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CHAIRPERSON'S MESSAGE

The current issue of the Journal of Indian Research celebrates five year of its journey. When we started the journey, we were struggling with meagre resources. The University was still in nascent phase and we were constantly on lookout for right persons for the right job. It is a feat in itself to maintain continuity in the position of Editorship for so long in an academic setup. The team at Mewar University as well as those who provide support from outside have been deeply involved with enthusiasm and sincerity. I take this opportunity to congratulate the full team for achieving the goal of uninterrupted publication for the last five years.

The major theme in current issue of the Journal of Indian Research is on Indian Diaspora and India's soft power. At present, the number of Overseas Indian community exceeds 31 million. There are nine countries with over a million Overseas Indians. These are – USA, Saudi Arabia, Malaysia, United Arab Emirates, Myanmar, United Kingdom, Sri Lanka, South Africa and Canada. There are six countries where number of Overseas Indians is between half a million and a million. These are Nepal, Oman, Qatar, Singapore, Kuwait and Mauritius.USA has the largest presence of NRIs which is approaching 5 million. Indian community has contributed significantly world across and brought laurels to the country. There are two different set of Indians abroad. One group settled abroad during British rule to far off places in Latin America, Africa, Asia and Oceania. They were not settlers by their own volition. But after independence, Indians started moving into Western countries for better opportunities. Further, when Middle East witnessed Oil Boom during 1970s, Indians started migrating to Middle East and reaped the benefits. Today, it is the recent émigré Indians abroad who are sending the largest amount of remittances in the world. Last year the remittance inflow in India crossed $ 69 billion. Without such a huge inflow of remittance, the current account deficit would have widened to an unmanageable level. The Indian community abroad are not only maintaining our economic system stable but also act as carrier of India's soft power.
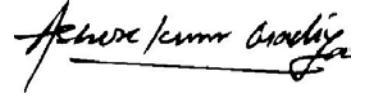
Every year we celebrate January 9 as the Pravasi Bhartiya Divas (PBD) to mark the contribution of overseas Indian community. It was on this day in 1915 that Mahatma Gandhi, one of the greatest Pravasi returned home from South Africa and catalyzed freedom struggle with his able leadership and message of non-violence and *Satyagraha*. In the current issue, we are publishing papers on Indian Diaspora in general, and the contribution of Indian, particularly Tamil Diaspora in democratic struggle of South Africa.

Vivek Mani Tripathi & Rajiv Ranjan explores Yoga as the bricolage between India and China. Duo writes in their paper, *The Role Of Yoga In India-China Relation,*

"India and China are the oldest continuous civilizations in the world where civilizing process was initiated and developed. They share a socio- cultural history of 5000 years and a friendship history of more than 2000 years (excluding a short interlude). In the modern period also their relationship is deepening. India-China relationship not only has impact over their own people but it has also a significant role in the global context. There are many factors. Yoga is one of them. Yoga can play a great role in strengthening the India-China relationship. It is a great knowledge of ancient India. It imparts the physical, mental and spiritual practices with a view to attain a state of permanent peace of mind in order to experience one's true self. Yoga has a long history in China too. Yoga spread to China during Han Dynasty (202B.C.-220A.D.). In 21st century, Yoga has been revived again in China. In 1985, China Central Television (CCTV) broadcasted a yoga teaching program. Gradually Yoga has become very popular in China as a physical, mental exercise. A number of entrepreneurs have opened yoga centres widely."

The word Yoga is derived from the Sanskrit word *"Yuj"*, which means "to join" or "to yoke". Last week when Indian Prime Minister and Chinese President spent time together in informal meeting at Wuhan, relationship between two Asian giant for last 2000 years was apparent as the "Yogic Bridge". The current issue of the Journal captures this defining moment of our times.

We hope that the readers will enjoy the current issue and utilize the paper is for enriching their own research work.

Dr. Ashok Kumar Gadiya

We are happy to complete the five year of nascent journey of Journal of Indian Research. Each volume of the quarterly journal corresponds to an element. Thus, the five volumes are dedicated to the five elements of existence- space, wind, fire, water and earth. The next pentad series would celebrate the wisdom in all its hues.

We are on cusp of rapid change in technology. The Fourth industrial Revolution is underway whereby Internet is paving way for the Internet of Things (IoT). Application of Big data, Internet of Things, Artificial Intelligence, face recognition, voice recognition, Emotional Intelligence, autonomous learning and adaptive machines would make routine work redundant for mankind. On the other hand, increasingly machines would become embedded within our human bodies. Bionic kidney will be available in market for transplantation this summer. Robotic exoskeletons are already in the market. Scientists foresee turning our skin itself into screen for embedded digital devices. Augmented Reality, Virtual Reality, Immersive Reality would integrate with Physical reality to produce Mixed Reality in which mankind as well as increasingly emotionally intelligent machines would require new philosophy to anchor for catering to axiological needs. The world is fast becoming a Hybrid Reality of "biotic-biome" and "techno-biome". A major chunk of population in the digitized countries would soon enter Post-Work living. Do we need new sociology for understanding the relationship of agents and agencies in a networked society of electronic and biotic nodes?

Academic disciplines cannot remain aloof to the impact of the ongoing Fourth Technological Revolution. Jack Ma, the founder of Alibaba, has recently commented during the World Economic Summit at Davos that we are increasingly required to learn soft skills of education. Advanced machines can beat us in learning History, Civics, Geography, Philosophy, Mathematics. Present day knowledge based on algorithmic structure might be stored into a prosthetic chip for our brains. But, the disciplines like ethics, compassion, art, aesthetics and such sublime part of our wisdom self would maintain our autonomy and steer mankind further in quest of utopia even during the coming hyper history when much of the information would be mediated through ICT devices.

Do we need to reorient our research questions and methodology? Do we need to raise questions that do not fit into the dominant positivist paradigm? Should social

scientists be exposed to the workshops on technology and the resultant transformation of the world? These are the new set of challenges that must be incorporated in institutional research.

We wish to bring out a special issue on the telos of mankind in a world of hybrid reality, in the next volume!

Wishing the scholars and readers a Happy New Year 2018!

(Niraj Kumar)
Honorary Editor

Globalization Studies

OVERCOMING APARTHEID AND BUILDING DEMOCRACY: ROLE OF TAMIL DIASPORA IN AFRICA

Jayanthi Ramaswamy*

ABSTRACT

South Africa's successful struggle for freedom and democracy has become the most popular struggle in the global democratization process because the racial tyranny of apartheid ended with a negotiated transition to a non-racial democracy. Apartheid described a system of racist laws and policies of total separation in South Africa that began in 1948, when the National Party came to power, and ended in 1994, when Nelson Mandela was elected President in the first democratic elections. A combination of growing protest, international support, and significant changes in the political context of the region changed the balance of power by 1990, when Nelson Mandela was released from prison and negotiations for a new democratic South Africa began in earnest. The final stage of apartheid's demise happened so quickly as to have taken many Tamil people in South Africa and throughout the world by surprise. Since then, the South African government have established a progressive constitutional democracy, maintained peace, and fostered unity and reconciliation in a post-apartheid society. This paper explores the activities of prominent Tamils who fought for freedom, democracy, and equal rights in a racist South Africa. The paper also reflects over the role of Tamil Diaspora in South Africa's democracy which is a work-in-progress in current situation.

Keywords: African Renaissance, cultural hybridization, People of Indian Origin (PIO), Tamils, "Rainbow Nation" campaign, Thambi Naidoo, Valliamah Mangalam Moodaliar

INTRODUCTION

India and South Africa have enjoyed diverse relations for several centuries. Their ceremonial association and their great effort to set up democratic and even-handed society are widespread. India and South Africa have been sharing common ties of history, colonialism, freedom struggles and cultural affinities. The 21st century witnessed vigorous globalization

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forces around the world and these two countries are tackling the new gigantic transformative forces together. There are about 1.2 million People of Indian Origin among which more than two and half lakhs are Tamils residing in South Africa mainly in Phoenix, Kwazulu Natal, Chatsworth, Asheville in Durban, Johannesburg, Cape Town and Pretoria etc. Tamils are one of the most developed ethnic communities in South Africa and have strongly preserved their culture by building various temples, churches and mosques. Although it forms 2.5 percent of the total population, professionally and educationally they are ahead of other ethnic groups. People of Indian Origin (PIO) Tamils have contributed significantly towards democratization and human rights in South Africa.Their contributions to South Africa as a political group during apartheid period and now as the most advanced educational and professional ethnic group is recognized and appreciated by democratic government of post-apartheid South Africa.

This essay discusses some aspects of India-South Africa relations and the role of South African Tamils, who more accurately should be described as South Africans whose ancestors were of Indian origin, as well as the role of India and Indian political leaders like Gandhi and Nehru in the liberation struggle in South Africa. It also touches upon some problematic aspects of democracy and nationality- formation in South Africa.

The People of Indian Origin Tamils in South Africa have an extended history Although some research reveal that it's under the indentured system that many Tamils arrived in South Africa,only Indian Tamils had established themselves in South Africa countless ages ago. Tamil indentured workers were recruited to replace slave worker worldwide. Most of the indentured workers who went to South Africa were from South India especially from so called "Madras Presidency".The initial batch of Indian workers went in 1860 and good number of them decided to stay back in South Africa. Tamils' contact with South Africa considerably predates the docking in Durban harbour of SS Truro, the steamship carrying 340 men, women and children who had boarded in Madras as labourers indentured to work on the sugar plantations of the British colony of Natal. In addition to the indentured workers, a good number of Indian merchants also went as fee passengers. They were noteworthy in numbers. They were rich also. Unlike indentured workers who lost their contact with India, some of these merchants kept very close ties with their families in India during that era. The struggle in every form started after reaching there, as they realised their colonial master's new rules and regulations increased day by day. Even they had to live separately from closed family members and could meet only once or twice a year. They received very harsh punishment even for minute mistakes. During this time, the institutionalized racism, "Apartheid", was established. Apartheid was the application of the philosophy of racial supremacy in every sphere of life. It was deeply rooted in segregation policy. Tamils were regarded as mere economic resource in Africa by their colonial masters. The new masters needed them for the time being and with uncertainty among Tamil people whether they would continue or not to work. It was not economical for the colonial masters to teach skilled secrets to temporary migrants who arrived and left.

The major turning point of Tamil indenture worker and between India and South Africa relations came when one of the Gujarati businessmen hired barrister Mohandas Karamchand Gandhi for legal help in South Africa. Gandhi was subjected to existing practices of racial discrimination by colonial master and White settlers. He opposed this racist practices

and discriminatory system. While opposing the colonial rule and powerful White settler administration, he developed tools and tactics of mass mobilization and non-violent struggles. He mobilized the Tamil community and other Indian communities against the colonial rulers and started the process of liberation struggle which was taken over by the native African community. In other words, the large migration of Indian workers to South Africa and the conversion of barrister Mohandas Karamchand Gandhi into Mahatma Gandhi during colonial period placed Indo–South African relations on different footings. Nehru who oversaw foreign policy of the Indian National Congress since 1930 onwards had a clear and categorical policy of active dissociation with Indian Tamil Diaspora. However, in case of South Africa, due to Gandhi, he had a proactive policy towards South African Indian Tamils and other Indian communities in South Africa. When he became Interim Prime Minister in 1946, a year before India's independence, he took the issue of discrimination of Indian Tamils and other communities of India in South Africa to the UN. Vijaya Lakshmi Pandit, Indian representative to UN, succeeded in getting UN resolutions passed to condemn South Africa's racist policy and to bring this issue under UN Human Right Charter whereby South African regime could not avoid it under the domestic jurisdiction clause. In 1946, Nehru snapped India's trade relations with South Africa which was five out of a hundred of India's global trade at that time. India kept floating the subject of racial discrimination in the UN and launched numerous programme and policies to support frontline African States and OAU and to oppose and resist the Apartheid policy. India tossed Africa Fund and provided material and diplomatic support to South African liberation struggle through multi-lateral channel. India did not resume economic and diplomatic ties with the racist regime of South Africa till South Africa was liberated from internal colonialism.

On the other hand, PIO Tamils along with other Indian communities in South Africa after initiating the resistances, civil disobedience and peaceful agitation against the racist regime joined hand with the majority black community in South Africa who were the worst victim of racial discrimination. Gandhi had expressed solidarity with majority black community but emphasized that their community must be led by their own leaders. Most PIO Tamils and other Indian communities in South Africa joined African National Congress formation to oppose Apartheid and many of them emerged as top leaders of this party. India also encouraged them to join hands with majority black community. The unique role of India and South AfricanTamils in struggle against Apartheid is acknowledged by the UN, South Africa and the world community. Here, we can clearly see the support system in building democracy from Indian Government as well as through Gandhi himself in South Africa to fight against racial discrimination.

Therefore,in this backdrop, Tamil Diaspora in South Africa also played a prime and crucial role in bringing South Africa and India closer. Under globalization, Indo- South Africa relations are growing fast. The PIO Tamils in South Africa have cooperated and supported the economic transformation during post-Apartheid period and unlike other affluent section of South Africa are determined to remain in South Africa. It is, therefore, important to examine the role it would play in South Africa's development. Since India has also changed its Diaspora policy under globalization, which has become more proactive, South African Tamils have potential

to contribute significantly in promoting India's relations with South Africa.This paper will study about the role and contributions of South African Tamils and India in struggle against Apartheid and building democracy in the 21st century and contemporary issues and challenges of Tamil Diaspora in Indo –South Africa relations and new democratic South Africa.

At a time when "globalisation", "post-modernism" and "cultural hybridization" are being dissected and re-dissected, the "Tamil Diasporas" have never been the subject of so many research studies on political role, human rights, building democracy and promoting peace in Africa. Henceforth, these groups are no longer perceived as being all that exceptional (and disturbing) in relation to the norms of sedentariness and nation-States but are taken to be premonitory signs or indicators of what a "global" civilisation, founded on mobility and on fundamental trans- or multi-cultural references, could be (Schnapper, 2001). For long they materialized to be the consequence of the age-old globalisation which has speeded up since then. But today Tamil Diasporas are considered as, and consider themselves, true agents of this globalisation, and as such can reinforce its propagation throughout the planet and intensify the circulation of people, goods and ideas. More modestly, taking the example of "Tamil" South Africans, we would like to propose some ideas for reflection on the place, the country of origin holds within the Diasporas, in this case on the political identity of individuals who could be from first to fifth generation migrants.

SOUTH AFRICAN TAMILS' EXPERIENCE WITH APARTHEID SYSTEM

Apartheid describes a system of racist laws and policies of total segregation in South Africa that began in 1948, when the National Party came to power, and ended in 1994, when Nelson Mandela was elected President in the first democratic elections. This paper briefly summarizes the region's pre-colonial past and its connections of Tamil Diaspora to world history. It describes South Africa's diversity and highlights how African societies underwent important transformations after the arrival of European colonizers. Despite some concerns about apartheid, the outcries against discrimination and to combat injustices against minorities/blacks are not sporadic.Regardless of assurances of reasonable care for Indian Tamils by the British majestic administration, Indian Tamils have constantly bore the fatalities of the apartheid policies of succeeding South African governments. In addition the paper would consider on how such shifts in roles and strategies of South African Tamils were achieved after going through various obstacles, challenges, and successes derived from this collective group experience to derive success of democracy.

Five basic research questions were collectively formulated for the research paper, which are reproduced herein:

1. What is/was the objective of the Apartheid movement in South Africa?

2. How was the movement drawn into unarmed struggle in South Africa?

3. What internal and external factors persuaded the movement to pursue or consider Tamils to support Gandhi's non-violent political strategy in South Africa?

4. How does/did the movement mobilise itself and its constituencies towards pursuing a political strategy for building democratic nation?

5. What is the nature of any resulting/potential transformation of overcoming Apartheid and building democracy by South African Tamils?

PROMINENT FIGURES OF TAMIL SOUTH AFRICANS AND THEIR CONTRIBUTIONS

The history of South Africa Tamils started mainly with the occupation of the Cape in 1860 all the way through the foundation of the unification of South Africa in 1910 and the segregation period (1910-1948).Something that is prominent is very noticeable or is an important part of something else. Some prominent members are mentioned below and their tremendous roles in South African modern history has been narrated.

Narainsamy Thambi Naidoo played a heroic role in the liberation movement of South Africa.Narainsamy came back to South Africa after "apprenticeship" under Gandhiji in the Indian National Movement during the 1930s. He and his wife, Manonmoney (Ama), were in the front position of the militant struggles of the Indian community for the next two decades and helped construct coalition with the African mainstream for liberation from racist autocracy. They joined the resistance and suffered harassment and agony as the racist Pretoria regime became ever more brutal. Shanti, the eldest daughter was jailed for over a year without contact to the family or lawyers and questioned for five days and nights without sleep. Indres, the eldest son, was taken home by the police, suffering flow of blood from a bullet wound, and then spent ten years in prison. Murthie, the next, was twice locked up and was under limitations for two decades. Ramnie was knocked down by the police, when she was only nine, for distributing leaflets. Prema, the youngest son, was distressed and imprisoned for over a year in 1982-83 and detained again in 1985 (Venkataraman, R and Reddy, E.S. 1988:4). Murthie, who worked as a clerk, was incarcerated without charges for several weeks in 1964. He was detained again in 1965. In 1967, he was "listed" as a Communist (Reddy, E.S. 1988:16). Prema was a member of the Human Rights Committee, established at that time to focus attention on political prisoners and assist their families, together with Miss Sheila Weinberg, whose family had suffered persecution, and Mohamed Timol, whose brother, Ahmed, had been tortured to death in prison. He was Assistant Secretary of the Transvaal Anti-SAIC Council (TASC) which, in 1981, led the very successful boycott of elections to the South African Indian Council, a puppet body set up by the regime. Prema was detained again when a State of Emergency was declared in 1985 (Reddy, E.S. 1988:17).

In 1906, when the provincial government of the Transvaal passed regulation for the registration of Indians, with humiliating restrictions on them, Gandhiji decided that there was no choice but to defy the law. He organised the Indians speaking many languages that include Tamil and professing several faiths to launch non-violent resistance (Satyagraha) for their rights and for the honour of India (Reddy, E.S. 1988). Thousands of Indians went to jail and suffered violence, in the long struggle from 1906 to 1914, when a compromise settlement - the Smuts-Gandhi Agreement - was reached. Gandhiji returned to India as a Mahatma. The great effort in South Africa had to be continued by the next generation as the racist regime did not end the harassment and humiliation of the Indians. Then, the Indian community joined with the indigenous African people in a common struggle for the elimination of racial discrimination and for the building up of a non-racial, democratic society. Colleagues of Mahatma Gandhi

in the first Satyagraha and their children and grandchildren played a substantial role in the freedom movement of South Africa (Reddy, E.S. 1988:6).

Their focus was on blueprint of economic and political transformation and how racism and segregation increasingly restricted the lives of Tamil South Africans. Tamils along with non-whites people in South Africa were removed from their homes, and forced into segregated neighbourhoods, in one of the largest mass removals in modern history.Non-white political representation was abolished in 1970, and starting in that year, Black people in company with Tamils were deprived of their citizenship, legally becoming citizens of one of ten tribally based self-governing homelands called Bantustans, which became nominally independent states. The government segregated education, medical care, beaches, and other public services, and provided Black and Tamil people with services inferior to those of white people.Their participation included as slaves at the Cape; and in the mineral revolution caused by the discovery of diamonds (1867) and gold (1886). There was loss of African independence after the South African War (1899-1902). The Union of South Africa (1910) was created which enforced racial separation in economy and society and promulgated an ideology of white supremacy before the advent of apartheid.

The Union Government of South Africa, in due course, became covetous of the richness of the Indian Tamils and began to enforce limitations on the Tamils. The Commission recommended that the right of Asiatics to own land in Natal should be restricted to the coastal belt only, extending from 20 to 30 miles inland. The Pegging Act of 1943, limited in operation to a period of three years,prohibited agreements between Europeans and Asians for the acquisition or occupation of land or premises in Durban except by special approval of the Minister of the Interior. The Pegging Act lapsed in 1946 and the Union Government enacted another anti-Indian legislation, namely, the Asiatic Land and Indian Representation Act, 1946. It prohibited the purchase and occupation of land by Indians in controlled areas, reserved exclusively for Europeans, without the approval of the Minister of the Interior.Such anti-Indian agrarian legislation of the Union Government could not discourage the Indian Tamil agriculturists in Natal or cause their interests in agriculture to flag. Their agricultural occupation stood them in good stead in meeting their wants and indirectly contributed to the economic prosperity of Natal as a whole. Some industrious Tamil farmers built up a good fortune for themselves through ploughing and farming. The South Africa Act (1909) took away the right of Asians to sit in parliament. In 1946, the Asiatic Land Tenure and Representation Act offered Indians communal representation which they refused to accept. The Nationalist Government withdrew this representation in 1949 and Act itself was repealed in 1950 by the Group Areas Act.Subsequently by another piece of legislation, the coloured and Asian voters were removed from the common roll and placed on a communal roll. Asians were entitled to elect four representatives to the House of Assembly but the representatives to the House of Assembly, must be whites (Nambi, Arroran 1985).

The functions of the council as described in the South African Indian Council Act of 1968 was to advise the Government on all matters that affected the economic, social, cultural, educational and political interests of the Indian population of the Republic and to make recommendations to the Government about any planning which, in the opinion of the council,

would promote the interests of the Indian population.In January 1975, the Prime Minister announced that the council would be turned into fully elected body with legislative powers, having a cabinet as executive council. The first election was held in November 1981. In an election marked by very low polls, the Cape Province returned three members, the Transvaal ten and Natal to give 27 out of a total of 40 members for the new SAIC. Despite the low poll, the South African Government made it clear that it regards the SAIC as the only representative body for the Indian Tamil Community at national level (Nambi, Arroran 1985:129).

The Tamil women participated in the political struggle during the colonial period in South Africa. Mrs.Valliamah Mangalam Moodaliar joined the passive resistance struggle on 29th October,1913 and proceeded to Newcastle with a group of ladies.She rendered assistance at Charlestown, Dundee, Ladysmith, Dannhauser, Maritzburg, Tongaat and Durban. She eventually re-crossed the Transvaal border and was convicted, with her mother and others, at Volsrust on the 22nd of December 1913, to three months imprisonment with hard labour and was discharged in terms of the provisional agreement. Her father was also in jail as a passive resister. Valliamma's destiny to campaign for a just society was inevitable.Born into a family of passive resisters, with her parents having served terms of imprisonment during the resistance movement,Valliamma attended various political meetings chaired by Thambi Naidoo.The discussions at these meetings left an indelible mark on young child's mind. Therefore, it was not unusual for Valliamma to take the stage at political rallies and with her dynamic personality, drew the attention of the leaders of the time. It was also not unusual for her to volunteer her time when a call was made to transgress the Transvaal border in defiance of the unjust laws against Indians. It was also not unusual for her to address the political gatherings, coercing people to down tools and join the passive resistance movement. She displayed great enthusiasm and her politicisation and involvement with the Transvaal Tamil Benefit Society made it easy for her to take a decision to join the movement. Valliamma and her entourage then decided to cross the Natal border illegally. Their brief in Newcastle was to organise the coal miners to join the protest action. The planned action, according to Gandhi was in "Newcastle", the women should meet the indentured labourers and their wives, give them a true idea of their conditions and persuade them to go for strike on the issue of tax.To date,Valliammah is still remembered as a brave freedom fighter that fought for the liberation of this country (Thambiran, Vivaga 2011:50).

In 1913, when Gandhiji invited women to join the Satyagraha, Veeramal, Thambi Naidoo's wife, was the first to volunteer, although she was in an advanced state of pregnancy. (Reddy, E.S 1988 :7). Mononmoney was with Naran in the struggle and was imprisoned once in the Indian Passive Resistance Movement in 1947 and twice during the Defiance Campaign. She became known as "Ama" (mother) to thousands of people in the freedom movement. Ama and Naran had scant means as Naran spent his life promoting freedom rather than in amassing wealth. Ama's hospitality, there were always visitors from the freedom movement - was proverbial. The family home on Rocky Street in Doornfontein came to be called "People's House."All the five children - Shantivathie, Indres, Mithrasagram (Murthie), Padmavathie (Ramnie) and Premanathan - joined the freedom movement and, as repression increased, they began to suffer vengeful persecution - detention, solitary confinement and torture. It was said

that if any mother was to be honoured for heartache during the freedom struggle, she would deserve the gold medal. But despite her agony, she always remained a source of inspiration and strength to her children. When the Transvaal Indian Congress was revived in 1983, she was elected Vice-President. (Reddy, E.S 1988:11).

Shantivathie (Shanti) was active in the Transvaal Indian Youth Congress and multi-racial South African Federation of Women which was established in 1954. She worked as a clerk in the office of the Congress of Democrats, an organisation of whites allied to the African and Indian Congress and South African Congress of Trade Unions but was obliged to give up that job when she was subjected to restrictions under a five-year banning order. Shanti was arrested on the charge of contravening the banning orders. She had gone to court to attend the trial of the late Bram Fischer, a great Afrikaner jurist and supporter of the freedom movement. She then decided to leave for Britain and applied for an exit permit but that was refused. She was detained with no access to her family or to a lawyer. Shanti asked to give evidence in the trial of Mrs. Winnie Mandela and 21 others who were charged with furthering the aims of the African National Congress. The Attorney-General stopped the prosecution of Winnie Mandela and others for lack of evidence. The police, however, told the court that they were now detaining Shanti under the "Terrorism Act" and that the court could not order her release. Shanti was not released until June, after 371 days in prison. She applied for an exit permit to leave South Africa and was happy to receive it from the Minister of the Interior in March 1971. But, since she was restricted to the magisterial district of Johannesburg, she needed permission from the Minister of Justice to go to the airport on the outskirts of the city. She applied for permission but was refused. Finally, in September 1972, after international pressure and the intercession of Mrs. Helen Suzman, a Liberal Member of Parliament, she was given permission to leave South Africa. She worked in London for the International Defence and Aid Fund for Southern Africa (Reddy, E.S 1988).

Ramnie Naidoo worked in the Transvaal Indian Youth Congress and at the age of nine, while distributing Congress leaflets, she was knocked down and stepped on by a constable.She later married Issy Dinat, who was also detained in 1966 to give evidence at the trial of late Bram Fischer, chairman of South African Communist Party (SACP).Ramnie, then pregnant, queued up daily at the court for the hearing, sometimes to be turned away as the seats for the non-whites in the gallery were all taken, many by the police. Ramnie decided to leave South Africa and obtained an "exit permit" - which prohibited her from returning to South Africa - and left as planned (Reddy, E.S. 1988:16).

After the long struggle of Nelson Mandela and all others, South Africa got independence in 1994 against racial inequity. As per their political rights, everyone in South Africa is assumed to be treated equally without any racial favouritism.

The main rationale for the rise of apartheid and its consequent development started in 1948 when the Afrikaner Ethnic Nationalist Reunited National Party which was renamed as National Party in 1951 won a country wide voting on a racist podium of complete separation under the slogan of "apartheid" - or "apartness" in the Afrikaans language. Apartheid fabricated upon prior existing unjust laws but completed segregation and made it stiffer. They enforced it with extreme belligerence. Apartheid led to an organized and reflective wear and tear of the

position of Blacks and Indian Tamils in South Africa for the next four decades.

The activities of Tamil Diaspora during twentieth-century were aimed to realize freedom, democracy, and equal rights in a racist South Africa. Tamils in South Africa had given their active support for the rise of the African National Congress, the South African Indian Congress, and the Communist Party of South Africa and their implementation of well-bred legitimate remonstration tactics before the 1940s. After 1948, the liberation struggle gained Tamils mass support and other Black communities at domicile and out of the country.

During relative serenity of a decade in South Africa due to the government crackdown on liberation movements in the early 1960s, Black and Indian Tamil workers and students reignited resistance against apartheid in the 1970s. The apartheid rule responded with a combine of unkind subjugation and self-effacing improvements inside South Africa and violent attacks on the liberation movements and their allies outside the country. Yet a combination of growing protest, international support, and significant changes in the political context of the region under which Black and Indian Tamils had contributed largely changed the balance of power by 1990, when Nelson Mandela was released from prison and negotiations for a new democratic South Africa began in earnest.

The concluding phase of apartheid's termination occurred therefore swiftly.Indian Tamil people in South Africa, like others,were caught by surprise. As the Cold War wrecked, Nelson Mandela was released from incarceration in February 1990 and the prohibition against the African National Congress (ANC) and other liberation movements was lifted. A democratic constitution was prepared and the first free election in the country's history was held in which many Tamils had contested and voted. The final transition into democracy was astonishingly undisturbed; it was frequently described as a "marvel" for the reason that many thought that South Africa would explode into aggressive civil war.The Truth and Reconciliation Commission (TRC) was constituted to investigate the past human rights ill-treatments under apartheid regime.

BUILDING DEMOCRACY IN THE POST-APARTHEID SOUTH AFRICA

Tamil Diaspora's role after approximately two decades of freedom, in South Africa's democracy is a work-in-progress. Economic growth, a stable currency, and the respect for international financial institutions have come at the cost of jobs and wealth redistribution of South African people. Indian Tamils and the other African communities had toiled themselves to develop it. While the government has built many houses, it has been unable to meet demand. Land redistribution stands at less than 5 percent, well short of the ANC's targets,and as in the case of HIV-AIDS policy and corruption. On the other hand, South Africa has achieved impressive gains in a relatively short time. Basic services now reach millions of people who were previously denied access to them, and the government has established a progressive Constitutional democracy, maintained peace, and fostered unity and reconciliation in a divided society such as Black people, Coloured, Indian (Tamils, Hindis, Gujaratis, Telugu etc) and Whites.

The African National Congress (ANC) is the central political organization in post-apartheid South Africa and its ideological plan is to uncover a technique to symbolize its

entire people, both Black and white equally. Having set the stage for creating a discourse of sameness through its "building a rainbow nation"campaign, it must now find the means to generate this culture while simultaneously providing spaces for differences in culture (not just race, but ethnicity, religion etc).

South Africa in its case of negotiated politics has led to a government of National Unity and the new Constitution is couched in rhetoric of empowering previously disenfranchised communities (who had suffered under apartheid). These communities by and large constitute the Black majority in South Africa and even though divided by ethnic and language differences were all equally oppressed by the same principles of apartheid. In that respect, the Afrikaner Nationalist Party did not differentiate ethnically among Blacks (Africans) but segregated people within its own broad definitions of race. In the case of the apartheid law therefore, even though aware of differences within large racial groupings, cultural differences are not acknowledged in Post-Apartheid South Africa. Xhosa, Zulu, Southern Sotho, Northern Sotho, Tswana were not discrete under apartheid, as in the case with Indians (North Indian, South Indian, Tamil, Telugu, Gujarati...etc.) nor were Coloured differentiated by their lineage (either Portuguese, Dutch, Malay...etc.). "If politics is what unifies, culture is what differentiates"(Eagleton 2000:58). Under the new constitution, the government not only accommodates all linguistic, ethnic, religious differences but must by its design create a space for each of the "minorities" of its population.

Tamils in South Africa learnt that the functions of the TRC (The Truth and Reconciliation Commission)was to use the process of disclosure and reconciliation as catharsis, thereby uniting a very fragmented society through the experience of healing. Black and Indian Tamil People in South Africa practised the common heritage of suffering; mediated in a very public manner; forms the foundation for a new South Africa's construction of its identity. The ANC's policy on multiculturalism remains open-ended, because it critiques the idea that in celebrating difference, diversity; by highlighting subcultures, divisions become the focus rather than the points of identification. At the heart of the nationbuilding objectives of the earlier period was the prospect of a rainbow, even though separated by its several and distinct colors are a unified band of light! Rainbow has emerged as a metaphor for such grand narrative of co-existence of cultural and ethnic diversity.

"The post-apartheid South African State finds itself having to reconcile the tensions implicit in the pursuit of nation building and in adopting some form of multi-culturalism. The first imperative strives to construct a new identity. The second concerns the need to acknowledge cultural diversity and accommodate group identities such as cultural or ethnic minorities (Baines 1998:4). The use of *rainbowness* also served to imply the non-racialization of South African society. Of course, the ANC had as early as 1994 implemented affirmative action and black empowerment.

Therefore, even though the agenda of a non-racial society was pervasive in the rhetoric of building a "rainbow nation", the actions of the ANC and the African favoured policies creates much alarm for whites and Indian Tamil minorities in South Africa. Each leadership in South Africa tries to bolster its constituency and mandate and tries to create its own identity, separate and distinct from its predecessor. Their ideological practice is at the service of

maintaining power, while the slogans, campaigns and delivery on promises are what ensure its immortality (as least for history and memory). Mandela held together the changeability of social identities in South Africa and championed the "rainbow nation" rhetoric consistently reiterating the coexistence of collective and individual identities, different cultures but shared South Africanness. In contrast to Mandela's "Rainbow Nation" campaign, Thabo Mbeki has embarked on a cultural program dubbed the "African Renaissance." As we all know, the word "renaissance" means rebirth, renewal, springing up anew. Therefore, when we speak of an African Renaissance, we speak of the rebirth and renewal of our continent." (Mbeki, October 1999). In post-Apartheid South Africa, this shows us the immense efforts made to build democracy in such a way that even South African Tamil people might enjoy the democracy with their full-fledged rights.

CONCLUSION

The idealisation of a pre-colonial past and celebrating a common history without the problematic of regional cultures and territories belies the truth about the histories of Tamil South African peoples. Their historical anti-apartheid struggle encapsulates the recapturing, rediscovering and restoring of the Tamil South Africans effort in building democracy.Thus, conflict transformation extends far beyond the dynamics of negotiations, and defines peace building as a long-term, multidimensional process which involves a combination of military and security shifts, political integration and democratisation, economic and social reconstruction and development, and psycho-social reconciliation and justice. Democracy for different parts of South Africa has gone through their own paths and processes refracted by their unique historical and colonial contexts. South Africa's best export to the rest of Africa is its negotiated political practice. Tamil Diaspora in South Africa contributed tremendously in overcoming apartheid and building democracy in the era of colonial past to the current globalisation. This Tamil community in South Africa can help to develop enhanced relationship between India and South Africa.

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Globalization Studies

MULTICULTURALISM AND INDIAN DIASPORA

Dr. Bharat D. Khandagale*

ABSTRACT

Multiculturalism or ethnic diversity relates to communities containing multiple cultures. India has the second largest diaspora in the world. The advent of globalization and migration brings new concepts such as trans-national families and hybridity of cultural identities. The Overseas Indian Community estimated at over 25 million is spread across every major region in the world. This constitutes diverse, heterogeneous and eclectic global community representing different regions, languages, cultures and faiths. They have sense of belongingness towards their country of origin as can be seen in the growing popularity of the Indian cinemas.

In this century, diaspora communities are bridging gap between their place of origin country and the host country. Indian government is launching new policies for diasporas such as Dual Citizenship & Bhartiya Pravasi Divas. The present paper is based on the secondary data, Report of the High Level Committee on Indian Diaspora, Report of Pravasi Bharatiya Divas, and literature focusing on the issues related with hybridity and cultural displacement that results in multiculturalism of Indian diaspora. Developed countries attract knowledge workers with smart and attractive package and hence developing countries loose their intellectual power. Diaspora is not only a scattering or dispersion of a people but an experience made up of collectives and multiple journeys.

Keywords: Multiculturalism, Diaspora, Global Community, Cultural displacement, Trans-National families.

INTRODUCTION

Multiculturalism or ethnic diversity relates to communities containing multiple cultures. India has the second largest diaspora in the world. The advent of globalization and migration brings new concepts such as trans-national families and hybridity of cultural identities. The overseas Indian community is spread across every major region in the world. This constitutes diverse, heterogeneous and eclectic global community representing different regions, languages,

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cultures and faiths. They have sense of belongingness towards their country of origin as can be seen in the growing popularity of the Indian cinemas. In the 21st century because of the career opportunities and inventions in science and technology there is remarkable list of Indian Diaspora. They speak different languages and are indulged in variety of professions.

The impact of multiculturalism is based on situation of process of diaspora. Diaspora may be forced or planned. In this century diasporic communities are bridging gap between their place of origin country and host country. Indian government is launching new policies for diasporas such as Dual Citizenship, Bhartiya Pravasi Divas. The tremendous changes has been taking place in this global world related with ITs and Technologies. Major migrations are taking place in various countries such as U.S.A., Japan, South Africa. Overseas are making their own community.

METHODOLOGY

The present paper is based on the secondary data, the Report of the High Level Committee on Indian Diaspora, the Report of Pravasi Bharatiya Divas, and literature focusing on the issues related with hybridity and cultural displacement resulting in multiculturalism and Indian Diaspora.

NEED & SIGNIFICANCE

Developed countries attract knowledge workers with smart and attractive package and hence developing countries lost their intellectual power. Diaspora is not only a scattering or dispersion of a people but an experience made up of collectives and multiple journeys. The study is required so because, Indians abroad are treated under different categories in various 'receiving societies' though they are from the same geographical entity (Kalam, 1997). They are called Asian Indians, Indian Americans, and South Asians, Asians and so on. This results in giving various identities to a population from the same origin.

HISTORY & DEFINITION OF DIASPORA

Indian diaspora has a long history through the phases of ancient, medieval, colonial and post-colonial. The word 'Diaspora' came into existence with the persecution and expulsion of Jew people to different countries with the hope of coming back to their country. Diaspora is a process by which people of different country become scattered and settle in other countries. The application of the word 'Diaspora' in broader sense has been interestingly noted by Jain (2010:4-5) in the 1993 edition of the *New Shorter Oxford English Dictionary* for the first time, which mentions that the term also refers to 'the situation of people living outside their traditional homeland' (quoted in Jain 2010: 4). For the reasons not much known, the Government of India preferred to call the newly established executive body the 'Ministry of Overseas Indian Affairs', though the Parliamentary Committee which enquired into the conditions of Indian immigrants in various countries was 'The High level Committee on the Indian Diaspora'. However, the only document that we have today dealing exhaustively with the presence and conditions of Indian Diaspora, scattered around the globe under varied circumstances, is the Report of the High Level Committee on the Indian Diaspora, tabled in the Parliament in 2002 (MEA, 2002).

Indian Diaspora can be classified in three phase namely medieval, colonial and post-colonial phase. There are different reasons for migration under different historical, political, mercantilism, globalization and socio-economic situations. Ultimately, diasporic condition results in hybridity, exile, cultural displacement and longing for their homeland. There are different causes behind this such as trade, religious contact with other countries, labour migration in medieval and colonial period. The British had colonies in Africa, Asia, South Pacific and Caribbean islands. They needed cheap laborers to develop   their economies. Therefore, laborers and factory workers left their homelands as Britishers needed them. This dispersion created feeling of multiculturalism, isolation, loneliness, alienation, marginality, nostalgia, homelessness, sense of loss, dismemberment and the problem of assimilation, frustration, language grievances. In the postcolonial phase, prospective migrants form place in host countries. As Kingsley Davis (1968) puts it in the Indian context, "...pressure to emigrate has always been great enough to provide a stream of emigrants much larger than the actual given opportunities." And Tinker (1977: 10) puts it, " there is a combination of push and pull: the push of inadequate opportunity in South Asia and the pull of the better prospects in the West."

Destination of migration countries are West Indies, Guyana, Surinam, South Africa, Kenya, Uganda, Sudan, Ethiopia, Madagascar, Mauritius, Burma, Thailand, Malaysia, Singapore, Sumatra, Java, Philippines, Hongkong, Fiji, Great Britain, Canada, United States, Australia, New Zealand, West Asia, Malaysia and USA. Diaspora may be of three kind: Diaspora at the Organizational Level, Forced Diaspora, and Planned Diaspora. Recent population estimates by the High Level Committee on the Indian Diaspora suggest that the Indian immigrants have crossed approximately 20 million, dispersed around the globe in more than 70 countries (MEA, 2002). They number above 10,000 in 48 countries and half a million in 11 countries. People of Indian Origin represent a significant proportion of the population of some of the countries such as:

Sr. No.	Name of Country	% of Indians	Sr. No.	Name of Country	% of Indians
01.	Mauritius	60.35	06.	South Africa	3.00
02.	Trinidad and Tobago	39.04	07.	Malaysia	7.20
03.	Guyana	51.01	08.	United Kingdom	2.10
04.	Surinam	35.00	09.	U.S.A	1.60
05.	Fiji	41.34	10.	Canada	2.6
			11.	Hong Kong and Singapore	5.40

MULTICULTURALISM

The overseas people are from different regions, social background, tradition and religion. One sees a major shift in the overall scenario of the societies when a comparison is done between societies of the remote past and of the contemporary ones. The shift can be seen from changes in socio-cultural patterns, ways of life, and value systems to the rapid changes in the transport, scientific developments, and invention of the press and media advancements.

The shift has an obvious impact on any kind of movement of population and formation of a diaspora community. It results in the formation of multiethnic transnational society which is culturally pluralistic. The analytical study of diaspora communities have root in the concepts of '*migration, culture ethnicity and nationalism*'.

Multiculturalism is a situation wherein every group, including the dominant, will accept the differences in the cultures, meanings, and value systems of the other groups. In other words, differences are welcomed as expressions of cultural diversity' (Malik, p. 170) The overseas Indians form a diverse, heterogeneous and eclectic global community. They have different regions, languages, cultures and faiths. The common thread that binds them together is the idea of India and its intrinsic value. Exiles interact with the host community and try to cope with new atmosphere and mitigating new demands, needs, culture, language, education system, values, way of living, tradition. Because of this overseas people have to modify part of their culture. It doesn't mean superior culture but modified culture. Multiculturalism stands for community combining different religions, castes, regions, language but still welcoming the ideas of each other and enjoying heterogeneous culture without grievances. Diaspora communities have belief in their culture and they endeavor to nourish their values and pass it on to the next generation as their duty. Hence they always long for having strong relationship with their homeland. Now, Indian Council of World Affairs and Indian government are putting forth many facilities for NRIs and PIOs. Celebrating Pravasi Bhartiya Divas has proved to be milestone in this spectrum. The publicity of Indian films and music shows is an example of growing awareness about India. Multicultural society should find "ways of developing a strong sense of mutual commitment and common belonging without insisting upon a shared comprehensive national culture and the concomitant uniformity of values, ideals and ways of organizing significant social relations."

Some researchers have research on the related field. Some of them are as follows:

Jary and Jary (1995) in the Collins Dictionary of Sociology define an ethnic group as "a group of people sharing an identity which arises from a collective sense of a distinctive history." In fact every ethnic group has its own distinctive culture that includes norms, traditions, value- systems, and a defined language for communication with and among the members of the group.

Ethnicity is defined as a 'shared racial linguistic or national identity of a social group', and we should note that 'racial attributes are not necessarily or even usually the defining features of ethnic groups.'(Jary and Jary, 1995).

Malik (1996) writes on various kinds of possible societal formations that may result out of the processes like assimilation, adjustment, and adaptation of the immigrant groups in the host societies. He mentions various options like multiculturalism, plural society and cultural pluralism (term coined by Horace Kallen). Malik mentions about Horace Kallen who describes cultural pluralism in the context of how different immigrant groups maintain their 'particularistic identity' even when they have integrated into the American society. Furnivall talks about the plural society in the context of Indonesia and Burma.

INDIAN GLOBAL ORGANIZATIONS

To retain the religion and culture, different organizations came forward in the initial few decades of Indian independence such as Vishwa Hindu Parishad, World Sikh Organization, American Federation of Muslims of Indian Origin (US and Canada) and the International Sikh Youth Federation.

Global organizations formed by the immigrants can be classified in two types, namely a) organizations based on pan-Indian identity, and b) organizations based on regional/ linguistic identity. The organizations based on pan-Indian identity are 'Global Diaspora Organization' which may be the voluntary association of diasporas communities, drawing membership across the nations to promote their socio-economic, political and cultural goals. They address the common issues of the dispersed communities of the same country. Its headquarters are at New York and the other having its capital in Mauritius. Then there is the second type: Indian regional/linguistic Global Organizations. Indian Diaspora communities have established several regional or linguistic global organizations for religious and social contact such as World Telugu Federation (WTF), World Tamil Confederation (WTF), World Gujarati Conference organized by the Vishwa Gujarati Samaj (VGS), World Bhojpuri Conference.

FINDINGS

1. Overseas people incline to recreate Indian social atmosphere in the host countries.

2. Indian government is planning to bridge gap between overseas people and their place of origins.

3. Economic force is the major force affecting the Indian Diaspora.

4. Prospective migrants are being attracted to the economically developed nations.

5. Diaspora communities try to act as the bridge between 'local' and 'global'.

CONCLUSION

Indian Diaspora and multiculturalism are major terms in the development of the Indian society. There is an extensive bonding between the place of origin and immigrants. If we observe the history of the Indian diaspora; many indenture, plantation and passage laborers migrated from India. In the colonial period also, similar situation was in vogue but in the post-colonial period the situation has taken an extreme departure in the type of migration. In the age of globalization and free economy, many educated persons, researchers, skilled doctors, engineers, IT managers and scientists are migrating from India for many reasons. It is for the economic prospects or facilities of scientific research. It creates an adverse effect on India as it converts into 'brain drain'. Government has also realized this fact and hence given new directions for NIRs and PIOs for making their contribution in the socio-economic development of India by launching various programmes including the Pravasi Bharatiya Divas since the year 2003. They already have started networking by establishing several voluntary organizations. For example, The Global Organization of People of Indian Origin (GOPIO) had its first convention in 1989 to unite the entire Indian Diaspora to safeguard and promote their interest. In the same way, Punjabi and Gujarati associations have effective network around

the world. The Telugu diaspora initiated its global networks through launching of the World Telugu Conference in 1975 which subsequently emerged as World Telugu Federation (WTF) in 1992. The WTF held its Convention in Durban 1994, hosted by Andhra Maha Sabha of South Africa, bringing the Telugus world over to South Africa. Diaspora communities tend towards the recreation of social atmosphere in the host countries. Indian diaspora are redefining India's soft power reach across the globe.

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THE ROLE OF YOGA IN INDIA-CHINA RELATION

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ABSTRACT

India and China are the oldest continuous civilizations in the world where civilizing process was initiated and developed. They share a socio- cultural history of 5000 years and a friendship history of more than 2000 years(excluding a short interlude). In the modern period also, their relationship is deepening. India-China relationship not only has impact over their own people but it has also a significant role in the global context.There are many factors. Yoga is one of them. Yoga can play a great role in strengthening the India-China relationship. It is a great knowledge of ancient India. It imparts the physical, mental and spiritual practices with a view to attain a state of permanent peace of mind in order to experience one's true self. Yoga has a long history in China too. Yoga spread to China during Han Dynasty (202 B.C.-220 A.D.). In 21st century, Yoga has been revived again in China. In 1985, China Central Television (CCTV) broadcasted a yoga teaching program. Gradually Yoga has become very popular in China as a physical and mental exercise. A number of entrepreneurs have opened Yoga centers widely. This paper will give a focus on how yoga has emerged as an integral part of the life of Chinese people as also to assess the impact of yoga on India-China relation. The study will also try to find the future trends of Yoga in China.

Keywords: Civilization, India-China relation,Spiritual Practices,Yoga.

INTRODUCTION

India and China are the oldest continuous civilizations in the world where civilizing process was initiated and developed. They share a socio- cultural history of 5000 years and a friendship history of more than 2000 years (excluding a short interlude). They are woven together by culture, religion, art forms, literature, philosophy and race. The commonalities

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in Indian and Chinese culture are palpable. In the modern period also, their relationship is growing with the time. They are partners in economic growth of each other and they are also partners in cultural growth. Indo-China relation has not only made impact on their own people but it has also potential to play a significant role in the global context.

There are many factors that have made impact on India-China relation, Yoga is one of them. Yoga can play a great role in strengthening India-China relationship. It is a great knowledge of ancient India. According to Hinduism, the supreme god Shiva is the originator of Yoga, and his wife goddess Parvati was his first pupil. Yoga is also an integral part of Buddhism and Jainism but in different forms and with different philosophies. China is also a land of the knowledge; it has produced a number of great philosophers like Confucius, Mencius, Laotzu etc. Their great knowledge becomes popular not only in China but also in the other part of the world. China has also been a great seeker of knowledge. Scholars have always been bestowed with high place in Chinese society. Yoga got a grand welcome by the Chinese people in earlier times and now has become part and parcel of the Chinese society.

THE ORIGIN AND MEANING OF YOGA

Yoga has pre-Vedic origins. Several seals discovered at Indus Valley Civilization sites depict figures in positions resembling a common Yoga or meditation pose.Ascetic practices, concentration and bodily postures used by Vedic priests to conduct Vedic ritual of fire sacrifice may have been precursors to Yoga. Yoga has originated in ancient India before 5000 B.C. It has been prescribed by many Indian Sanskrit great books like *Rig-Veda[1]*, *Kathopnishad[2]*, *Mahabharata[3]*, etc.

The word Yoga is derived from the Sanskrit word "*Yuj*", which means "to join", "to yoke", "union", "attach". The related meaning is "to focus or to pay attention on." In philosophical terms the union of *Jivatma*[4] with the *Parmatma*[5] is Yoga,the union of body with the mind and the mind with the self is Yoga.It imparts the physical, mental and spiritual practices with a view to attain a state of permanent peace of mind in order to experience one's true self.

In 20th century, yoga becomes more popular after the efforts of great sages like Maharishi Mahesh Yogi and B.K.S. Ayangar. It became highly popular in Europe and America. Now it is also popular in the countries of Asia like Malaysia, Singapore, Thailand etc. It is also famous in big cities like Beijing,Bangkok,Taipei, Hong Kong. The whole world has started recognizing the importance of Yoga. As a result there were many Yoga camps started in India widely for common people. Two of Yoga Universities have been built. Not only people started doing breathing exercises like "*kapalbhati*", "*pranayam*",' "*sudarshan-kriya*"[6] but they have also adopted fresh cooked vegetarian diet back into their life.

In fourth chapter of the Srimad Bhagwad-Gita[7] named Bhakti Yoga, Sri Krishna speaks:

युक्ताहारविहारस्ययुक्तचेष्टस्यकर्मसु! युक्तस्वप्नावबोधस्ययोगोभवतिदुखः!

(yuktāhāravihārasyayuktaceṣṭasyakarmasu! yuktasvapnāvabodhasyayogobhavatidukhāḥ!)

The meaning thereby "*Yoga, which rides on woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleep and wakefulness*", Further Krishna speaks:

तपस्विभ्योधिकोयोगीज्ञानिभ्योअपिमतोधिक:! कर्मिभ्यश्चाधिकोयोगीतस्माद्योगीभवाअर्जुन!!

(tapasvibhyodhikoyogījñānibhyoapimatodhikaḥ! karmibhyaścādhikoyogītasmādyogībha vāarjuna!!)

The meaning thereby: "*The yogi is superior to the ascetics;he is regarded superior even to those versed in scared lore. The yogi is also superior to those who perform action with some interested motive. Therefore, Arjuna, do become a Yogi*[8]."

Patanjali mentions in his *Yoga Sutras:* "योग:कर्मशुकौशलं" (yogaḥkarmasukauśalaṃ)", themeaning thereby "*Yoga is the perfection of action*"

Further Maharshi Vashistha expressed: "आचारंग्राह्यतीतिआचार्य:" (ācāraṃgrāhyatītiācāryaḥ), the meaning thereby "the one who adopts discipline in his own life, can receive the post of Acharya"[9].

YOGA IN MODERN LIFE

In the modern period, people are very busy with their life. The demand put out by their work is more than their capacity to achieve. They have to face the competition at every place and in every passing moment. In the modern competitive period, they have to be conscious about fitness so that they can perform well in their life. They have to face many physical and mental challenges, like digestion issues, backache, anger, hypertension etc. In the present day, everybody is facing mental, emotional and physical pressure. Especially office going people and students are facing tough competition. In other way, we can say that modern lifestyle has lost the harmony in mind-body relationship which has caused high stress among current generation. Electronic devices have also interrupted the life. Now people are so busy that their interpersonal contacts and face-to-face communication have been affected. Electronic devices are widely used to connect each other. People are in search for a peaceful life and Yoga is helping them to get a peaceful mind and stress free life. For this reason, so many people are practicing Yoga to get a healthy and peaceful life.

Yoga has become the science of modern living. It has become the philosophy of right living and has been incorporated as *Aasnas* practices into daily life. Yoga is a tool to help the mind to maintain resilience, harness the physical and mental energies and to develop an integrated persona; it is a way of balancing the emotions, mind and body. We can practice yoga whilst leading a normal lifestyle but with different aspirations, mentality and attitude towards ourselves and our interactions in life. Yoga is a way of life for good living and for the benefit of the body. It is the only way through which the body will be fit and fine without any trainer, without equipment and medicine.

The beauty of yoga is that it is for all people, regardless of their age, lifestyle, finances, health, religion, family relations, circumstances etc. The main aim of yoga is to attain peace and tranquility within and it is not necessary to give up our normal living to find this. Everybody can receive the benefits. Yoga works on a practical level and does not expect extraordinary conditions of self-discipline; instead it allows enjoying the good things in life, provided we do not become a slave of our desires. By following yoga and being in this world we can learn to get through the obstacles that are thrown at us. Life gives us many challenges and gives

us so much from which we can learn and grow. Yoga helps us to connect with our true self and find harmony and balance within. Yoga has great importance, benefit and need in this age and is something that everyone can enjoy and incorporate into their lives. That is why yoga has attracted the attention of the whole world and people from every part of the world are considering Yoga as an asset which can give them a better life. Now the whole world is practicing Yoga for a stress free life, a long life, better health, a peaceful mind and fora peaceful society.

HISTORY OF YOGA IN CHINA

Yoga has a long history in China. Yoga appeared in China during Han dynasty[10] (202 B.C.-220 A.D.). In Tang dynasty, the word "Yoga" was translated in Chinese as "appropriate". In Northern and Southern Dynasty (420 A.D.-589 A.D.), yoga was popular as "muscle-bone strengthening exercise." In Tang Dynasty, it was popular as "Tianzhu[11] massage method" and in Song dynasty it was popular as "Brahman Guidance Law."

Yoga became popular again in China in 20th century. CCTV[12] broadcasted a Yoga program for the people. In recent years, with the rapid development of Chinese economy; there has been a general improvement in people's material life. Promoting the public fitness demand,Yoga has spread in every small and big city in China.

INCREASING ROLE OF YOGA IN THE CHINESE MARKET ECONOMY

Yoga is also the part of business in Chinese society. It has become a small but significant part of Chinese growing economy as it is associated with other business sector also. Most of the owners of Yoga centers are Chinese people. They run Yoga centers to teach Yoga or run it as a multipurpose health center as with spa, beauty product shops, gymnasium, swimming pool etc.

Yoga is present in most of the cities. It is also present in some rural areas and small townships. Chinese Government has recognized some Yoga authorities. They are certified by the Chinese provincial government. There are also private Yoga companies in China. Some of them are widely spread with multiple chains.

YOGA LEARNERS AND TEACHERS IN CONTEMPORARY CHINA

In the present Chinese population, Yoga is very popular everywhere. Yoga centers are available in every place and people are well aware about Yoga. Some people keep extra budget for Yoga every month. It is used as daily practices for health reasons, either to maintain health or to cure diseases. People in China practices Yoga for three main purposes. They are *jiankang* or to maintain or gain good health, *Jiǎnféi* or to lose weight, *jianya li* or to reduce mental stress. Elderly people practice Yoga for gaining their health back. They are generally above 50 years old. They have common problem of breathing, joint pain, stomach disorder and loneliness. Those who practice for losing weight are mainly female. Most of them are young between the ages of 16 to 40. Chinese female are very conscious about their look. They want to have a slim body. Therefore most of them practices Yoga for maintaining their body. China also has a big population working in offices. Because of high competitive atmosphere, the demand for better performance is very high among the working people. They are pressurized by the office,

family and self-ambitions. The taxation is also very high. As a result they get work pressure or *Gōngzuòyālì*. Therefore they practice Yoga to eliminate stress. Chinese people find Yoga as very important asset for many reasons in their daily life.

The Yoga teachers working in China are Chinese, Indians as also westerners. They gain high status in the society. Traditionally, the Yoga teachers were eminent scholars who used to travel to India or the Indians who travelled to China as Yoga teachers. But in the present time the teachers are Chinese people who travel to India and learn Yoga for short term period and start teaching Yoga classes in China. There is also a group of Indian teachers who travel to China for training Yoga. There are also some Indians who stay in China as students, workers, or businessmen who gets job without training as Chinese students prefer to learn from an Indian. Foreigners from other countries find job in Yoga centers because Chinese people like western or American people. They follow them blindly in some cases. There are only few Yoga organizations that provide trained Yoga teachers to China. Government of India has yet to establish any regulatory system for this purpose. But there is a recent development that Government of India has decided to carve some system[13] for the purpose.

THE IMPACT OF YOGA IN CHINA

Chinese people are very conscious about their health and food compared to fellow Asians. Chinese players are performing very well in sports. The world has witnessed the performance of Chinese players in Olympics games. In this highly competitive life, no matter if one is student, player, or MNC professional; everyone is suffering from mental and physical pressure. Now our world is also suffering from global warming. It has also a very high impact on our mind and body because we are connected with the nature. Therefore many unknown physical and mental diseases are affecting human life. In these circumstances, Yoga is becoming an important factor to cure our mental and physical problems. Now in the contemporary technology era, our life has become easier because of information technology, but it has some shortcomings.Youngsters are fond of computer, mobile, internet etc. but these devices harm human body. Especially it has a big impact on our eyes and backbone. Yoga can help to protect the body from these harmful factors. In present time, yoga is welcomed by people.It has advocated "वसुधैव कुटुम्बकम्[14] (*vasudhaivakutumbakam* or One World Family)" concept as well as promoted the new definition of globalization. Yoga is widely practiced and discussed among common people of China.

INDIA-CHINA BILATERAL RELATIONSHIP AND THE ROLE OF YOGA IN THE CONTEMPORARY WORLD

The bilateral relationship of India and China has been dramatic in the recent history. In the past, they have had a peaceful relationship of more than 2000 years. But since the Independence of India in 1947 and the liberation of China in 1949, the relationship has gone through many ups and downs. There was friendship in the beginning and the Panchsheel principle was pursued by Nehru[15]. Then there was China War in 1962 and relationship went through difficult time. Again the relationship was established and since then the rivalry and ups and downs are continuing.

International relationship is traditionally defined in terms of border issue, strategic positions and trade. Tourism, philosophy, language and culture are secondary. But recently there is a continuous efforts made by the Indian Prime Minister Narendra Modi to increase the role of education, culture, science and technology etc. He has also put efforts to promote Yoga across the globe. With his efforts, UN has recognized 21st of June as International Yoga Day. He received the affirmation of 170 countries including USA, China and Canada in the support of his proposal in UNGA[16]. The resolution also received the co-sponsorship by 175 nations. In the history of UNGA, this was the first time when a resolution like this received the co-sponsorship by this many countries. On December 11, 2014 finally UNGA of 193 members approved the proposal for celebrating International Yoga Day.

During his visit to India, Chinese President[17] Xi Jinping made a statement that China understands the importance of Yoga for health and China is interested in Yoga. Therefore Yoga can become the agent which can support the bilateral relationship so that people to people dialogue can increase; and more and more understanding about the cultural aspect can be developed among the common people. In the present time, the perception of common Indians and Chinese is based more on the prejudice rather than the facts because there have been a trust deficit and less contacts among people. The role of media is also limited which generally appears negative. But there are efforts made from both sides to normalize the relationship so that they can enjoy sustainable economic and cultural growth.

There has been a significant development during the recent visit of Indian Foreign Minister Sushma Swaraj. The President of China XiJinping broke the protocol to meet the Indian Foreign Minister though it was analyzed as a diplomatic step which was taken by the Chinese President as a response of the visit of American President to India. Further, Chinese President came out of Beijing for the second time for a two day informal meet with Indian Prime Minister at Wuhan. Recent development has signaled that there is a possibility of opening new doors in the India-China relationships because now it is not just the rivalry of diplomacy and military building but their ambitions are connected to increase their economic growth. Therefore these two countries are interdependent for building economic muscle power. Another significant development was that the two countries agreed to celebrate 2015 as 'Visit India Year' in China and to celebrate 2016 as 'Visit China Year' in India.It was the result of the friendship talk between Indian Prime Minister Narendra Modi and Chinese President Xi Jinping. Indian Prime Minister attended this meeting online. They have declared the 21stcentury as "the Century of the East".

YOGA AS A BRIDGE IN INDIA-CHINA RELATIONSHIP AFTER SILK ROUTE AND BUDDHISM

In the present time, yoga is bridging the gap between the India-China relationships after the inactivation of Silk Route.[18] In the post-Mao era, the orthodox communist ideology has been liberalized as the leaders understood the importance of cultural and spiritual values as the integral part of the society. For example there has been the popularization of Christianity in the recent Chinese society as a modern tradition, so they want to have some option which could help them to grow with culture and to maintain their own ideology. Yoga can be one of the options. It is taken as individual practices for healthy life and the philosophy is also

very simple and significant. The modern emerging trends of Yoga interests the people like Sports Yoga, LaughterYoga, Dance yoga, Happiness Yoga etc. It is very popular among young generation, especially among girls and old people. But both the governments ought to take more steps to promote it on a bigger scale.

The institutional template is available. Confucius Institute was started on 21st of November 2004 by China. It started with the main purpose of mutual respect, equality and mutual benefit. Since past 13 years, it is working as pioneer of Chinese culture. It works for promoting the Chinese culture[19]. There are more than 465 branches across the globe. They are present in 123 countries in the world. They are running 713 classes in 465 institutes around the world. It has also a branch in Vellore University, India and they promote Chinese language, culture,history, philosophy, calligraphy etc. Through Confucius Institutes, there is an authentic link to the Chinese arena.

India does not have any regulatory system like this that could provide the dissemination of traditional science, ancient philosophy[20] and knowledge of India like Ayurveda[21], Indian languages, ancient Sanskrit scriptures, etc. There should be an effective system which could provide these facilities and promote Indian tradition professionally with effectiveness.

Now, Yoga is becoming the third gallery between India-China after the Silk-Route and Buddhism. It has already witnessed more than 2000 years long history of dialogue and exchange. Yoga will continue to interest the Chinese people especially the new generation.It will also help to increase people to people contact and *spiritual tourism* which will help both the countries to have better relationships.

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2. *Kathopanishada* is part of the *Krishna Yajur Veda*, where the highest knowledge, *Brahama Vidya* is described as a conversation between Nachiketa and Yamraja. Upanishads are known as the abstract knowledge about the creation. Prof. Max Muller states, '*The Upanishads are the sources of Vedanta Philosophy, a system in which human speculations seems to me to have reached its very acme.*'

3. Ancient Indian epic written by Maharshi Ved Vyasa. Having 10, 0000 shlokas, it is re-garded as the longest epic in the world.

4. Defined as individual self

5. Defined as universal self

6. A powerful breathing technique started by Sri Sri Ravishankar

7. *Srimad Bhagvad Gita* is an ancient knowledge given to Arjuna, a king in the battlefield by Krishna.

8. The one who is centered or unifies with the Universal Consciousness

9. The Master, commonly understood as spiritual master or the one who gives the knowledge

of the creation

10. Han Dynasty was one of the first popular dynasties in China.

11. *Tian Zhu* was the name of India in ancient China.

12. China Central Television.

13. Published in *The Hindu,* a daily newspaper in India (19th July 2014).

14. Whole world is One Family; every person and each culture are the part of our globe, we should respect all cultures.

15. The first Prime Minister of India Jawaharlal Nehru coined the five principles for India and China.

16. United Nations General Assembly.

17. The Chinese President is the highest political post. He generally holds the post of Party President in the CPC (Communist Party of China). The current President has been elected as the supreme of the CPC for lifetime during 19th NPC.

18. The ancient trade route which connected China, Southeast Asia and Europe.

19. Commonly known as *Zhong Guo Chuan Tong Wenhua* or the indigenous culture of China.

20. India has six traditional popular philosophical schools; Sankhya, Yoga, Mimamsa, Buddhism, Jainism, Vedanta.

21. Traditional Indian medical system.

A LINGUISTIC APPROACH TOWARD FOLK CULTURES IN VARIOUS DIMENSIONS OF HUMAN LIFE

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ABSTRACT

Folk Culture has its roots in the daily life of people. Also, the footsteps of culture can be found in various aspects of human life. Through various methods, one can trace folk culture. One of these methods is to use the linguistics since some linguistic branches are related to folktales, semiotics, cuisines, geo-linguistic, linguistic landscape etc. Therefore, the present paper through a filed study and content analysis of the pictures, videos and maps aims to analyze folk culture. The results indicate that different cultures use different folk culture while introducing their own culture yet some similarities can be found. Authors suggest that some other comprehensive studies in vast geographical and linguistic territories are needed for having deeper understanding of a global concept such as folk culture.

Keywords: Folk Culture, Linguistic landscape, Proverb, Sari,Shop Signs , Shona tombstones , Yashmagh.

INTRODUCTION

Folk culture is a term used for elements of everyday life in traditional, localized people that are immediately recognizable as belonging to that culture. The conveyance of a sense of place is important in folk culture; even when these elements appear in other regions or cultures, they still retain the identity of their founding culture. In contemporary world, indigenous folk cultures are being threatened and gradually marginalized by other languages and marketing cultures. Indigenous folk cultures are a key element in a society's social credit and effortlessly

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provide a common identity and direction, a natural sense of belonging that cannot be replicated by any amount of social engineering. It is astonishing to see that folk cultures are still very much alive in many parts of the world. Therefore the present paper aims to draw the attention to those folk cultures that are still available in different parts of world especially in Iran and India.

METHODOLOGY

Various methods are available for systematizing folk culture. The present paper through a field study and content analysis of the proverb, pictures and traditions aims to divide the folk culture into five categories of proverbs, food recipes, shop signs, clothes and death to indicate the presence of folk culture in the dimensions of human being everyday life.

FOLK CULTURE IN PROVERBS

Proverbs as a form of language are directly connected with cultural dimensions of the society and in the ethnographic studies are traditionally categorized as special genre (Fasold 1990: 46; Khatri & Laishram, 2013). Some proverbs provide images that are common or associated with community. For instance in the Persian proverb *agar yazd dor ast gaz nazdik ast,* the elements such as *Yazd* and *Gaz* are the ones that addressee can find them in Iran since *Yazd* is a province in south part of Iran and *Gaz is* a Persian nougat. Turkish proverb *Doymanji khatin yiyer, yomoroghi yetim ,* literally relates to the fact that the one who is wealthy can eat various food but the one who doesn't have anything should suffer difficult situations. The term *Doymanji* used in this proverb indicates Turkish culture in which dessert is made by butter, bread, *Dushab*. In Bengali proverb (*dānāgaye bāgha jolē kumira*) which means a tiger on the land, (and) a crocodile in the water. The elements such as *bāgha*(tiger) and especially *kumira*(crocodile) are related to Bengal culture. But sometimes one proverb indicates the culture of another country for instance English proverb (When in Rome, do as the Romans) refers to Italy's capital *Rome*, and the behavior of Roman people. Also the Persian proverb (*harke tavoos khahad, jore hendoostan keshad*) literally indicates the origin of peacock that is in India. According to Joshua et al. (2013) the significance of this study lies in the fact that national identities can be better understood by the comparison and contrast of these popular expressions. Therefore, one can determine cultural background from the images that are used in proverbs.

FOLK CULTURE IN FOOD RECIPE

Food functions as a sign, a sign communicating something in addition to itself, perhaps something other than itself (Barthes, 1964). Maybe, we can consider "something other than itself" as an indication of folk culture. For instance, saffron is widely used in Persian, Indian, European, Arab, and Turkish cuisines. But when we indicate *Garam masala* (hot mixture of spices) which is common in India, Pakistan, and other South Asian cuisines (Rama Rau,1969) we get to know that this dish is a traditional dish from these countries. Clove is cultivated in India, Indonesia, Madagascar, Zanzibar, Pakistan, Vietnam and Sri Lanka. Therefore as a spice,it is used in the cuisine of Asian, African, and the Near and Middle East countries but not in Iran. Bay leaf is also used as spice in Indian, Philippines and Pakistani cuisines but rarely used in Iran. On the other hand ingredients such as *Dushab*(syrup of grape), mainly produced

in Malekan, Bonab of East Azerbaijan province, Nishapur and Kashmar in Khorasan Razavi is used in traditional cuisines of Iran. Rose water is flavoured water made by steeping rose petals in water. Rose water has an amazing flavour and is used heavily in Persian, Middle East and South Asian cuisines especially in sweets such as nougat, noghl (sugar-coated almonds), and baklava. For example, rose water is used to give some types of Turkish delight (*Rahatlokum*) their distinctive flavours (Gallagher, 2012).

The same process of folk culture can be seen in fruit or nut naming. For instance in Tabriz, Iran native speakers use the term *Girdakan* for walnut but the native speakers of other cities e.g. *Shabester* use the term *Jeviz*. Both *Girdakan* and *Jeviz* are used to refer the same concept but when a native speaker uses *Jeviz,* it is an indication of folk culture of the region he belongs to. In the case of *Yogurt* and *Gatigh,* some native speakers in Azerbaijan use *Gatigh* but others use *Yogurt*. In addition to food related stuffs some cutlery instruments are also used as the indication of folk culture for instance *Sofreh* is the traditional item in the houses of Iran and before bringing food the *Sofreh* is spread over; but nowadays due to modernization most of the families eat on the table. **Picture 1** shows the traditional breakfast arranged on a *Sofreh*. *Sofreh* is also used in traditional wedding ceremonies. It is also used during the Persian New Year to put the seven symbolic items on it (**Picture 2**).

Picture 1: Traditional breakfast Sofreh in one of the villages of Tabriz

(*Source:* Author)

Picture 2: Haft-Sin Sofreh in Tabriz Clock Square

(*Source:* Author**)**

FOLK CULTURE IN SHOP SIGNS

Linguistic Landscape (LL) is one of the fairly new fields of research in linguistics; which studies the language as a medium of communication in its written form. Shop signs can also be an indication of folk culture that can be traced back to the language of that region.This is why when studying examples of urban writing such as commercial shop front signs, it is essential to take into account the specificity of the context in which they are displayed because it is the context which gives rise to their production and their perception (Shohamy *et al*., 2010:2). For example, broad bean in Persian language is called *Bagalla* and in the shop signs of Tehran or other Persian speaking cities they use this word on the window of shops that sell *Bagalla* especially in winter days (**Picture 3**) but in Tabriz and other Azeri language speaking area most of the sellers use the term *Pakhleh* (**Picture 4**)or both.

Picture 3:Use of Bagalla term in the Tabriz

(*Source:***Internet)**

Picture 4:Use of Pakhleh term in Tabriz

(*Source***: Author)**

Famian and Kolahdouz (2016) analyzed the diverse linguistic patterns in Tabriz shop signs. According to their study from 900 shop signs, 78.3 percent use monolingual Persian names, and Turkish with just 6 percent of usage, works as a minor language in the naming process. In this case the effect of languages other than Persian (e.g. English, French, etc.) is noticeable since in some occupations like clothing shops as well as restaurants, employing diverse linguistic patterns from other languages is a method to absorb higher number of customers. Of course this is dependent on the region in which the shop is located for instance in **Picture 5** as native term *Yesil* (green) has been chosen by a seller in a poor area of Tabriz, according to the classification of Famian and Kolahdouz (2016), to attract the residents of that area but in **Picture 6**, *Pierre Cardin* is used by shop owner to attract customers in an affluent area. In **Picture 7** which is an affluent area of Tabriz, shop owner has chosen both Turkish and Persian languages to name his shop.

**Picture 5:	Use of Native Shop Sign**

(*Source***: Author)**

Picture 6:   Use of Non- Native Shop Sign in Affluent Area

(*Source***: Author)**

Picture 7: Use of both Turkish and Persian in Shop Sign

(*Source***: Author)**

FOLK CULTURE IN CLOTHES

Another manifestation of folk culture can be traced in the way of dressing of traditional folks. Although nowadays especially women prefer to wear pants and shirt like men but some indigenous people who still live in villages wear the clothes that are the symbol of folk culture in modern area. For instance, national female costume of Azerbaijan consists of outwear and underwear. Outwear is sewed of bright and colorful textiles, the quality of which depend on income of the family. The clothing also includes variety of different jewelries. Unlike elders, young women wear more bright clothes with bright flowers. In Qajar period some women used to cover their face with veil, some didnot (**Picture 8**).

Picture 8: Qajar Period women

(*Source***: Internet)**

Nowadays in some villages of Azerbaijan, women still cover their face with a scarf named *Yashmagh*. It is the symbol of expressing their respect for elders especially by young women and brides. In **Picture 9(a),** an indigenous Azeri woman is making bread; in **Picture 9(b),** Taleshi women have covered part of their face and mouth with white scarves and are spinning wool. **Picture 10** shows the traditional dress of Azeri women.

(a)   **(b)**

Picture 9: Women in Azeri Traditional Dresses

(Source*: Internet)

Picture 10: Traditional dress of Azeri women

Wearing traditional costumes is also available in other parts of Iran. **Picture 11(a)** illustrate the traditional clothes of women in Kurdistan and **Picture 11(b)** shows a Kurdish couple in their daily traditional dress.

(a)   (b)

**Picture 11: Kurdish Traditional Dresses**

(*Source:* Internet)

Even in some parts of world e.g. India carrying traditional clothes like Sari, Saree, or Shari can be considered as a folk culture which has its roots in the traditional costumes of that country **(Picture 12).**

Picture 12: Indian Traditional Dress

FOLK CULTURE IN DEATH

Tombstones as part of burial culture are tangible heritage as they facilitate communication between the dead and the living. One who reads out inscriptions gains some knowledge of the summarized character of the deceased as well as is challenged somehow to emulate the good deeds expressed by the inscriptions. Memory is also found to be central in the matrix of tombstones (Saidi, 2016). According to Kolahdouz Mohmmadi (2016), gravestone inscriptions are a wonderful source of information for both the local historian and for the genealogist. The importance of gravestone inscriptions has long been recognized, and attempts have been made to record them. The inscriptions of the cemeteries in Iran are mostly in Persian but to the best of the authors, knowledge in Azerbaijan cities (East and West Azerbaijan), in addition to Persian, native language of the area (Azeri) is used in Azerbaijan territory. These Azeri and Persian inscriptions indicate the folk culture of the deceased as well as his identity, job, number of the children of deceased and the cause of his death (**Picture 13** and **14**)
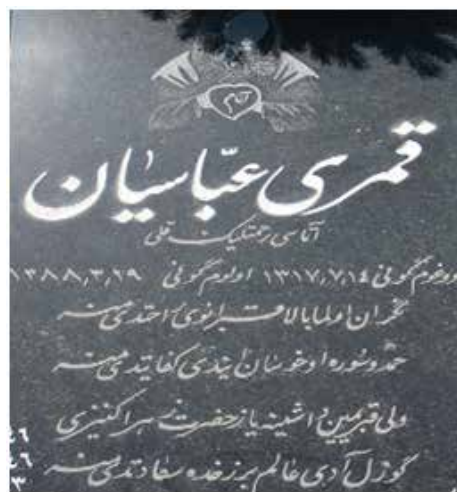
Picture 13:Inscription about Deceased Teacher   **Picture14: Azeri inscription**

According to Saidi (2016), most of the inscriptions in Shona tombstones are in English but some others are also in native language e.g.Shona line /*Zororaimurugare*/ equivalent of 'Rest in Peace'.

CONCLUSION

The present paper is an attempt to indicate the presence of folk culture in the various dimensions of human life e.g. proverbs, food recipes, shop signs, clothes and death. It should be mentioned that the manifestation of folk culture in each of these categories is slightly different but still some similarities can be found for instance long skirts and head coverage in the way of female dressing is practiced in Iran and some other counties like India. Authors suggest that comprehensive studies in vast geographical and linguistic territories are needed for having deeper understanding of a global concept such as folk culture.

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Economics

DO MINIMUM WAGES HAVE MISEMPLOYMENT EFFECTS?

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ABSTRACT

The idea of a minimum wage has spread across the world since 1894, with only a handful of countries not following the trend today. Basic free market economic principles point out that setting of a minimum wage only leads to worsening in the level of unemployment. However, recent empirical findings have shown that this direct link between rising minimum wage and increasing unemployment may no long hold true. This paper reviews the arguments underlying minimum-wage-hike leading to unemployment as well as a breakdown of this claim. It also highlights the specific circumstances that show that the link between increased unemployment and minimum wages is not as simple as that meets the eye.

Keywords: Contracts, demand-supply,employment, labour laws, minimum wage.

INTRODUCTION

The concept of minimum wages had originated from the idea of uplifting the laboring class. A minimum wage is the lowest decent remuneration that employers can legally pay their workers. Equivalently, it is the price floor below which workers may not sell their labour. Usually, governments as good angels impose the minimum wage on employers on the grounds that the market clearing wage level is way too low to provide for the basic amenities for a single individual. To put it differently, it is fixed on the understanding that the equilibrium wage cannot be a 'living wage' in the context of unlimited supplies of labour in the developing countries or large reserve armies of labour even in the developed countries.

FREE MARKET THEORY

According to *free market evangelism*, the minimum wage is an important determinant of the employment level as seen through the simple demand-supply curves. In theoretical terms the argument goes like this (see Krugman *et al.*, 2007, pp.94-95), and have a look at the Diagram 1 below as well.

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A firm's cost is an increasing function of the wage rate, the higher the wage rate; the fewer hours an employer will demand of labour services. This is because as the wage rate rises, it becomes more expensive for firms to hire workers and so firms hire fewer workers or hire them for fewer hours. The demand curve for labour is therefore downward sloping. Since higher wages increase the number of labourers willing to work, the supply curve for labour is upward sloping. Wages will adjust until quantity of labour demanded is equal to quantity supplied, reaching equilibrium at W_0 where the supply and demand curves intersect. Minimum wages are set as a price floor above the equilibrium price at W_1. At this wage level, the demand for labourers will be L_2 while the supply will be at L_1. Since more workers are willing to provide labour than that demanded by employers, it appears that such a scenario will result in a situation of unemployment.
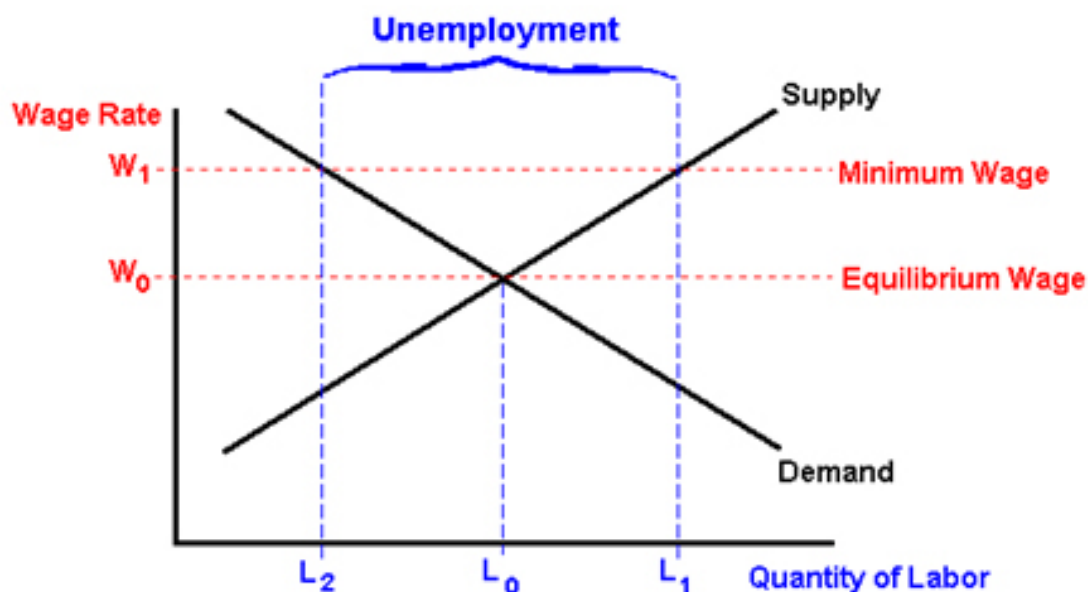

Diagram 1: Demand-Supply of Labor

An increase in the wage rate to a level W_2 above W_1 will show an increase in the amount of labour people are willing to supply, and a corresponding drop in the amount of labour employers are willing to demand. This means there is an increase in unemployment due to an increase in minimum wage.

RECENT EMPIRICAL FINDINGS

Recent empirical findings, collectively known as the new minimum wage research, have, however, shown that the direct link between minimum wage and increasing unemployment may no longer hold true. Moreover, economists have tended to disagree as to the measurable impact of minimum wages in practice.

As a result of both, the renewed prominence of the minimum wage in public policy debates across the globe and the additional data that could be used to study the economic effects of

wage floors, researchers in the early 1990s began to re-examine the effects of the minimum wage on employment. This new minimum wage research has caught the fancy of a large number of researchers in different corners of the world, who have looked at various time-series, cross sectional and panel data pertaining to specific industries as also sectors on the whole. More than 100 studies have been published on the effects of minimum wage increase on employment since the 1990s. Nuemark and Wascher(2006) have made a comprehensive review of this burgeoning literature and indicate that there is a wide range of existing estimates and, accordingly, a lack of consensus about the overall effects on low-wage employment if an increase in the minimum wage is made. Similarly, Belman and Wolfson(2014) have considered numerous works that focus on some aspect of the effect of the minimum wage on employment and found results that range between large, statistically significant negative effects to small, statistically significant positive effects.

From the United States to the United Kingdom and the world over, this new research has propagated the understanding that economic theory and corresponding empirical evidence often fail to make an unambiguous prediction about the employment effects of minimum wages. Given that the employment question takes on a lot of importance in today's global context, answers ought to be based on a comprehensive survey of the literature, recognizing that minimum wage effects may differ across different segments of the population and in different economic circumstances and contexts. Bernstein and Schmitt (1998, p.4), after a long research pursuit, have thus concluded: "*The effect on employment is generally economically small and statistically insignificant; any impact is almost as likely to be positive as negative, varying unpredictably across demographic groups*".

In their study on the fast food industry in the US, Card and Krueger (2000) find no indication that the minimum wage hike reduced employment; economists at the Organization for Economic Co-operation and Development(OECD) have estimated minimum wage effects using data from a panel of industrialized countries and showed no effect of minimum wages on employment rates despite wage floors varying considerably across countries (see Nuemark and Wascher, 2006, p.75); and Bernstein and Schmitt (1998) have applied three different methodologies to examine the potential misemployment effects of the federal minimum wage increase and found no systematic job loss resulting from the 1996-97 minimum wage increases in the US.These are the three most prominent studies that have shown no effect or a slightly positive impact of raising minimum wages on employment till date and free market theorists cannot ignore these results.

Looking at the evidence at hand like the above, it is interesting to note that even some distinguished mainstream economists have acknowledged their change of opinion on the issue. For example, the former Federal Reserve Vice Chairman and current Princeton economist Alan Blinder along with William Baumol commented thus, "*My thinking on this has changed dramatically. The evidence appears to be against the simple-minded theory that a modest increase in the minimum wage causes substantial job loss*". Even Benjamin Bernanke, President Bush's appointee as the Chairman of the Federal Reserve, had noted that "*economists disagree about ...whether increases in the minimum wage reduce employment of low-wage workers*"(see Fox, 2006).

REASONS WHY A MINIMUM WAGE HIKE MAY NOT REDUCE EMPLOYMENT

Despite the fact that there is now significant empirical evidence showing either no or a low positive impact of increasing minimum wages on employment, it is still common to find economists falling back on the traditional free market argument that minimum wages must cost jobs since the demand curve is downward sloping. It is high time that this overwhelming ideological bent of mind of mainstream economists needed to be at least offset by emphasizing the reasons as to why this traditional link is slowly breaking down. This is what we do as follows (see Manning, 2014).

Economic models are known to make a significant number of assumptions about reality, which at times may assume important aspects of daily economic life. For example, rising cost in terms of the increase in cost of production due to the labour input factor is assumed to induce producers to cut back on production and lay off workers. However, the actual total labour costs associated with an increase in legal wages are often much smaller than made out to be. Higher wages incentivize workers since they make leisure more expensive, even as reducing worker turnover and absenteeism rates. In many low-wage labour markets, this leads to a reduced increase in costs, thus minimizing the negative impacts of the wage rise. That is, some economists are now frequently citing higher productivity, decreased turnover, lower recruiting and training costs, decreased absenteeism, and increased worker morale as ways in which employers may be able to offset some of the costs of a wage increase (Bernstein and Schmitt, 1998; Card and Krueger, 2000). This is nothing but hailing the virtues of an above equilibrium wage via the old "efficiency wages" argument (see McConnel *et al*., 2017, pp.346-347).

This is not all. There is a wide gap between on-ground reality and the alleged employer/corporate perception. Employers feel that their cost inflation will put them at a competitive disadvantage and drive them out of business, and that taking rash decisions to lay off people would solve their problems. Yet, most businesses push these price increases onto their customers, and in industries like the fast food sector. This rise in prices and possible small fall in sales do not tend to have any impact on employment. This is because minimum wage jobs are largely geographically specific, locally oriented jobs, and include work such as service and retail jobs. In comparison to "basic," export-driven industries such as manufacturing, which compete in national and international markets, these "non-basic" jobs cannot be off-shored and only compete in local markets. Non-basic firms compete in a local market. In this situation, a minimum wage increase would affect non-basic firms equally and therefore not harm the competitiveness of these firms (Baiman *et al.,* 2003). Thus employers do not have a large enough incentive to reduce their working labour.

Apart from the intrinsic nature of the market that firms operate in, the current policy environment set in place also has a role to play. This is because various labour policies, of which minimum wage legislation is only one, have a complementary effect on labour market outcomes. In researches which yield negative elasticities between minimum wage and employment, critics have long stressed the difficulty of distinguishing the impact of minimum wages from other labor market policies such as mandatory social security and unemployment benefits, and stress the importance of considering how the latter may influence the impact

of the minimum wage. For example, the individual impacts of a decrease in unemployment benefits along with a simultaneous increase in minimum wages on employment levels cannot be ascertained, thus leading to varied and misleading results. Another line of argument that arises is that minimum wages do not result in employment losses in countries in which minimum wages are set by some type of national collective bargaining process, since collective bargaining takes more explicit account of (and hence avoids) potential misemployment effects in setting minimum wages.

In the same way, even the stage of business cycles that the economy is going through affects the impact of minimum wage legislation. Bartolucci (2012), and Flaschel and Greiner (2008) have found that in times of expansion when the overall unemployment rate is low, the impact of raising the minimum wage weakens the traditional argument of increasing unemployment. Similarly, Reich and Hall (2001) have found that the increase in California's minimum wage in 1996-98 did not reduce employment, and they have attributed this trend to the fact that the economy was booming in that period.

Another factor worth mentioning is the response of employers to a higher wage with respect to number of hours employees are required to work, along with the benefits they are entitled to receive. Studies have shown that employers reduce the average number of hours in the pay period, or reduce/completely remove the additional benefits that employees are entitled to like insurance and pension, without explicitly letting workers off. This leads to no change in employment figures. However, the alternate channels of reaction to an increased minimum wage such as reductions in hours worked and reduction in non-wage benefits have not been studied extensively to give very significant and conclusive results as of yet.

While all the points discussed above can result in a positive relationship between a minimum wage hike and increasing employment in just about any country, there is one glaring factor that remains to be discussed. That is, the degree of enforcement of the minimum wage legislation found in any country. In most developing countries, non-compliance with labour regulations is common. Whether minimum wages affect the job market then depends a lot on the extent to which the legislation is enforced. For countries, where local employers are already paying below the minimum wage and there is no fear of regulation, even a hike would not deter them from continuing business as normal, or compel them to cut down on human resource. When minimum wages are no longer binding in reality and only remain on paper, an increase in the wage floor should have no relation to employment levels. The analysis of this effect can be further complicated by the fact that minimum wages do not apply to the large informal sectors present in such countries, along with serious concerns about enforcement and compliance even in the formal sector. This last point now becomes the point of departure to take a look at India's scenario.

INDIA'S CASE

The Indian economy is characterized by dualism, that is, the existence of a comparatively well-organized sector along with the decentralized sector with a large population which is either self-employed or under informal contract agreement. An alarming 82.7 percent of

the workforce in India falls in the unorganized sector (GoI, 2017). They constitute a huge majority of the workforce, and thus make important contributions to the GDP. However, their protection and inclusion under labour laws is meagre. Unorganized workers are employed with millions of employers (generally small trade, enterprise, sole proprietor or household) who are scattered and hence it becomes difficult to cover them under law. This diversity in locations and nature of work has left them vulnerable to exploitation in the absence of a broad legal standard. Fear of job loss for reporting wages lower than minimum wages along with increasing contractualisation has led to such dismal conditions that are compounded by the lack of awareness amongst workers themselves.

This is not to say that there is no mandated minimum wage. The Central Government has a minimum wage floor and each State announces its own wages for 40 scheduled industries. The fixation of minimum wage in India depends upon various factors like socio-economic and agro-climatic conditions, prices of essential commodities, paying capacity and the local factors influencing the wage rate. Minimum wages have been seen to vary significantly across the country. However, on-ground wages have long since failed to keep pace with rising costs and have diminished in real value over time.

When attempting to study the link between minimum wage hikes and employment, the biggest impediment remains a shortage of data, which hinders the accurate assessment of the impact of minimum wage legislation on employment. Minimum wage data itself is not readily available. Only limited official data is available from the Ministry of Labour website which may or may not be updated on regularly basis. One might agree with what Sunder (Undated) emphasizes thus: "*There is no such thing called All-India statistics as far as labour law enforcement is concerned. Poor compliance with the law is compounded by the fact that many States do not even submit information to the National Labour Bureau*." The information available does not permit extensive comparison on wages in formal and informal sectors due to different formats of reporting or recording of wage rate in each State. Moreover, there is lack of employment figures across States and the nation as a whole.

Although research in India has remained limited, one recent study that is worth noting is by Basu, Chau and Kanbur (2010). The authors here have attempted to develop an incentive compatible with equilibrium model and define several thresholds, in order to show that the response of employment to a minimum wage rise can be positive, negative or subdued depending on the level of minimum wage and degree of enforcement. More research is needed on these lines, though.

CONCLUSION

Free market principles point to an unambiguous rise in unemployment due to a rise in mandated minimum wages. However, the new minimum wage research, as surveyed above, points to widespread disagreement regarding the measurable impact of minimum wages. There are empirical reasons for a breakdown and possible reversal of the traditional linkage between minimum wages and unemployment. The ideological justification against minimum wages in the contemporary era of neoliberalism is therefore unwarranted.

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INEQUALITIES AMONG THE SUBCASTES OF SCHEDULED CASTES IN MAHARASHTRA: EXAMINING SPHERE OF HIGHER EDUCATION AND EMPLOYMENT

Dr. Vini Sivanandan*
Vinod Sivanandan**

ABSTRACT

The present study is a preliminary analysis and gives a summary of findings with regard to the characteristics of the employment among the highly educated population of SCs of Maharashtra in present scenario. Although, with affirmative action the representation in employment has increased, the question arises as to whether the affirmative action has reached across all the subcastes of SCs equally. The objective of this study is to understand the pattern of employment among the subcastes of SC population in Maharashtra who are graduate and above and absorbed as a main worker. Data for the study is from Census 2011, India and Theil index is used to examine the differential in representation as a main worker in different sectors of employment. Overall result indicates that on the one hand, there is least inequality between subcastes in terms of representation in various sectors of employment, whereas on the other end, the representation of SCs by sectors of employment are linked to their traditional occupation. The study also indicates that the mere provision of affirmative action without consideration of background of communities may not yield the desired result.

Keywords : Education, Employment, Household Industry, Scheduled Caste, Subcaste, Theil Index, Traditional Occupation.

INTRODUCTION

Affirmative action in the form of reservation in education and employment was provided to uplift people who were at the lower rung of the society. Implementation of affirmative action, not only requires an in-depth study of the prevailing situation of the socioeconomic

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condition of the population, but also a supporting system and motivation from the society. The absence or partial implementation of any of these may not yield the desired result.

Although, affirmative action has been in place for decades in the form of reservation in employment and education, question arises in the way it has been implemented. While implementing the affirmative action, did the State consider the growth of formal sector employment to the growth in population? In addition, with diversity across country in terms of geography, language, way of living, and most importantly, by traditional occupation of various subcastes for generation, it is natural that the desired benefit may not be spread uniformly across the subcastes. Population growth combined with fast changing age distribution of the population may lead to a situation wherein the probability of unequal representation in education and employment may be high. Thus, not only affirmative action is required to curb this inequality and to counter the dominant representation of a particular social group but also a strong support system is required to redress the issue.

The trends and pattern of economic growth do not guarantee that the growth in job opportunities will be equal to that of the working-age population or higher than that, after wiping out the backlog of unemployment (Kundu and Mohanan,2009). While one normally expects after the completion of graduate and above education an increase in representation in the formal sectors of employment. However, this may not happen due to various reasons. First, the formal sector did not grow at par with the growth in population. Whereas, the population grew exponentially, the opportunities in the formal employment sector remained more or less stagnant leading to widespread unemployment, casualization of work, and marginal workers and ultimately loss of human health.

The mandate of the Ministry of Social Justice and Empowerment is to ensure equitable treatment to such sections of society who have suffered social inequalities, exploitation, discrimination and injustice. The Department of Social Justice and Empowerment performs its task of empowerment of its socially and economically marginalized target groups - Scheduled Castes (SCs), Other Backward Classes (OBCs), Senior Citizens, Persons suffering from Alcoholism and Substance (Drug) Abuse, Transgender Persons, Denotified, Nomadic and Semi-nomadic Tribes (DNTs), Economically Backward Classes (EBCs) and Destitutes/Beggars through legislations, schemes and activities for educational, economic development and social empowerment of its target groups (Ministry of Social justice and Empowerment, 2017).

The Indian caste system is very rigid. Higher castes oppress the lower caste socially, politically and economically. Even lower castes oppose the progress of other lower caste. The institution of caste obstructed them from realizing their potential. Every caste overvalues itself in relation to others (Gupta, 2005). There is untouchability being practiced by SCs among themselves in terms of social relation, and marriage. Each subcastes claims superiority on the basis of social customs and occupation. To an extent, some castes have considerably improved their social status in the caste system, due to education, skill employment, urbanization and sanskritisation.

The inequality across social groups in rural areas needs to be specifically examined especially with limited opportunities of formal employment as well as the limitation of social

hierarchies and customs prevalent in rural areas for ages that still exists. There is no doubt, the rigid customs and social hierarchies distinctly marked by place of residence have invariably harmed the employment growth wherein some social group are at disadvantage. Although, with affirmative action the representation in employment has increased; the question arises as to whether the affirmative action has reached across all the communities of SCs equally. In addition, one also need to examine whether benefits of affirmative action has got concentrated only among few socially disadvantaged population.

BACKGROUND OF THE STUDY

Maharashtra is considered as one of the most progressive and developed State in India. As observed in other States, the social group in Maharashtra is divided hierarchically into *Varnas* and many castes. In general, traditionally SCs in Maharashtra are working as agricultural, manual or casual labourers (Sugandhe and Sen, 2015). With economic development and diminishing traditional occupation, especially industrial growth in urban areas, many SCs migrated from rural to urban areas for job opportunities. With growing population and with limited land holding;it's natural that SCs can't depend entirely on agricultural income for survival. Maharashtra is the second largest State in India in terms of population. As per Population Census, 2011 the population of the State was 11.24 crore which is 9.3 per cent of the total population of India. The literacy rate among SCs of Maharashtra is 79.66 per cent in 2011. As the educational level increases, the probability of finding a job in government sector increases. However, only 4.8 per cent students are having an educational level of graduation and above. Work participation rate of SCs is recorded at 43.9 percent in 2011.

Although the situation is improving, there are disadvantaged groups with higher levels of education who are unable to secure a formal employment. There are communities in India with less than five percent of the population and yet occupying the top echelons of the society whereas there are communities with a huge population and yet represented in the lower echelons of the society. Do we observe a similar pattern among various communities of SCs.? Are SCs able to break from the clutches of traditional occupation imposed on them? These are some of the question that have been examined in this paper.

The objective of this study is to understand the pattern of employment among the subcastes of SC population in Maharashtra who are graduate and above and absorbed as a main worker. The present study analyses the representation of graduates and above of all the subcastes of scheduled caste in Maharashtra with educational level graduate and above and are engaged as a main worker in different sectors of employment. Data for the study is from Census 2011, India. Inequalities across communities have been analysed, by representation of population in various sectors of employment. The study aims to give a summary of findings with regard to the characteristics of the employment among the highly educated population of SCs of Maharashtra in present scenario.

DATA AND METHODOLOGY

The Census of India classifies Workers into two groups namely, Main Workers and Marginal Workers. Main Workers are those workers who had worked for the major part of the

reference period i.e. 6 months (180 days) or more. Marginal Workers are those workers who have not worked for the major part of the reference period i.e. less than 6 months.

In Census of India 2011, the previous highest educational level attended class i.e. the one she/he has actually passed was treated as the highest educational level.

Here we need to consider:

- Total population among various communities of SCs in rural Maharashtra which vary from few hundreds to thousands.

- Total population of SCs who are graduate and above and engaged as main worker in different employment sector.

- Proportion of population among various communities of SCs to the total population with educational level graduate and above and are engaged as main worker.

Considering these three criteria, we believe Theil Statistic would best capture the inequality between various communities of SCs. The Theil index is a statistical tool to measure economic inequality. The Theil index measures "distance" the population is away from an "ideal" egalitarian state of everyone having the same income.

Theil t statistic is given by

$$T = \sum_{i=1}^{N} \left\{ \left(\frac{1}{N} \right) * \left(\frac{y_i}{\mu_n} \right) * \ln\left(\frac{y_i}{\mu_n} \right) \right\}$$

where N is the number of individuals in the population with educational level graduate and above and engaged as a main worker, y_i is the number of the person with graduate and above and engaged as a main worker in an employment type say 'n' indexed by caste i, and μ_n is the average number of population engaged as a main worker in employment types n and with educational level graduate and above. If the total number of individual from caste 'i' are engaged in an employment type 'n' is same as the average number of individual, T will be zero; this represents perfect equality and is the minimum value of Theil's T. If an individual from caste 'i' has the maximum representation in an employment type n, T will equal ln N; this represents utmost inequality and is the maximum value of Theil's T statistic.

Between group element of Theil's T is given as:

$$T = \sum_{i=1}^{m} \left\{ \left(\frac{p_i}{P} \right) * \left(\frac{y_i}{\mu} \right) * \ln\left(\frac{y_i}{\mu} \right) \right\}$$

where i indexes the caste groups, p_i is the population of caste group i, P is the total population, y_i is the average number of individual with graduate and above and employed as a main group worker in employment type n in caste group i, and μ_n is the average number of individual with graduate and above and employed as a main worker in employment type 'n' across the entire population.
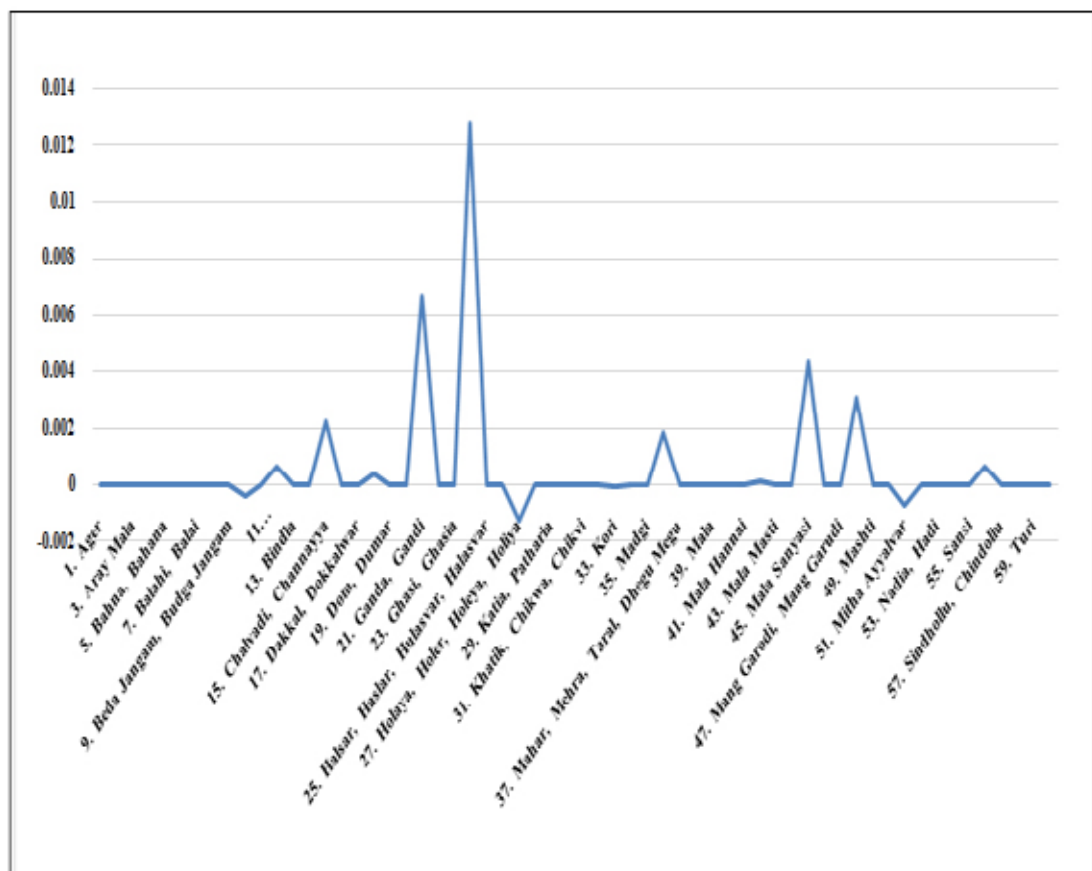
RESULTS

Figure 1: Theil Index for Subcaste of SCs in rural Maharashtra with Educational Level 'Graduate and above' and engaged as a Main Worker in Employment type Trade and Commerce

Figure 1 shows the value of Theil index derived for subcastes of scheduled castes in Maharashtra with educational level 'graduate and above' and their representation in employment type trade and commerce as a main worker. As observed in above figure, the Theil of majority of the subcaste shows a value very close to zero indicating more or less equal representation of majority of the subcaste as a main worker in trade and commerce. However, the Theil value derived for the subcaste Halleer, Ganda, Mala Sanyasi shows a maximum positive value which indicates a proportionately above average representation as a main worker in trade and commerce. The subcaste Holeya are represented "below average" as a main worker in trade and commerce as evident by negative Theil value.

As per Census 2011, Household Industry is defined as an industry conducted by one or more members of the household at home or within the village in rural areas. The larger proportion of workers in the household industry consists of members of the household.
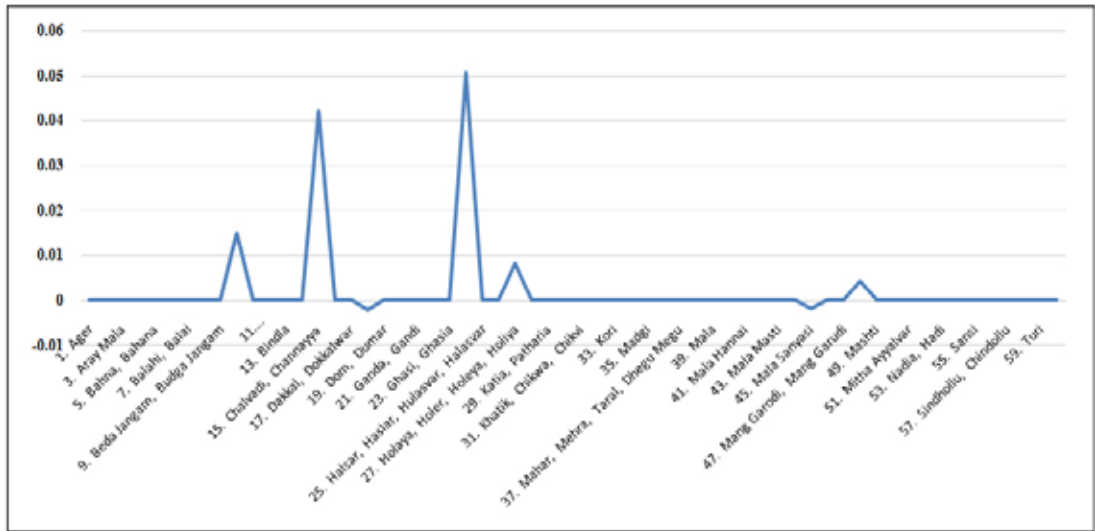
Figure 2: Theil Index for Subcaste of SCs in rural Maharashtra with Educational Level 'Graduate and above' and engaged as a Main Worker in Manufacturing, Processing, Servicing and Repairs in other than household Industry

Figure 2, which depicts the Theil values among the graduates and above of the subcaste among the SC, with and engaged as a main worker in Manufacturing, Processing, Service and repairs in other than household industry, also shows more or less equal representation from all the subcaste as observed from the Theil values which is very close to zero. However, the maximum representation by main worker in Manufacturing, Processing, Service and repairs in other than household industry are from subcastes Haller, Bedar and Chalvadi as observed by a comparatively higher value of Theil index.
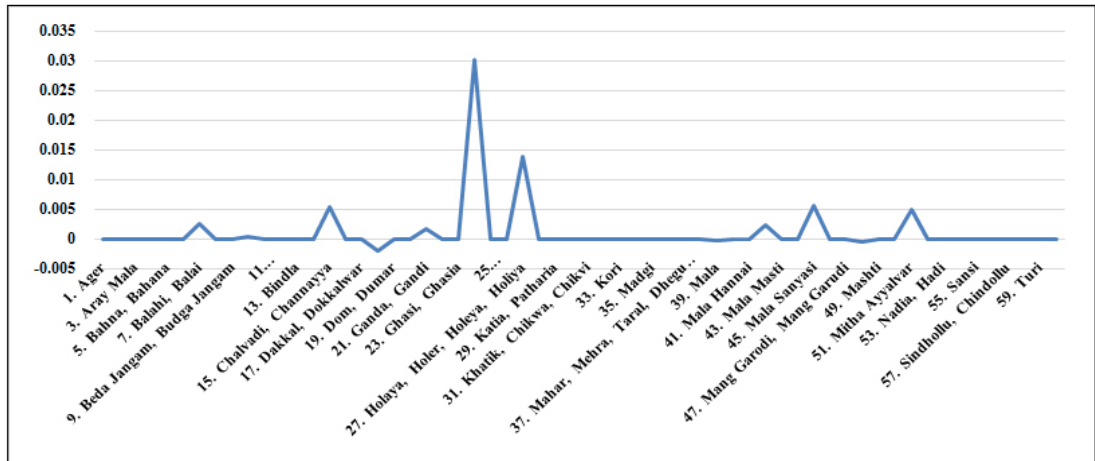

Figure 3: Theil Index for Subcaste of SC in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Manufacturing, Processing, Servicing and Repairs

Similar pattern is seen among the subcaste of SCs employed as a main worker in Manufacturing, Processing, Servicing, and repairs in household industry although with an exception in subcastes such as Halleer and Holaya which shows above average representation as a main worker in Manufacturing, Processing, Servicing, and repairs as observed in Figure 3.
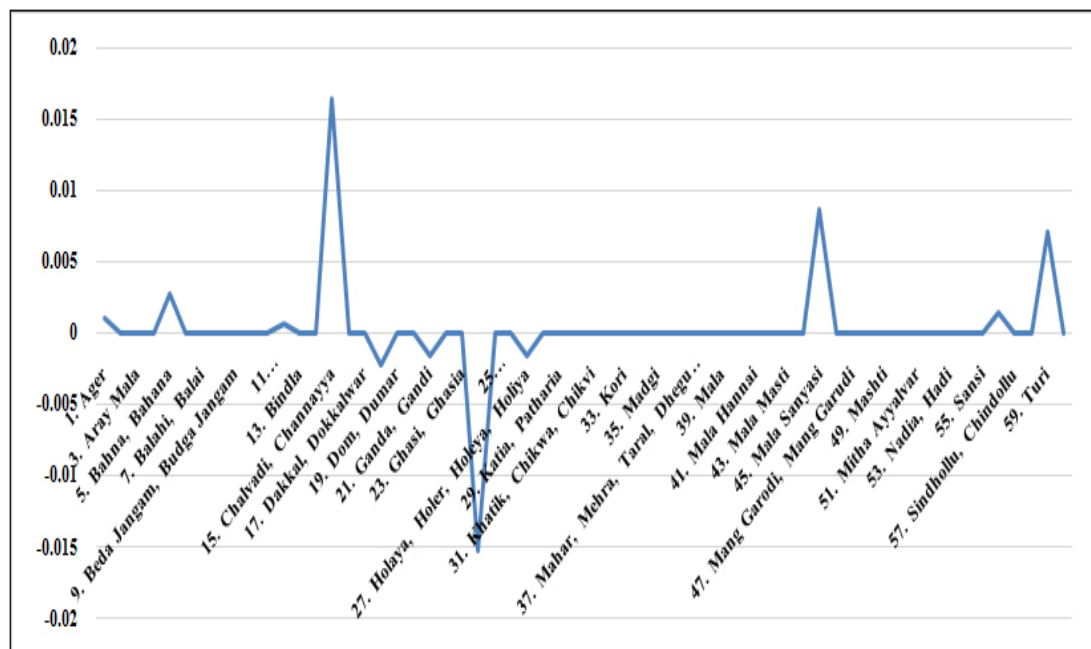

Figure 4: Theil Index for Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Transport Storage and Communication

Results for Theil index of subcaste of SCs with educational level 'Graduate and above' and engaged as main worker in transport storage and communications, as reflected in Figure 4, are giving different picture as seen from previous figures. Although, as observed in other types of occupation the value of Theil index indicates more or less equal representation of the subcaste as a main worker in transport storage and communication. In addition, it also shows a higher negative Theil value for the subcaste Halleer. While one normally expects the maximum representation of a subcaste as a main worker in a particular employment type of employment implies minimum representation as a main worker in other types of employment. It appears that the main workers from the community Halleer are "below average" in representation in occupation type-transport storage and communication as depicted by negative Theil values. Nonetheless the subcaste Chalvadi, Mala, Turi are represented "above average" as a main worker in transport storage and communication.

As per Census definition, a person is classified as cultivator if he or she is engaged in cultivation of land owned or held from Government or held from private persons or institutions for payment in money, kind or share. Cultivation includes effective supervision or direction in cultivation.
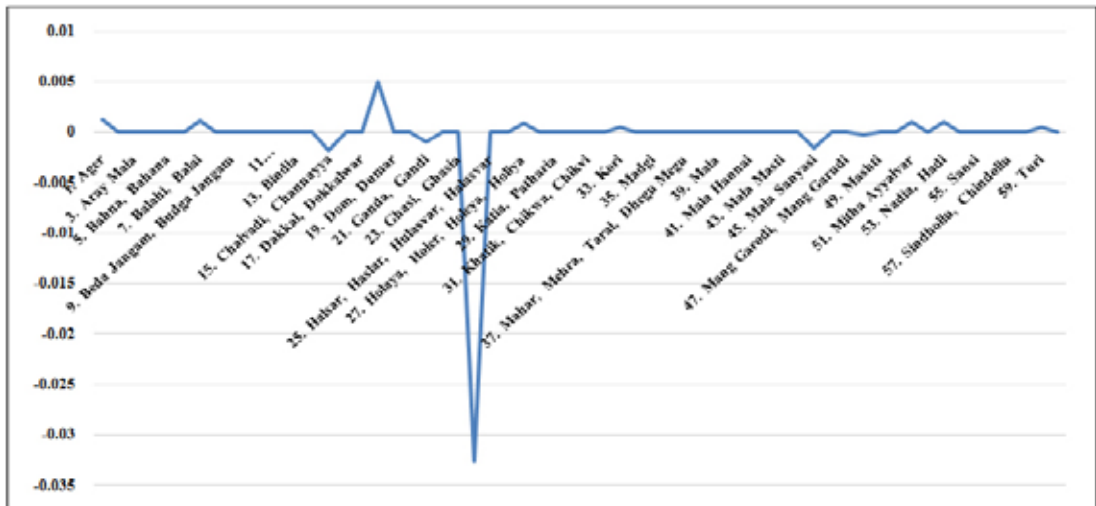
Figure 5: Theil Index for Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Cultivators

The highlight of Figure 5 is the negative Theil value derived for the subcaste Halleer which implies a below average representation of population from the Halleer caste who are 'Graduate and above' and are engaged as a main worker as cultivators. Noteworthy, except for caste Dhor and Ager the representation of population who are engaged as a main worker as a cultivator and with education 'Graduate and above' is more or less equal.

According to the Census definition, Other Workers other than cultivators, agricultural labourers or workers in Household Industry, are termed as 'Other Workers' (OW). Examples of such type of workers are government servants, municipal employees, teachers, factory workers, plantation workers, those engaged in trade, commerce, business, transport, banking, mining, construction, political or social work, priests, entertainment artists, etc.
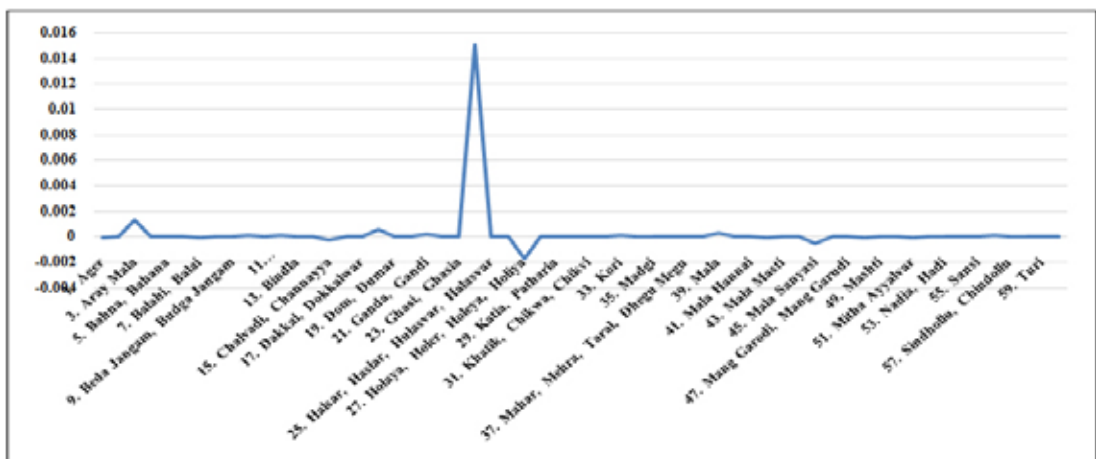

Figure 6: Theil Index for Subacastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Other services

The Graduate from the subcaste Halleer are slightly ahead of other subcastes from SCs in terms of representation as a main worker in other services as evident from Figure 6 and from its Theil value. Pertaining to the "other services" category of employment, subcaste Holaya shows a below average representation as a main worker. Further, we found that in almost all the subcastes, representation in terms of main worker in other services are more or less equal. However, the maximum representation in other services as indicated by Theil values are mainly from caste Halleer and to an extent from caste Aray male; whereas caste Halaya shows negative contribution to the overall Theil index indicating a below average representation as a main worker in other services.

Figure 7: Theil Index for Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Mining and Quarrying

As observed in Figure 7 combining the two values of Theil index of subcastes Halleer and Holaya that is, maximum and minimum representation as a main worker in employment type mining and quarrying will result in a value zero. We find that the maximum representation is from caste Holaya and to an extent from caste Ager, and the minimum representation from caste Halleer, reflecting a contrast representation of population with 'Graduate and above' and as main worker in mining and quarrying. These observations are consistent with other figures for other subcaste with more or less equally and proportionately representation.
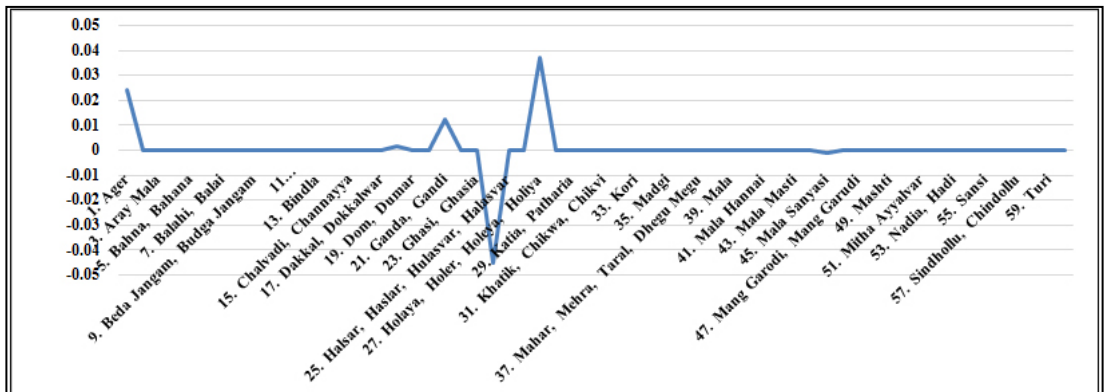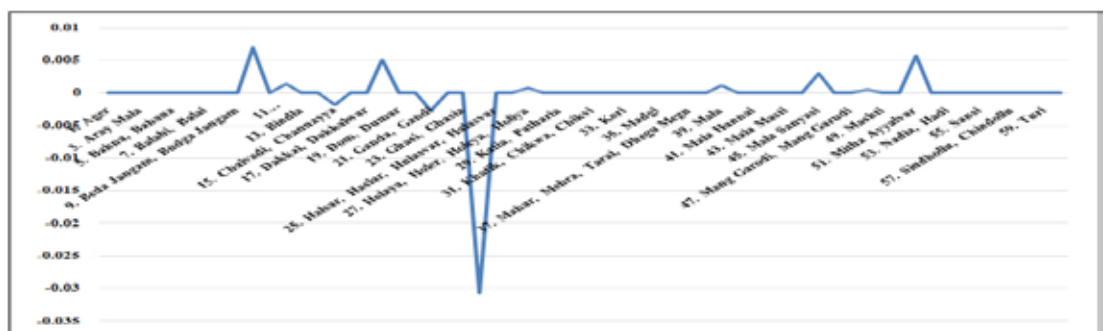

Figure 8: Theil Index for Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Livestock, Forestry, Fishing, Hunting and Plantations in Maharashtra

As indicated from the above Figure 8, the representation of SC population with educational level 'Graduate and above' and engaged as a main worker in livestock, forestry, fishing, hunting and plantation shows the subcaste Bedar, Bhor, Mala Sanyasi, Mitha Ayalvar with substantial representation, whereas the subcaste Halleer, Chalvadiya, Gandi shows below average representation as indicated by respective Theil values. Moreover, the number of subcastes contributing towards the positive elements to Theil statistics reflects a drastic change from what is observed from other types of occupation. This may be due to the traditional occupation being followed among the scheduled castes in Maharashtra. The rest of the subcaste group contributes nothing or marginally to the *Between Group* Theil's Index because the group average representation who are 'Graduate and above' and are engaged as main worker is equal to the population average of SC who are engaged as a mainworker in livestock, fishing etc.

A person who works on another person's land for wages in money or kind or share is regarded as an agricultural labourer as defined by Census. She or he has no risk in the cultivation, but merely works on another person's land for wages. An agricultural labourer has no right of lease or contract on land on which she/he works.

Figure 9: Theil Index for Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Employment type Agricultural labourers

The results of Theil index by subcaste as a main worker in employment type-agricultural labourer is presented in Figure 9 and as evident from the above figure nearly all the subcaste are more or less equally represented except for caste Halleer and Holaya. The first thing to note in this figure is the contrast observed among 'Graduates and above' between caste Halleer and Holaya reflecting educational route to employment. Further, the representation is more or less equal among other communities of SCs. Among the scheduled caste, the subcaste Holaya, Holer has a highest contribution of positive elements whereas caste Halleer and Mala Sanyasi contributes negative elements. This indicates, among all the scheduled caste population in Maharashtra, the caste Holaya has proportionately highest representation of main workers who are engaged as agricultural labourer; and caste Halleer with proportionately least population engaged as agricultural labourer.
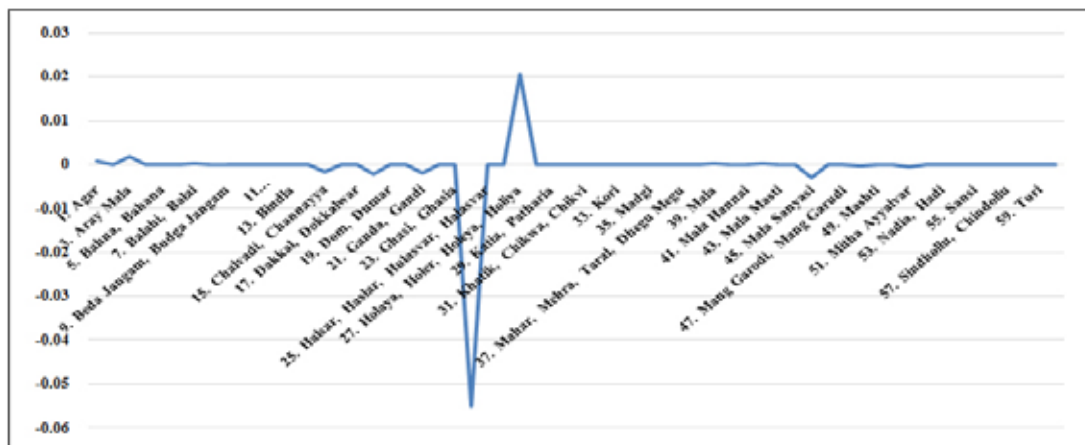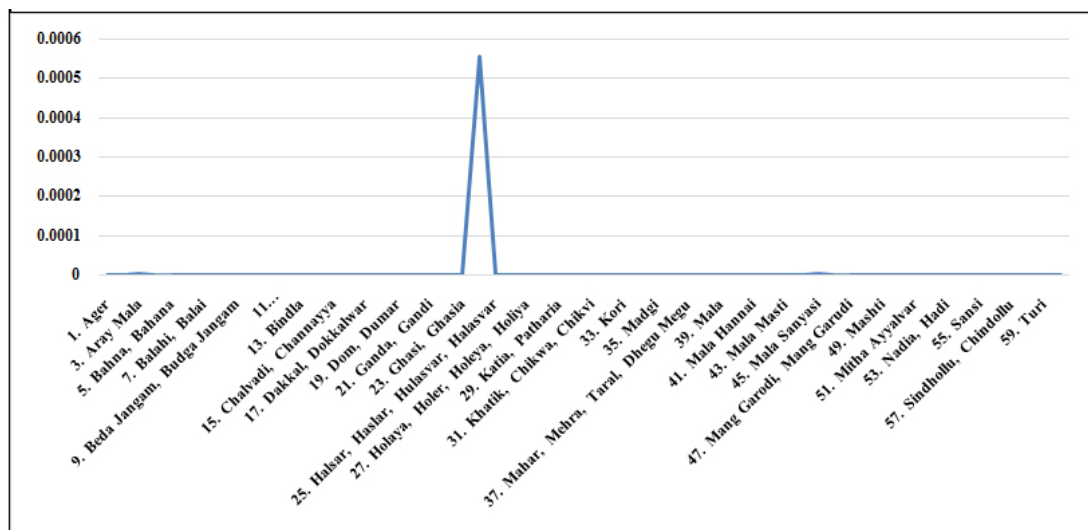
Figure 10: Theil Index by Subcastes of SCs in rural Maharashtra with Educational level 'Graduate and above' and Engaged as a Main Worker in Constructions

Finally the results of Theil index derived by subcastes of SCs and employed as a main worker as a cultivators are presented in Figure 11.The value of result shows that all the subcaste are represented equally and proportionately except for the caste Hallers.

It is worth noting that caste Halleer on completion of 'Graduate and above', are the largest gainers of employment ladder. Further, the representation of various other communities is consistently similar, suggesting that differences in representation of population with 'Graduate and above' have narrowed.

SUMMARY AND CONCLUSION

Overall result indicates that on the one hand there is least inequality between subcastes in terms of representation in various sectors of employment, and on the other hand, the representation of SCs by sectors of employment is linked with their traditional occupation. It appears that certain subcaste, are disproportionately capturing the benefits of affirmative action policies.

The results presented in above figures confirm concentration of caste in specific types of employment. Our results indicate the following. First, the distribution of subcastes of scheduled castes population who are 'Graduate and above' in various sectors of employment are more or less same except for a few communities. Second, formal sector jobs are mainly occupied by subcaste Halleer whereas the low skilled and paid jobs by Holeya. These results need to be treated with caution because it may need to be further examined by the economic status of the household.

Although in employment type such as trade and commerce; there is below average representation of castes Holeya, Bedar, Mitha Ayyalvar, Kori and above average representation of castes Halleer, Ganda, Mala Sanyasi, Chalvadi, Manne the difference is not as striking

as observed in employment type- Transport, Storage and Communication. When we analyse Theil values for representation in employment type-transport, storage and communication; the subcastes Haller, Dhor, Kakkayya, Kankayya, Dohor Ganda, Holaya shows below average representation and with Theil value more or less equivalent to the above average representation of the subcastes Chalvadi, Mala Sanyasi, and Turi. The same is observed in employment type-mining and quarrying wherein the below average representation as indicated by Theil value of the subcaste Halleer is more or less equivalent to the Theil value of the subcaste Holaya with above average representation. The reverse is observed in employment type agricultural labourer with below average representation of the sub caste Halleer to above average representation for the sub caste Holaya. Strikingly, the result is an indication of representation in employment sector- similar to the traditional occupation of the subcaste. The caste Halleer are basically a landless community and the traditional occupation of the community is to play instrument whereas the traditional occupation of caste Holaya is to till land as an agricultural labourer. In employment type- cultivators- the representation of the subcaste Halleer is much below the average representation and the rest of the subcastes shows more or less equal representation. In employment type- other services and constructions- the subcaste Halleer are proportionately represented above average than the other subcastes. In employment type- livestock, fishing, and hunting, the representation of the sub caste Halleer is below average as compared to other subcastes. This indicates concentration of subcastes by not only types of employment but also very much reflects persistence of traditional occupation.

Study finding indicates that implementation of affirmative action need to be re-examined in terms of their population and traditional occupation. With diminishing traditional occupation, non-availability of people in their traditional occupation may lead to a social imbalance and those at the lower rung of the society especially those with higher education may face the backlash of the dominant section. In such a society, it is a big hurdle to achieve a decent education and employment and the non-availability of these social ladders may further lead to an imbalance in society and dependency on traditional occupation. Hence, the implementation of affirmative action need to be re-examined in view of the subcaste which are completely or least represented in the higher echelons of education and employment. Study also indicates that merely provision of affirmative action without consideration of background of communities may not yield the desired result.

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A STUDY OF ISSUES RELATED TO SELECTION OF CORPORATE SOCIAL RESPONSIBILITY AND FIRM PERFORMANCE MEASUREMENT TECHNIQUES

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ABSTRACT

This article examines various approaches used in number of empirical studies for measuring Corporate Social Responsibility (CSR) and Corporate Financial Performance (CFP) to find out measurement challenges. This study also investigates alternative strategic approaches for measuring CSR and CFP. In this study, various empirical research articles have been intensively reviewed to investigate what measurement approach is appropriate to incorporate in future research. It was found that CSR is being strategically utilized in many ways such as uni-dimensional to multi-dimensional in the empirical literature. Besides, multi-dimensional CSR measurement approaches employed in different forms like reputation indices, questionnaire-based survey, content analysis; uni-dimensional approach has been used in various studies. While accounting-based variables, market-based variables and both type variables have been utilised for measuring firm financial performance.The findings also show that no CSR measurement approach is without limitations. In addition, most of the approaches face two problems namely researcher's subjectivity and biasness selection of it which may affect the nature of CSR and CFP relationship results. This study suggests that potential measures should be taken to overcome these limitations.

Keywords : Content Analysis, Corporate Social Responsibility,Corporate Financial Performance, Measurement Approaches ,Reputation Index.

INTRODUCTION

Corporate Social Responsibility (CSR) and Corporate Financial Performance (CFP) measurement issues have been discussed across the world over the period of time by academicians and business managers due to equivocal nature of empirical results. The prior studies found the positive, negative, neutral or even curvilinear (e.g. U-shaped/inverted U-shaped) relationship

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between CSR and CFP. Orlitzky *et.al.* (2003) and Margolis *et.al.* (2007) conducted studies separately based on meta-analysis. The authors found that positive relationship is more common among the findings of the empirical literature. Remaining studies reveal negative and mixed results. Now a rationale question arises here, based on these equivocal results, how the notion of CSR and CFP are operationalised and estimated. The basic answer to this question is an inappropriate incorporation of measurement approach in their estimation.

Generally, CFP is more importantly measured in terms of profitability ratios retrieved from financial statements of the firm which are easily accessible and relatively standardised. But the measurement of CSR notion is more difficult due to several reasons. One of the reason is disagreement on the conceptualisation of the CSR definition (Dahlsrud, 2008), while another is multiple approaches to its measurement. This is because of information related to the concept are non-financial in nature. Basically, these are very limited to retrieve and their standardisation is problematic if they are reported (Tschopp and Nastanski, 2014). The next difficulty is its disclosure because in many countries CSR reporting is not mandatory but is voluntary in nature. India is an exception in this regard because now CSR spending up to specific limit and to publish a separate CSR performance report has become mandatory with the inception of the Company Act 2013.

The main objective of this article is to review various approaches used for measuring CSR and CFP constructs deployed in empirical research studies to find out measurement challenges. In order to investigate the alternative appropriate approach for measurement of CSR notion and CFP. One of the most significant contributions of this article is summing up how the extant empirical literature deploys a systematic study of merits and demerits of alternative approaches. Besides, another important contribution is to provide a proper guideline for measuring CSR in future and suggestions to cope with the shortcomings. Mainly two drawbacks have been identified which are intrinsic in most of the measurement approaches. These are researcher subjectivity and biases in selection.

CONCEPT AND DEFINITION OF CORPORATE SOCIAL RESPONSIBILITY (CSR)

Since the inception of CSR notion, there is no consensus related to its definition, constructs, principles and even on constituent dimensions (Crane *et.al.*, 2008). Dahlsrud (2008) reviewed the comprehensive literature and recognized 37 different definitions of CSR. He found great variations in CSR definitions. For example, Friedman (1970) articulated that 'the only social responsibility of a company is to increase its profits within the rules of the game'. In contrast, Davis (1973) argued that CSR requires 'consideration of issues beyond the narrow economic, legal and technical requirements of the company' (Galant and Cadez, 2017). These two definitions have contrary views, one definition argues that the corporation is solely responsible to enhance the wealth of its shareholders. While other argues that corporation should take into consideration the interests of other stakeholder groups rather than its shareholders.

Stakeholders include 'individuals or groups who benefited from or harmed by corporate actions' (Mele, 2008). Therefore, these wide range definitions and perceptions of CSR are undoubtedly varied among managers, firms and even ordinary people (Lau *et.al.*, 2007). But some definitions depict consensus over the concern such as managers should look after the

welfare of multiple stakeholder groups rather than focusing only on the short-term myopic goal of shareholders' wealth maximisation (Becchetti and Trovato, 2011). While another key area of CSR study includes social, economic and environmental pillars (Galant and Cadez, 2017). Companies are engaged in various CSR activities such as pure philanthropy and to the compliance with institutional pressure from the external environment. In return, these companies earn financial growth and enhance reputation (Lee and Shin, 2010).

According to Barnett and Salomon (2006), firms avail many benefits on being socially responsible such as to mobilise resources easily, to obtain skilled and quality employees, to enhance marketability for their products and services, to create unforeseen opportunities, to avail opportunities of competitive advantages. Weber (2008) also recognised five most crucial benefits of CSR for companies namely positive impact on firm's image and reputation, positive impact on employees' motivation, retention and recruitment, to cash cost-saving benefits, increase revenue from higher sales and market share and reduce risk. Thus it has been evident from the above-recognised benefits that at firm level CSR has macro-level effects. Skare and Golja (2014) found that better contribution of socially responsible firms in an economy is playing a crucial role in higher economic growth. Firms' CSR activities are also playing the significant role in determining country's economic growth and overall sustainable development.

EMPIRICAL EVIDENCE ON RELATIONSHIP BETWEEN CORPORATE FINANCIAL PERFORMANCE (CFP) AND CORPORATE SOCIAL RESPONSIBILITY (CSR)

The key issue of debate in the field of corporate governance and management is the impact of CSR on firm's financial performance. In this regard, the traditional view holds that CSR is an extra burden on the firms for carrying out socially responsible activities which include investment for environmental protection and pollution reduction, packages for employees welfare and benefits, donations, sponsorships and scholarships to the community welfare etc. But the traditional view holds that these expenses will decrease firm's profitability and lead to 'competitive disadvantages' (Alexander and Buchholz, 1978). On the contrary stakeholder theory was propounded by Freeman in 1984 which holds the view that any stakeholder group can potentially affect the firm's profitability and firm's future too if they are not satisfied (Clarkson, 1995). In the line with this theory, managers should take into account the interest of all individuals and groups which have a stake in or claim on the firm (Mele, 2008) rather than focusing only on the shareholder's value maximisation (Ruf, *et.al*., 2001). If they managed properly then the firm can survive for longer period of time. As satisfied employees will be motivated and perform effectively and efficiently, satisfied customers will be attracted more and willing to make repeated purchases of the products and services. They will recommend the products and services to others, satisfied suppliers will provide discounts etc. (Galant and Cadez, 2017). Thus CSR will not only increase the satisfaction level of these stakeholders but also lead to improving financial performance (Aver and Cadez, 2009).

It is evident from the above discussion that theoretical rationale suggests both potentially positive and negative relationship between CSR and CFP. Besides this, some studies found neutral or even curvilinear (e.g., U-shaped) relationships. The main findings of the empirical literature are summarised in Table 1 which shows that some studies recognize a positive relationship between CSR and CFP.

Table 1 Empirical Studies Showing Different Types of Relationship Between CSR And CFP

S. No.	Author(s)	Year of Study	Title of Study	Relationship between CSR and CFP
1.	S.A. Al-Tuwaijri, T.E. Christensen, and K.E. Hughes II	2004	The relations among environmental disclosure, environmental performance, and economic performance: A simultaneous equations approach	Positive Relationship
2.	R. Burnett and D. Hansen	2008	Eco-efficiency: Defining a role for environmental cost management	Positive Relationship
3.	O. Erhemjamts, Q. Li and A. Venkateswaran	2013	Corporate social responsibility and its impact on firms' investment policy, organizational structure, and performance	Positive Relationship
4.	W. Rodgers, H. L. Choy, and A. Guiral	2013	Do investors value a firm's commitment to social activities?	Positive Relationship
5.	G. J. Alexander and R. A. Buchholz	1978	Corporate social responsibility and stock market performance	Neutral (No relationship)
6.	K. E. Aupperle, A.B. Carroll and J.D. Hatfield	1985	An empirical examination of the relationship between corporate social responsibility and profitability	Neutral (No relationship)
7.	McWilliams and D. Seigel	2000	Corporate social responsibility and financial performance: Correlation or misspecification?	Neutral (No relationship)
8.	N. Sun, A. Salama, K. Hussainey, and M. Habbash	2010	Corporate environmental disclosure, corporate governance and earning management	Neutral (No relationship)
9.	M. G. Soana	2011	The relationship between corporate social performance and corporate financial performance in the banking sector	Neutral (No relationship)
10.	P. L. Baird, P. C. Geylani, and J. A. Roberts	2012	Corporate social and financial performance re-examined: Industry effects in a linear mixed model analysis	Negative Relationship
11.	C. W. Peng and M. L. Yang	2014	The effect of corporate social performance on financial performance: The moderating effect of ownership concentration	Negative Relationship

| 12. | E. H. Bowman and M. Haire | 1975 | A strategic posture toward corporate social responsibility | Curvillinear Relationship |
| 13. | M. L. Barnett and R. M. Salomon | 2012 | Does it pay to be really good? Addressing the shape of the relationship between social and financial performance | Curvillinear Relationship |

Source: Result Summary based on Literature Review by Author

These studies suggest that firms being socially responsible improve financial performance in terms of profitability. In addition, if CSR has a positive impact on CFP then socially responsible investments have also a positive effect on shareholders wealth maximisation (Moser and Martin, 2012). Therefore CSR works in favour of shareholders' wealth maximisation and increases the market value of shares of the firms. In contrast, other studies show negative relationship consistent with the view that social responsibility incurs additional costs and reduces the profitability of the firms. This finding also supports the conventional view articulated by Milton Friedman (1970). Such sort of investment behaviour is socially irresponsible because of one and only responsibility of the business manager to earn profit for its shareholders. Thus, the negative association between CSR and CFP can not be ignored from socially responsible corporate actions. Several management gurus believe that it is very important to be good corporate citizens even when doing so is at the costs of shareholders (Moser and Martin, 2012). Mackey *et.al.*, (2007) strongly argued that shareholders should be ethical and may require CSR initiatives even at the cost them and deteriorate financial performance (*et. al.*, 2007).

This was also found during the review of empirical literature that some of the studies have neutral (no relationship) relationship between CSR and CFP. These studies suggest that on being socially responsible, firms neither improve its profitability nor deteriorate it. Therefore, the positive and negative impacts of CSR on firm's financial performance apparently cancel themselves out. Whilst, some studies found the U-shaped (curvilinear) relationship, Barnett and Salomon (2012) found that firms with low CSR performance have high CFP, and firms with moderate CSR performance have lower CFP, while firms with high CSR performance have highest CFP. Very interestingly, a prior study conducted by Bowman and Haire (1975) articulated an inverted U-shaped relationship between CSR and CFP. This study shows that moderate CSR is related to the highest financial performance whilst low and high CSR performance is related to lower financial performance.

Therefore, all results taken together from the overall empirical review of the literature, it does not provide conclusive results on the nature of nexus between CSR and CFP. The remarkable explanations for such equivocal findings have been offered by several authors (Surroca, et.al., 2010); Ruf *et.al.*, (2001) argued about the poor theoretical foundation of the CSR concept; the omission of relevant variables in model specifications (McWilliams and Seigel, 2000); the lack of clear direction of causality (Waddock and Graves, 1997). While some authors argued that these equivocal results are because of measurement issues (Davidson and Worrell, 1990; Griffin and Mahon, 1997), and sampling limitations (Van-Beurden and

Gossling, 2008). Thus, empirical studies incorporated for review in this study are focused mainly on operationalisation and measurement issues related to the existence of a relationship between CSR and CFP. Therefore these are explored in the following section in more detail.

REVIEW OF METHODS FOR MEASURING THE CORPORATE SOCIAL RESPONSIBILITY (CSR)

The measurement of CSR notion is very difficult because of lack of unanimity on the meaning of its theoretical foundation and concept (Dahlsrud, 2008). Besides, CSR is multidimensional with relatively heterogeneous dimensions (Carroll, 1979). As a result of these difficulties such as lack of unanimity on the theoretical foundation as well as conceptualisation, several approaches and methods have been used to measure CSR performance in empirical literature. These approaches according to their frequency of use are as follows: (a.) Reputation Indices, (b.) Content Analysis, (c.) Questionnaire based surveys and; (d.) One-dimensional measures. In the following sub-section, an attempt has been made to explore these measurement approaches in detail.

Reputation Indices

The most commonly used approach for measuring CSR is reputation indices. In this method, data is compiled by specialised rating agencies for measuring CSR performance. With this purpose, major indices have been incorporated in several studies such as Dow Jones Sustainability Index (Skare and Golja, 2012), Fortune Magazine Reputation Index (Preston & O'Bannon, 1997), MSCI KLD 400 Social Index (Erhemjamts *et.al.*, 2013), and Vigeo Index (Gired-Potin *et.al.*, 2014). Besides these major indices, there are many national indices which have been used in different studies such as CFIE-French Corporate Information Centre for French Companies (Ducassy, 2013) and Respect Index for Polish Companies (Lech, 2013).

Reputation Indices include the multi-dimensional nature of CSR. These dimensions have been identified and shown in Table 2 given below. In these identified dimensions, key themes are common across all indices such as employees welfare, natural environment, social welfare etc. In the words of Griffin and Mahon (1997), Fortune indices and MSCI KLD indices have revealed similar attributes. Among many used indices for measuring CSR, MSCI KLD is more reliable because of its comprehensive and prominent data on stakeholder management (Coombs and Gilley, 2005), and public data availability (Deckop *et.al.*, 2006). While other authors claim that Fortune is the most estimable, comprehensive and comparable index (Johnson and Houston, 2000; McGuire *et.al.*, 1988). In addition, the Vigeo Index is also mostly used when authors study European countries (Gired-Potin *et.al.*, 2014; Van de Velde *et.al.*, 2005).

Table 2: Corporate Social Responsibility Dimensions incorporated by Major Indices

Dow Jones Sustainability Index	MSCI KLD 400 Social Index	Fortune Magazine Reputation Index	Vigeo Index
Social Dimensions	Community and Society	Social Responsibility	Community involvement

Social Reporting	Customers	Use of corporate assets	Human resources
Corporate Citizenship/ philanthropy	Employees and supply chain	People Management	Corporate Governance
Human-capital Development	Governance and Ethics	Innovation	Business Behaviour
Industry-specific criteria	Environment	Quality of Management	Human Rights
Labour practice indicators		Qulaity of products/ services	Environment
Talent attraction and retention		Long term investment value	
Economic Dimensions		Financial Soundness	
Code of conducts/ compliance/anti-corruption and bribery		Global competitiveness	
Corporate governance			
Risk and Crisis management			
Industry specific criteria			
Environmental Dimensions			
Environmental Reporting			
Industry specific criteria			

Source: Compiled by Author

Dow Jones Sustainability Index is the most healthy index in terms of underlying dimensions such as risk and crisis management and geographical area covered in the Index shown in Table 3. Artiach *et.al.* (2010) also recognised Dow Jones Sustainability Index as one of the best as it includes all industrial sectors. But it is the matter of discussion which index is the best corporate social responsibility measure. The most important benefits of indices are availability of data and comparability of firms in a systematic manner. A number of scholars critically analysed the various indices and they found many shortcomings in them. As they are generally compiled by private firms and they have their own procedures and methods of the index creation. They do not apply necessarily scientific methods (Graafland *et.al.*, 2004; Unerman, 2000).

Table 3: Corporate Social Responsibility Indices based on Geographical Location

Index	Geographical Location (Index Coverage)
Dow Jones Sustainability Index (DJSI)	1. Dow Jones Sustainability Index (DJSI)World • Dow Jones Sustainability World • Dow Jones Sustainability World Enlarged • Dow Jones Sustainability Emerging Markets
	2. Dow Jones Sustainability Index (DJSI) Regions • Dow Jones Sustainability Asia/Pacific • Dow Jones Sustainability Europe • Dow Jones Sustainability North America
	3. Dow Jones Sustainability Countries • Dow Jones Sustainability Australia • Dow Jones Sustainability Canada Select 25 • Dow Jones Sustainability Korea • Dow Jones Sustainability Korea Capped 25 percent • Dow Jones Sustainability Chili
MSCI KLD 400	4. United States of America only
Fortune Magazine Most Admirable	5. United States of America's most admirable firms 6. World's most admirable firms
Vigeo Ratings	7. The Euronext Vigeo Indices. • Euronext Vigeo World 120, Euronext Vigeo Europe 120, Euronext Vigeo Eurozone 120, Euronext Vigeo EM 70, Euronext Vigeo US 50, Euronext, Vigeo France 20, Euronext Vigeo United Kingdom 20 and Euronext Vigeo Benelux 20
Ethibel Sustainability Indices (ESI)	8. The Ethibel Sustainability Indices (ESI) • ESI Excellence Global and ESI Excellence Europe

Source: MSCI ESG Indexes (n.d.); RebecoSam Sustainability Investing, 2016; Vigeo Eiris Rating (n.d.); Fortune, The World's Most Admired Companies (n.d.)

Further, rating agencies merely provide an aggregated score of CSR. They may create problems for researchers as sometimes they are interested only in specific CSR dimensions. Another important shortcoming is that rating agencies incorporate a limited number of firms. In addition, many indices simply cover a particular region or country in terms of geographical area. Table 3 depicts information pertaining to the geographical area of the indices expressed in Table 2. Additionally, coverage of firms is also limited in terms of a number of rated firms. Basically, reputed indices concentrate on large and publicly listed firms. While, some of the reputed indices like MSCI KLD Index and the Dow Johnes Sustainability Index exclude firms operating in an unsustainable manner such as alcohol, firearms, porn entertainment, tobacco etc. Even though many socially and environmentally responsible firms may not be included due to their geographical location, industry affiliation and firm size (Adam and Shavit, 2008).

Content Analysis

The second most commonly used index for measuring CSR performance is content analysis. "Content analysis normally include information determined construct of interest and codifying qualitative information to derive quantitative scales that can be used in subsequent statistical analyses" (Galant and Cadez, 2017). Content analysis is different from other indices with respect to many dimensions appraised and coding sophistication. The simplest way of coding is the count of sentences and words (Aras *et.al.*, 2010), within annual reports and other communication publications on the specific CSR dimensions under consideration with assigning binary variables ('0' and '1'). Several dimensions of CSR are being appraised, a binary score then assigns to each dimension then after an integrated score can be determined to calculate a composite index (Abbott and Monsen, 1979). A more sophisticated way of coding is pre-specification of CSR dimensions of interest and to assign interval scores just like Likert Scale for each CSR dimension in terms of Social Involvement Disclosure Scale (SIDS). Based on this method, Abbott and Monsen (1979) created an index with twenty-four CSR indicators divided into six categories such as equal opportunities, environment, personnel, community involvement, product and others.

Recently, Yang *et.al.*, (2009) ranked firms on the basis of five different CSR dimensions namely environment, employee relations, product quality, shareholders relations, customers relations and community relations on a 0-5 ranking scale (where 0 = fulfilment of no criteria and 5 = fulfilment of all criteria). Karagiorgos (2010) and Chen *et.al.* (2015) in their study did content analysis based on GRI reports. More specifically, Karagiorgos (2010) incorporated twenty-six indicators derived from GRI reports which were divided into two groups i.e. social and environmental indicators respectively and rated them on 0-3 rating scale such that 0 if the indicator is not taken into account while 3 if the indicator is fully taken into account. In the same way, Chen *et.al.* (2015) incorporated forty-five indicators of GRI reports. They scored these indicators on 1-5 rating scale as 1 if indicator not reported while 5 if indicator fully reported by multiple raters. The most important benefit of this methodological approach is flexibility for the researcher who can choose CSR dimensions of his/her interest. They can collect data accordingly to their dimensional interest and also do coding of their collected data numerically for the purpose of statistical analysis. Whilst, this method also has some limitations as the researcher's subjectivity embedded at all levels of the research process. Another disadvantage is window dressing in collecting information. Actually, CSR reporting are largely voluntary in nature in most of the developing countries but in India, it has been mandatory with the inception of the Companies Act 2013. Therefore most of the business organisations fail to disclose reports on their CSR activities even if they do engage in them.

Survey Method based on Questionnaire

Survey method based on questionnaire is basically used where a firm is not rated by any of rating agency. This method is also used where firms annual reports are not available for doing content analysis. In these cases researchers need to collect primary data about CSR by sending questionnaires to corporate managers, CEOs, directors of CSR or conduct interview with them personally. At the earlist, a survey method for collecting information by questionaires related to CSR was used by Aupperle *et.al.* (1985). The components of Carroll's (1979) three

dimensional model of CSR namely economic, legal, ethical and discretionary were used with eighty indicators in 20 sets of statements (each set include four statements such that one for each component of CSR) for calculating CSR performance. During survey method, respondents were asked questions to establish the relationship between CSR and CFP. Rettab *et.al.*, (2009) is associated with different constructs for collecting data on CSR and CFP with the help of questionnaire.

Recently, a study conducted by Gallardo-Vazquez and Sanchez-Hernandez (2014) developed a CSR measurement scale anticipated to appraise socio-economic and environmental dimension of CSR. Consistent with the content analysis method, this method also have some advantages and disadvantages. This method also provide flexibility for researchers to conduct content analysis in terms of dimensional interest and choice of collecting data for these dimensions. Similarly, this method also has limitation like bias responses from the respondents.

Generally, the bias occurs at two levels, first more socially responsible firms are more likely to respond than firms those are less socially responsible (Cadez and Czerny, 2016). Second type of bias is expectations from respondents as they may provide socially desirable answer albeit their actual behaviour may differ (Epstein and Rejc-Buhovac, 2014). An alternative approach for overcoming this drawback may be to collect data not only from enterprises but also from their stakeholders.

One dimensional Measures

One dimensional measure approach focus only on one dimension of CSR such as environment management or philanthropy. Environmental activities include pollution control investment data (Peng and Yang, 2014), use of carbon reduction strategy (Lee, 2012; Liu, 2012; Cadez and Czerny, 2016; Liu and Liu, 2016), adoption of world environmental standards (Dowell *et.al.*, 2000), eco-control usage (Henri & Journeault, 2010), environmental proactivity (Primc and Cater, 2015), the ratio between toxic waste recycled and generated (Al-Tuwaijri *et.al.*, 2004), implementation of environmental management accounting (Mokhtar *et.al.*, 2016) and environmental sustainability policies (Naranjo-Gil, 2016) etc.

Many studies have been conducted related to philanthropic activities such that donations (Lin *et.al.*, 2009), public health policies (Naranjo-Gil *et.al.*, 2016) and growth in charitable contributions (Lev *et.al.*, 2010). This construct also has some advantanges and disadvantages like others, one of the most important advantages is data availability in one dimensional measure of indices along with minimum data collection efforts and easily firms' comparison. Albeit the use of one dimensional construct is theoretical problematic as prior studies have shown that CSR is multidimensional concept (Carroll, 1979). Whilst one firm focus on one dimension such as employees welfare and neglect the other such as environmental protection then it is tollay unjustified. Therefore a multidimensional operationalisation will consider CSR as mediocre while one dimensional operationalisation will detect either a low or high CSR and both are unjustified in each aspect of business organisation.

REVIEW OF CONSTRUCTS INCORPORATED FOR MEASURING CORPORATE FINANCIAL PERFORMANCE

Infact, corporate financial performance generally measures with market based and accounting based indicators. The most frequently used indicators for measuring corporate financial performance are given in Table 4. Albeit, each indicator of measuring financial performance have both positive and negative characteristics. One of the common benefit of accounting based measure is they are easily available and are also comparable across the firms.

Table 4: Most Commonly Used Measures of Corporate Financial Performance

S. No.	Market based Indicators	Accounting based Indicators	Both accounting and market based Indicators
1.	Stock Returns	Return on Assets (ROA)	Tobin's Q
2.	Change in Stock Returns	Return on Equity (ROE)	Market Value Added (MVA)
3.	Market Value of Firm	Return on Sales (ROS)	-
4.	-	Net Income	-
5.	-	Net Operating Income	-
6.	-	Return of Capital Employed (ROCE)	-

Source: Indicators identified by Author during literature review

While the most important advantge of market based measures is their concurrent meaning as they reflect changes in CSR performance faster than that of accounting based measures. Like other measures both the type of measures have advantages and dis-advantages such that accounting based indicators are historical while total categories of these indicators fail to take firm size into account e.g. net income (Al-Tuwaijri, *et.al.*, 2004).

Similarly, accounting indicator like retun of assets (ROA) may be proved biased if sample includes firms from different industries due to varying age and structure of size of assets across industries. In the same way, the most important disadvantage of market based indicators is that they are available only for public listed companies. Further market based measures inevitably incorporate systematic market characteristics such as recession etc. These are not firm specific while accounting based measures of financial performance are more sensitive to firm specific perceptions of CSR (McGuire *et.al.*, 1988). It has been evident from literature review that some researchers have incorporated both the type of measures of financial performance such as the ratio between market value to total assets (Tobin's Q) or market to book value of assets (Garcia-Castro *et.al.*, 2010; Rodgers *et.al.*, 2013). While others have also tried to derive a comprehensive measure of corporate finacial performance with the help of combining some of existing measures to form composite index. Peng and Yang (2014) employed factor analysis to integrate existing finacial measures such as return on assets and return on equity, earning per share, cash flow to assets to form a composite single index. Likewise, one of the most important measure of financial health of the firm measured by using Zmijewski Score, a

method based on a firm's profitability, liquidity and leverage ratio, is another measure used as proxy for accounting based measure of profitability (Rodgers *et.al.*, 2013). It is noteworthy here that recently there has been a tendency to use more than one sort of measure of corporate financial performance.

DISCUSSION AND CONCLUSION

The impact of corporate social responsibility on corporate financial performance has long been a debatable issue for corporate personnel (Cochran and Wood, 1984), researchers and academecians. Despite myriad empirical investigation on the nature of relationship, literature has been unsuccessful in providing conclusive results.

Table 5: Merits and Demerits of Alternative Corporate Social Responsibility and Corporate Financial Performance Measurement Approaches

Measurement Approaches	Merits	Demerits
For Corporate Social Responsibilty Measurement		
Reputation Indices	• Data availability • Firms' comparability • Multidimensionality	• Not scientific • Compiled by private agencies • Limited firms coverage • Dissimilarties in geographical location, firm size, industry type etc**.**
Content Analysis	• Flexibility of Choice • Dimensions as per interest	• Reserch subjectivilty • Data not disclosed • Impression management • Window dressing of information
Survey Method (Questionnaire)	• Flexibility of Choice • Dimensions as per interest	• Reserch subjectivilty • Measurement error • Not proper response • Hide important information by respondents
One Dimensional Measurement	• Easy data availability • Comparability of firms	• Theoretical invalidity • Bias
For Corporate Financial Performance Measurement		
Accounting-based financial Indicators	• Data availability • Comparability of firms	• Historical data • Window dressing of information
Market-based financial Indicators	• Data Concurrency	• Availability of data for only large and listed firms • Coverage of systematic factors

Source: Compiled by Author based on literature review

The reaserch study focus on operationalisation and measurement aspect of research designs in the existing literature concerned with the relationship between corporate social responsibility and corporate financial performance (Griffin and Mahon, 1997). The literature reviewed in this present study recognised a number of approaches applied to establish the relationship between CSR and CFP and ascertain their merits and demerits. The main merits and demerits of these approaches are given in Table 5. It is apparent from the Table 5 that there is no perfect measure to estimate CSR and CFP. The measurement issues are more pertinent to CSR because finacial reports has a long history and also standardised.

Albeit, CSR disclosure or reporting is a more recent development where few standardisation has been achieved so far (Tschopp and Nastanski, 2014). Several reputation indices carry merits of availability of data and comparability across firms because of their standardized methods to compile them. Therefore, they are intensly used in empirical enquiry concerned with the nature of CSR and CFP relationship (Soana, 2011). However, these indices are far away from ideal measures of CSR. One of the most important demerits of them is that they are generally compiled by private firms and they have their own agendas. They do not necessarily use rigorous methods that are usually expected in scientific research (Graafland *et.al.*, 2004). In addition, another major drawback is an appraisal of limited coverage of firms. Agencies which are compiling and calculating indices usually focus on large, listed and well-known firms. This construct in selection of firms is bias in terms of great social pressure to be socially responsible.

Thus, they are likely to perform better in this regard as less visible firms (Henriques and Sadorsky, 1999). Content analysis has the advantages of more flexibility to the researcher who can select himself/herself the dimension of CSR according to his/her interest, collect information related to the dimension and code them in order to create quantitative scores for analysis. But the main problem of this constructs is researcher's subjectivity that may compromise the reliability and validity of the findings. Albeit, subjectivity is important at all levels of research process, another problem embedded to non-disclosure of data. In addition, the issue related to this approach is management impressions (Weber, 2008) which mean manipulation in reported information as how they are actually being done. Survey method through questionnaire is same as content analysis in terms of advantages even it is more advanced in order to collect information from those companies that do not disclose their data by their reports publicly. Nonetheless the same approach cause the problem of subjectivity for researchers, if questionnaire is not well designed in order to get valid and reliable results due to measurement error (Turker, 2009). In this approach, the data collection is so sensitive as the answers of some questions are more socially acceptable rather than other answers (Epstein and Rejc-Buhovac, 2014). The problem of bias in responses from respondents is another problem. It is well established finding of survey method that better performing firms are more likely to respond rather than poor performing firms (Cadez and Czerny, 2016).

Finally, the method of one dimensional measure is often used because they are voluntarily available and comparable across the firms whereas this method of measuring CSR performance is theoretically invalid because of CSR is a multidimensional phenomenon (Carroll, 1979). In fact one dimensional measure may also provide false conclusions as a particular firm may perform better in one CSR dimension and poor in another dimension, yet this construct is also failure to

detect such incidences. Therefore, it is noteworthy in above discussion that the incoporattion of any measurement approach for CSR performance is not without disadvantages. They may influence potentially the association between CSR and CFP. But the two problems are inherent in all approaches. First the problem of researchers' subjectivity as this is reseacher who selects variable, models and statistical tests to examine the association between the CSR and CFP. Hence, findings can be invalid even if the data is retrieved from reliable and archival sources. The next one is bias in selection of indices because of reputation indices normally include only those firms which are operationalising under greater pressure to be socially responsible (Epstein and Rejc-Buhovac, 2014; Henriques and Sadorsky, 1999). Whilst, firms which are more socially responsible, disclose their information publicly, a prerequisite for conducting content analysis. (Abbott & Monsen, 1979). Similary, more socially responsible firms also responsd to questionnairs of survey method related to CSR (Cadez and Czerny 2016).

Thus all the approaches of CSR performance measures are found to be biased to investigate positive relationship between CSR and CFP. These problems and shortcomings can be overcome through precautions as researchers subjectivity can be overcome by retrieving data from standardised CSR reports. Ramanathan (1976) articulated that corporate social accounting should be implemented with the aim of providing required information about firm's social performance systematically, even though we today fail to iron out the problem of accepted CSR reporting standard. However, many standardisation initiatives are in progess world wide e.g. Global Reporting Initiative (GRI), United Nation's Global Compact Communication of Progress, Accounting Ability's AA1000 and ISO 26000 etc. The potential solution of the problem of bias in response by the respondents is mandatory disclosure of information. Albeit, many firms are publishing stand-alone CSR reports that has increased drastically (Dhaliwal *et.al.*, 2012). In most of the countries CSR disclosure is not mandatory (Tschopp and Nastanski, 2014). In the European Union, the new directives on disclosure of non financial and diversified information has been mandated which came into effect in 2017 (European Parliamentary Council, 2014), whereas in 2013, India has already made enactment of mandatory disclosure under the Companies Act, 2013 (GOI, 2013).

The review study conclude that the measurement approaches for performance of CSR concept documented make it clear that all the methods deployed in empirical literature has some shortcomings that may have an effect over the examination of CSR-CFP relationship. It was found in the literature that the problems inherent in most of the approaches are researchers subjectivity and selection bias. Researcher argues that potential solution of former is standardisation of CSR reporting whereas for latter mandatory disclosure of CSR information. In this way, standardisation and disclosure will not only be beneficial for testing validity of CSR-CFP relationship but also for taking decisions and making policies by policy makers and various stakeholder groups(Galant and Cadez, 2017; Henriques and Sadorsky, 1999 Hillman and Keim, 2001).

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Biochemistry

ASSESSMENT OF BLOOD COMPATIBILITY OF LIQUID EMBOLIC SYSTEM

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ABSTRACT

Therapeutic embolization by Liquid Embolic System is considered as a significant advancement in embolotherapy in biomedical Science. Owing to its nature, the performance of Liquid Embolic System is as autologus blood clot. It is better than other embolic agent viz. silk thread, coils, detachable plug etc. Toxicity and biocompatibility in blood vascular system has been assessed by ASTM F756 and ISO 10993-4. Biological evaluation of Medical device part 4 Selection of test for interaction with blood has been performed[1,2]. The hemolytic index using hemoglobulin concentration of the defibrinated blood of rabbit was found to be 1.37 for the extract, which shows the hemolytic nature of Liquid Embolic System. The Liquid Embolic System did not reveal any significant changes with regard to thrombogenicity as reflected by the hemolytic findings like peripheral smear, thrombosis, platelet count and coagulation test when exposed with anti-coagulated blood from three different rabbit donors. The results of the study indicated that the Liquid Embolic System comprise of polymer dissolved in solvent and suspended radio-opaque agent showed good hemacompatibiliy in rabbit blood with hemolytic index and different hemolytic parameters were observed to be in the normal range when compared with that of standard normal range and control counter parts, respectively. In view of these results, it is suggested that the Liquid Embolic System may aid invasive applications to large extent due to its noble property. This paper concludes that this material used for embolotherapy is non- toxic and is biocompatible in endovascular system.

Keywords : Biocompatibility, embolization, embolotherapy, Liquid Embolic System, Partial Thromboplastin Time (PTT), Platelet count, thrombogenicity.

INTRODUCTION

Therapeutic embolization is the intentional endovascular occlusion of an artery or vain [3,4,5,6,7,8]. Biocompatibility refers to the ability of a biomaterial to perform its desired

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function with respect to a medical therapy, without eliciting any undesirable local or systemic effects in the recipient or beneficiary of that therapy [9], along with this, generating the most appropriate beneficial cellular or tissue response in the specific situation and optimizing the clinically relevant performance of that therapy. Liquid Embolic System toxicity, on the other hand, may be defined as the ability of the particles to adversely interact that affect the normal physiology as well as that directly interrupts the normal structure of organs and tissues of the human and animals. Safety assessment is an integral part of biomedical technology development.

In the present study, an attempt has been made to investigate the toxicity and biocompatibility of materials, which are intended for the embolotherapy. It is widely accepted that response of blood depends on physicochemical parameters such as particle size, shape, surface charge, chemistry (hydrophobicity/hydrophilicity), composition and subsequent stability of embolic agent. In therapeutic embolization there is always full interaction of embolic agent with the blood and blood cells aggregation. Therefore, hemolysis studies and coagulation behavior experiment are considered to be simple and reliable measure for blood compatibility of Liquid Embolic System [10]. Stability in PBS may be considered for the initial screening test for compatibility with the physiological conditions. The success of embolic agent depends on biological reactions occurring at the blood-material interface. After interface with foreign material proteins can adhere to the embolic surface, thereafter platelets and leukocytes [11,12,13,14,15,16,17,18]. The cells become activated during the adhesion process, which is associated with the secretion of various mediators. Some of the mediators induce the adherence and aggregation of further platelets so that thrombic can grow and trigger the coagulation and immunological responses. The interaction of platelets with the surface of blood contacting biomaterials is the key understanding of material thrombogenecity [19, 20, 21]. Thrombus formation is considered to be the earliest of all the possible complications of polymer-blood interaction as thrombic are able to occlude vessels or they may detach leading to the formation of emboli, possibly leading to life threatening events. This characteristic of bio-material is usually assessed using platelet-rich plasma.

Hence, hemacompatibiliy and thrombogenecity in rabbit blood have been studied in order to evaluate compatibility of Liquid Embolic System to the endovascular system.

MATERIAL AND METHOD

*Liquid Embolic System***:** Sample of Liquid Embolic System(LES) was supplied by Meril Life Science Pvt Ltd. LES is a polymer radio-opaque agent suspended in solvent.

Source of Animals: Young adult New Zealand White rabbits weighing about 2-3 kg were provided by Shriram Institute for Industrial Research, Delhi (SRI).

Chemicals: 0.9 % Physiological Saline .

Extract Preparation: A vial containing liquid embolic was manually mixed for 20 minutes for homogenization of suspended polymers. After proper mixing, 5 g of sample was transferred to 25 ml conical flask with stopper, which contained 25 ml 0.9 % physiological saline and marked as the extract of sample. Similarly another 25 ml conical flask containing 25 ml 0.9

% physiological saline (Extractant only), marked as Extractant was also prepared. Both these flasks were kept at 37°C for 72 hours in incubator. The extract preparation was done following the guideline ISO 10993 part 12 (2012) [5].

EXPERIMENTAL DESIGN

Animal Husbandry: Three Female rabbits of weights 2.4 kg, 2.2 kg and 2 kg respectively were provided by Animal House Facility of SRI. These animals were housed individually in stainless steel cages with perforated floors. The room temperature was maintained at $20 \pm 3°C$ with   50-60 % relative humidity. The light conditions were controlled to give 12 hours of artificial light (8 a.m. - 8 p.m.) each day. Standard palleted feed were provided by Amrut Feed Ltd. and given ad-libitum to each rabbit.

PROCEDURE

Hemacompatibiliy: The study guideline American Society for Testing and Materials (ASTM) F756, ISO 10993-Part 4 (2009) Selection of Test for interaction with Blood was followed to study the hemolytic property. Two ml of blood was collected from one healthy rabbit in Ethelene diamineteraceteicacid (EDTA) containing vial and mixed properly. 10 ml of liquid embolic extract was taken in a test tube and then 0.1 ml defibrinated blood was added to it. Similarly 0.1 ml defibrinated blood was added to 10 ml of Extractant containing test tube. Both the test tubes were labeled accordingly as test and Blank respectively and kept stationary for 24 hours at 37 °C. After 24 hours, the supernatant were removed from both the test tubes carefully and were kept in other respective labeled tubes. The hemoglobin concentrations of each supernatant were estimated using hemoglobin concentration. Hemolytic index were also obtained for blank and test sample were calculated to obtain information about the hemolytic nature of Liquid Embolic System.

The hemolytic index was calculated as follows:

Hemolytic index = Hemoglobin released (mg/ml)/Hemoglobin present (mg/ml) x 100

The result were interpreted following the below Scoring Criteria.

Table 1: Hemolytic Index-Scoring Criteria

S. No.	Hemolytic Index	Hemolytic Grade
1	0-2	Non-Hemolytic
2	2-10	Slightly Hemolytic
3	10-20	Moderately Hemolytic
4	20-40	Markedly Hemolytic
5	Above 40	Severely Hemolytic

If either of these values is not within the acceptable range, the test has to be repeated with fresh rabbit blood.

Thrombogenicity: The study was conducted based on the guidelines of American Society for Testing and Materials (ASTM) F756, ISO 10993-Part 4 (2009) Selection of Test for interaction with Blood. The anti-coagulated blood were obtained from three rabbits, which

were exposed with embolic extract and blank (Extractant only) to 1g/5ml ratio of blood to extract for 15 mints at 37 °C.

The tests were classified into following categories according to the process or system being tested:

Peripheral Smear was studied to find information about normal RBCs, WBCs, and normal distribution of platelets.

The density of the cells, cellular aggregates (adhered platelets, leukocytes, aggregated erythrocyte), and fibrin adherence to materials as well as distribution of these cells were evaluated by thrombosis.

Partial Thromboplastin Time (PTT) were obtained to get indication regarding deficiency of Coagulation Factors I (fibrinogen), II (prothrombin), V, VIII, IX, X, XI, or XII.

Platelets (Platelet count) were determined to verify any sign of destruction or removal of platelets from the circulation.

RESULT

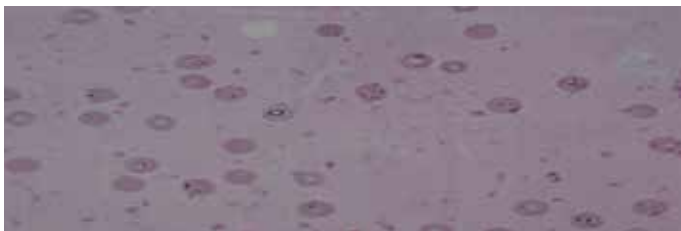The results are tabulated below:

Table 2: Hemolytic Nature

S. No.	Sample	Haemoglobin Haemo-lytic Released (mg/ml)	Haemolytic Index (mg/ml)
1.	Blank (Extractant)	1.00	0.68
2.	TEST (Extract Of Test Article)	2.00	1.37

As hemolytic index of embolic extract was found to be 1.37 which lies within the range of 0-2, so with reference to Table 1, the Liquid Embolic System extract can be clearly stated as non- hemolytic in nature.
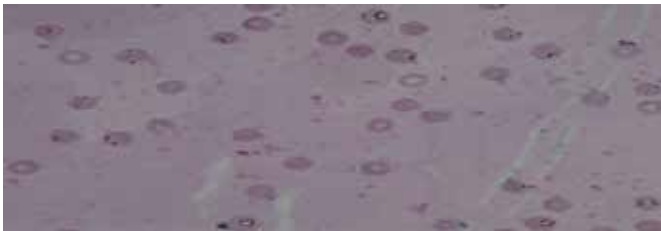
THROMBOGENICITY

Peripheral Smear

Results after exposure with Blank (Extractant only) :

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. Distribution of Platelets	Normal	Normal	Normal
Photograph of slides			

Results after exposure with Embolic extract:

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
2. Distribution of Platelets	Normal	Normal	Normal
Photograph of slides			

2. Thrombosis

Results after exposure with Blank (Extractant only):

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. Thrombosis	Nil	Nil	Nil

Results after exposure with Embolic extract:

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. Thrombosis	Nil	Nil	Nil

3. Coagulation

Results after exposure with Blank (Extractant only):

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. Partial Thromboplastin Time (PTT in sec)	40	38	39

Results after exposure with Embolic extract:

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
2. Partial Thromboplastin Time (PTT in sec)	39	39	38

4. **Platelet Count**
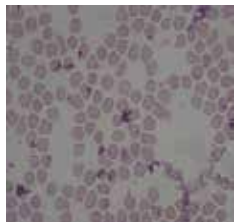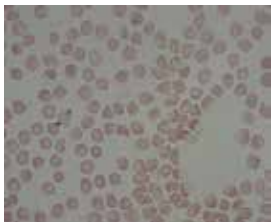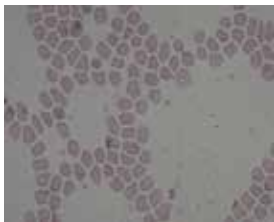
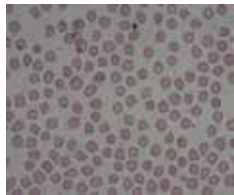Results after exposure with Blank (Extractant only):

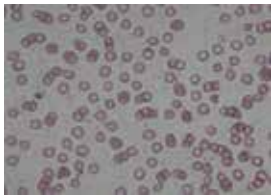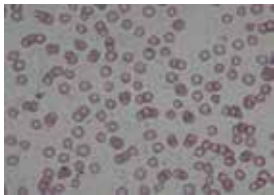| Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. **Platelet count** (in lakhs/cmm)	2.92	2.75	2.72

Results after exposure with Embolic extract:

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. **Platelet count** (in lakhs/cmm)	2.76	2.70	2.70

5. **Distribution of Cells**

Results after exposure with Embolic extract:

Parameter	Animal		
	Rabbit Animal No. 1	Rabbit Animal No. 2	Rabbit Animal No. 3
1. RBC	Normal	Normal	Normal
Slide Photographs			
2. WBC	Normal	Normal	Normal
Slide Photographs			

CONCLUSION

We have determined hemolytic properties of Liquid Embolic System by evaluating its ability to produce hemolysis when kept in contact with rabbit defibrinated blood. Hemolytic index value was obtained to be 1.37, thus the embolic extract was concluded to be non-hemolytic in nature. In order to explore more for concluding hemocompatibiliy about Liquid Embolic System, thrombogenicity was also studied. In the study, normal distribution of platelets, RBCs and WBCs were obtained.

Moreover, no thrombosis was observed. Partial Thromboplastin Time and Platelet count lying within appropriate range when compared with control counterparts were also observed. From all these experiments, we arrived at the conclusion that the Embolic Extract did not reveal any significant changes regarding thrombogenicity. Therefore, the Liquid Embolic System may be concluded to be hemocompatible in nature.

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POLITICS OF LANGUAGE IN POST-COLONIAL INDIA : INDIGENOUS AND ENDANGERED LANGUAGES

*Sangya Dubey**

ABSTRACT

Language has been the potential indicator of belongingness or alienation of people with scattered/focal geographic location, political identity and social acceptance. It has worked in both ways, as a conjunct to bridge people, and as a line, that bifurcates people. Since the Indian independence, language has asserted its strong presence in determining the agenda for political reform and for redrawing of boundaries to accommodate linguistic identity into one regional identity. It has created new states, altered previously existing ones and has even challenged the orders of authority. Among the many languages that make India a diverse social group, lies the slowly diminishing indigenous language. The tribal people have since the very beginning followed a distinct, self- managed and plural culture that has been passed down the generations, thus making their traditional customs strong. However, with the language facing threats of extinction, it is the tribal culture that has come under severe stress, rendering them deplorably vulnerable. The paper aims at recognizing the need to not just save tribal languages but also establish the concern to secure their society and culture amidst the modern day strains

Keywords : Aryan speech, Austric group, linguistic diversity, linguistic reorganization, mother tongue, sanskritisation.

INTRODUCTION

> *"Language is the road map of a culture. It tells you where*
> *its people come from; and where they are going"*

Brown, Rita Mae (1988). *Starting From Scratch*

Language is one of the important constituents of any culture. In fact, it is a component of the elements constituting the identity of a society or nation at the macro level. Languages

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are of the product of particular social, economic and cultural practices or institutions of a society and evolve through the interaction between social institutions. The languages evolve over a period of time through their interaction with the changing world in general and with the interacting societies in particular. Therefore, we can see clear differences between the languages of an era of a particular geo-social setting and the ones in a later period in a different geo-social set up. Languages use to change with change of places. As a popular saying in the northern India goes "*chaar kos pe paani aur chhe kos pe vaani*" that is to say- the taste of water would change every four miles while the tone or language will change at every six miles. A language is evidently a specific product of a particular geographical condition also, apart from its socio-economic institutions. With increased inter-societal mobility and interaction between these societies, the languages themselves adopt new words and expressions and consequently change with extended vocabulary and usages. However, quite paradoxically in colonial times, this did not follow any linear path of development. In fact in any of the colonial economies, the colonizers' language almost invariably gained primacy in terms of both uses and social acceptance (or imposition). Since the colonial masters used their own languages because of their familiarity and ease of its use, the indigenous languages got relegated to the secondary or even tertiary preference. Quoting the Indian experience, it was no coincidence that with the First War of Independence in 1857, the advent of English language in particular and introduction of English education in general created a landmark in India's colonial history, which actually helped in consolidation of British hold over India. In the process, the indigenous languages started losing their sheen. This was more reflective of the society's willingness to secure whatever socio-economic privileges were made available to them through the language of the colonizers. Nevertheless, they learnt the language of the masters at the cost of their own indigenous languages. Similar was the case with Puducherry that continued the language and customs of its former colonial masters- the French. Thus, it hardly surprises that the major Indian languages which are now contained in the VIII Schedule to the Constitution did not receive any significant growth impetus in colonial times even though there were sporadic individual attempts of preservation of vernacular language by few of the sympathizers in colonial era. The situation, however, changed after the Independence. However, by then, the languages on the fringes, particularly of the vulnerable societies became limited in their use and quite a few of them even got endangered. It is here that the words of Angela Carter stand true- "*Language is power, life and instrument of culture. The instrument of domination and liberation.*"

India has always exhibited rich lingual diversity. On the one hand, we have Hindi which is spoken in several North Indian States, namely, Bihar, Uttar Pradesh, Madhya Pradesh, Rajasthan, Himachal Pradesh and Haryana [Hindi of Uttarakhand appears softer compared to the *lathmaar* or crude delivery in Haryana] and on the other hand, we have Telugu speaking former Andhra Pradesh which has since faced political initiatives even under the same language and got divided into Telangana and Andhra Pradesh. Hence, the common language could not overshadow the developmental concerns of the people. Between these two extremes, there is another example of West Bengal and Tripura where the common language is Bangla, but the two are not homologous in their origin and usage. Tripura's Bangla is somewhat different from Bangla language spoken in West Bengal; Tripura Bangla is nearer to the Bangla spoken

in Bangladesh. This was about the major indigenous language namely, Hindi, Bangala and Telugu. Perceiving Hindi as a means of derivation, there were initiatives in 1950s where Hindi itself was derided on the ground that it was several dialects and not a homogenous Hindi. In the process, the difference between a dialect and a language was perhaps lost sight of and mere expression was centered as the ground of difference. Besides, we also have examples of tribal languages in Jharkhand, particularly, Santhali, Orao, Munda and Ho languages. Santhali still has been able to establish some status for itself, but other three languages of modern Jharkhand have remained confined to those localities in which these were spoken.

Then, there is another set of languages spoken among Islanders of Andaman & Nicobar. The Great Nicobaris could progress, but not from their own language; it was perhaps at the cost of their language. The language of Jarwas, Onges and Sentinels have suffered relegation as their speakers' number has been dwindling. There is no wonder that the language which were spoken by these tribal populations are becoming endangered. This also manifests that these tribal economies themselves were at the threat of major de-culturization. Creation of Jharkhand was on the plea that the tribals suffered not only politically and economically but also from the cultural point of view in erstwhile Bihar State and hence they needed their own State to tackle their concerns. It is the indigenous language Hindi that co-existed with the tribal languages and gained prominence in erstwhile Bihar. However, the newly created Jharkhand has thus far not significantly succeeded in containing the decline in the use of tribal languages. The Constitutional safeguards in the form of the provisions regarding the "Excluded Areas" and "Partially Excluded Areas" contained in the Government of India Act, 1935 was translated into the Schedule V and Schedule VI in the Constitution of India after India got Independence. The use of these provisions for saving the tribal language is unheard of. With an exception of Santhali language which was able to progress towards standardization, the other tribal languages did not progress the way they should have, in undivided Bihar and later even in Jharkhand.

THE CONSTITUTIONAL PROVISIONS ABOUT LANGUAGE

M.C. Chagla, the former Union Education Minister said, "*Language more than anything else with the exception of religion excites the deepest emotion*". And the realization and accommodation of this grants natural acceptance of any government.

The Constitution of India contains certain explicit and exclusive provisions on languages. In the Preamble of the Constitution objective is declared to secure to all its citizens' liberty of their expression, belief, faith and worship. This stipulation guarantees the liberty of expression among other things. The expression could be through the language, through the performing arts, or through various other means. As far as language is concerned, there are exclusive provisions contained in Article 343 to 351 of the Constitution. Article 343 declares that Hindi in Devnagari script with international form of Indian numerical, shall be the language of Union of India. Similarly, Article 345 provides that a State may adopt one or more languages for use in the State for official purpose of that State. We have examples where non-Hindi speaking States have their own language as the official language. Article 353 A of the Constitutions provides that it shall be the endeavor of every State and of every local authority within the State, to provide adequate facilities for instructions in mother tongue on the primary stage of

education to the children belonging to linguistic minority groups. This Article also empowers the President to issue such directions to any state.

Article 351 of the Constitution contains provisions for promoting the use of Hindi so as to make it serve as the medium of expression. This article also stipulates that in order to secure the enrichment of Hindi, the forms, styles and expressions used in Hindustani and in other languages of India as specified in the VIII schedule and by drawing wherever necessary or desirable for its vocabulary, primarily on Sanskrit and secondarily on other languages. Therefore, in enabling Hindi to become the language of expression, the Constitution authorize use of terms of Sanskrit as also the terms from other languages.

As far as these provisions are concerned, these are the enabling ones. In actual practice, Hindi as a means of expression in official work has unfortunately been taking more from Sanskrit, thus alienating it away from Hindi that is commonly used. If we examine ongoing 'sanskritisation' of Hindi, this somehow has been beyond the brief given by the Article 351 of the Constitution since it, in practice, has been excluding borrowing from other Indian languages. As it has been mentioned above that the Article 351 does not confine borrowing from Sanskrit alone. However, this article encourages the form, style and expression of Hindustani and in other languages of VIII Schedule, in practice, this is forgotten and hence the *sarkari Hindi* has become less friendly to the people for whom it is meant. This phenomenon explains how the language as a medium of administration by the State changes its form and emphasis and in this process, loses its contact with the very people for whom it is designed. Unfortunately, what is not understood in this process is that such a sanskritisation of official language removes it from wider use and isolates it to its own detriment. A language, if it has to be a vibrant and live one, must have its own form and its use and should be able to adopt words from other languages, depending upon the need and the usages. If we see the languages of the VIII Schedule, 50 years ago and today, each of these languages have adopted newer words, which has enriched them. From this context therefore, it hardly surprises when we find how English have adopted the words like *charishma, atta, pandit, guru,* etc.

LINGUISTIC REORGANIZATION OF THE STATE

The Constitution of India categorized the States into four categories -A,B,C&D based on the governance pattern. It was not based on the language. However, movement for the linguistic States did gain currency after Independence. This was there even during British India. In 1936, Orissa province was carved out of Bihar on the linguistic basis, Odisha being Oriya speaking area of erstwhile Bihar. Similarly, in post-independence days, the Telugu speaking areas of Madras State was sought to be carved out as the State of Andhra. This was in 1953. Similarly, smaller States have also had their tryst with such movements like the French language in the Chandernagore French enclave. In 1948, the Linguistic Province Commission was set up. It was also known as the Dar Commission. In December 1953, the State Reorganization Commission was set up to propose reorganization of the Indian States on linguistic basis. The retired Chief Justice of Supreme Court Fazal Ali headed this with two other members, namely, H.N. Kunzru and Sardar K.M. Panikkar. This Commission was also known as Fazal Ali Commission. The Commission submitted its Report in September 1955 recommending reorganization of Indian States on the linguistic basis. It was the result

of this reorganization that the State Reorganization Act, 1956 came up which was enacted on 31st August, 1956. It came into effect on 1 November, 1956. Along with this, there was also the 7th Amendment to the Constitution which abolished the earlier distinction of A, B, C & D categories among the States. This reorganization is a perfect example of consolidation of territory on language basis. For example, today's Maharashtra was formed from the erstwhile Bombay State, the Saurashtra and the Kutch States, the Marathi speaking districts of Nagpur Commissionary of Madhya Pradesh and Marathwada region of Hyderabad State. Interestingly the Bombay State's southern most district was transferred to Mysore and other States based on language. Similarly, present day Kerala was formed by merging Travancore - Cochin State with the Malayalam speaking Malabar district of Madras State and Malayali speaking Kasargod Taluk of South Canara district. It was again on the basis of linguistic predominance of Tamil that the Kanyakumari districts of Travancore- Cochin was transferred to the Madras State. Madhya Pradesh was composed of the earlier Madhya Bharat State, the Vindhya Pradesh and Bhopal State; the Marathi speaking districts of Nagpur division were joined with Bombay State to become Maharashtra as indicated above. Mysore State was enlarged by adding Coorg State and Kannada speaking districts of Western Madras Presidency, Southern Bombay presidency and part of Hyderabad State. The Mysore State was renamed as Karnataka in 1973. Again, based on language, Punjab was enlarged by adding Patiala and East Punjab States Union (popularly known as PEPSU). Later Punjab State was bifurcated and Haryana was carved out comprising their areas of Punjab in which people were speaking Hindi.

Therefore, we see that language had not only been the basis of formation of States but consolidation of States as well.

LANGUAGE AND DEVELOPMENT

Does this experience refer to any undeclared aspect of development? Does development also mean subsequent overarching of the language pre-dominantly spoken by most of the population? We have seen consolidation in the position in English after advent of Internet. Some sections of Francophone and Hispanophone population have raised eyebrows on pre-dominance of English over their own languages. But the fact is that even if it is not at the cost of these languages, English as a language of international communication has been overarching them. This is an intricate issue. One can understand that learning the pre-dominant language ensures better access to facilities of education and better opportunities for economic entrepreneurship, which may offer improved avenues for life. It appears that in a developing society, the language is bound to suffer in the face of an overarching national or an international language. Of course, in real practice, it does not happen in such simplistic terms. In case of populations speaking Chinese, Japanese, Arabic or even Persian which is only spoken in Iran and parts of Afghanistan, these economies did opt for pre-dominant foreign language mostly to the extent it was required for professional progress, which was not at the cost of their language, which means they were conscious and aware of the constituents of the popular language of interaction. But, this experience is not found in case of tribal languages spoken among Indian tribes.

For classification purpose, languages in India can be broadly put under 4 categories viz (i) The Indo-European (Aryan); (ii) The Dravidian; (iii) Austric (Kolar Munda) & (iv)

Tibeto-Chinese. In the feudal societies, the languages or at least the dialects changed at short distances. However, this alone could not have been the reasons to explain the decline in use of these dialects. That means, there is something beyond this simplistic explanation. Whenever political activists for modern development bring out a case, language is hardly talked about as an issue. Perhaps it is not even perceived as something worthy of debate in the context of development. Ordinarily, development is measured through gross indicators such as infrastructure development, advancement in communication, industrialization, extent and pace of urbanization, expansion in trade and commerce and rise in entrepreneurship. After *perestroika* in erstwhile Soviet Russia, entrepreneurship in private sector is also considered as a significant indicator of development. The common person may not be able to professionally appreciate the issues such as increase in GDP or liquidity issues or interest rate management through financial directives and nuances of monetary economics. However, access to basic amenities such as education, health, housing, drinking water, vocation etc. are considered as indicators of development. Economic development predominates the social concern; language then only remains a means to connect to people. After re-organization of States on linguistic basis in 1966, for the first time, the people speaking same non-Hindi language separated from Andhra creating Telangana. The movement here was again based on accelerated development and language was never agitated as an issue in this entire effort.

Therefore, one has to understand two things : (i) The societies develop and in the process of socio-economic development, they tend to ascribe lesser importance to their indigenous language, resulting into its social relegation, at times culminating in the endangered status of that language; (ii) There is a political association with the language itself where, the status of one widely spoken indigenous language had been challenged on the basis of the logic that in real life much lesser people speak that language in that form; people speaking those languages in different terms are sought to be claimed as a separate language. In the process they artificially, if not, unscientifically augment the number of speakers of the contesting dialect claimed as language. Therefore, the idea is put forth that overarching vernacular language should weaken if the dialect does not have capacity to become full-fledged language challenging the vernacular language. In the process often, the distinction between a language and dialect is also lost sight of. Therefore, there was a stage when we saw that languages like Awadhi, Rajasthani, Bhojpuri, Magahi, etc. were put forth as claim by people speaking them that actually it was their languages. Their contention was that Hindi speaking people were lesser in number and Hindi did suffer on this count, what the Hindi protagonists claim. It is a matter of appreciation of those times that this was done to contest the argument that Hindi was suitable to become the basic interactive language on the plea that majority of people in India spoke it. It sought to attribute numerical superiority to Hindi in comparison with other Indian languages.

There are several examples that demonstrate this situation. When Shakespeare started writing, Latin was the language of the elite. But keeping all other things constant, English gained currency as common person's language which culminated in its adoption as the language of democratic institutions, with use of Latin diminishing. Still earlier, when Shakyamuni Buddha started teaching in ardha-Magadhi or Mahavira in Prakrit, it was a drift away from

Sanskrit, which had then become the language of the court, the elitist ones. Over a period, Sanskrit relegated to disuse. In addition, all this while, the society was not stagnant. However, conscious political association with the language is a subsequent phenomenon. Urdu, one of the most vibrant languages of India, is an excellent example of this. It started as a language spoken among the soldiers, which had, at that time, comprised by the Turks, the Uzbeks and Khorasanis etc. This expanded when the Mughal administration patronized Persian as the court language. Later under the British regime, legal systems on the Western lines were implanted but the British allowed retention of basic Urdu-Persian works used in courts. And its impact is that even today, the words like *Vakil, Vakalath, Mukhtarnama, Razinama, qasba, mahzar, ajmayish, paimayish, karar, dastkhat* etc. continue to be in use, even in South India. This route of development may not be out and out political, but would certainly be an outcome of the administrative processes. Once again, there was no stagnation in economic system.

THE TRIBAL PERSPECTIVE

D.N. Majumdar opines that "*so far as the tribal people are concerned, the Aryan speech comes into the picture only as a consequence of cultural contact since almost all of our tribal people have pre-Aryan or non-Aryan rural affinities and origin.*"

The tribal folk lore, folk tales and folk songs and music combine to make an amalgam of an aesthetic crystal, the dazzle of which continues to shine irrespective of time. Most aspects of the tribal culture have over the years remained in an unwritten form – the word of mouth is the only recorded version, based on remembrance and recall. The tribal culture is best reflected in its folk lore – folklore that depends primarily on the usage, preservence and pride associated with one's language. A structured examination of folklore often provides the starting point from which the development of the culture, life style, and defining entities can be identified and understood.

The significant part of the tribal folklore is that it comprises the following: -

   i.   Oral in nature and strongly driven by local concerns;
  ii.   Reflective of local language, and speech;
 iii.   Includes – paintings based on local customs and traditions;
  iv.   Traditional crafts, handed down to generations.

What makes the tribal folklore an interesting area to look into – is the continued and consistent repetition of a particular feature – mostly a song or a set of local words. The tribal folklore in its evolution with times has reformed their local beliefs. They now present it in a ballad in the forms of riddles – that not only educate the tribal youth but also remains non-imposing – rather something that they themselves seek to solve as challenge or questions- the answer to which shall be an achievement and not just obedience to a senior authority in person or traditional customs.

It is on a close examination of tribal folk lore in a closed geographical area – that the difference of community identity – its power symbol and the totem of obedience can be clearly segregated. For example: -

*"Lightening" according to the **Mimyongs** is the flashing of a divine monster's eyelid' (Animal as totem) while **Mishmis** believe it to be a 'Star girl' running through the sky (totem here is a Normal Girl with extra – normal powers)."*

A very striking feature about the tribals is their strong belief in the power of dead ancestors. The tribal community largely believes that the departed soul descends to help their mundane inmates and that they acquire celestial powers. Interestingly, "*Majhi*" language of Sikkim was a major language that was used for explaining the corpse that they have now discarnated. Sadly, this language is now extinct. Another remarkable feature of tribal folklore is its insistence on the natural aspects. Trees and animals are considered living beings. *Mahali* in eastern India – a language considered 'Sun God' language – is now on verge of extinction. The popular belief is that the Sun God tells in this language what will benefit the community. "*Karo*" in Arunachal Pradesh is considered as a hidden language that is used to elaborate on the life style of the people in hilly tracts and has also been categorized as a threatened language.

The need to preserve the indigenous language endangered or not, remains a crucial task. Not because it validates one's culture, identity, belief, aspirations, rituals and traditions, but it seems, what best described in the words of anthropologist Malinowski – "*as a warrant, character and magical guide to social structure*." The need to secure a language is crucial for it acts as an unquestioned yet accepted threat. There are things and ideas, context and situation that would not draw a regular free conversation. It is through the myths and stories that the fear is instilled and restrictions levied in certain regards and most often accepted too.

The decline of such indigenous languages not only means a loss of one's own culture, but also the loss of a conjunct between the larger world and the community for one's local language would any day draw more obedience, allegiance and adherence to customary or non-customary laws than when put in a foreign language code. The loss or decline of one's own culture and language would strongly lubricate the gap between its identity elements and the group members – rendering them in a vacuum of vagueness – for they grow unfamiliar with things that were to bind them together.

More than anything else, the need to preserve the indigenous language rests in the argument that it highlights the dominant, economic, social and political ideas and practices of the past, the present and aspirations for the future. It helps in deciphering the attitude towards religion and spirituality in general and tribals in particular. It also provides an opportunity to have a comparative cross-cultural study.

HOW CAN WE PRESERVE?

Apart from the usual set up of archives and fund allocation – the need to preserve languages would require an appreciation of their significance and wider participation of people from various walks of life.

- Inclusion of mother tongue as a mode of instruction;
- However small but local journals or pamphlets to be circulated;
- Workshop that highlight such linguistic diversity;

- Language emission programs for both adults and children.

And most important would be making available the basic laws to the indigenous community in their naturally accepted and understood language – solely for the purpose of making them to feel themselves as a part of the broader socio-legal system. Otherwise, slowly other tribal languages and indigenous languages will follow the path of the sad decline of **Dimasa** of the Assam and Nagaland region – one of the oldest Indian languages that is being absorbed by major languages.

In terms of analogy safeguarding, a language is similar to preserving the 'stem cells'. Now, it might not be thought of as an important concern. However, later, when the culture relegates to a slow death, the recognition and work upon the language might just be able to save it. In the times of rapid changes and consequent alienation of the people of fast changing society, this glorifiable culture and language can prove to be an element of identity, to stick together to bask in the concurrent times of detachment.

CONCLUSION

In a developing society, socio-economic development concerns gain precedence our all other gains. In addition, there are desirable patterns of politics of development. But it almost entirely excludes the language issue even though the cry for cultural preservation does remain. Yet, language has its own politics- the politics on the margins, struggling to wrest some ante stage. In the process, the protagonists of native or vernacular languages push the concerns for their language but relent in the broader canvas of development and the concerns for the language attains diminishing trait. Depending upon political support, there could be efforts to highlight these concerns at some forums but such efforts are more demonstrative than progressive. Then perhaps the only way is that the language must consciously keep abreast of the changing concerns and focus of the society in order to remain relevant and in use.

We have to keep in mind that "*when a language dies, it is not just the language that disappears but the whole culture, history and knowledge archives of the speakers of that language.*"

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INTERNATIONAL PRINCIPLES OF ENVIRONMENTAL LAW

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ABSTRACT

Sustainable development was recognized as the overarching paradigm for improving the quality of life during the United Nations Conference on Environment and Development (UNCED) in 1992. Agenda 21 and the Rio Declaration, both adopted at UNCED and subsequent national and international instruments, clarify the parameters of sustainable development. The principles of integration and interdependence have been made fundamental for realizing sustainable development. The paper summarizes the major principles of international environmental law and analyzes the applications in select cases.

Keywords : Biological diversity, Rio Declaration, Stockholm Declaration, Sustainable development,Transboundary Air Pollution.

INTRODUCTION

Conservationists and environmentalists argue that humans have a deep and undeniable link with the natural environment. Despite being able to build factories, automobiles and infrastructure, exploring and learning the nuances of various disciplines of knowledge; to sustain human activities, a net inflow of energy is required. This net inflow of energy into the sphere of human society occurs through the natural environment. Additionally, we need an abundance of environmental resources to be able to live a healthy life, study and improve our biological knowledge base while at the same time providing a safety net of pre-developed (evolved) solutions to problems that confront us continually, like antibiotic resistance, vaccination to mutant virus threats and so on. The combination of these factors makes human society irredeemably dependent upon sustainable environmental practices.

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The Stockholm Declaration, 1972 encapsulates this human predicament in following words:

The natural resources of the earth, including the air, water, lands, flora and fauna and especially representative samples of natural ecosystems, must be safeguarded for the benefit of present and future generations through careful planning or management, as appropriate.

– PRINCIPLE 2, The Stockholm declaration, 1972

PRINCIPLES OF INTERNATIONAL ENVIRONMENTAL LAW

Principles and concepts of international environment law reflect upon the history of development of such laws and affect its future evolution. Initially, environmental law mainly developed in a piecemeal fashion and not in a structured manner, as *ad hoc* responses to the challenges and issues faced. Some of these principles reflect customary law, others may be legally binding under different obligations while yet others may be having less developed legal status comparatively.[1]Therefore unsurprisingly, international environmental principles and concepts have continually played a noteworthy role in highlighting indispensable characteristics of environmental law and its institutions, provide relevant guidance in interpretation of legal norms and fill in the gaps in positive law.[2] In the modern world, multifarious major binding and non-legally binding environment instruments either contain or refer to such principles as well as concepts. The incessant inclusion and attribution of these principles in international legal instruments reinforces them and along with state practice, they shall unceasingly contribute to the creation of global frameworks for better development of environmental law at national and international levels.

Some of the major international environmental principles that have been discussed below are:

I.   Sustainable Development, Integration and Interdependence

II.   Equity (Intergenerational and Intra-generational)

III.   Transboundary Harm Responsibility

IV.   Precautionary principle

V.   Prevention

VI. Polluters pay principle

SUSTAINABLE DEVELOPMENT, INTEGRATION AND INTERDEPENDENCE

At the United Nations Conference on Environment and Development (UNCED) in 1992, sustainable development was recognized as the overarching paradigm for improving the quality of life.[3] Although the concept of sustainable development is susceptible to slightly varied definitions, the one provided by Brundtland Commission on Environment and Development, which had stated in "*Our Common Future*", the Report that it brought out in 1987, that sustainable development refers to "*development that meets the needs of the present without compromising the ability of future generations to meet their own needs.*" Agenda 21 and the Rio Declaration, both adopted at UNCED and subsequent national and international instruments, clarify the parameters of sustainable development. Principle 4 of the Rio Declaration states

that "*In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.*"[4] Principle 25 of the same provides "*States shall resolve all their environmental disputes peacefully and by appropriate means in accordance with the Charter of the United Nations.*"[5] Collaboratively, the principles clearly specify that activities and policies in multifarious spheres must be coherent for obtaining sustainable development. Also, efforts to protect the environment and to achieve peace ought to be undertaken.

The principles of integration and interdependence are fundamental for sustainable development and have been clearly stated in paragraph 6 of Copenhagen Declaration on Social Development, which provides that: "*economic development, social development and mutually reinforcing components of sustainable development, which is the framework for our efforts to achieve a higher quality of life for all people.*" The same has also been mentioned in Johannesburg Declaration of Sustainable Development, paragraph 5 of which states "we assume a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable development (economic development, social development and environmental protection) at the local, national, regional and global levels." It is also one of the commitments of Millennium Development Declaration. These concepts are in consistence with the nature of biosphere including layers of water, land and air on which earthly life depends. Integration principles are committed to moving the environmental objectives and considerations in consonance with other international relations and matters as they are increasingly becoming a part of international economic policies and laws such as Preamble to 1994 World Trade Organization Agreement, 1994 United Nations Convention to combat Desertification in Countries Experiencing Serious Drought and/or Desertification, particularly in Africa and the 1997 Kyoto Protocol on Climate Change[6]. It also forms a crucial postulate of national legislations for attaining sustainable development which tend to implement it using the tool of Environmental Impact Assessment (EIA).

EQUITY

Equity includes both Intergenerational and Intra-generational equity. It refers to the idea that we, who currently live on the earth, have the right to access Earth's natural resources. However, we also owe a duty to the future generations, to provide them with an environment that is no worse than currently existing and better if possible.[7] We have a responsibility to not deplete resources to the extent that they would not be available for them. The concept is essential for sustainable development.[8] It has been mentioned in 1992 United Nations Framework Convention on Climate Change under Article 3(1) and 1992 United Nations Economic Commission for Europe Convention on the Protection and Use of Transboundary Watercourses and International Lakes, 2001 Stockholm Convention on Persistent Organic Pollutants[9] and others.

TRANSBOUNDARY HARM RESPONSIBILITY

As provided under Principle 21 of the Stockholm Declaration, the sovereign right of each state to exploit its natural resources is limited by the responsibility to ensure that transboundary harm is not caused.[10] The same is in accordance with the Charter of United Nations. Principle

21 has also been reiterated in Principle 2 of Rio Declaration.[11] These principles form an integral part of customary international law and have been reaffirmed in Charter of Economic Rights and Duties of States, the World Charter for Nature, and the Declaration of the 2002 World Summit on Sustainable Development. This obligation exists regarding not only the activities of the state but includes all public and private activities conducted within its jurisdiction as well. The States aren't responsible only with respect to environment of other states but also include areas lying beyond the limits of their national limits, such as airspace, high seas, deep seabed and Antarctica.[12]

The contents of this principle are included in the United Nations Convention on the Law of the Sea, Article 20 of ASEAN Agreement on the Conservation of Nature and Natural Resources, 1979 Convention on Long- Range Transboundary Air Pollution and 1992 Convention on Biological Diversity.

PRECAUTIONARY PRINCIPLE

Precautionary principle is primarily a rule of evidence. It deals with the burden of proof in environmental cases. It shifts the burden on the polluter- individual/ industrialist/ entrepreneur- to prove that his activity/ industrialist/ operation are not a health hazard, damaging the environment and his action is 'environmentally benign".[13]

Earlier the principle of "assimilative capacity" was prevalent as provided by Principle 6 of Stockholm Declaration of 1972. Later on the "precautionary principle" gained relevance and the 11th Principle of the UN General Assembly Resolution on World Charter of Nature, 1982 emphasized for the use of "precautionary principle" in place of assimilative capacity principle.[14] Ultimately, the Earth Summit - Rio de Janeiro Conference of 1992 declared Principle 15 of the Rio Declaration on Environment and Development, 1992 which has been mentioned as under:

"*In order to protect the environment, the precautionary approach shall be widely applied by States according to their capabilities. Where there are threats of serious or irreversible damage, lack of full scientific certainty shall not be used as a reason for postponing cost-effective measures to prevent environmental degradation.*"[15]

This principle had emerged on the basis of non-availability of complete information regarding widespread ramifications and irreversible harm caused, based on scientific experiments and is also known as "inadequacies of science".

The principle also appears in the Preamble of the 1992 Convention on Biological Diversity and in Article 3(3) of the 1992 Climate Change Convention.

PREVENTION

The prevention of environmental damage must ideally be the "Golden Rule" for the protection of environment- for ecological and economic reasons as it is often impossible to rectify certain deep environmental injuries like the distinction of certain species of flora and fauna. At times, remedy becomes difficult due to the significantly high costs involved. The idea behind having this principle is that when the consequent risks of certain products or process are unknown, it is better to be on the preventive side as an ounce of prevention is better

than a pound of cure.

Industries in under-developed and developing countries consider this principle to be devoid of any economic basis. However, environmentalists point out that such prevention is far cheaper than remedies. Asbestos, leaded gasoline, mercury and thalidomide are just a few such substances that cause excessive damage to the environment.[16] Adopted preventive measures include measures like multitudinous legal mechanisms, prior assessment, authorization, standard setting and emission limits. Monitoring, exchange of information also form a part of preventive mechanisms.

POLLUTERS PAY PRINCIPLE

The 1990 International Convention on Oil Pollution Preparedness, Response and Cooperation specifies in the seventh paragraph of its preamble that Polluters Pay Principle is "a general principle of international environmental law."

Principle 16 of the 1992 Rio Declaration states "National authorities should endeavor to promote the internalization of environmental costs and the use of economic instruments, taking into account the approach that the polluter should, in principle, bear the cost of pollution, with due regard to the public interest and without distorting international trade and investment."[17] International conventions like 2003 Protocol on Civil Liability and Compensation for Damage caused by the Tran-Boundary Effects of Industrial Accidents on Tran-Boundary Waters, 1992 Convention on the Protection and Use of Tran-Boundary Watercourses and International Lakes and to the 1992 Convention on the Tran boundary Effects of Industrial Accidents, Preamble-paragraphs two and three, 1996 Protocol to the London Convention mention that the polluter should, in principle, bear the cost of pollution.

Prior to UNCED, it was also an appealing concept of 1992 Maastricht Treaty and Single European Acts, 1986 amongst other documents as well. *Polluters pay principle* forms an integral aspect of environmental laws especially in developing countries like South Asia and Africa.[18] This principle has been applied in many cases by the Supreme Court of India.

These principles state that though all States are responsible for the protection of the world yet they are not equally responsible for the same. The principle provides for a balance between the responsibilities that all States have for addressing global environmental destruction and the need to recognize the wide differences that exist in the levels of economic development between different States. These differences are directly linked to the ability and the State's contribution to global environmental problems.

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Literature

SETH'S NOVELS: AN AMALGAMATION OF FACT AND FICTION

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ABSTRACT

Indian English Literature has been penned down in various genres. After 1980s, the second boost to Indian English started with magnificent works of Salman Rushdie, Vikram Seth, Chetan Bhagat, Arundhati Roy, Jhumpa Lahiri and many more. Their works generated resurgence for Indian English writings. These writers have raised an international bulk of readers for the Indian English writers. Because of the cosmic approach of these writers and their global ideas, this new crop of Indian English writers have done their best to raise a new platform for the English literature via producing works belonging to different genres. Earlier Indian English writers were only restricted to the pure essence of Indians and India's rich mythical traditions available to rewrite about the same in abundance. Certainly, mixing fact and fiction in literature isn't all that unusual, and authors often indicate to readers very distinctly what the book is suggesting. This paper examines Vikram Seth's magnum opus, "A Suitable Boy" (1993) and other works like "The Golden Gate" and "Two Lives" to explore the narrative of realistic fiction across his writings.

Keywords : *A Suitable Boy*, cyberculture, *jati, The Golden Gate, Two Lives,* Yuppie.

INTRODUCTION

Indian English Literature has been penned down in various genres. After 1980s, the second boost to Indian English started with magnificent works of Salman Rushdie, Vikram Seth, Chetan Bhagat, Arundhati Roy, Jhumpa Lahiri and many more. Their works generated resurgence for Indian English writings. These writers have raised an international bulk of readers for the Indian English writers. Because of the cosmic approach of these writers and their global ideas, this new crop of Indian English writers have done their best to raise a new platform for the English literature via producing works belonging to different genres. Earlier Indian

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English writers were only restricted to the pure essence of Indians and India's rich mythical traditions available to rewrite about the same in abundance. Certainly, mixing fact and fiction in literature isn't all that unusual, and authors often indicate to readers very distinctly what the book is suggesting.

Both literary nonfiction and the nonfiction novels hyperbolize the concrete events and real people, but—in theory, at least—stick imminent to originality. These must contribute to magnify and can make queries to find loopholes from where the work departs from reality. Some readers find such fiction difficult because fact cannot be readily separated from fictionalization. And these distinctions can be important. Other readers have no problem with this, seeing historical fiction as a means to carry through huge facts. Personal memoirs that blend fact and fiction run into these same difficulties. And while this combination will always leave readers wondering where the story steps over into fiction, one should depose one's ideas candidly. All these writers have similar qualities that they hover across the globe and they divide their life time in between different oceans, because of miscellaneous confrontations. The subsistence of plurality is always there in their produced work.

Vikram Seth is one of those writers who have created many literary works of literature. *A Suitable Boy* that breaks many records in the field of Indian English Literature is Seth's most appreciated work. It is a magnificent novel and a literary mammoth in size and content. *A Suitable Boy* is the record of post-independent Indian society in every aspect. When a reader reads this novel, he gets entertainment and knowledge of history side by side and he suddenly starts comparing his novels with real history. From begining to end this novel satisfies its cross check that nothing is ornamented in this novel. This novel talks closely to a number of readers at a time and this novel starts with a very impressive line that grabs the attention of reader with the very first sentence of this novel

'You too will marry a boy I choose', said Mrs Rupa Mehra to her younger daughter. (*A Suitable Boy* 3)

The above indented lines clarify that Indian youngsters depend upon or have to take permission of their respective families especially of their parents . If one talks about the criteria of selection of better half for them. Above mentioned fact is an original fact of post-Independent India and daughter of Mrs. Mehra points towards the conventional arranged marriages which are proposed by parents, guardians and family members with no involvement of the destined bride or (less often) groom. Second, a more recent adaptation is the semi-arranged marriage in which parents and family members screen prospective brides/grooms and their family seeks their children's consent of the mate selected from them. This novel points towards different old and new emerging trends of a particular famous historic period as Vikram Seth himself admits in an interview that he has to make deep research on history to write a history-laced story. The extent to which youth are permitted to make choice for their marriage partner has been depicted in this novel.

Lata avoided the maternal imperative. By looking around…' I know what your hmms mean, young lady, and I can tell you I will not stand for hmms in this matter. (*A Suitable Boy* 3)

These lines point towards generation gap that was getting wider at the time of independence of India because of western influence on Indian education system. The Indian family institution has been approached as an organization of role, influence, power, and status and relationships in the family which depends upon the socio-economic background of the family members and family itself, and extent of urbanization.

Marriage decisions are primarily over casting subjects such as marriage patterns, selection of marriage partner, age of marriage, age at consummation of marriage, marriage rituals, financial exchanges, economic status, family background, character of family members and number of divorcees in the family. In spite of long span of British rule and Western education of Indian society, still the family institution has a major role   to play in the lives of people.

According to the customary Hindu view, marriage is a sacrament. A number of studies have been conducted in an attempt to inspect the effect of modern trends illustrated by formal education, urbanization, and industrialization. Changing systems are being observed in areas such as age of marriage, inter-caste marriage, arranged versus love matches, matching horoscopes. Inter-religious marriages do take place in India and there is a special law to support such marriages because society was deeply against such marriages. However, they are extremely small in number. Marriage is always within one's religious and caste group, and the family also, therefore, establishes within it. Out of caste and religion, marriages were most accepted by society of that time. These religious groups have evolved since the turn of this century as legal, and some even as constitutional entities and some better consequences based on marriage and family have been generated by them. The novel *A Suitable Boy* is a way to deal with the problems so that a reader is left with insights about an individual and society.

PRESENCE OF REAL AND FICTIONAL CHARACTERS

A Suitable Boy falls into the category of realistic fiction and being one of the most successful novels of this genre it serves various features of realistic fiction. Presence of realistic characters and characterization needs serious attention in realistic fiction and it is the chief and foremost ingredient of writing a great story. The novel starts with description of peculiarity of each character that is highlighted by writer in the chat and dialogues among different characters and for many important characters in it. For example, the novel starts with specific physical description of each character. It doesn't have to be long and it doesn't have to occur when an author introduces the character; and various features of the characters along with physical description must match the time which tends to be shown by the writer and Vikram Seth exactly does the same to make his readers believe the story as ultimate truth. After creating a strong visual image of characters, he writes down all the qualities each one of them has. This can be a biography of sorts. What kind of music do they like? What's their favourite food? Where are they born and how do they like to spend their spare time? Don't put it in all at once, How do characters react emotionally? Are they easily angered or unflappable? Are they sentimental and romantic? All traits of different historical characters must depend upon the original attitudes of historical characters. And a writer has to show a reason behind every character's temperament or expound on the emotional state of characters. By telling your reader how your characters feel, you're making them three-dimensional and identifiable.

If you want us to love or hate your hero, start by telling us how he feels and why the historical fiction writer focuses more on the events that have taken place in a given place and time but would create fictional characters who then become interwoven in those historical events. This may be accomplished by a fictional relationship with an actual person from history, or through a vicarious involvement in the events unfolding. If that isn't entertaining material, what is then? Historical fiction writers tell a story within the greater framework of the actual. Then move on to what us characters believe. What are their ethical and political philosophies? What motivates their actions? Give us enough information so that we come to know and care about your fictional creations.

Two Lives is a novel that has most of real historical characters and rest of the characters are relatives of Vikram Seth. Even the locations on which different scenes occur are so realistic that they suit to different scenes

> The surgery faced the front garden with its
>
> Roses and gleaming professional plaque,
>
> And, beyond the busy road, the green expanse
>
> Of Hendon Park and the hills of Hampstead to the south. (*Two Lives* 7)

Lastly, there is nothing intriguing about characters that is too perfect. Similarly, characters of *Two Lives* seem realistic and actually they are reality based. Even characters from *The Golden Gate* and *An Equal Music* are based on reality of present society. Just as there can be no story without conflict or dilemma, so he successfully generated truly fascinating and realistic characters with perfection. They don't have to be criminal or callous, but do strive to give them some less than admirable traits. Presence of real and fictional episodes in historical fiction is considered by many to be a genre best left in the domain of historians. Many of the best and greatest novels were written by historians who garnered knowledge from research and study. They create stories to relate to those events, and publish the book so others can enjoy learning about history with a twist. It is a sad truth in today's world that historical fiction is one of the least read. How they differ is the moot point. Historical fiction tells a story related to history, with either actual historical characters or characters invented to interact with those who live through the actual historical events. This genre presents before readers actual facts from actual times, places and characters from true events that were important to our past.

The reader can be caught up in the story for the human interaction, tribulations and trials of the fictional characters; rather he will gain more knowledge about actual historical events.

DEPICTION OF ORIGINAL CULTURE

Seth's corpus is on realism and religious norms. These encapsulate a big saga on Indian versatility; and throws light on different social institutions of India like marriage and urbanization. In post-independent India because of western influence, a different variety of temperament appeared, because of generation gap and western influence. Each character in this novel is a representative.

Lata reflected that of the four brothers and sisters, the only who hadn't complained of

the match had been the sweet tempered, fair complexioned, beautiful Savita herself. (*A Suitable Boy* 4).

Various practices, attached with caste, varied through time and across India, but they share common features. Seth's history-based novels depict history and fiction by keeping a perfect co-ordination of fiction episodes with historical reality of the past. There are many nooks and corners of life that are influenced by caste, religion, marriage, meals, festivals, dressing sense and religious worship. Marriage across caste lines was strictly forbidden; most people even married within their own sub-caste or *jati*. If we talk about caste system it has a big place in Indian culture and traditions from ancient times and this big issue of caste discrimination is depicted in his novel *A Suitable Boy*. Even in early independent India a big political game was played on the basis of religion and episodes based on the relationship of Lata and Kabir pointing towards religious discrimination that was prevailing in society of those times. Caste system was more prevalent and some British policies also acted as catalyst in boosting caste system in India. India became independent on August15, 1947. India's new government instituted laws to protect the "Scheduled Castes and Tribes" - including both the untouchables and groups who lived in nomadic and semi-nomadic ways of living. These laws include quota systems to ensure the privilege of education and government posts.

In *The Golden Gate,* Vikram Seth starts with the idea in his mind that whatever is created by him will suit the sense of different timing. As reality based novels that are combination of fact and fiction need deep analysis with social realities of different periods of past and present, Seth's novel *The Golden Gate* diverts a reader's mind towards the new technical world based on computers or information technology that leads to more rational human beings based on smartness. That is the reason that we have rational characters in the novel including John, Liz, Phil and Janet. They depict '*Yuppy*' culture of California. It is more or less a Californian novel by an Indian English writer. San Francisco in the 1990s fell in the age of 'Cyberculture'. Seemingly overnight, San Francisco stirs with digital-age miners looking to knock it rich on technology's vast verge. The city brimmed with money, restaurants and bars overflowed with "yuppies" living in swank new lofts and high rent apartments, while the fate of venture capital fueled spending and digital dreams. Vikram Seth very beautifully depicts this '*yuppy'* culture; career conscious human beings with no seriousness for relationships, hence in the end they feel lonely and without love. Such predicament of human beings living in the new age is being depicted in the story.

Seth's autobiographical novel *Two Lives* is also a mixture of fact and fiction. This novel has realistic and factual description of World War and Nazi riots; these are two most important incidents found in history books. In the background of these historical incidents, lead male and female characters fall in love. Taking brutal historical riots in the background, Vikram Seth creates a beautiful love story. Seth's creations offer possibilities of understanding different socio-cultural environment and make a conscious efforts and attempts to bridge gap between history and literature. In order to narrate history, it is important to mix history with fiction that makes history further interesting and worth reading.

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BOOK REVIEW

*Review by Dr. Krishna Kumar Mandal**

TANTRIC TRADITIONS IN TRANSMISSION AND TRANSLATION
EDITORS: David B. Gray and Ryan Richard Overbey
Oxford University Press, New York, 2016, pp. ix+375
Price: £74.00

Tantric traditions in both Buddhism and Hinduism are thriving throughout Asia and among Asian diasporic communities around the world, yet they have been largely ignored by Western scholars until now. This collection of original essays fills the gap by examining the ways in which Tantric Buddhist traditions have changed over time and distance as they have spread across cultural boundaries in Asia. Consisting of eight articles, the book covers such topics as the changing ideal of masculinity in Buddhist literature, the controversy triggered by the transmission of the Indian Buddhist deity Heruka to Tibet in the 10th century, and the evolution of a Chinese Buddhist Tantric tradition in the form of the True Buddha School.

In the Chapter 1, "*Buddhas, Siddhas and Indian Masculine Ideals*", Johan Powers explores the history of Buddhism through the lens of masculine studies. John traces the changing conceptions of masculinity from early Buddhism through the later tantric traditions. He demonstrates both the continuity and the changes and transformations regarding masculine ideals in Buddhist traditions. This chapter, in fact, lays groundwork for the volume i.e., Tantric Buddhist traditions, after all, developed from earlier Indian Buddhist traditions. It is important to keep this in mind since contemporary tantric Buddhist traditions generally identify with the larger Mahayana Buddhist traditions from which the tantric traditions emerged.

In the Chapter 2, "*Converting Dakini : Goddess Cults and Tantras of the Yoginis between Buddhism and Saivism*", Shaman Haltey explores the fascinating but still enigmatic relations between early Saiva and Buddhist tantric traditions. Over the past two decades Alexis Sanderson, in a series of articles, has argued that Buddhist tantric traditions, particularly those associated with the Yogini Tantras, drew from earlier Saiva textual and practice traditions. Hatley sheds further light on this phenomenon by tracing the development of the worship of goddesses, such as *dakinis* and *yoginis* in Saivism *circa* the fifth century. He then presents evidence for early tantric Buddhist dependence on these traditions, with reference to works such as *Mahavairocana*

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Abhisambodhi. He moves on to the issue of the textual dependence of Buddhist Yogini Tantras on earlier Saiva works, deepening our understanding with detailed comparison of the Saiva *Brahma-yamala* and Buddhist *Laghusamvara Tantra*. Interestingly, he also finds evidence that the *Brahma-yamala*, in turn, drew from an earlier Buddhist source, suggesting that Hindu and Buddhist tantric traditions developed interdependently, each drawing on the other at various points in their histories.

The Chapter 3 of this volume features Tod Lewes and Naresh Man Bajracharya's essay, "*Vajrayana Traditions in Nepal*". It is the longest chapter in this volume and deservedly so. The Kathmandu Valley, a relatively small region in the foothills of the Himalayas, has played a major role in the preservation and dissemination of tantric Buddhist traditions. It has long been an important centre of Buddhist tantric traditions, and it is the only non-ethnic Tibetan region of South Asia in which tantric Buddhist traditions have survived to the present day. The vast majority of surviving Sanskrit Buddhist manuscripts has been preserved there, and most of these texts are tantric in nature. The Kathmandu Valley also straddles an important trade route linking India with Tibet. There, the Newar community has long played an important role in this trade. As a result the Kathmandu Valley has also played an important role in the dissemination of Buddhism to Tibet. Moreover, the tantric Buddhist traditions of Nepal have continued to co-exist with Hindu traditions, and have, thus, continued the process of development in dependence upon Hindu traditions that ceased elsewhere when Buddhism disappeared in most of South Asia. Despite the significance of the Kathmandu Valley to the history of Buddhism, the tantric Buddhist traditions preserved there remain among the most poorly studied Buddhist traditions.

In the Chapter 4, "*How Dharanis Were Proto-Tantric: Liturgies, Ritual Manurals, and the Origins of the Tantras*", Jacob P. Dalton explores the early development of tantric Buddhist literature. Relying on ritual literature preserved in Chinese translations, as well as early Tibetan ritual literature preserved in Dunhuang, he argues that the rise of the tantric Buddhist traditions was preceded by an important development, namely the rapid development and proliferation of ritual manuals in Indian Buddhist circles during a period ranging from the mid-fifth to mid-seventh centuries. Several of these ritual manuals were retrospectively classified as *Kriya Tantras* by later Buddhist authors such as Buddhaguhya. Dalton suggests that while the earliest Buddhist tantras did likely appear *circa* the mid-seventh century, this development in turn is dependent upon two centuries of the development of Buddhist ritual practices and the literature written to inform this practice.

David Gray, in the Chapter 5, "*The Purification of Heruka : On the Transmission of a Controversial Buddhist Tradition to Tibet*", focuses on a later phase of tantric Buddhist history, the late tenth and early eleventh centuries, at the start of the "later transmission" of Buddhism to Tibet. He focuses on a work attributed to Sraddhakaravarma, a Kashmiri Buddhist scholar with whom Rin-chen bZang-po studied, and translated. This essay is somewhat anomalous. From the title one would expect a meditation manual focus on the purification (*visuddhi*) process in which one purifies elements of one's psycho-physical continuum, such as one's aggregates and elements, with divinities. Instead, the text focuses on Heruka himself, detailing the symbolism of his iconography. Gray suggests that the text may have been written to alleviate doubts about the authenticity of the *Yogini Tantras*, doubts that were exacerbated by the dependence of these

scriptures on "heretical" non-Buddhist works, and the descriptions of rituals in these works, involving violent ritual sacrifice and sex, that challenged the normative limit of Buddhist identity. The chapter thus seeks to shed light on the process by which these challenging texts were successfully defined as Buddhist to effect their transmission to Tibet.

In the Chapter 6, "Vicissitudes of Text and Rite in *Great Peahen Queen of Spells*", Ryan Overbey explores the corpus of Chinese translations of the *Mahamayuri-vidya-rajni*, an important early Buddhist apotropaic spell. This spell was translated six times into Chinese from the fifth to eighth centuries CE, and these versions also featured widely varying ritual manuals. By analyzing Indian materials preserved in the Chinese record, Overbey shows how quickly texts and rituals could change and reveals how older Buddhist spells and ritual texts were absorbed into the tantric traditions.

Richard Payne, in the Chapter 7, "*The Homa of the Northern Dipper*" explores a fascinating example of multiple layers of borrowing to and from tantric Buddhist traditions. The chapter focuses on the rite of five sacrifice, *homa*, which was adapted by tantric Buddhists from the ancient Vedic Hindu ritual of the same name, and which was disseminated with tantric Buddhism traditions across Asia. In China, a distinct version of this rite was developed that focused on the Northern Dipper constellation, which has long held great significance in Chinese culture, and was the focus of Daoist ritual and contemplative practices. Esoteric Buddhists in China borrowed from Daoists to develop a unique Chinese form of the *homa* rite. This was transmitted to Japan by the Shingon tradition, and it was thence appropriated by advocates of the Shinto tradition, who developed their own version of the rite. Payne thus sheds light on the complex manner in which ritual practices were disseminated across both cultural and religious boundaries.

The last Chapter, "*The Tantric Teachings and Rituals of the True Buddha School : The Chinese Transformation of the Vajrayana Buddhism*", Tam Wai Lun introduces us to a recently established Chinese tantric Buddhist tradition, the *True Buddha School*, which was founded in the 1970s by a Taiwanese master named Lu Shengyan. Raised as a Christian, a spiritual experience in 1969 led him to seek training as a Daoist priest. He founded a religious school in the 1970s that was originally oriented toward Daoist practice, but from 1979 onward he also began receiving transmissions of Tibetan tantric practices from various masters. Over the course of the 1980s he gradually moved toward a greater identification with Vajrayana Buddhism, changing the name of his school in the process. Currently the *True Buddha School* is growing into an international movement largely serving the Chinese diaspora. It self-identifies with the larger Vajrayana tradition, and integrates Daoist, Tibetan Buddhist, and traditional Chinese Buddhist practices. It is a fascinating example of a contemporary tradition that displays the venerable tendency of tantric traditions to cross boundaries.

Thus these articles as a whole demonstrate the dynamic nature of tantric traditions. From their inception in the mid-first millennium CE to their contemporary manifestations, tantric Buddhist traditions have been in motion, rapidly borrowing and adapting elements from rival religious traditions. And they have quickly crossed cultural boundaries, and have renewed themselves in new milieu by continuing to borrow and adapt elements encountered therein. No doubt the book is pathbreaking in its attempt to look at past religious, linguistic and cultural boundaries.

BOOK REVIEW

Review by Annavajhula, J. C. Bose ⋆

GURUDEV: ON THE PLATEAU OF THE PEAK
AUTHOR: Bhanumathi Narasimhan
Westlands Publications Pvt. Ltd., Chennai, 2018, pp. 288
Price: 599 INR

The book under review is about the life of Sri Sri Ravi Shankar. At the outset I would like to contextualize this book as follows.

Esotericism refers to the various mystery traditions of 'soul science'. According to Dr. David Frawley, the Founder-Director of American Institute of Vedic Studies, there was a common extensive esoteric tradition in the ancient world that seems to become stronger the farther back we go in time, which was gradually displaced and submerged with the onset of Christianity, though mystical Christianity borrowed from it. The secret teachings of the ancient esoteric traditions (Western esoteric traditions and perhaps the most ancient esoteric Hinduism or *Sanatana Dharma*) crossed over realms of healing, astrology, alchemy, Yoga, mantra and meditation emphasizing internal practices to raise our awareness to higher states of consciousness. It is useful to underline what Dr. Fawley writes thus: "Today we are entering into a new planetary age in which we can understand how such esoteric traditions can link us with the cosmic mind. It is important to reclaim these older esoteric traditions and practice them again. There is a secret light of higher knowledge hidden within them, not something fearful or dangerous. Such esoteric traditions offer individual spiritual experience and enlightenment that helps us to go beyond the limitations of all organized religions. They encourage our search for inner freedom and self-realisation, which is the real goal of life and culture." As he points out, such esoteric traditions increased after 19th century with the Theosophical Movement that spread throughout the globe, and with the travel of great Yoga gurus to the West starting with Swami Vivekananda at the turn of the 20th century.

G. de Purucker (2010), as a best protagonist of the Theosophical Movement, captures the essence of the revival of the secret teachings of the global esoteric traditions thus: "Go into the silent places of your heart, enter into the chambers so quiet and still of your inner being…. It is into these quiet places of the soul, into these deep silences of the heart—that is to say,

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the inmost of the inmost of the human being—that enter the Great Ones when they want to acquire more light and greater knowledge; for by so doing they enter into the very structure and fabric of the universe, and therefore know truth at first hand, because they become in their own minds and Intelligences—in the integrating organ we call the mentality—one with the universe, vibrating synchronously, sympathetically, with the vibrations on all plains of the Eternal Mother. There they become at once one with All, and therefore know truth intuitively." The Great Ones, based on the truth grasped this way, bring comfort to broken hearts, light to obscure minds and the teaching of how to love, how to love and to forgive. "To bring peace to men, to give them hope, to give them light, to show them the way out of the intricate maze of material existence, to bring back to one's fellow men the knowledge of their own essential divinity as a reality—is not that a sublime work?"

The book under review is about Sri Sri Ravishankar, the currently most globalized spiritual leader from India, doing relentlessly sublime work as mentioned above. The author is his sister, known to his followers as Bhanu Didi, who is a meditation teacher and singer and leads the women welfare and child care initiatives of the Art of Living Foundation. She has been dedicated to the cause of her brother and Master, his vision of putting a smile on every face on the planet.

Over the last three decades, Sri Sri's sublime presence and pragmatic teachings of ancient knowledge of esoteric traditions have fostered the values of joy, peace and love across the world. His transformative act of breathing, the *Sudarshan Kriya*, has become a household practice, an alternative way of life that has inspired millions and millions of people to seek self-realization. He has become the most sought after guru or Gurudeva everywhere in the world as he has made the ethereal tangible, brought about a profound shift in every sphere of human endeavor, ranging from art to architecture, health care to rehabilitation, inner peace to outer dynamism.

The book is an intimate and affectionate account of the life of Sri Sri in terms of how the author had witnessed his mystical life unfolds up-close. And Bhanumathi Narasimhan indeed succeeds in her attempt to "fit the ocean in a teacup, offering readers a sip of infinity." The book is gripping and enlivening. Reading the book makes, especially the vivid recapitulations of the childhood and early years of Sri Sri too moving to. We come to know that according to Sri Sri, when one is about to leave one's body, only two important questions remain: "How much love has one given? How much wisdom has one gained?" How Sri Sri has evolved to train people in relation to these questions is also very fascinating to know. Chapters 16 to 18 point to how Sri Sri has been striving for universal brotherhood and peace by enrolling all the stakeholders into arriving at win-win situations. The Prologue and the Epilogue of the book point to how Sri Sri has become the anchor and guide in resolving the personal and social ups and downs. He represents the essence of all esoteric traditions by focusing mostly on the deeper yogic, psychological and philosophical side of these traditions and he conveys the essence to ordinary people in the simplest way. No wonder that inspired by him, millions and millions of Art of Living volunteers, teachers and devotees have been putting in their best efforts at enhancing not only personal but also social wellbeing through "*sadhana, swadhyay, seva* and *satsang*". He is one of us all and all of us belong to him.

To conclude, in the presence with or without physical body and guidance of Sri Sri, consciousness (our facility with which we know) of a devotee, might evolve for fulfillment of his/her needs on all fronts—not only gross material needs of physical bodies, but also the needs of subtle bodies in terms of vital energy needs that one requires in order to feel alive; mental needs that one has to explore the meaning of one's lives and the world; supramental needs one might have for realizing archetypes like love, beauty, justice, goodness, abundance, wholeness and truth which one explores to gain clarity and contentment, and the happiness needs that one requires for deep rest, holistic healing and rejuvenation. Millions and millions of followers have vouched for experiential learning in this regard. By reading this book, the reader might feel transcended whatever doubts one might be having about Sri Sri.

The way the book has been brought out by the publisher, everything about it is perfect barring a few typographical errors. The book may also be considered as presenting a case study of Vedic/esoteric leadership represented by Sri Sri and diffused among the volunteers, teachers, and devotees of Art of Living, for a better world—"*Vasudhaiva Kutumbakam*".

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SUBMISSION GUIDELINES

Journal of Indian Research is an ISSN journal. It accepts manuscripts of 10-25 double spaced pages (font should be Times New Roman 12) including references and notes.The journal publishes theory-based and critical essays of the highest quality and book reviews in English. All papers are peer-reviewed by peers who are active in the relevant fields of research. Articles should be sent to jir@mewaruniversity.org.

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The first sheet should carry details of the author's biodata (a brief resume of about 50 words), institutional affiliation, and the mailing address.

A signed declaration of originality and conformance to research ethics by the scholar should accompany the paper; also, that the paper has not been sent to any other journal for publication. The ongoing PhD scholar must submit a signed declaration from research guide also, on the abovementioned aspect.

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If actual statements or phrases are taken from another paper, the name of the author should be mentioned in the text and the chosen material should be placed within quotation marks with an appropriate reference. Author's acknowledgement(s) may be included at the end of the paper and before References/Endnotes begin.

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While referring to book, follow the example below:-

Byrne, James (1885). *General Principles of the Structure of Language* (2 volumes). London: Trübner and Company.

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Driem, George van (2013). East Asian Ethnolinguistic Phylogeography, *Bulletin of Chinese Linguistics,* **7(**1):1-55.