati is reminiscent of Kushasthali, while Agha-nasini means the destroyer of fire, a clear indication towards the authenticity of the location).

Shri Krishna was introduced to the land of the Garudas by the venerable Sage Parashuram, who was instrumental in reclaiming this land (Konkan) from the sea by the use of his fiery arrow which landed at Benaullim. (Ban=arrow. Ali=village. Thus, Bannauli means the village where the arrow fell.)⁵. Hence the entire strip of the Konkana coast from Goa to Kerala is known as the Parashuram-Shetra. The geological explanation for the reclamation can be very simple — Parasuram's deep penetrating arrow was able to heat up the subterranean molten layers below the region of Goa, causing a huge convection current of molten lava upwards to result in the elevation of the Goan landmass from below the waters of the Arabian Sea.

That the land of Goa is ancient is borne out by several things. There were ancient temples in Goa located between the Zuari and the Mandovi which were shifted across the Cumberjua canal due to persecution by the Portugese. Thus, Mangueshi and Shantadurga idols were secretly shifted to Ponda across the Zuari. The ancient Sapt-koteshwar temple was located at Divar island, and was shifted across the river where it exists now (at Narve). Same for Damodar temple which was shifted from Mudgaon to Zimbaulim. The village Bali with its dainty railway station is located on NH-17 (on the road from Karwar to Mumbai). The ancient Chandreshwar Temple is located close-by, around 8 km. on

the 350 metre high Chandranath Parvat. The Shiva-linga inside this temple's inner sanctum is made of a natural outcrop of rock and is so placed that it gets bathed in moonlight on full-moon nights. Also close by (14 kms.) is the village of Chandor, site of ancient Chandrapur the capital of the Kadamba dynasty which ruled Goa for millennia. Old Chandor fort ruins are seen along River Kushavati, which joins the Zuari.

The ruins of another fort are seen at Rivona, also on the Kushavati. The name Rivona is reminiscent of Revati, wife of Balarama, and daughter of deposed king of Kushasthali (modern Cortalim at mouth of Zuari). About 16 km. south of Rivona, situated on the bed of the Kushavati, are engravings on rock. These petroglyphs (rock art) number more than 100 and are 20,000 to 30,000 years old. Towards the west of Bali, along the coastline on the Arabian Sea, is an outcrop of rock in the sea called Cape Rama, so called because of the Hindu belief that Lord Rama stayed here for some time during his years of exile. The fort atop this cape was originally a Hindu structure and now lies in ruins.

Around 25 kms. south of Bali is the state's second largest Cotigao Sanctuary, which is joined via a forest corridor to Bhagvan Mahaveer sanctuary, the largest in Goa. The Cotigao is lowland monsoon forest spread over 85 sq.km. on south-east edge of Concona Subdivision, and has 15 water-holes, three with overlooking watch-towers perched high on trees. Within the jungle are small settlements of Velip and Kunbi forest-dwelling tribes who are thought to be descended from Goa's ancient aboriginal people. Kunbi, a popular folk dance of Goa, originated here. About 1.5 kms. from the Sanctuary gate on the NH 17 is located the ancient temple devoted to Sage Parashuram. Nearby is the Jeevottam Partgal Math renowned for Vedic studies.

The benaulim beach where the arrow shot by Parashurama landed, is located north-west of Bali at a distance of around 20 kms. This is close to Colva, the widest beach of Goa, frequented by locals and with lots of stools positioned in parks along the coast-line. Apart from the above mentioned historical spots associated with Lord Rama and sage Parashurama,⁶ there are few spots associated with the Pandavas too. In fact Goa's most ancient Tambdi Surla temple is located inside the dense forests of Bhagwan Mahaveer sanctuary on a picturesque clearing situated idyllically beside a stream. The stream in this stretch is broadened out in the form of a shallow pool, bound by low rocks, one of them bearing the yeti-sized foot-imprints of the legendary Bhima. The temple created out of soap-stone was supposedly erected by the Pandavas in one night's work.

At Harvalem is located a 50 metre high waterfall which flows year-round but is strongest after the monsoon. Closeby, are a set of four caves with a shiva-linga in each, supposedly chiselled by the Pandavas. Nearby also, is the Pandurang temple. Another fascinating spot is an ancient watering hole for ships located on an island far to the southern tip of Goa—Anjediva, situated 15 kms. off the southern coast of the territory. This island was ideally suited as a watering hole for incoming ships, since it has many natural springs located atop small hills, which could be easily diverted to provide water at the location desired. It is also sheltered from the Arabian Sea.

A similar favourable feature is also observed at Fort Aguada, where a natural spring has been harnessed for creating a large storage facility atop a small hill. In fact, the word Aguada, though presumed to be derived from Aqua=water in Portuguese, may also easily be a corrupted derivation of Garuda, the tribal race which inhabited these hills in mythological times. The topography and geographical location of Goa is ideally suited for larger birds of prey, and the sanctuaries harbor large populations of eagles, vultures and kites — all birds of the Garuda family. The sea-side location of the Goan hills ensures high velocity winds, from which the tribals took much inspiration and tried to imitate the looks and flights of the eagles—hence giving the name Garudas to this clan of tribals. Since some of the reclaimed land had been distributed by Parashurama to the Garudas, the tribe was totally loyal to the sage and hence

when the relentlessly pursued Krishna had no refuge, Parashurama had suggested the Gomantaka hills inhabited by the Garudas as a safe haven.⁷

This assessment proved true, and the mighty pursuer was thoroughly disgraced by the two cow-herds, as the emperor liked to address them, primarily due to support provided by the Garudas. The primary deity worshipped in ancient Goa was Mangueshi, which name survives till date, with a majestic temple located at village Manguesh (home-town of legendary singer Lata Mangeshkar). Now, coding of language as practiced by Sanketi Brahmins of Tamil-Kannada descent, consisted of speaking the sentences and words in reverse. Thus Yadawa becomes Wadeya(r), the kings of Mysore, who are actually Yadava by caste. Go-man (taka) thus easily becomes coded as Mangu or Man-go, giving rise to the name of the presiding deity of Goa – Mangueshi - god of Mangu.

The events as enumerated in the Puranas are significant in their chronology. No other region of the Indian sub-continent has the extent of land-reclamation as seen in Goa. The collective and co-operative system practiced in ancient Goa contributed to the success of this reclamation process. The fields reclaimed from the flooded banks of the Zuari and Mandovi provide an excellent example of the economic benefits derived from working collectively and towards a common aim; for individual efforts would prove to be in vain, such is the massive amount of effort required to reclaim flooded banks by creating embankments out of the alluvial soils brought down by the rain and spring fed mountain rivers. Thus, the earliest village system of collective responsibility and democracy was established in Gomantaka, long before it was conceived in the West.

The experience gained at Gomantaka was to prove a god-send to Krishna, who emulated the model of land- reclamation as observed by him at Goa, at his new found land of Dwarka. Thus, Sri Krishna created a new territory out of the waters of the Arabian sea and founded his capital at the island of Dwarka. This coastal land served as a port for foreign trade and also provided land for tilling and garnering harvests. Dwarka thus became a flourishing centre of trade and commerce, serviced by the ships of the Panchajanyas and the Yadavas. But the reclaimed land was not to last long – and perished due to flooding at the end of Krishna's era of Dwapar (and the beginning of onset of Kali-yug).

Goa thus offers a glimpse into the bygone eras of the Mahabharata and the Ramayana. When viewed in this light, the eye-candy experience of natural beauty as seen in Goa, is transcended by a spiritual experience that knows no limitation. The blending of racial memories of hoary events alongwith the scenic beauty takes one to immeasurable heights of bliss, while rooted in the pure physical beauty of the land. The scope of water sports available today provides a hint to the innovations the two brothers would have been able to create, provided their rural background and expertise in rope knotting techniques. The rich iron-ore and copper mines of Goa⁸, situated close to the surface, would have provided Krishna with the basic tools and materials required to create his famed Sudarshana Chakra. Also, unbreakable arrows which were not blunted easily, were able to be made from the iron alloys available in the locale. These superior weapons of war were to hold Krishna and Balarama in good stead in later battles and conflicts.

The above account cannot be termed as historical in the true meaning of the word, but is nevertheless significant as it is mentioned in the Harivamsa Purana, Sahayadri khand of Skand Puran and in the Mahabharata epic. A visit to the mythological land of Goa is a must in order to appreciate the full import of the events mentioned.

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FOOTNOTE

After annihilating several generations of Kshatriyas, Lord Parashuram had settled at Shurparaka, in the Sahyadri mountains. Since he had donated all the conquered territories to Brahmins, he required more land for himself; for this he reclaimed land from the seas by shooting seven arrows into the waters .This resulted in the appearance of seven areas collectively known as Parashuram kshetra.(4).

The Konkan region(esp in Dakshin Kanara) is famous for the festival of Vesha, which means appearance. The local folk put on varied make-up and embellishments in order to gain the appearance of different animals like monkey,langur,bear and eagles So it is probable that the tribals of Gomantaka wore the make up of eagles and were thus known as Garudas. (Garuda was the king of eagles.)



HEALTH AND NUTRITION KNOWLEDGE OF RURAL WOMEN IN VILLAGE PARASPUR DISTRICT KANNAUJ

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Archana Chaudhary* the author of the research paper entitled HEALTH AND NUTRITION KNOWLEDGE OF RURAL WOMEN IN VILLAGE PARASPUR DISTRICT KANNAUJ declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

This investigation was carried out to study the general knowledge about health and nutrition of rural women. For the study purpose, a total no of eighty rural women were selected randomly from village paraspur distt. Kannauj. The finding indicate that majority of respondent suffering from anemia, low knowledge about nutrient and only ten present respondents felt routine check up for the health.

Key words : Knowledge, nutrition, Health, Rural women.

Introduction

Women are the central figure of the family women are responsible for most of the inside and outside activities. They are carrying workload on their shoulders, Knowledge regarding health and nutrition is very important about women. Because it effects on their health and work. India, the mortality and morbidity rates among children and women are very high after independence government is doing continuous effort to improve the health status of people, especially mothers and children for the present investigation efforts were made to assess health and nutrition knowledge of rural women, awareness and knowledge towards the importance of health and nutrition. The objective of the present study were; 1. To study the general profile of the rural women., 2. To study health and nutrition knowledge of the rural women.

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Methodology

The study was conducted in paraspur village district Kannauj was selected purposively. A sample of eighty rural women in the age group of twenty five to above forty five year were selected from this village. The random sampling technique was used for the selection of the respondents. The data were collected with the help of interview schedule, which was developed with the help of different category. The structured schedule used for the investigation was divided in two section. First section include general profile of the respondents and second section include knowledge regarding health and nutrition,. The data were analyzed by using statistical method like, frequencies/numbers percentage analysis.

T A B L E 1 *General profile of Rural Women N=80*

S. No.	Profile	No	Percentage %
1.	Age-25-35	12	15.00
	35-45	40	50.00
	45-above	28	35.00
2.	Farming Income (monthly)		
	Up to 25000	35	43.75
	Rs.2500-3500	30	37.50
	Rs.3500 – above	15	18.75
3.	Caste		
	General	28	35.00
	Obc	22	27.50
	Sc	30	37.50
4.	Education		
	Illiterate	02	02.50
	Can read only	09	11.25
	Primary education	24	30.00
	Secondary education	21	26.25
	Graduate	17	21.25
	Post Graduate	07	08.75
5.	Occupation		
	Labour	12	15.00
	Service	08	10.00
	Cultivation	43	53.75
	Business	17	21.25
6.	Family size		
	Nuclear family	63	78.75
	Joint family	17	21.25
7.	Marital status		
	Un married	3	03.75
	Married	77	96.25
8.	Mass media exposure		
	Television	57	71.25
	Radio	08	12.50
	Mobile	09	11.25
	Magazine	02	02.50
	Books	02	02.50

The data presented in table 1 reveal that fifty percent of respondents were in middle age group (35-45 years). Thirty five percents respondents belonged in above forty five age group, only fifteen percent respondents belonged in lower age group.

Most of the respondents 43.75% said they earn maximum 2500 Rs. in a month and only 18.75% respondents felt in above 3500 Rs. monthly income.

Most of the respondents 35% belonged to general category and only 27.50% respondents belonged in other back word caste.

Thirty percent respondents under primary education category and only 2.5% respondents were illiterate. Majority of respondents 53.75% had cultivation as their main occupation.

Majority of the respondents (78.25%) belonged to nuclear family and only 21.25% respondents belonged to joint family.

Maximum number of respondents (96.25%) were married and majority of respondents (71.25%) had exposure to television and only 2.5% respondents exposure to magazine and books.

T A B L E 2 *Knowledge regarding Health & Nutrition*

S. No.	Health & Nutrition		No.	Percentage
1.	Routine Checkup for health	Yes	10	12.50
		No	70	87.50
2.	Knowledge about disease like diabetes, B.P., T.B., Cancer etc.	Yes	30	37.50
		No	50	62.50
3.	Hand wash before eating food	Yes	45	56.25
		No	35	43.75
4.	Drink Plenty of water through out of the day	Yes	56	70.00
		No	24	30.00
5.	Eat small meals every few hours.	Yes	20	25.00
		No	60	75.00
6.	Eat fresh fruit and vegetable.	Yes	15	18.75
		No	65	81.25
7.	Suffering from anemia	Yes	75	93.75
		No	05	06.25
8.	Under weight.	Yes	67	83.75
		No	13	16.25
9.	Knowledge about Vitamins	Yes	20	25.00
		No	60	75.00
10.	Knowledge about Protein, fats carbohydrate.	Yes	20	25.00
		No	60	75.00
11.	Knowledge about Cooking methods	Yes	30	37.50
		No	50	62.50
12.	Knowledge about Food poisoning	Yes	60	75.00
		No	20	25.00

Table 2 revealed that the majority of respondents (93.75%) felts suffering from anemia and 83.75% respondents comes in under weight, maximum respondents were having (37.50) knowledge about diabetes, Blood Pressure, tuberculosis, cancer etc. knowledge about different cooking method like boiling, frying, streaming roasting were same.

Seventy Five percent respondents said they were having knowledge about food poisoning, seventy percent of respondents drink plenty of water throughout the day.

Majority of respondents (56.25%) hand wash before eating the food, only twenty five percent respondents were having knowledge about vitamins fat, protein, carbohydrate and 18.75% respondents eat fresh fruit and vegetable. Only ten percent respondents felt routine checkup for health.

Some suggestions for health and nutrition

◆ Drink water., ◆ Eat plenty of fruits and vegetables., ◆ Drink low calories beverages such as fruit, juice, soft drink., ◆ Eat calcium and iron rich diet., ◆ Routine Checkup for Health.

Conclusion

The finding of the percent investigation indicate that the majority of respondents were primary education. The television was observed the most effective and credible channel for mass media expose. It can be concluded that majority of the respondents were suffering from anemia. they were having low level of knowledge about nutrient like vitamin, fat, protein carbohydrate and mineral etc. further it was observed that the majority of the respondents were having under weight only ten percent respondents felt routine checkup for health. The overall knowledge regarding health and nutrition of rural women was very low. They did not realize the importance of health and nutrition.

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VIOLENCE AGAINST WOMEN IN INDIA: CULTURE, INSTITUTIONS AND INEQUALITY

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Abdullah* the author of the research paper entitled VIOLENCE AGAINST WOMEN IN INDIA: CULTURE, INSTITUTIONS AND INEQUALITY declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reforms, the history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the president, prime minister, speaker of the Lok Sabha and leader of the opposition. As of 2011, the speaker of the Lok Sabha and the leader of the opposition in Lok Sabha (Lower House of the Parliament) both are women. However, women in India continue to face discrimination and other social challenges and are often victims of abuse and violent crimes and according to a global poll conducted by Thomson Reuters, India is the "fourth most dangerous country" in the world for women and the worst country for women among the G20 countries.

In India, discriminatory attitudes towards women have existed for generations and affect women over their lives. Although the constitution of India has granted women equal rights but gender disparities remains. There are limited opportunities for women to access resources such as education, health care services and job opportunities to women as they decide the future of India. Women are disadvantage at work and are often underestimated for their capabilities. This has prevented Indian women from achieving a higher standard of living.

Keywords: discrimination, Constitution, disparities, millennia, adorned etc.

Introduction

Violence against women has become a prominent topic of discussion in India in recent years. Politicians and media have placed great focus on the issue due to continuously increasing trends during 2008-

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2012. Violence against women in India is an issue rooted in societal norms and economic dependence. Discriminatory practices are underlined by laws favoring men. Inadequate policing and judicial practices deny female victims proper protection and justice. Although female participation in public life is increasing and laws have been amended, India still has a long way to go to make Indian women equal citizens in their own country. The issue of violence against women in India was brought to the forefront after the brutal gang-rape of a 23-year-old woman in Delhi on 16 December 2012. The December incident led to a sudden outpouring of anger and frustration about the situation that allowed such attacks to take place. People took to the streets in large numbers calling for change. But the issues involved are complex and deeply rooted. The challenges Indian women face include an often misogynistic society outdated and sometimes repressive governance structures, an inefficient legal justice system, a weak rule of law and social and political structures that are heavily male-centric.

According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against a woman is committed every three minutes. In 2012, there were a total of 244,270 reported incidents of crime against women, while in 2011, there were 228,650 reported incidents. Of the women living in India, 7.5% live in West Bengal where 12.7% of the total reported crime against women occurs. Andhra Pradesh is home to 7.3% of India's female population and accounts for 11.5% of the total reported crimes against women.

65% of Indian men believe women should tolerate violence in order to keep the family together, and women sometimes deserve to be beaten. In January 2011, the International Men and Gender Equality Survey (IMAGES) Questionnaire reported that 24% of Indian men had committed sexual violence at some point during their lives.

Year	Reported Violence
2008	195,856
2009	203,804
2010	213,585
2011	213,585
2012	244,270

Being a woman in India: the statistics

India's international image is commonly tied to its economic performance. It is grouped with China, Russia and Brazil as one of the BRIC emerging economies – though, during a visit in November 2010, U.S. President Barack Obama described the country as ‘not just a rising power’ but one that has ‘already risen.’ This optimism was clouded by the findings of a poll conducted by Thomson Reuters in 2011, according to which India is the fourth most dangerous country in the world for women.

According to author and activist Rita Banerjee, within the span of three generations India has systematically targeted and annihilated more than 50 million women from its population. One illustration of this is the skewed sex ratio: the 2011 census found that there are 940 women for every 1000 men, and this national figure hides significant regional discrepancies. Women are threatened by multiple forms of violence including burnings, acid attacks, beatings and rape.

According to India's National Crime Records Bureau, registered rape cases in India have increased by almost 900 percent over the past 40 years. Numbers of trafficked women are also high, and a 2010 report published by the Asia Foundation states that, unusually, 90 percent of India's trafficking in persons occurs within national borders. Violence against women is perpetrated not only, or even mostly, by strangers but also from agents of the state, spouses and family members.

Various legislation for safeguarding the women: There are various legislation has been incorporated regarding the safeguarding of the women. Various Legislation for safeguarding crime against women, classified under two categories:

(A) The Crime under Indian Penal Code (IPC):

- i. Rape (Section 376 IPC)
- ii. Kidnapping and abduction for specified purpose (Section 363-373 IPC)
- iii. Homicide for dowry, Dowry death or their attempts. (Sec. 302/304-B IPC)
- iv. Torture both mental and physical (Sec.498-A –IPC)
- v. Sexual Harassment (Sec. 509 IPC)
- vi. Importation of girls (Up to 21 years of age) (Sec. 366-B IPC)

(B) The Crimes under the Special and local Laws (SLL) - Gender specific laws :

- i. Immoral Traffic (Prevention) Act, 1956.
- ii. Dowry Prohibition Act, 1961
- iii. Indecent Representation of Women (Prohibition) Act, 1986.
- iv. Commission of Sati (Prevention) Act, 1987.

Violence against Women in India founded two types:

- 1) *Domestic violence*; Domestic violence also known as domestic abuse, spousal abuse, bettering family violence and intimate partner violence(IPV) is defined as a pattern of abusive behaviors by one partner against another in an intimate relationship such as marriage, dating family or cohabitation . Domestic violence so defined has many forms, including physical aggression or assault (hitting, kicking, biting, shoring, slapping, throwing objects, battery) or threats there of sexual abuse, emotional abuse, controlling or domineering and economic deprivation.

Year	Reported Cruelty by husband or relative
2008	81,344
2009	89,546
2010	94,041
2011	99,135
2012	106,527

Definitions; According the Merriam-Webster dictionary definition, domestic violence is the inflicting of physical injury by one family or household member on another also a repeated / habitual pattern of such behavior. The term “intimate partner violence” (IPV) is often used synonymously with domestic abuse / domestic violence. Family violence is a broader definition, often used to include child abuse, elder abuse, and other violent acts between family members.

Forms of domestic violence:

- 1.1) *Physical violence*; Physical abuse is abuse involving contact intended to cause feeling of intimidation, pain, injury, or other physical suffering or bodily harm. Physical abuse includes hitting, slapping, punching, choking, pushing, burning and other types of contact that result in physical injury to the victim.
- 1.2) *Sexual violence*; Sexual abuse is any situation in which force or threat is used to obtain participation in unwanted sexual activity. Coercing a person to engage in sexual activity against their will, even if that person is a spouse or intimate partner with whom consensual sex has occurred, is an act of aggression and violence.
- 1.3) *Emotional violence*; Emotional abuse (also called psychological abuse or mental abuse) can include humiliating the victim privately or publicly, controlling what the victim can and cannot do, withholding information from the victim , deliberately doing something to make the victim feel diminished or embarrassed, isolating the victim from friends and family, blackmailing the victim by harming others when the victim expresses independence or happiness or denying the victim access to money or other basic resources and necessities.
- 1.4) *Economic violence*; Economic abuse is a form of abuse when one intimate partner has control over the other partner’s access to economic resources. Economic abuse may involve preventing a spouse from resources acquisition, limiting the amount of resources to use by the victim, or by exploiting economic resources of the victim. The motive behind preventing from acquiring resources is to diminish victims’ capacity to support his/ herself, thus forcing him/her to depend on the perpetrator financially, which includes preventing the victim from obtaining education, finding employment, maintaining or advancing their careers and acquiring assets.

- 2) *Social Violence*; Police records shows high incidence of crimes against women in India. The National Crime Records Bureau reported in 1998 that the growth rate of crimes against women would be higher than the population growth rate by 2010. Earlier many cases were not registered with the police due to the social stigma attached to rape and molestation cases. Official statistics show that there has been a dramatic increase in the number of reported crimes against women.

Forms of social violence:

- 2.1) *Honour Killing*; An honour killing is a murder of a family member who has been considered to have brought dishonor and shame upon the family. Examples of reasons for honor killings include the refusal to enter an arranged marriage, committing adultery, choosing a partner that the family disapproves of, and becoming a victim of rape. Honour killings are rooted to tradition and cannot be justified by any major world religion, because none of the major world religions condone honour-related crimes.

The most prominent areas where honour killings occur in India are northern regions. Honor killings are especially seen in Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh, and Madhya Pradesh. Honour killings have notably increased in some Indian states which has led to the Supreme Court of India, in June 2010, issuing notices to both the Indian central government and six states to take preventative measures against honour killings.

Honour killings can be very violent. For example, in June 2012, a father chopped off his 20-year-old daughter's head with a sword in pure rage upon hearing that she was dating a man who he did not approve of. Honour killings can also be openly supported by both local villagers and neighboring villagers. This was the case in September 2013, when a young couple who married after having a love affair were brutally murdered.

- 2.2) *Human trafficking and forced prostitution*; From 2011 to 2012, there was a 26.3% decrease in girls imported to India from another country. Karnataka had 32 cases, and Bengal had 12 cases, together accounting for 93.2% of the total cases nationwide.

From 2011 to 2012, there was a 5.3% increase in violations of the Immoral Traffic (Prevention) Act of 1956. Tamil Nadu had 500 incidents, accounting for 19.5% of the total nationwide, and Andhra Pradesh had 472 incidents, accounting for 18.4% of the total nationwide.

Year	Imported girls from foreign countries	Violations of the Immoral Traffic Act
2008	67	2,659
2009	48	2,474
2010	36	2,499
2011	80	2,435
2012	59	2,563

- 2.3) *Acid throwing*; The Thomas Reuters Foundation survey says that fourth most dangerous place in the world for women to live in as women belonging to any class, caste or creed and religion can be victims of this cruel form of violence and disfigurement a premeditated crime intended to kill or maim her permanently and act as a lesson to put her in her place. In India, acid attacks on women, who dared to refuse a man's proposal of marriage or asked for a divorce are a form of revenge. Acid is cheap and easily available and is the quickest way to destroy a women's life. The numbers of acid attacks have been rising.

- 2.4) *Sexual harassment*; Half of the total number of crimes against women reported in 1990 related to molestation and harassment at the work place. Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "western culture". In 1987, the Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisement or in publications, writing, painting, and figures or in any other manner. In 1997 in a landmark judgment, the supreme court of India took a strong stand against sexual harassment of women in the workplace. The court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a code of conduct for employees.

- 2.5) *Dowry*; In 1961, the Government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980, numerous such cases were reported. In 1985, the Dowry Prohibition (maintenance of list of presents to the bride and bridegroom) rules were framed. According to these rules, a signed list of presents given at the time of the marriage to the bride and bridegroom should be maintained. The list should contain a brief description of each present, its approximate value the name of whoever has given the present and his/ her relationship to the person. However, such rules are hardly enforced. A 1997 report claimed that at least 5,000 women die each year because of dowry deaths, and at least dozen die each day in 'kitchen fires' thought to be intentional.

Year	Reported dowry deaths
2008	8,172
2009	8,383
2010	8,383
2011	8,618
2012	8,233

2.6) *Child marriage*; Child marriage has been traditionally prevalent in India and continues to this day. Historically, young girls would live with their parents until they reached puberty. In the past, the child widows were condemned to a life of great agony, shaving heads, and living in isolation and shamed by the society. Although child marriage was outlawed in 1860, it is still a common practice. According to unicef “state of the world’s children-2009” report, 47% of India’s women aged 20-24 were married before the legal age of 18, with 56% in rural areas. The report also showed that 40% of the world’s child marriages occur in India.

2.7) *Rape*; Rape in India has been described by Radha Kumar as one of India’s most common crimes against women and by the UN’s human rights chief as a national problem. In the 1980 women’s right groups lobbied for marital rape to be declared unlawful, as until 1983, the criminal law (amendment) act stated that sexual intercourse by a man with his own wife, the wife not being under fifteen years of age is not rape. Official sources show that rape cases in India have doubled between 1990 and 2008. According to the National Crimes Records Bureau, 24,206 rape cases were registered in India in 2011, although experts agree that the number of unreported cases is much higher. The rape and murder of English teenager Scarlett Keeling, on 18 February 2008 brought international attention to cases of rape in India. The gang rape of a 23-year-old student on a public bus, on 16 December 2012, sparked large protests across the capital Delhi. She was with a male friend who was severely beaten with an iron rod during the incident. This same rod was used to penetrate her. So severely that the victim’s intestines had to be surgically removed, before her death thirteen days after the attack.

Year	Reported rapes
2008	21,467
2009	21,397
2010	21,172
2011	24,206
2012	24,323

2.8) *Widowhood*; A widow is a woman whose spouse or significant other has died, while a widower is a man whose spouse or significant other has died. The state of having lost one’s spouse to death is termed widowhood or occasionally viduality. The adjective form is widowed. The treatment of widows around the world varies, but unequal benefits and treatment generally received by widows versus widowers globally has spurred an interest in the issue by human right activists.

In India, there is often an elaborate ceremony during the funeral of a widow’s husband, including smashing the bangles, removing the bindi as well as any colorful attire, and requiring the women to wear white cloths, the color of mourning. Earlier it was compulsory to wear all white after the husband was dead, and even a tradition known as sati was practiced, where the newly widowed women throw her body on to her husband’s burning funeral pyre and immolate herself. However, in modern-day culture the norms for clothing have gradually given way to colored clothing. Sati practice has been banned in India for more than a century. The ban began under British rule and is much owed to the persistence of the social reformer Ram Mohan Roy, who asserted that sati was a means of showing status rather than a universal ritual in India and said, there are other ways of doing it than by burning wives. Certain matrilinear communities, the most notable being the Nairs from Kerala, not only allow but encourage widow remarriage. In these societies, children retain the family name of the mother, and women were permitted to divorce and remarry if they wished.

2.9) *Witchcraft*; In anthropological terminology, a ‘witch’ differs from a sorcerer in that they do not use physical tools or actions to curse, their maleficium is perceived as extending from some intangible inner quality and the person may be unaware that they are a ‘witch’ or may have been convinced of their own evil nature by the suggestion of others. Belief in the supernatural is strong in all parts of India and lynchings for witchcraft are reported in the press from time to time. It is estimated that 750 people have been killed in witch-hunts in the states of Assam and West Bengal since 2003. More than 100 women are tortured, paraded naked, or harassed in the state of Chhattisgarh annually, official said. A social activist in the region said the reported cases were only the tip of the iceberg.

Who to blame? From gender to culture

Many commentators have argued that the problem is caused by men's underlying attitudes towards women. But placing blame upon men is to miss the point, according to Aisha Zakaria on the blog blackfeminists.org. Zakaria says those working to end gender-based violence in India "are not struggling against a distinct oppressor; rather, we are working to dismantle a deeply held set of beliefs and values held by men and often by women as well."

This opinion is shared by Shivam Vij who posted an article on kafila.org in February 2013, following a visit to the Ravi Das slum colony, where four of the six men accused of the Delhi gang-rape lived. After talking with several women, Vij wrote, "That even the women of the Ravi Das Camp share patriarchal ideas about men and women pointed me towards the thought that the 'collective conscience of society' was what produced their barbarism."

Identifying the cause of the problem

In a recent book entitled "India Dishonored: Behind a Nation's War on Women," Sunny Hundal discusses various features of Indian culture that foster violence against women. He writes that India's brand of religiosity and ingrained ideas about the "'honor' of women" make it particularly difficult to secure the change in attitudes required to address violence against women. Traditional Hindu beliefs hold that girls should be brought up to be good daughters and later obedient wives. Rita Banerjee writes that docility is a prized characteristic for Indian women. If women deviate from social norms they bring shame not only upon themselves but upon their family and community who respond by stigmatizing and punishing the deviant, often employing violence as a means of social control.

This helps to explain the findings of a recent survey carried out by India's National Commission for Women, which is that 88.9 percent of honor killings are perpetrated by family members. The culturally imposed obligation to keep her family together means that a woman is generally expected to put up with violence from family members. The prevalence of this situation is indicated by the 2011 International Men and Gender Equality Survey, which found that nearly one in four Indian men has committed sexual violence at one point in their lives.

Hundal describes how social norms that ascribe a particular role for women, emphasizing duty and submission, are reinforced across various dimensions of Indian culture from mythological Hindu epics such as the Ramayana to Bollywood cinema. Sex, in particular, is a topic whose cultural presence is marked by disturbing contradictions. Rashmee Roshan Lall writes, "Sex is on display everywhere from Bollywood films and TV advertisements to seedy roadside graffiti," yet, at the same time, "a powerful conservative morality limits acknowledgment to innuendo and suggestive word pictures created by Hindi film songs."

This unhealthy sexual culture presents temptations and provocations, yet allows neither men nor women any sexual freedoms or choices. Lall describes the result as 'a debilitating sexual repressiveness.' In an interview with Channel 4 News on December 21, 2012, author and activist Arundhati Roy observed that violence against women- particularly rape- is a means of asserting power, particularly from the perspective of men who feel that they lack power in other dimensions of their life such as their socioeconomic situation. Roy makes a connection between the widening gap between rich and poor, and the increase in violence against women. She says that whereas previously, "the rich did what they did with a fair amount of discretion," today, "it's all out there on television for conspicuous consumption."

There is "an anger and psychosis building up and women at the top, middle and the bottom are going to pay the price for it."

In an article for the Hindu newspaper written in January 2013, Praveen Swami makes a similar point. India's economic transformation is producing "a mass of young, prospect-less men," under enormous pressure to succeed in an economic sense but finding few opportunities to do so. This, in combination with sexualized popular culture plastered all around them, has led to a situation where women's bodies have become "the principal terrain on which male rage is venting itself," and the sexually independent woman in particular is perceived as an implicit threat and insult.

What can be done?

At a fundamental and general level, what is needed, according to a speech made by Congress President Sonia Gandhi on August 29, is a 'social revolution' for empowering women which must seek to reform "the mind-set and old thoughts of our society." Such change cannot be achieved in a courtroom or through mass protest. It requires instilling particular values to boys and girls, at home, at school and in the public sphere. Conceptions of masculinity and femininity must be readjusted to place emphasis upon respect for the self and for others.

This change in mind-set must be accompanied by institutional reform. Antara Dev Sen, columnist for the Asian Age, points out that most victims of violent crimes are brutalized not just by their attacker but thereafter by the system they appeal to or live with. Women in India tend not to appeal to the legal and criminal system because, far from being a source of protection and empowerment, they find that this system makes them even more vulnerable to abuse.

There are stories reported regularly in India's newspapers of soldiers and policemen raping girls and women and facing no legal or professional repercussions. The deep chauvinism that runs through India's public institutions is apparent from the level of local councils (*khap panchayats*) to the highest levels of the judiciary.

India's first female Assistant Solicitor General, Indira Jaising, recently wrote to the country's Chief Justice to protest against remarks made by High Court Justice N Kirubakaran regarding the Delhi gang-rape case, which, according to Jaising, as quoted in the Times of India, were "to the effect that women are responsible for crimes against them."

She pointed out that "no amount of Fast Track Courts and Special Courts will deliver justice to women, if those who hold the high office of a Judge of the High Court hold and express such male chauvinistic views."

Despite these deep-rooted structures of patriarchy, there is plenty within the rich and historical culture of India that not only affirms the value and dignity of women but portrays them as leaders and warriors. Women can be found at the highest levels of almost every area of public life in India, from politics to academia to cinema. India has a long and vibrant history of women's movements, and contemporary women's rights advocates—whilst fighting many long-standing issues—are adeptly using new strategies to go about their work. Now that those accused of the rape and murder of Jyoti Singh Pandey have been tried, and the protestors and their placards have left the streets, the difficult journey towards identifying and changing the inherited prejudices of a collective conscience must continue.

Approach towards safety of women

1. *To increase reporting of rape and assault cases;* To increase the reporting of such cases at first we need to empower the women and children. They must be educate on their rights and encourage them

to come forward to register the cases. There are many violent cases but due to stigma in the society very few are reported.

2. *Law enforcement agencies*; Low enforces should be well trained to react swiftly and with sensitivity towards the women and children cases.
3. *Exemplary punishment*; Punishment of every culprit need to be exemplary. Campaigning of "Zero-tolerance" of sex offenders. More and more fast track court should establish.
4. *Proper planning of the city*; Every city should be planned in a very specific manner. According to Ranjana Kumari, director of Delhi's Centre for Social Research, only 37% of the city was ever planned. "The rest is . . . slums, villages, with no proper lighting or development," she said last week. "There are many pockets of crime."
5. *Indian Police system*; Neither the Centre nor States have been proactive in improving the quality of Policing. Official records shows that only 14 states have either enacted the New Police Act or amended their existing laws to incorporate SC's suggestion.

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TELE-COMMUNICATION: A BOOMING SECTOR IN INDIA

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Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, *Amit Joshi and Sanchit Matta* the authors of the research paper entitled TELE-COMMUNICATION: A BOOMING SECTOR IN INDIA declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

This is a project on the financial Statement analysis of power sector namely “Power Sector: A Financial Analyst View” which has been done keeping in mind the rules of accounting and analysis.

A general model of financial rating has been created and the rating is done for the 5 companies TATA Power, Reliance Power, Adani Power, NHPC and NTPC. The financial ratings of the companies are done from the point of view of investor's i.e. each and every company is analysed in such a way that in which company an investor should invest for long term and he/she will be benefited.

Such a model is created with the help of following accounting ratios and analysis tools; * Profitability Ratios, * Liquidity Ratios, * Solvency Ratios, * Coverage Ratios, * Working Capital, * Comparative Statements, * Weighted Average Financial Scoring.

The conclusion of the analysis gives us the best company is NTPC and the company which should be in the last w.r.t. investment purpose is Adani Power.

Objectives

- * To rate the top players of the market on their financial performance.
- * To find the performance of the companies by their financial position (NTPC, Adani Power , TATA Power ,NHPC and Reliance Power).
- * To use the financial tools to measure the standing of the key players.

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Methodology

Information is extracted from the Secondary Data collected or taken from the audited financials of the companies for the last three years. Different tools of analysis are used to measure the performance of the companies. Key importance is given to the Analysis done on the basis of accounting ratios. Rating is done on the basis of financials as well as the performance of the company respectively. DuPont Analysis is used for further study of the performance of the companies. Financial statements will be analyzed as per the Generally Accepted Accounting Principles of India.

Summary

Shown below is the comparative statement of the companies.

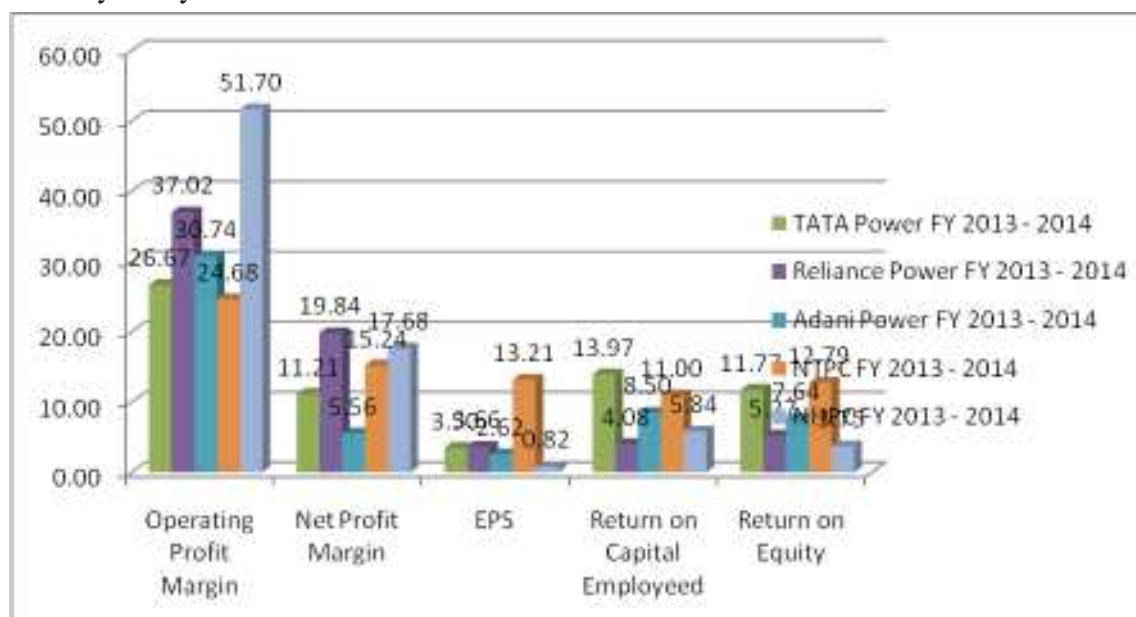
The bases of comparison are; * Net Sales, * Market Capitalisation, * CAGR- Compound Annual Growth Rate, * Different Accounting Ratios.

Financial Rating

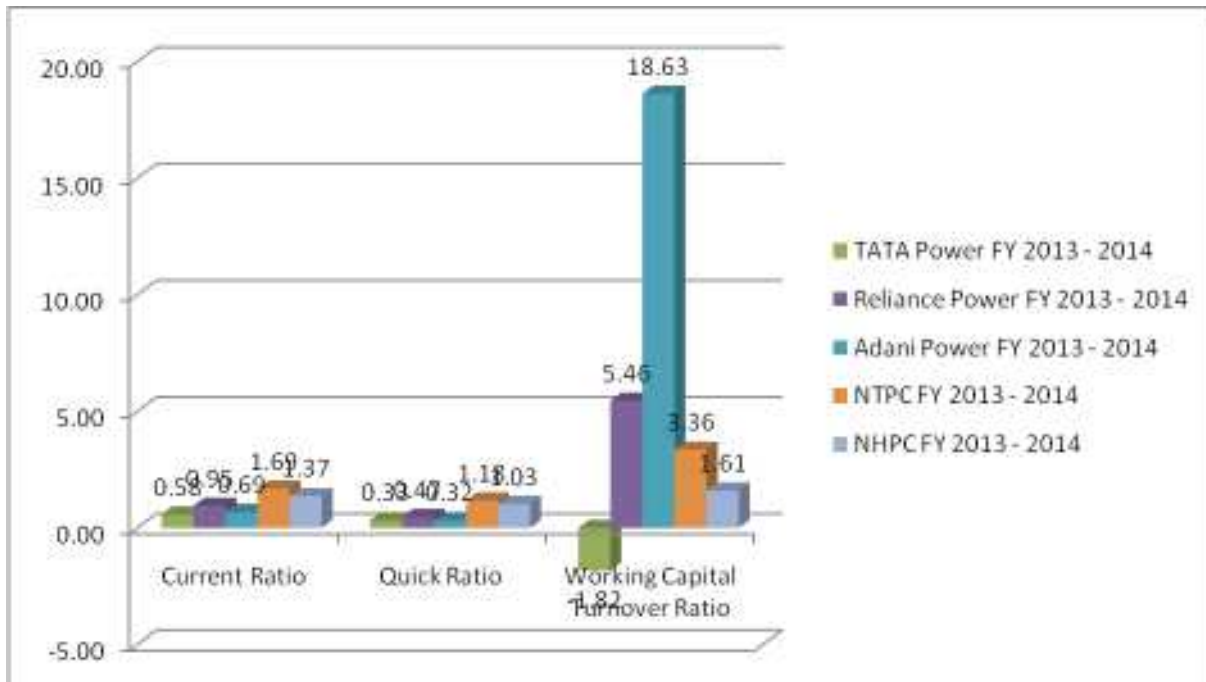
Company name	TATA Power	Reliance Power	Adani Power	NTPC	NHPC
Year	FY 2013 - 2014	FY 2013 - 2014	FY 2013 - 2014	FY 2013 - 2014	FY 2013 - 2014
Net sales	8645.25	5174.75	10714.43	72018.93	5537.04
Market Capitalisation	20600.74	19355.37	13,871.38	92,472.88	21,587.80
Net fixed assets	9373.72	46093.65	24613.24	116999.50	38736.67
CAGR (net sales) %	8.54	79.63	70.59	9.40	10.67
<i>Ratio Analysis</i>					
<i>Profitability Analysis</i>					
Operating Profit Margin	26.67	37.02	30.74	24.68	51.70
Net Profit Margin	11.21	19.84	5.56	15.24	17.68
EPS	3.50	3.66	2.62	13.21	0.82
Return on Capital Employed	13.97	4.08	8.50	11.00	5.84
Return on Equity	11.77	5.27	7.64	12.79	3.75
<i>Liquidity Analysis</i>					
Current Ratio	0.58	0.95	0.69	1.69	1.37
Quick Ratio	0.33	0.47	0.32	1.18	1.03
Working Capital Turnover Ratio	-1.82	5.46	18.63	3.36	1.61
<i>Solvancy Analysis</i>					

Debt-Equity Ratio	1.06	1.42	2.87	0.73	0.71
Debt Ratio	0.29	0.49	0.58	0.35	0.34
Financial Leverage	3.71	2.88	4.98	2.09	2.07
Coverage Analysis					
Interest Coverage Ratio	3.41	3.34	1.24	8.50	3.73
Debt Service Coverage Ratio	1.21	1.07	0.48	8.50	3.73
Debt Repayment Capacity	2.96	12.12	5.96	3.05	4.87
Working Capital Management					
Inventory Conversion Days	54	75	53	43	16
Debtors Collection Days	56	76	9	26	123
Operating Cycle	110	151	63	69	139
Creditors Payment Days	487	33	173	53	169
Cash Cycle	-377	118	-110	16	-30

Profitability Analysis



Liquidity Analysis



Model For Analysis

The general model for the financial rating is shown below;

This model contains the weights which are allotted on the basis of the effect of the each item on the individual company.

Company name

year	FY	
	weight	Score
Net sales	1	
Market Capitalisation	0.25	
Net fixed assets	0.75	
CAGR (net sales)%	1	
Ratio Analysis		
Profitability Analysis		
Operating Profit Margin	1	
Net Profit Margin	0.25	
EPS	0.5	
Return on Capital Employed	1	
Return on Equity	1	
Liquidity Analysis		
Current Ratio	1	

Quick Ratio	0.5
Working Capital Turnover Ratio	0.25
Solvancy Analysis	
Debt-Equity Ratio	1
Debt Ratio	0.25
Financial Leverage	0.25
Coverage Analysis	
Interest Coverage Ratio	1
Debt Service Coverage Ratio	1
Debt Repayment Capacity	0.75
Working Capital Management	
Inventory Conversion Days	0.25
Debtors Collection Days	1
Operating Cycle	0.25
Creditors Payment Days	0.5
Cash Cycle	0.25

Findings

The conclusion of the analysis gives us the best company amongst the selected companies in my case the company comes out to be NTPC and in the company which according to me should be in the last w.r.t. investment purpose is Adani Power.

COMPANY	RANKING
NTPC	1
NHPC	4
TATA POWER	2
RELIANCE POWER	3
ADANI POWER	5

Glossary

CAGR (Compound Annual Growth Rate): The year-over-year growth rate of an investment over a specified period of time. The compound annual growth rate is calculated by taking the nth root of the total percentage growth rate, where n is the number of years in the period being considered.

EPS (Earning Per Share): It is the monetary value of earnings per outstanding share of common stock for a company. Dividends on preferred shares are subtracted before calculating the EPS. When preferred shares are cumulative, annual dividends are deducted whether or not they have been declared.

EBIT : Earnings Before Interest and Tax

Gross Profit Margin: The gross profit margin indicates how much profit a unit generates after paying off its cost of goods sold. It is a measure of the efficiency of a unit using its raw materials and labour during the production process.

Net Profit Margin: The net profit margin indicates how much net income a unit generates with total sales achieved.

Current Ratio: The current ratio is a measure of a unit's ability to pay the current debt liabilities.

Quick Ratio: The quick ratio measures a unit's ability to pay its current debt liabilities without relying on the sale of inventory.

Operating Cycle: It refers to the time-gap between the purchase of raw materials and the collection of cash from the turnover. It is calculated as the sum of the inventory-holding period and the average debtors' collection period.

FDI: Foreign Direct Investment

FY: Indian Financial Year (April to March)

So FY10 implies April 2009 to March 2010

GW: Gigawatt

M&A: Merger and Acquisition

MW: Megawatt

R&D: Research and Development

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SENTIMENTS IN MUSIC

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Mamta Agarwal* the author of the research paper entitled SENTIMENTS IN MUSIC declare that , I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Sentiment means mental feeling, the sum total of what one feels on some specific subject, it also means a tendency or a view based on or coloured with emotion and the collective influence which such feeling leave on human mind. Music, as we all know, in the art of combining sounds with a view to pleasing emotions and feeling.

The feeling, physical sensations or emotions which give rise to sentiments fall into the following nine categories-Rati, Hasya, Shoka, Krodha, Usaha, Bhaya, Jugupsa, Vismaya, and shant. These are called Nine Rasas in Hindi Literature.

Rasas

Feeling to love (or bhavas) Excited by the appropriate vibhavas and accompanied by Anubhavas give rise to what are called Rasas. Rasa Literally means essence or sentiments. It is a comprehensive term for giving expression to the Human feeling of love attachment of emotion.

According to S. Ghulam Nabi “The human mind is the soil where rasa has it seeds. Sthaiharā is the sprout, which irrigated by the water of vibhava, grows into a plant called Anubhav in accordance with the environments. Vyabhichari bhavas are flowers which blossom at regular intervals in abundance and in consonance with sthai. The resultant product is honey which is called Rasa. A poet, musician like a bee, collects that honey or Rasa and spreads its sweetness and fragrance all around with the help of different Ragas which are based on different combinations of notes (swaras)”.

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This subject, it appears, was very minutely and exhaustively studied by ancient Indian master musicians, Bharat is the most prominent figure in this field. He and others like him studied the effect each musical note left on human mind and the feelings and sentiments each tune gave expression to were determined and specified. This eventually led to personification of tunes and their representation of particular feeling or emotions. This experimentation and study continued upto the times of “Bharat’s Natya Shartra”.

After the experimentations and the conclusions the music master arrived at were incorporated in the names of “shrutis”. the word shrutis has been defined as the small which can easily be heard by the ears and can clearly be recognized. The music literature describes 22 shrutis. The characteristic of each embodied in the name it bears.

Sentiments Of Shrutis

S.No.	Name of Shruti	Characteristics
1.	Tivra	Sharpness, acuteness, Violence, Heat
2.	Kumudvati	Unkindness, criticism, complaint, enmity.
3.	Manda	Slow, Apathetic, Cold, Inactive, Want of pleasure of enthusiasm.
4.	Chhandovati	From Chhandas stands for free will independence, heroism, generosity.
5.	Dayavati	Derived from daya means, pity, compassion, tenderness, affection
6.	Raniani	Colour, pleasing, delightful, appreciation
7.	Raktika	Implies pleasure, delight, happiness appreciation.
8.	Raudri	Implies heat, wrath.
9.	Krodhi	Implies anger, couse.
10.	Vajrika	Indicates Harsh language, abuse.
11.	Prasami	Implies enquiry, expansion.
12.	Priti	Indicates joy, happiness, love, satisfaction.
13.	Marjini	Stands for cleaning one’s breast, affection joking, egoism, ridicule.
14.	Kshiti	Implies loss.
15.	Rakta	Implies attachment, devotion, excitement worry.
16.	Sandipni	It indicated kindling of the flames of love and passion and excitement on the account.
17.	Alapini	Implies love, affection, entreat sympathy.
18.	Madonti	Indicates passion, intoxication, arrogance.
19.	Rohini	Implies Hope, fears, solitary musings.
20.	Ramya	It indicates quietness, solitude, apathy, carelessness.
21.	Ugra	Implies sharp feeling, formidableness, awe, fear.
22.	Kshobhini	Implies agitation, disturbance, nervousness.

Sentiments in Notes

Notes (SWARA) The dedicate, pleasing, attractive and buzzing sound is called the notes (SWARA) The swaras have been taken from shrutis and are formed by the combination of several of them; “चतश्चतुरश्च तुष्टैव षड्ज मध्यम पंचमा। छै छै निषाद गंजा रोत्रिस्तीन्द्रनृषभ” ।।

The above sloka explains that SA MA, AA contain 4 shrutis each, Re and Dha 3 Shrutis each, while Ne and Ga contain 2 shruties each respectively.

Shruties have been divided into 7 notes (SWARAS) Sa (Shadaj), Re (Rishabh), Ga(Gandhar), Ma (Madhyam), Pa (Pancham), Dha (Dhaivat), Nee (Nishad). These are called natural notes.

“Natural Notes With Their Shrutis”

S.No.	Note	Fixed on shruti	Appropriate shrutis
1.	Shadaj	Chhandovati	Tivra, Kumudvati, manda, chhandovati
2.	Rishabh	Raktika	Dayavati, Ranjani, Raktika
3.	Gandhar	Karodhi	Raudri, Karodhi
4.	Madhyam	Marjini	Vajrika, Prasarni, Preeti Marjini
5.	Pancham	Alapini	Kstiti, Rakta, Sandini, Alapni
6.	Dhaivata	Ramya	Madonti, Rohini, Ramya
7.	Nishad	Kshobini	Urga, Kshobini

According to the master musicians *Shadaja* comprises the manda chhandovati, Dayavati and Ranjani. These shrutis are attributed to VIR RASA

Rishabh covens Raktika, Dayavati & Ranjani. It is, Quite correctly, treated as a note for *Adbhuta Rasa*.

Gandhar comprises krodhi, Raudhri, Priti fall under *Rudra* or the sentiment of Anger.

Mandhyam Pancham Notes extend over preeti, Marjini, Kshiti, Rakta, Sandipani, Alapini, Consequently. These two notes Depict the sentiments of *Hasya and Shringara*.

Mandanti Roji Ramaya Ugra Kshobhini, and Kumudvati fall under *Dhaivat and Nishad* which are therefore, correctly mentioned as being used in *Vibhatsa, Bhayanaka and Karuna Rasa*.

The foregoing conclusively proves that the ancient master musicians did not fix the values of notes arbitrarily and haphazardly but in precise and scientific way.

After setting the sentiments on shrutis and notes master musicologists started composing songs on the basis of Rag & Ragini. Rag was based on the nature of males & Ragini displayed the inner feeling of female.

The musicians select the appropriate Grih and Ansh notes corresponding to the sentiment touched upon in the Reg & Ragini. Grih is the starting note & Ansh note is called the chief note or prince of notes and express the true nature of the Raga & Ragini concerned.

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EFFECT OF TEACHERS' LEADERSHIP BEHAVIOUR & THEIR EXPECTATIONS ON STUDENTS' ACADEMIC ACHIEVMENT

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Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Tanuja Agarwal* the author of the research paper entitled EFFECT OF TEACHERS' LEADERSHIP BEHAVIOUR & THEIR EXPECTATIONS ON STUDENTS' ACADEMIC ACHIEVMENT declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Education is rightly regarded as the key to national development and prosperity. It is one of the most important forms of national development. It not only constitutes an essential base for social, economic and industrial development of the country but also generates and develops high social and professional skills in people. Developing countries like India, and even developed countries can never ever develop without education. The education is highly and positively related with the achievement of the individual. Achievement is not only concerned with personality factors but many other factors are responsible for it. There are a number of considerations e.g. The teacher pupil relations; Psychological climate of the family & class room; teacher's personality his leadership. Behaviour and his expectations towards students.

A few studies have been Carried out in the past which attempted to explore low school learning or achievement is affected by teachers' leadership behaviour and their expectations towards students. Most of these researches have been carried out in U.S.A. and Europe. Marjoribanks Banks (1984), Good & Brophy (1986) Dasheilds (1987). Kingston Andrew (1990), Moran Neal (1991) and Cousineau & Luke (1992) are some of them.

The teacher, as part of his total personality and qualities brings certain attitudes to the students and act in such a way to raise or lower child's self esteem and achievement. Teachers who appear to be well disposed towards their pupils and who show warmth, enthusiasm and concern in their interactions with pupils and more likely to be positively perceived by pupils than teachers who are cold and conservative. Their behavioural qualities have effect on the learners.

The present study was carried out with the aim as to how for the two variable namely Teachers'

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Leadership Behaviour and Teachers' Expectations accounted for variation in the academic achievement of the pupil teachers'. To test the above assumption the following hypotheses have been formulated.

Hypotheses

1. Teachers' Leadership behaviour causes significant difference in the academic achievement of teacher trainees.
2. Teachers' Expectations cause significant difference in the academic achievement of the pupil teachers.
3. There is a significant two factor interactional effect of the variables under study on the academic achievement.

Sample; In the study two types of samples were selected :

- (i) *Pupil-Teachers' Sample;* All the students who were enrolled in the Education faculty of B.Ed. of a Deemed University situated at Agra was considered as a population of the study. By using purposive sampling technique, 200 pupil teachers were selected.
- (ii) *Teachers' Sample;* All the associated teachers engaged in teaching of the B.Ed. Class were considered as sample teachers. Thus, all the 16 teachers constituted the Teachers' sample.

Tools

- (i) Teachers' leadership behaviour was measured by "Leadership Behaviour Description Questionnaire" Constructed by T.Singh and S.N. Singh.
- (ii) Teachers' expectations from their students was measured by self constructed "Teacher Expectation Checklist"
- (iii) The scholastic achievement scores were the total aggregate marks obtained by the pupil teachers in the major course of study at the end of the semester. The scholastic achievement marks were collected from the office record of the institute.

Results and Discussion

The computational summary of ANOVA for 2x2 factorial design with teachers' leadership behaviour (2) and their expectations (2) for academic achievements of the students has been presented as under in Table 1.

T A B L E 1 *Summary of 2x2 factorial design for Academic Achievement of the B.Ed. Students.*

Source	SS	df	MS	F	Inference
Teacher's Leadership (A)	694.20	1	694.20	7.44	$P < .01$
Teachers's Expectations (B)	6393.68	1	6393.68	68.31	$P < .01$
SS (AxB)	80.57	1	80.57	00.86	$P > 0.05$

It is evident from the table that the teachers' leadership behaviour and teacher's expectations has a significant role in determining the academic achievement of the teacher trainees ($F = 7.44$, $P < .01$; 68.37 , $P < .01$)

In order to study the difference of effectiveness of teachers, the mean of the academic achievement scores of the pupil teachers were compared as shown in Table 2.

T A B L E 2 *Means Academic Achievement Scores of Kinds of Teachers categorized in accordance with their leadership behaviour*

Levels of Teachers' Leadership Behaviour	Effective Teachers	Ineffective Teachers
Mean Academic Achievement Scores	124.65	117.45

Table 1 also indicates that teacher's expectations contribute significant role in causing variation in the academic achievement scores of students ($F = 68.37$, $P < .01$, $df = 1$ and 53). The obtained mean values are presented as under :

T A B L E 3 *Mean Academic Achievement of Pupil-Teachers in Terms of Different Levels of Teachers' Expectations*

Levels of Teacher's Expectations	High Expectations	Low Expectations
Mean Academic Achievement Scores	132.92	108.33

An examination of the table reveals that the student who are expected to secure better achievement do better performances in their examinations. The pupil teachers who are highly expected by their teachers get high motivations and probably to maintain the teachers' expectations, they do hard work than those who are not expected by their teachers.

Summary of the Table 1 also clearly demonstrates that the two factor are interactional effects viz. Teachers' effectiveness and Teachers' expectations are found non significant at 0.05 level and joint interactional effect of the variables do not cause any significant Variation in the academic achievement of the B.Ed. pupil teachers.

Conclusion

The findings of the study lead to the conclusions that despite the cognitive and affective correlates of the learners, their academic performance and achievement in examinations is significantly determined by the teachers' leadership behaviour and those expectations from their students. Results also show that teacher is a main factor for creating a congenial climate in the school and class which effects the students learning and achievement. Hence teacher should try to create a favourable environment through his/her effectiveness in the class so that learners be motivated towards their studies. The knowledge of the relationship of teachers' leadership behaviour, expectations and students' achievement may function as feed back and may influence the behaviour of the teachers and educators yielding effective teaching learning process among learners and teachers.

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RELATIONSHIP OF EMOTIONAL INTELLIGENCE AND ACADEMIC ACHIEVEMENT MOTIVATION AMONG ADOLESCENTS IN INDIA

MR. NEERAJ KUMAR*

Declaration

The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, *Neeraj Kumar* the author of the research paper entitled RELATIONSHIP OF EMOTIONAL INTELLIGENCE AND ACADEMIC ACHIEVEMENT MOTIVATION AMONG ADOLESCENTS IN INDIA declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

The present paper examined the relationship between emotional intelligence and academic achievement motivation. It also studies the emotional intelligence of students with high, average and low academic achievement motivation. Sample for the study includes 100 students (50 boys and 50 girls) of class XII. The data was analyzed with the help of product moment coefficients of correlation. The findings of the study reveal positive relationship between emotional intelligence and academic achievement motivation. The study also reveals that students with high, average and low academic achievement motivation differ from one another on emotional intelligence. In case of boys, there is positive correlation between emotional intelligence and high, average and low levels of academic achievement motivation. In case of girls, there is negative correlation between emotional intelligence and high and low levels of academic achievement motivation. Keywords: Emotional intelligence, Academic achievement motivation.

Introduction

The rapid development is challenging the adolescents to face the wave of globalization. Thus, the ability to control the emotions has become important for not carried away by the flow of negative and evil elements. A high emotional intelligence helps to maintain a state of harmony in oneself and finally be more self confident in dealing with the challenges of living and learning in educational institutions. Emotional Intelligence is a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and

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relate with them, and cope with daily demands and pressures (Bar-On, 2006). It is that part of the human spirit which motivates us to perform, which gives us energy to demonstrate behaviours such as intentionality, persistence, creativity, impulse control, social deftness, compassion, intuition and integrity (Kapp, 2002). Lam and Kirby (2002) are of the opinion that emotional intelligence involves perceiving, understanding, and regulating emotions.

High emotional intelligence can contribute to a student in the learning process (Goleman, 1996; Svetlana, 2007). Students low on emotional intelligence may find failure more difficult to deal with, which undermines their academic motivation (Drago, 2004). Academic motivation is defined as enthusiasm for academic achievement which involves the degree to which students possess certain specific behavioural characteristics related to motivation (Hwang et al, 2002). The factors affecting students' achievement motivation as; effectiveness of the teacher, friends, the individual's attitude towards school, students' perceptions about their own abilities, past experiences (positive or negative), the importance given to the student's success, parents approaches towards their children and school. For many years educators, professionals and the public alike have been focusing on the intellectual achievement of individuals. In the past, perceived cognitive potential, more than any other factor has been seen as a predictor of academic achievement. It has, however, been established that despite an individual having the intellectual potential to succeed at institutions of higher education, he/she may experience difficulty dealing with emotional issues, have poor relationships, and be ineffective in his/her decision making (Goleman, 1995).

All students experience frustration and failure to achieve their goals. They depend on the strength of fortitude to control their negative thoughts and feelings. If they are able to control emotions, they will achieve the academic goals as well (Dweck, 1996). Finnegan (1998) argued that school should help students learn abilities underlying the emotional intelligence. This he believes could lead to achievement from formal education years of the child. Likewise, Abisamra (2000) reported that there is a positive relationship between emotional intelligence and academic achievement. He therefore canvassed for inclusion of emotional intelligence in the schools' curricula. Parker et al (2004) in their study found that highly successful students scored higher than the unsuccessful group on emotional intelligence. In the same vein, Low and Nelson (2004) reported that emotional intelligence skills are key factors in the academic achievement and test performance of high school and college students respectively. A study conducted by Rode et al (2007) predicted that emotional intelligence was related to academic performance for two reasons that are academic performance involves a great deal of ambiguity and majority of academic work is self-directed, requiring high levels of self-management.

Contribution of emotional management to academic performance was also supported by research done by MacCann et al (2011). The results suggest that better educational outcomes might be achieved by targeting skills relating to emotion management and problem-focused coping. Svetlana (2007) suggests the need to incorporate emotional intelligence training into secondary education curricula, due to a significant relationship between emotional intelligence and academic achievement.

Need of the study

The intent of this study was to examine the relationship between emotional intelligence and academic achievement motivation among adolescents. a lot of research exists on the relationship of emotional intelligence and academic achievement motivation in India. There are two major reasons for this. First, the emotional intelligence concept is relatively new (Mayer & Salovey, 1990). Second, a century of research on general intelligence and cognitive performance has overshadowed the role of non-cognitive

Emotional Intelligence factors that may affect academic achievement. This has led to a consensus among educators that cognitive factors, like high scores on intelligence tests, predict student performance in college (Jensen, 1998). Yet, many students still fail to live up to their true potential despite their IQ or previous academic performance. Conversely, some college students with mediocre grades have managed to complete a college or university education. Both of these examples suggest that other factors, specifically non-cognitive Emotional Intelligence factors, may be at work.

In essence, the importance of emotional intelligence on academic achievement motivation has been found to be very significant. Nevertheless, and in spite of the studies reviewed, there is still a need to further investigate the relationship of emotional intelligence to academic achievement motivation most especially in country like India. Investigations that address the interrelatedness of emotional intelligence and elements of academic achievement at institutions of higher education will strengthen the relationships between these constructs. The research findings may also support the need to incorporate emotional intelligence curriculum into college academic programs.

Objectives

The objectives of the study were :

1. To study the relationship between emotional intelligence and academic achievement motivation.
2. To study emotional intelligence of students with high, average and low academic achievement motivation.

Methodology

The sample for the present study consisted of 100 class XII students. Out of which 50 were boys and 50 were girls. Simple random sampling technique was adopted to select the sample. Academic Achievement Motivation Test of Dr. T. R. Sharma and Emotional Intelligence Inventory by Dr. S. K. Mangal were used as tools for the study. High, average and low groups of academic achievement motivation were formulated on the basis of the norms set by the Academic Achievement Motivation Test of Dr. T. R. Sharma. Product moment coefficients of correlation were computed for the analysis of the data.

Results and Discussion:

TABLE 1 *Values of Coefficients of Correlation between Emotional Intelligence and Academic Achievement Motivation*

Groups	Sample Size (N)	Correlation Coefficient (r)
Total	100	0.262
Boys	50	0.244
Girls	50	0.322

Table 1 shows that the values of coefficient of correlation between emotional intelligence and academic achievement motivation for total sample, boys and girls are .262, .244 and .322 respectively. It means that there is low positive correlation between emotional intelligence and academic achievement motivation among total sample and both boys and girls. It may be due to the reason that as they are better motivated to handle, manage and control their emotions, their academic achievement motivation also increases. The above finding draws support from the findings of Mahyuddin, Elias and Noordin (2009). They also found significant correlation between Emotional Quotient and academic achievement motivation. However, Bissessar (2008) and Drago (2004) found no relationship between emotional intelligence and intrinsic motivation and achievement motivation respectively.

TABLE 2 *Level Wise Values of Coefficients of Correlation between Emotional Intelligence and Academic Achievement Motivation*

Groups	Level of Academic Achievement Motivation	Sample Size (N)	CorrelationCoefficient (r)
Total(100)	High	22	0.320
	Average	68	0.188
	Low	10	-0.293
Boys(50)	High	16	0.431
	Average	27	0.102
	Low	7	0.112
Girls(50)	High	9	-0.021
	Average	34	0.201
	Low	7	-0.768

Values of coefficient correlation depicted in table 2 reveal that there is low positive correlation between emotional intelligence scores and high and average levels of academic achievement motivation i.e. 0.320 and 0.198 respectively. Value -0.293 depicts the negative correlation between the emotional intelligence and low level of academic achievement motivation for the total sample. In case of boys, there is positive correlation between emotional intelligence and high, average and low levels of academic achievement motivation i.e. 0.431, 0.102 and 0.112 respectively. In case of girls, there is negative correlation between emotional intelligence and high and low levels of academic achievement motivation i.e. -0.021 and -0.768 respectively. Average level of academic achievement motivation is positively correlated with emotional intelligence i.e 0.201 for the selected sample of girls.

Conclusions

There is low positive correlation between emotional intelligence and academic achievement motivation among both boys and girls that indicates with increase in emotional intelligence, the students are academically motivated.

There is low positive correlation between emotional intelligence scores and high and average levels of academic achievement motivation. Emotional intelligence is negatively correlated with low level of academic achievement motivation for the total sample. In case of boys, there is positive correlation between emotional intelligence and high, average and low levels of academic achievement motivation. High and low levels of academic achievement motivation are negatively correlated and average level of academic achievement motivation is positively correlated with emotional intelligence for the selected sample of girls.

Implications

In order to obtain good results, apart from effective learning techniques, students should be able to recognize themselves in particular of self emotions, so that it does not become a stumbling to success. Hence the need to identify oneself, emotional intelligence should be noted not only for academic interest but also for success in life. The key to obtain success of learning is to give full attention and concentration during the process of teaching learning. High level of emotional intelligence can help calm the mind and thus to increase the absorption of information received. As a result it will contribute to their academic achievement. The inclusion of emotional intelligence as part of the curriculum could lead to a variety of positive personal, social and societal outcomes. Increasing emotional intelligence may not only facilitate the learning process and improve career choice and likelihood of success, but could also enhance the probability of better personal and social adaptation in general. Students need the ability to appraise a situation correctly, react appropriately in difficult circumstances and exercise stress tolerance or display impulse control when making judgments about academic decisions.

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RIGHTS OF MUSLIM WOMEN UNDER CHANGING PERSPECTIVE OF MUSLIM LAW: AN APPRAISAL

INDERJOT KAUR*

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The Islamic doctrine embodying the teachings of Quran and the traditions of prophet, which constitute an important source of position of Muslimwomen. According to Prophet many rights are conferred on the women and they enjoy a good status in pre Islamic Arab world.

“Paradise is at the feet of the mother: said the Prophet to his followers.”He also said that, ‘you have rightsover women and women have rights over you.’ ProphetMohammed is also reported to have expressed that ‘girls are models of affection and sympathy and a blessing to the family.’

However, apologist like Ameer Ali holds the opinion that Prophet has given women certain rights which are not enjoyed by women of any other society. Some of them are as follows:

Firstly, theMuslimwomen have the right to hold property in her name, as well as have a right to inherit the property. Secondly, her consent is mandatory for marriage. Thirdly, She enjoys the freedom to seek divorce by way of *Khula* or *Mubara'at* and on divorce she will get a guaranteed amount in form of *Mehr*; *Mehr* is also a form of security for her, when she is given divorce by her husband. Fourthly, she was allowed to hold public positions.

However, theopponents of apologist maintain that the prophet accorded an inferior position to women as she has to obey every order of his lord and have to agree with every whimsical decision of her husband; according to them the Prophet in effect saw nothing more in women than a ministering slave. Thus the opponents hold the views that the position of women in Muslimsocieties is very low.

Since the Muslim law was divided under different schools, so the law related to women was different under the various schools which was made uniform by the efforts of legislature. Under Hanafi Law the contracts of marriage even under compulsion or the offer and acceptance, even if pronounced without any intension to affect marriage was considered as valid. But under other three schools of Sunnisand

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Shia's school, marriage under compulsion was not considered as valid. But the judicial pronouncements has made a uniform law for all Muslims under which the consent of adult women is necessary for a valid marriage and marriage without her consent is considered as void, if the consent is affected by force or fraud then the marriage is invalid unless it is rectified by her (*Abdul Latif v. Niyaz Ahmed* 1939 31 All 343), where the consent to marriage has not been obtained and marriage is consummated against her will then such consummation will not validate the marriage, as it was held in the case of *Mst. Ahmad-un-nissa Begum v. Ali Akbar Shah*, (1942) 1991 SC 531. There is no valid marriage if the consent of the major girl is not obtained for the marriage and the other formalities like adult witnesses under Sunni Law is also necessary for proper solemnization of Muslim marriage, as it was held in the case of *Mt. Gulam Kubra Bibi v. Mohd. Shafi Mohd. Din* (AIR 1940 Pesh. 4).

Under the old Muslim law, if the marriage of a minor had been contracted by his father or grandfather then he/she has no right to repudiate the marriage after attaining the age of puberty, unless the father or the grandfather had acted fraudulently or negligently or if the marriage was to manifest disadvantage to the minor. For example if he or she were married to a lunatic or a Shia girl is married with a Sunni boy, as it was repugnant to her religious feelings and is grossly disadvantageous to her, then in these situations she has the right to repudiate the marriage and other than that if he/she was given in marriage by any other guardian for marriage, then in case of girl she can exercise her option of puberty immediately on attaining the age of puberty i.e. is 15 years and in case, if she aware about her right then it is prolonged until she is acquainted with the fact that she has such a right. In *Fatawa-i-Alamgiri*, it is laid down: When a woman attains puberty and enquires the name of her husband or the amount of her specified Dower or salutes the witness, or allows the consummation of marriage with her consent after attaining puberty then option of puberty is extinguished.

Males were given same right under old Muslim Law but there was no time limit for exercising this option. This right is extinguished only, when they expressly declare to relinquish it or make the payment of dower or voluntary cohabitation.

If the option of repudiation is made by him/she then the effect is, that the marriage is cease to a marriage and consequently it is treated as having never taken place.

But after the enactment of Dissolution of Muslim Marriage Act, 1939, The disabilities imposed by old Law are removed and now under section 2(7), if a woman was given in marriage by her father or any other guardian before she attains the age of 15 years, she can repudiate the marriage before attaining the age of 18 years, provided the marriage has not been consummated. Under *Gulam Sakina v. Falak Sher Allah Baksh* (AIR 1950 Lah. 45) It was held that consummation before the age of puberty with or without her consent and consummation after the age of puberty without her consent will not deprive the minor girl of her right to repudiate her marriage, as the consent of minor is of no relevance and a cohabitation without her consent does not affect her right.

As per present Law, after the coming of Dissolution of Muslim marriage Act, 1939, the bar related to Marriage by father or grandfather, or in relation to time is removed. But under Present Law mere exercise of the option of repudiation does not operate as dissolution of the marriage, as the repudiation must be confirmed by the court, until then the marriage subsists, and if either party to the marriage dies, the other will inherit him or from her, as the case may be, but in regard to minor male person the old law still applies.

In matter of Divorce also, more powers are given to the husband, as according to *Fyzee's Compendium of Fatimid Law*, It clearly says on page 43 Para 198 that the husband is permitted to give Talak to his wife with or without any cause as it is true that Talak is disapproved but it not forbidden. Under old Muslim law, Unilateral powers were given to husband and in very limited circumstances were given

under which a wife can take divorce from her husband, such as *Khula* and *Mubara'at*. Under which she can take divorce from her husband with his consent and then there was an option of Delegated divorce, under which if the husband delegated his power to his wife to pronounce divorce on her in some given circumstances than she can exercise this option if those given circumstances arise. But the judicial pronouncements and the Legislature has changed this unilateral and unconditional power to some extent and made it more neutral for both the genders.

In *Zohara Khatoon v. Mohd. Ibrahim* (AIR 1981 SC 1243) in this case Supreme Court has pointed out that, how a husband can divorce his wife proving the four pre-requests conditions: Firstly, Divorce must be for a reasonable cause, as that is mandatory condition of Holy *Quran*. Secondly, He has to prove that there were three pronouncements of *Talak* in presence of witnesses or it was in the form of a letter. Thirdly, there has to be proof of payment of *Mehr* (Dower) or observance of period of Iddat. Fourthly, the husband has also to prove that there was an attempt for settlement / conciliation prior to the divorce. Unless the aforesaid ingredients are proved it cannot be said that there was a valid divorce.

Another effort of the Legislature by which the position of Muslim women was improved was the enactment of Dissolution of Muslim Marriage Act, 1939. Before this Act the wife could apply for dissolution of her marriage under the British courts, on the following three grounds only. Firstly, the impotency of the husband. Secondly, Lunacy. Thirdly, Option of Puberty. But after the passing of the above mentioned Act, following more grounds were made available to wife such as, absence of husband for the period of four years, failure of husband to maintain his wife for the period of two years, husband has been sentenced to imprisonment for a period of seven years or upwards, failure of husband to perform his marital obligation for the period of three years without any reasonable excuse, insanity, leprosy, or venereal disease of husband, cruelty by husband, grounds of dissolution which were recognized under Mohammad Law are also given under this Act as ground of divorce available to the wife. Other than this, this act also changes the old Muslim law in relation to the conversion of Muslim wife to some other religion. Before the passing of this act, if a Muslim wife converts to some other religion then her marriage gets automatically dissolved, But as per the section 4 of the said Act, now even on her conversion her marriage does not dissolve automatically and now she can only seek divorce on the grounds mentioned under the said Act.

Under Old Muslim law, the husband was required to maintain his wife irrespective of his financial position during the continuance of his marriage and during the period of iddat, after the pronouncement of divorce. But in the landmark Judgment i.e., *Md. Ahmed Khan v. Shah Bano Begum* (AIR 1985 SC 945) For the first time the supreme court has ordered to give maintenance to the wife after the period of iddat also provided she was unable to maintain herself. This judgment has invoked unprecedented debate and controversy on the Muslim women's right to claim maintenance after divorce. It ultimately led to the enactment of the Muslim Women (Protection of Rights on Divorce) Act, 1986. Under which the liability of a Muslim husband to his divorced wife arising under section-3(1) (a) to pay maintenance is not confined to the Iddat period. A reasonable and fair provision extending beyond the Iddat period must be made by the husband within the Iddat period. Further the position under the Act was made clear in the case of *Danial Latifi and Others v. Union of India* (2001) 7 SCC 740 as it was stated that, Reasonable and fair provision may include provision for her residence, her food, her clothes, and other articles and the Act cannot be held to be unconstitutional. So with the coming of the above mentioned Act her position was improved and was made at par with the position of women from other religions.

As we have been gone through the above article, we can make out that the legislature and the judiciary has been making efforts to make a uniform civil code for the women from all the religions and

has tried to uplift the position of Muslim Women in present Indian society, but still more changes are required to make her at par with her male counterparts and if all the governmental or non-governmental organizations joins hand then this change can be made easily and efficiently.

BUILDING NATION THROUGH RURAL DEVELOPMENT

PAYAL MANDHYAN*

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The Declaration of the author for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: I, Payal Mandhyan the author of the research paper entitled BUILDING NATION THROUGH RURAL DEVELOPMENT declare that, I take the responsibility of the content and material of my paper as I myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in Anvikshiki journal, This research paper is my original work and no part of it or its similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the Editor of Anvikshiki Journal to own the copyright of my research paper.

Abstract

Overall development of India is possible only when rural is based on the thinking of Hindutva. We have to develop a feeling of self-respect among the villagers. Developing model with better utilization of the available resources, conducting new experiments in agriculture through mutual cooperation, having self-commitment to the work, cleanliness and founding model. Villages on the basis of quality education are the utmost need of the day. The nation will prosper only if our villages prosper and are strong and healthy we have to achieve integrated development of our villages.

The first section deals with opportunities and challenges before or in front of villages. The second section of this paper focuses on overall development of villages and third section deals with by which strategies villages will definitely development and lastly section is conclusion with some suggestions or directions are given to villagers to make a model village at a state level.

Introduction

Villages has been the epicentre of human development since the creation of this universe. This is because villages provided healthy values of life and a definite frame work of progress in which each individual could lead an honourable life of self reliance. The life in villages was homogenous with the sense of belongingness. But as we march towards the so-called modern civilisation and progress we uprooted the strong edifice that our villages provided us for sustainable development. This system was not damaged the much during the Mughal rule, as it did during the British rule of Slavery as it has

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received in the post-Independence era. We encouraged urbanisation at the cost of villages. As a result our rich cultural base in rural completely destructed and the concrete jungles of urban centres, which we called development, made us completely dependent on others for every things.

We were warned against this wanton destruction of rural cultural base time and again by our great leaders and visionaries like. Mahatma Gandhi, Swami Vivekanand etc but we did not listen to their advice. However in view of the falling standards some social organisation and individuals tried to reinstate and rejuvenate this rural cultural base as per the directions of those personalities. As a result of these efforts some ideal villages could be developed in the country. Since the Rashtriya Swayamsevak Sangh (RSS) has engaged itself in the process of national reconstruction and transformation since last 90 years, it was quite natural that its countless swayam Sevaks participated in this mission. The models of villages development created by people like Manaji Deshmukh and Anna Hazare are also there to be emulated and the country is grateful to them. During the last two decades the RSS, undertook the mission of village development they divided villages into three categories.

§ '*Kiran Gram*' where the work has just began.

§ '*Uday Gram*' where the results of various developmental projects are visualised.

§ '*Prabhat Gram*' where such works have contributed their fullest capacity to the progress and well being to the people.

We have concentrates in points which are very much essential for the development of village. They are as follows :

§ Cows

§ Bio-Diversity

§ People

§ Village Industry

§ Village Tradition

Cows is not just another animal. She is the basis of our culture. Cow milk is considered most useful and the cow dung, cow urine is useful in curing many a chronic diseases. Cow makes our land fertile and contribute in keeping the environment unpolluted. Cow is the best ever blessing for human being.

We therefore must take effective steps to protect and preserve the Bhartiya cow and her progeny.

Biodiversity : The God has made bio-diversity for maintaining the balance of nature. Snakes, Frogs and earthworms help keep the fertility of soil. But indiscriminate use of chemical fertilizers has brought these useful and friendly insects, pests and birds on the verge of extinction. To protect these bio-diversity we need to go back to our old rural life style that considered all life as expression of the divine supreme being.

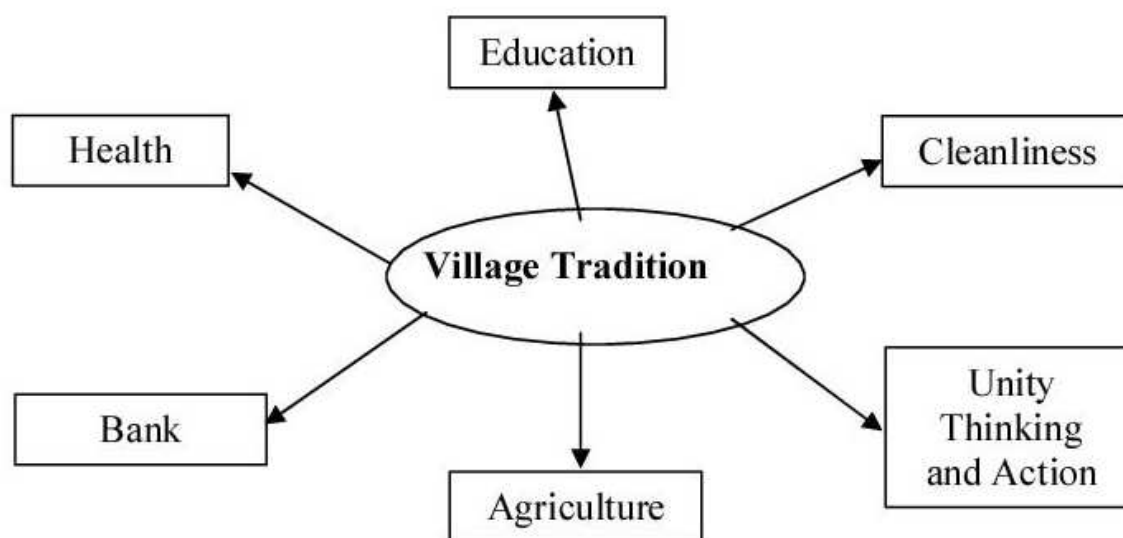
People : Now a days there is a massive migration from villages to town and cities. Families are breaking resulting in direct effect on agriculture and agro based industries. With their growing sizes the cities are becoming unmanageable. Human emotions are disappearing and relations are breaking. To save this we have to go back to village once again. We have to make arrangement of all requirements of villages locally. We need to proud for those who are still staying in villages and working for welfare of villages as their life mission. Then, only migration can be stopped.

Village Industry : To facilitate the fulfillment of require of villagers and to check the out flow of money we need to encourage cottage industries on large scale. These industries will eventually support the agriculture and cow. The raw material should be available in the vicinity of the village. Arrangement should be there for the sale of excess products. This will make village sufficient and proud.

Village Tradition : Tradition is the bedrock of rural life. They keep the village together. The village doctor takes cares of all the villagers. Our kitchen is dispensary. Our festivals, religious function etc

are so planned to keep us healthy & fit. The sankaras from these festivals made us great & social. We need to go back again for these things which unites us. And gives the strengths of unity for which we feels best.

By working on these grounds we can change a social scenario of village and improves the development of village & aware people with reality of life we can change the infrastructure of village. It can be understand by following charts.



1. *Health*; Health camps are organised by village samiti time to time. It is possible only when all think together and work together. There should be proper attention to cleanliness in every house. If every houses are clean it is free from diseases.
 2. *Education*; Proper education system should be provided to Children by qualified teachers. Villagers should gives more stress on girl's education & gives than environment to improves. It is possible only when they change their thinking and work in a right way.
 3. *Agriculture*; It is a prime profession of villagers. Cash crops are also taken on large scale. Villagers should also aims to increase production it is possible only when there is good water harvesting system etc.
 4. *Unity in thinking & Action*; It aims to the villagers thinking. The entire village not only thinks together but also acts together. It is possible only when there is a samiti that conduct the regular programme of checking on the following activities like proper education, cleanliness of surrounding, Health Camps etc.
 5. *Cleanliness*; Our villages should be clean it is possible when all work together and teach people importance of cleanliness and health. When our village surroundings is clean & tidy it is disease free village.
 6. *Each Village has Bank Branch*; Our village has branch of any Bank which helps villagers financially & aware them about the government schemes. It also teach people importance of savings & motivate them to opening A/c for small savings & take benefits of many more facilities.
 7. Some important changes make our village disease free, Hunger free, Dispute free, Addiction free etc.
- Make Toilets in each House of village (Jahan soch hai vaha sochalaya)
 - All houses should have L.P.G. Gas

- Farmers works shop for promoting organic farming.
- Legal awareness classes organised time to time.
- Social & Moral values class organised time to time.

Conclusion

Stronger the villagers, stronger the nation it is possible only when there should unity in all villagers, And all were work with full dedication and deed it is only possible when there is a unity among all. All have think in a same way to utilise the resources of the villages. The village gradually became weaker & weaker due to wrong policies adopted by the villagers. The culture of village is slowly died down and country was deprived of the inherent strength that directed towards self reliance. Now the time has come to make understood the villagers about the life style of villages and certainly not to urbanise them. Villages are to be made complete with all facilities and amenities along with creating an atmosphere for social homogeneity. We will have stop all the wrong practices there by all means. We will have to undertake awakening programmes in field of education and health. Then only we can expect good atmosphere in villages. We need to move ahead on this path.

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