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From the Desk of Managing Editor



Dear Readers,

Welcome to the Seshadripuram Journal of Social Sciences (SJSS), the flagship journal of the Seshadripuram Research Foundation (SRF), the research arm of the Seshadripuram Educational Trust (SET).

SJSS and SRF have their home and habitation at Seshadripuram First Grade College (SFGC), SET's A+ accredited higher education institution.

It is the avowed mission of SJSS to develop, promote, coordinate, and disseminate avant-garde developments and practises in the social sciences and bridge the gap between research and practise. SJSS has captured the attention of researchers across India and abroad as a forum for theoretical and conceptual research.

Living in a rapidly evolving world, SJSS is responsive to present challenges and anticipates and encounters future directions. Committed to quality but fair, flexible, and responsible in its editorial policy, SJSS is balanced, informative, insightful, and objective in its perspective on content.

I am immensely grateful to the editorial board of the journal, reviewers, and contributing authors. While I hope that this issue will be an enriching learning experience, your comments, feedback, suggestions, and scholarly contributions will be highly appreciated.

Happy Reading....

Dr. Wooday P Krishna

From the Desk of Principal



Dear Readers,

The Seshadripuram Journal of Social Sciences (SJSS),, the research journal of the Seshadripuram Research Foundation (SRF), publishes high-quality research papers about current challenges and future directions in the field of social sciences.

Over the years, SJSS has become responsive not only to readers but to the relevant disciplines as well: informative, useful, creative, and responsive to present and changing trends. The journal has been carrying papers in subject areas that have a significant impact on thought and practise and future challenges and acting as a sounding board for dialogue.

Opening up new vistas of research, SJSS presents knowledge generated by academic thinking and reflection to a wide range of academics, practitioners, and policymakers. While mapping old territories, SJSS catches up with the accelerated pace of change in the social sciences through impactful research.

Thanks are due to the editorial team, reviewers, and contributing authors. We relish the overwhelming response of readers to past issues of SJSS and look forward to your valuable suggestions for future issues of the journal.

Happy Reading....

Dr S N Venkatesh

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**“IMPACT OF INFORMAL LEARNING THROUGH SOCIAL MEDIA
AND TECHNOLOGY BASED CHANNELS ON ENGINEERING
STUDENTS”**

Purushotham H C,

Assistant professor, REVA University

purushothamhc.ml@gmail.com

Kavya J

Assistant professor, REVA University

kavyamanjushree1996@gmail.com

ABSTRACT

This research study emphasizes on studying diverse social media channels available for informal learning of engineering students. Research also gives a brief introduction towards the social media and other channels which are available for engineering students for informal learning.

The main purpose of this research is to understand how the students belonging to the various streams in engineering are making the best use of social media and other technology related channels for informal learning. This research majorly connects students from different streams of engineering such as CS, IS, mechanical and civil as this research study considers only the sample of students from the mentioned streams of engineering. The research also consists the various statements given by assorted research scholars, which is covered under literature survey.

The outcome of this research will be relevant on how social media has an impact on the students particularly on engineering students in informal learning.

Keywords: Informal Learning, social media, Engineering, Students.

1.1 INTRODUCTION:

It was the early 90's where the computers and technology started having a huge influence on human beings survive without, the use of technology. The major thing which can be considered through technology is internet and social media. Social media and the use of technology has been a projecting tool for youth and students in informal learning in the significant development of their

career. Addition of various tools in social media has given students an alternative technique in adopting the technology. Social media is been helping the students for learning an informal skills and Knowledge through Various channels.

Social media has possessed a lot of momentum from past few years. In every 10 members minimum 9 of them will be using any one of the platforms in social media. One of the main advantages of social media as it helps in networking with the people who are far off distance. In 21st century, majority of the institutions and colleges have also started using social media stages for advancing the skills of students.

According to one of the recent report percentage of students who are engaged in social media platform are as follows:

- Face book -96%
- You tube -84%
- Blogs- 20%
- Twitter- 14%

Social media is been stages where the students can find appropriate way of learning through professionals from across the world. Using of social media and technology includes utilization of software applications such as Google Plus, Google documents, Blogs, Websites etc.

There are multifarious websites from which the students can download the subject's notes, videos, presentations etc. Informal learning means an activity where the individual or students learn about the topic and gain knowledge outside the classroom or the program routinely conducted by the experts. Informal learning also assists the engineering students gain more knowledge about the topic, which would help them to grow in their professional carrier.

Some of the informal learning platforms are as follows:

- You tube videos
- Face book Videos/ content
- Google Plus
- Participating in online activities

- Blogs
- Linked In profiles
- Chat room
- Micro blogging (twitter, Tumblr)
- Chat GPT

Through above mentioned channels the students from different streams of engineering such as IS, CS, Civil and mechanical engineering students can learn informal knowledge and Skills. Social media and technology are a feverish Hot Hub. The students have to get benefit out of this in a remarkable way.

1.2 PROBLEM STATEMENT

Social media and the implementation of technology are being enhanced gradually. This has bought a huge impact on engineering students, because most of the engineering students are related to technology. Technology will also teach them about the informal learning. This research study also determines the difficulties faced by the students while using these social media and technology for informal learning research. This Study elaborate about the impact of informal learning on engineering students, particularly through social media and other technological means. There are indefinite social media platforms which help in learning the informal knowledge. This research tries to find out the solution for guiding the engineering students by giving the various social media channels which help them in learning informal knowledge. In the end, this research study tries to discover the influence of social media on informal learning of engineering students.

2.1 LITERATURE SURVEY:

Shinhee Jeong., Soo Jeoung, Han, Jin lee, (2018), The author has intense interest in informal learning carried out in the workplace, after the few attempts that have been made to synthesize the current literature. The article provides an integrative and analytical review of empirical studies with two research questions.

Busra Ozmen and Bunyamin Atici, (2019), The author has examined the various uses of learning management systems that are supported by networking sites in distance education to determine various learning platforms. They also say that students have positive attitudes towards the use of social media and networking for the purpose of education.

G M Rakibul Islam, (2019), The author has explored students' experience of using social media as an informal learning platform in the international perspective and it also describes the whole research design process along with students' experience

Karl Heinz Leitner, Filiz Keser Aschenberger, Attilia pausits, (2020), formal and informal learning is form of technological change, so the informal learning is usually done through peer interaction, that are taken place in different approaches, situation, and voluntarily participation, work place and many more. So, these informal learning has made students more successful in life.

Sha Zhu, Di Wu, Harrison Yang, Yang Li, Jason MacLeod, (2020), Information literacy are been considered as a set of decontextualised skills from behaviourist perspective, or as a learning objective from the constructivist perspective. With both the conceptualisations, and information literacy research has primarily emphasized on informal learning environments.

Audu Kafwa Dodo¹ , Ezekiel Uzor Okike(2021) a critique of how big data is currently being used in higher education and how Learning Analytics (LA) and Educational Data Mining (EDM) are influencing how students study in institutions of higher learning that have effectively implemented the ideas. To understand their usage and trends in higher education pedagogy using 21st century educational technologies and platforms, a thorough literature review of learning analytics, educational data mining, learning management systems, informal learning, and online social networks is presented.

Vikas Kumar¹ and Pooja Nanda(2022) Social networks have been acknowledged as an ideal setting for learning, especially because they promote information sharing. Students typically use online forums and groups for reading, textbook exchange, collective decision-making, and sharing of educational resources. The current research evaluates the connection between social media interventions and formal educational contexts for informal digital learning.

2.2 SCOPE OF THE STUDY:

As per the survey reports, there are more than 70 engineering colleges in Bengaluru with more than 30,000 students which involves the students from various streams. There are more than 70 technical courses which have been offered to these students. As it is mentioned, this research study will be mainly based on few streams of engineering such as

- Mechanical Engineering
- Information science Engineering
- Civil Engineering
- Computer science Engineering

2.3 OBJECTIVE OF THE PROPOSED RESEARCH

1. To study about the various social media platforms available for informal learning for engineering students.
2. To recognize the new technological platforms or websites created for engineering students during COVID 19 period

METHODOLOGY OF THE PROPOSED RESEARCH

3.1 Research design:

The research design for the topic is Descriptive research as the study needs the descriptive explanation about the topic of mentoring and influence of mentorship in engineering student's successful career.

Around 66 responses were collected during the questionnaire survey and the analysis is done on the basis of the responses of the respondents regarding the impact of informal learning for engineering students through social media.

Sample unit:

Engineering students of Bengaluru is the sample unit

Sampling frame:

Engineering colleges Bengaluru is the sampling frame

3.2 SOURCES OF DATA COLLECTION:

- PRIMARY DATA
 - Questionnaires
- SECONDARY DATA
 - Internet sources
 - Magazine

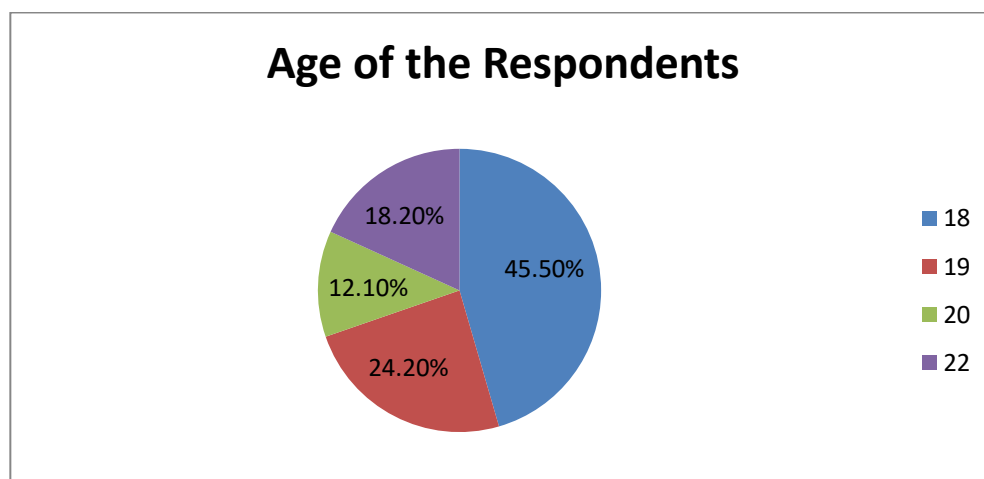
3.3 Tools of data collection:

The data collection tool used for this research study is the questionnaire.

Open-ended: In open ended question, the respondents can answer the question by expressing in their own words.

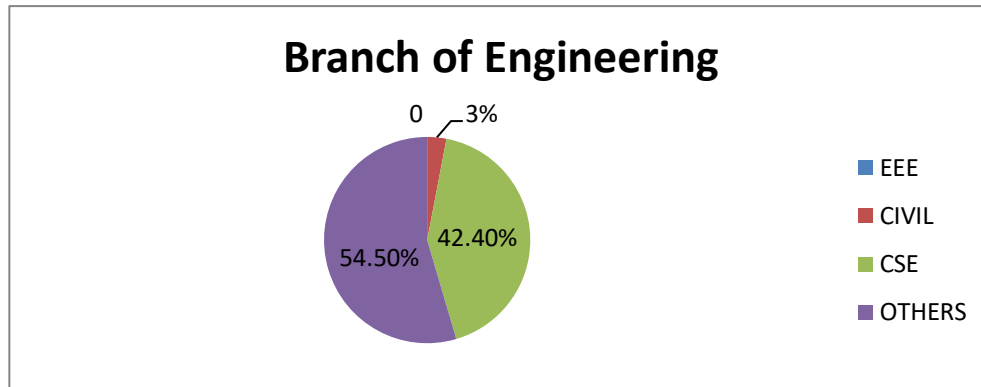
Close-ended: In close ended questions the respondents are required to choose among the options given to them by marking the option which is closest to their opinion.

4.1 Analysis and Interpretation



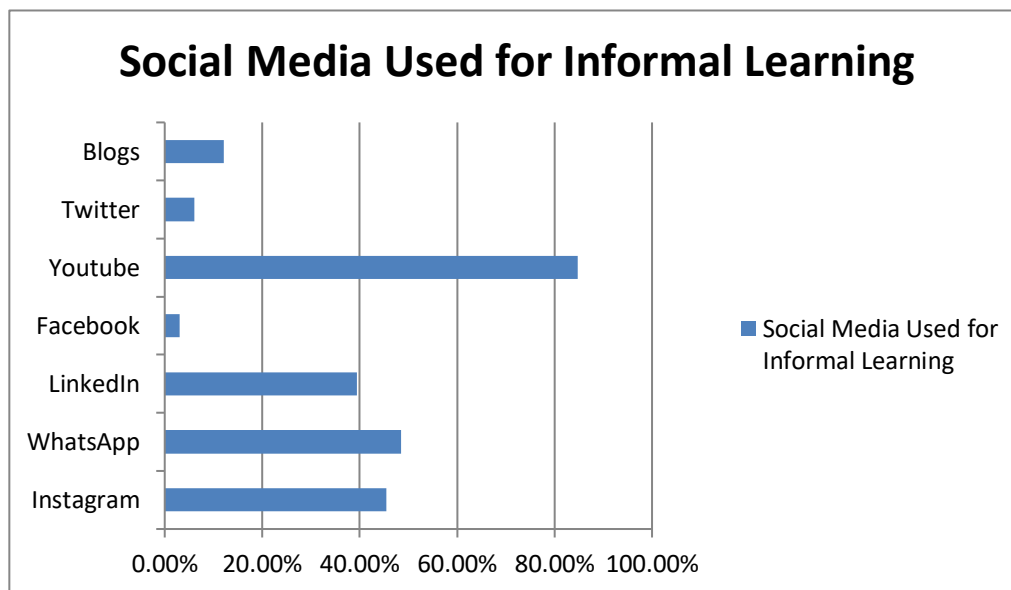
Graph No 4.1

As the sample is collected by the engineering students the age of the students would be between 18 years and 22 years. The major respondents for the survey are of the age 18 which constitutes 45.5%, the age of 19 comprises 24.2%, the age of 20 is 12.1% and 18.2% constitutes the age of 22.



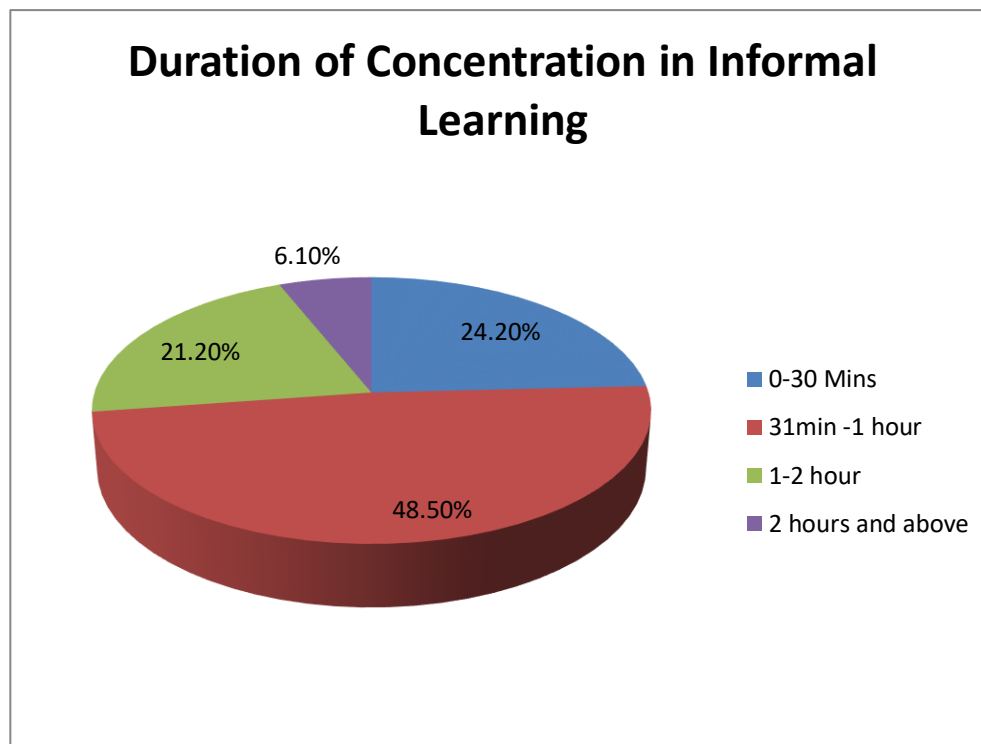
Graph No 4.2

As the age of the respondents majorly are of age 18 which symbolizes 1st year of engineering students of various branches is 81.8%, 9.1% are 3rd year engineering students 3% and 6.1% is studying in 4th year of engineering. The most of the respondents are from Computer science branch and civil engineering branch.



Graph 4.3

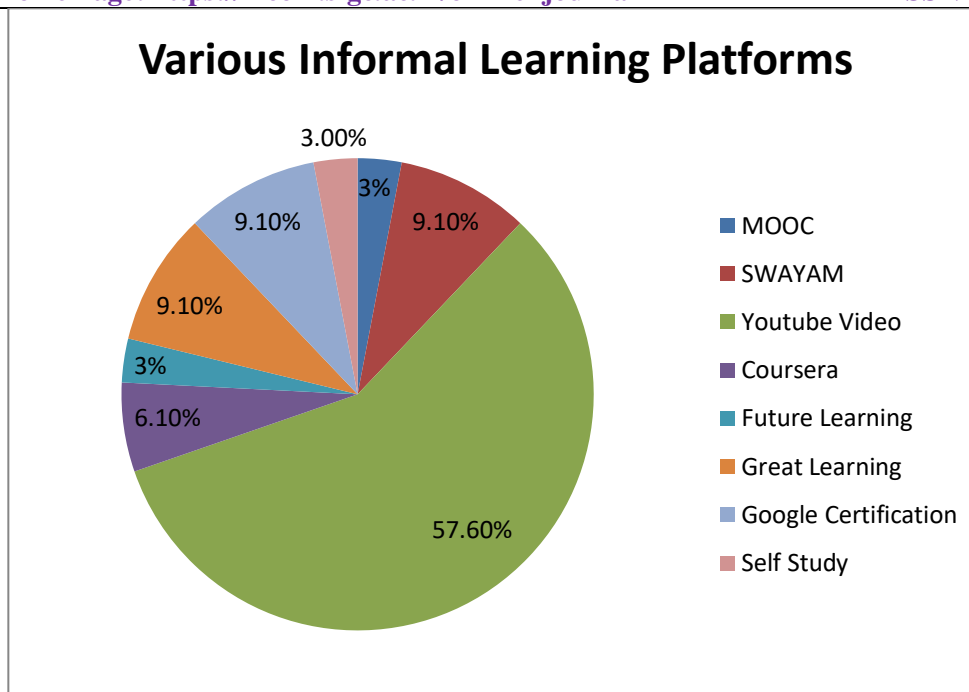
Informal learning has been adopted by most of the students in the present generation. There are many social media platforms for informal learning few of them which students use for learning are Instagram (45.5%), Whats App (48.5%), LinkedIn (39.4%), facebook (3%), YouTube (84.8%), Twitter (6.1%), Social media Blogs (12.1%).



Graph 4.4

Students usually spend more time on social media for entertainment and learning purposes, in which the respondents spend a minimum of 30 minutes to 1 hour for informal learning through social media which comprises 48.5%. 24.2% students spend 30 minutes learning, 21.2% students spend 1-2 hours a day for learning purposes through various social media.6.1% of students make use of social media for more than 2 hours a day for informal learning.

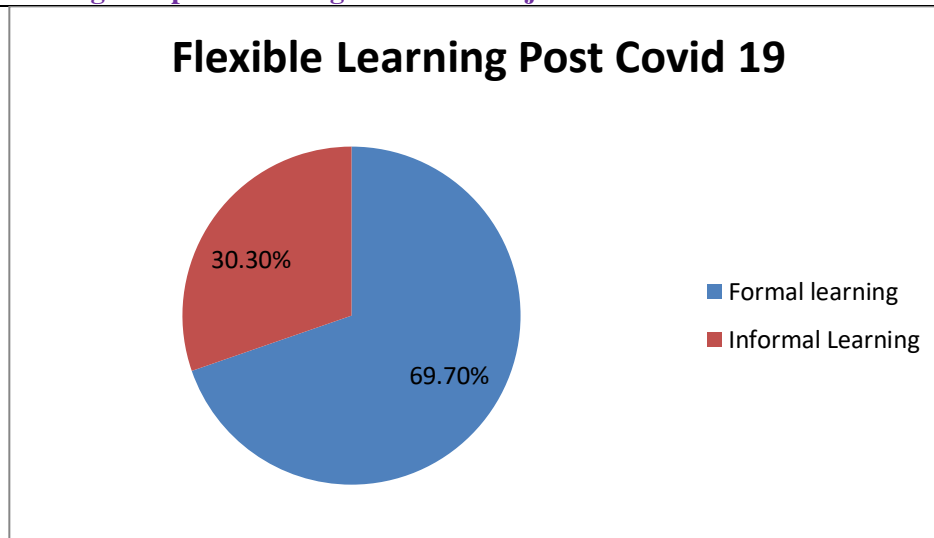
It is also noticed that 33.3% of the student respondents enroll for online classes for learning from various platforms, 24.2% student respondents may or may not be enrolling based on the requirements of the course chosen



Graph 4.5

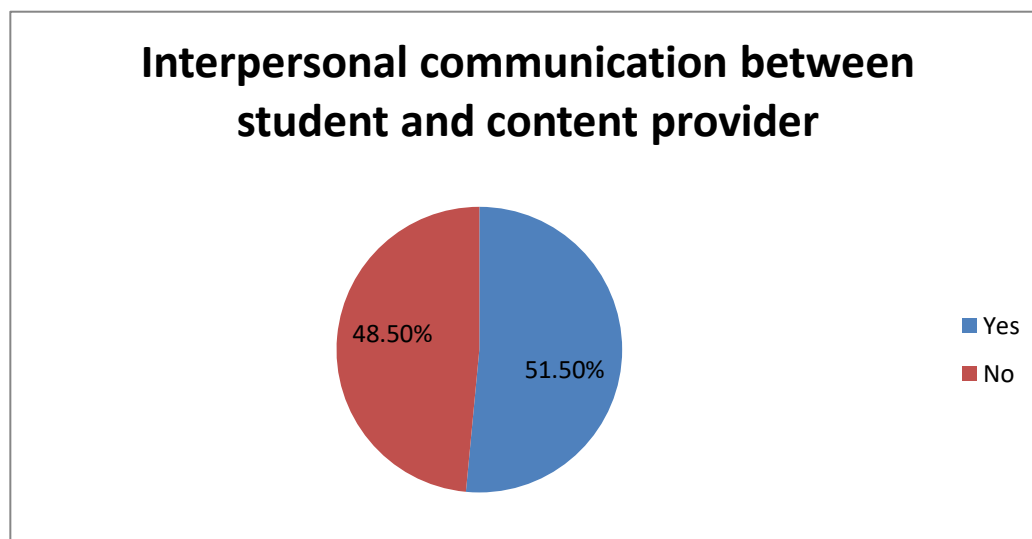
There are many social media platforms for students to learn informal education, in which YouTube videos has major contribution for students learning process(57.6%), SWAYAM is another online certification platform which provides detailed information regarding many topics (9.1%), Great learning and Google certification programs provides short video clips which makes students interesting to learn various topics (9.1%), and many others like MOOCs, Coursera, Future Learn are few companies which enables students learn better in the interested topics.

It's also identified that students find short and long videos are more effective in informal learning which are provided by various platforms(42.4%), 54.5% respondents feel animated videos and pictures provide more effective learning to students.



Graph 4.6

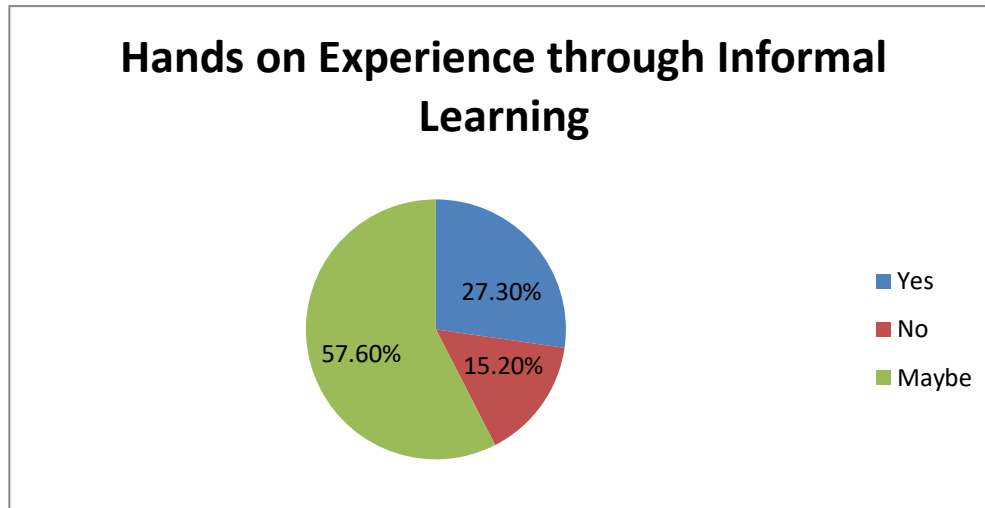
During Covid 19 is was a great task for students to acquire the knowledge, so many online learning platforms were introduced and most of the students find formal learning is more flexible in learning post Covid 19 and few respondents 30.3% is more comfortable with informal learning through various social media platforms.



Graph 4.7

Informal learning through social media is helping students in effective learning of various contents and topics, it is also important to make sure students have good interpersonal skills with the

content providers or the teaching fraternity. The respondents says there is good interpersonal communication between the students and teaching fraternity (51.5%) through texts, mail reply in clearing the doubts arise, whereas 48.5% of respondents disagree with the statement as some of the information only provide limited knowledge.



Graph 4.8

Informal learning is more useful in providing knowledge to the engineering students, but there arises a question: does these courses provide hands on experience during their study period or working period, the major respondents have a neutral response that informal learning through social media may or may not provide hands on experience. 27.3% of respondents of a few branches have responded to the statement in a positive state that informal learning provides hands-on experience in few engineering courses.

5.1 Findings:

1. The average age of the respondents of engineering students is between the age 18-22 years who comprises of all the 4 years of engineering courses with various branches like civil engineering, computer science engineering, and many others
2. Most of the engineering students use social media for informal learning for various courses which would help them for formal learning.

3. The most used social media platforms for informal learning are YouTube video, instagram and whatsapp media.
4. Students on an average spend 1-2 hours a day in informal learning through social media in acquiring knowledge in various aspects.
5. Social media has efficiency in informal learning for engineering students who participate in various platforms in acquiring knowledge.
6. There are many online courses which are paid and unpaid for students to enroll in the informal learning, like SWAYAM, MOOCs, Great learning, Google certification programs
7. In few of the certification courses and social media channels there is interpersonal communication between the students and the teaching fraternity in clearing the doubts and enriching in-depth knowledge.
8. Formal learning is more preferred by the students than informal learning post covid-19 as it is more flexible and convenient in learning.
9. Students have neutral opinions on online courses through informal learning providing hands on experience in the career.

5.2 Suggestions:

1. These social media platforms must provide more interactive sessions to students which have question answer components for more effective learning.
2. Engineering students must be provided with many more platforms for all the courses which would provide them detailed conceptual information.
3. Practical knowledge regarding the concept should be introduced in the courses to provide hands-on experience to the engineering students of all the branches.
4. Awareness to be created among students regarding the online courses for informal learning through social media to increase more student centric approach.

5. Teaching fraternity to be involved in enhancing more technical knowledge by providing the students with live examples, projects and cases to be solved.

Conclusion:

Social media is an immense platform which has both the advantages as well as the limitations. So many of the parents as well as teachers will be worried about the students using social media more often. But social media and the enhanced technology will help the engineering students in learning informal skills. In Present years, it is necessary for students to learn regarding the topic. This research study will help the teachers as well as the students to develop their informal learning skills using social media and other related technological applications. This research study will also help students about the various social media platforms and other website for informal learning. The study has identified that there is a positive response of students regarding the impact of social media for informal learning. There are many software applications, websites and other platforms which helps the students to grasp abundant knowledge through informal ways with platforms like YouTube channels, SWAYAM courses, Google certification, Instagram, whatsapp videos. Students are more interested in informal learning using technology and social media and spend an average time learning using their mobile phones and laptops. But still formal learning is more flexible for the students post Covid 19 as it provides hands on experience to students and has more interaction with teaching faculty and students. The suggestions were given for the study which is the limitations for the research. Furthermore, study can be done on the topic to provide clear and accurate results on the impact of informal learning through social media for engineering students.

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A STUDY ON WOMEN SHOPPING BEHAVIOUR TOWARDS COSMETIC PRODUCTS

Rinki Borah

Research Scholar

Email: rinkiborah19@gmail.com

Department of Commerce, Dibrugarh University

Dibrugarh, Assam, India.

ABSTRACT

Nowadays, cosmetic products are a common item for women to use every day because everyone wants to look beautiful, not just to please others but also to feel better about themselves. Through this paper, the researcher aims to study the demographic profile of women shopping for cosmetic products, to find out the sources of information about cosmetic products, and factors influencing them to shop. A self-administered questionnaire is developed via Google Form and circulated on WhatsApp and Facebook. A convenient and snowballing sampling method is used to collect the data from 50 women consumers. The findings enable marketers and manufacture to better understand women's shopping behaviour and segregate potential consumers of cosmetic products.

Keywords: - women consumer, shopping, behaviour, cosmetics products

1.1 INTRODUCTION

The traditional roles of women (as wives, mothers, and ladies) have changed as a result of the shopping revolution brought in by the growth of the department store Kelly (1991).A number of important variables influence consumer behaviour, including information sources, brand preference, customer satisfaction, and the participation of family members. Consumers may differ in many aspects of their purchasing behaviour across social classes as a result of changes in attitude, motivation, and value orientations brought on by differences in professional possibilities and demands, early socialization patterns, and educational influences. 2019; Venkedasubramaniam, A. Women's purchasing habits are changing significantly in the modern world. Women purchase cosmetics in a way that differs significantly from those of other genders, especially males, according to Audhkhasi (2022).

1.2 STATEMENT OF THE PROBLEM

Many studies have been done on consumer behaviour towards the cosmetic industry, but researchers have not come across studies on women's shopping behaviour towards cosmetic products with reference to Dibrugarh district. So the present study is to study women's shopping behaviour towards cosmetic products.

2.1 LITERATURE REVIEW

Anute, N.B., and Deshmukh, A. (2015) in their research on “consumer buying behaviour towards cosmetic products” discovered that consumers between the ages of 15 and 30 spend the maximum money on beauty products rs1000 to rs2000 and buy the most of products. Subramaniam, A.V. et al. (2018) in their paper “Shopping behaviour of women and factor influencing purchase decision of non-durable goods” collected data from 240 women consumers in the Coimbatore district. The results of the study showed that women consumers place a high value on product quality. Venkedasubramaniam, A. and Maruthupandian, P. (2019) in their research study “a study on women satisfaction towards selected home appliances (with special reference to Coimbatore district)” published in 2019, Data was collected from 250 women respondents with the aim of assessing women's satisfaction with household appliances. Then it was analyzed using basic percentage, chi-square test, and ANOVA. It was discovered that there is a big gap between women's satisfaction with home appliances and personal factors. Vijayan, N.J. et al. (2019) In order to conduct “A Study on Women Buying Behavior toward Cosmetic Products in Kerala” 150 data from Kerala women consumers were gathered. The data were then analyzed using t-tests, frequency analyses, and multiple response analyses. It was found that when purchasing cosmetics, women consistently choose quality over other driving forces. In a study by Shaji, E. (2020) on “behaviour of female consumers towards cosmetic products” it was discovered that socioeconomic factors have a significant impact on female consumers' decisions to buy cosmetic products. The factors that have the most of an impact on female consumers' purchase decisions are income, age, and qualification.

3.1 OBJECTIVES

1. To study the demographic profile of women shopping cosmetic products.
2. To find out information seeking behaviour of women consumer.
3. To find out the factor influencing women consumer in selecting cosmetic products.

3.2 SCOPE OF THE STUDY

The scope of the study is limited to the women consumers of cosmetic products in Dibrugarh district. The result will provide an idea of women's psychology, preferences, and shopping behaviour. The finding may help manufacturers and marketers target potential consumers.

3.3 SIGNIFICANCE OF THE STUDY

The cosmetics industry is currently booming in India, and cosmetics are a common item for women to use every day. The purchasing power of every household is changing as the number of working women increases. After reviewing many research papers, it was revealed that women shop more frequently than men. Therefore, it is important from a marketer's perspective to concentrate on the demographic profile of women who purchase cosmetics, as this will enable them to segregate consumers based on their wants and needs.

3.4 METHODOLOGY

Primary data were collected from women consumers of cosmetic products, and secondary data were collected from books, journals, and websites.

Population: The population for this study consists of women consumers of cosmetic products.

Sample size: Here the sample size is 50, the responses collected from the women consumers of cosmetic products through an online survey.

Sample design: For the study, a self-administered questionnaire is developed via Google Form and circulated on WhatsApp and Facebook. The convenience and snowball sampling techniques are used to collect data from women consumers of cosmetic products because they allow initial respondents to invite or refer this survey to other respondents.

Statistical Tools: Percentages and bar graphs were used to analyse the data.

4.1 DATA ANALYSIS AND INTERPRETATION

Table 4.1.1: Personal Profile of the Respondents

Details	Particulars	Frequency	Percentage
Age	Less than 18	0	0.00
	18 to 25	15	30.00
	26 to 35	31	62.00
	36 to 45	4	8.00
	46 and above	0	0.00
Residential area	Rural	23	46.00
	Urban	27	54.00
Educational status	Under Graduate	10	20.00
	Graduate	13	26.00
	Post Graduate	27	54.00
Marital status	Single	37	74.00
	Married	13	26.00
Occupation	Student	19	38.00
	Employee	17	34.00
	Business	1	2.00
	Housewife	10	20.00
	Professional	3	6.00
	Agriculture	0	0.00
	Retired	0	0.00
Nature of family	Nuclear	41	82.00

	Joint	9	18.00
Status in the family	Head of the family	2	4.00
	Member of the family	48	96.00
Monthly earning of family	Less than 10,000	6	12.00
	10,000 to 20,000	14	28.00
	21,000 to 30,000	6	12.00
	31,000 to 40,000	7	14.00
	41,000 to 50,000	7	14.00
	Above 50,000	10	20.00
Monthly saving of family	Below 10,000	24	48.00
	10,000 to 20,000	19	38.00
	21,000 to 30,000	2	4.00
	31,000 to 40,000	2	4.00
	41,000 to 50,000	1	2.00
	Above 50,000	2	4.00

Source: primary data

Interpretation:

Table 4.1.1 reveals that nearly 62% of the respondents belong to the age group of 26 to 35, and most of them reside in urban areas (54%). The educational status of the respondents shows that most of them are postgraduates (54%). Most of the respondents' marital status is single (74%) and they are students (38%). Nearly 82% of respondents belong to a nuclear family, 18% belong to a joint family, and almost 96% of them are members of the family. The monthly family income of the respondents is 10,000 to 20,000, which is 28%, and their monthly savings are below 10,000 (48%).

Table 4.1.2: Sources of Cosmetic Product Information

Sources	Frequency	Percentage
Television	2	4.00
Internet	20	40.00
Magazine/Newspaper	0	0.00
Shopkeeper	6	12.00
Social networking (e.g.: Facebook, Instagram etc.)	8	16.00
Friends/relatives	9	18.00
Family members	4	8.00
Dealers (e.g.: Amway, Oriflameetc.)	1	2.00

Source: primary data

Interpretation:

Table 4.1.2 reveals that nearly 40% of respondents get cosmetic product information through the internet, 18% from friends and relatives, 16% from social networking, 12% from shopkeepers, 8% from family members, 4% from television, and 2% from dealers.

Table 4.1.3: Respondents' Brand Awareness on Cosmetic Products

Brand awareness	Frequency	Percentage
Highly awareness	6	12.00
Medium awareness	38	76.00
Low awareness	6	12.00

Source: primary data

Interpretation:

Table 4.1.3 shows that most of the respondents (76%) have medium brand awareness of cosmetic products available in the market, and highly aware and low-aware respondents are at an equal level, which is 12% for both.

Table 4.1.4: Respondents' Most Preferred Mode in Purchasing Cosmetic Products

Modes	Frequency	Percentage
Retail shop	12	24.00
Department store	17	34.00
Dealers	1	2.00
Online	20	40.00

Source: primary data

Interpretation:

Table 4.1.4 makes it clear that most of the 40% respondents prefer the online mode of purchasing cosmetic products to department stores, retail shops, and dealers, which are at 34%, 24%, and 2%, respectively.

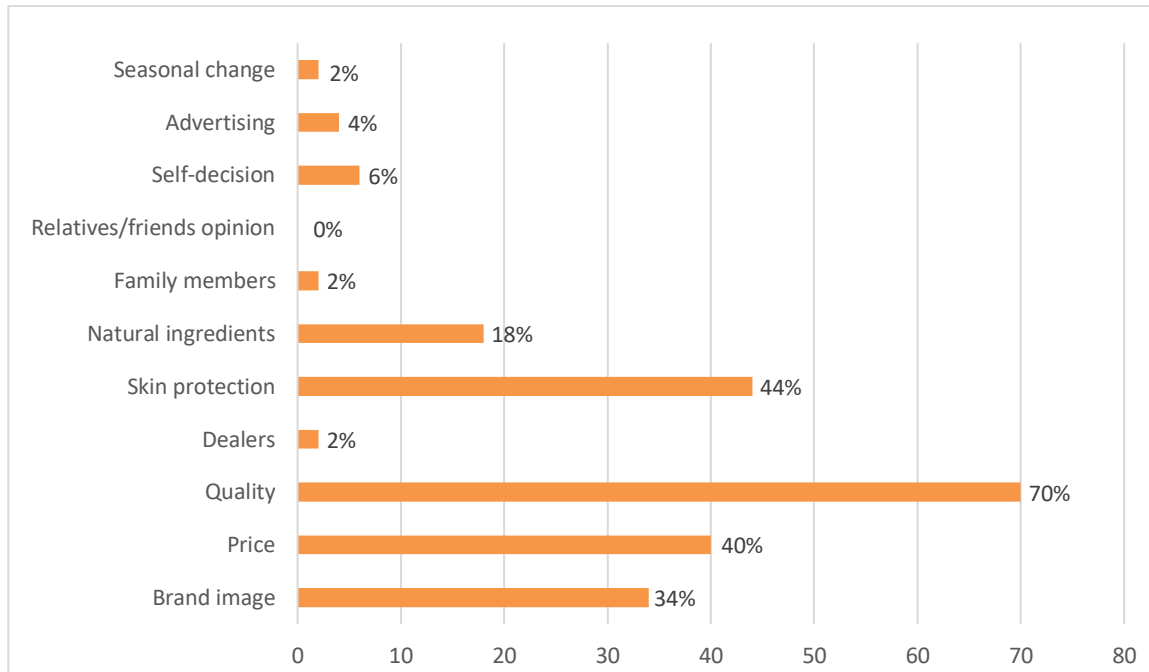
Table 4.1.5: Factors Influencing in Selecting Cosmetic Products

Factors	Frequency	Percentage
Brand image	17	34.00
Price	20	40.00
Quality	35	70.00
Dealers	1	2.00
Skin protection	22	44.00
Natural ingredients	9	18.00
Family members	1	2.00
Relatives/friends opinion	0	0.00
Self-decision	3	6.00

Advertising	2	4.00
Seasonal change	1	2.00

Source: primary data

Figure 4.1.5.1: Factors Influencing in Selecting Cosmetic Products



Interpretation:

Table 4.1.5 and figure 4.1.5.1 makes it very clear that respondents were given the choice to choose at least three influencing factors in selecting cosmetic products. Hence, it reveals that respondents rank quality 1st, skin protection 2nd, and price 3rd.

5.1 FINDINGS

1. Most of the 62% respondents belong to the age range of 26 to 35, and the majority of them reside in urban areas (54%).
2. The majority of respondents are postgraduates (54%), and most of them are single (74%).
3. Most of the respondents reside in urban areas (54%).
4. The monthly family earnings of many (28%) of the respondents range from rs.10, 000 to rs.20, 000, and their monthly savings are below rs.10, 000 (48%).
5. The Internet is the major (39.2%) source of information among other alternative sources that are considered by respondents before selecting a cosmetic product.

6. The three most influential factors in selecting a cosmetic product are quality, skin protection, and price, which are at 70%, 44%, and 40%, respectively.

5.2 LIMITATIONS

1. Only the women consumers of Dibrugarh district have been selected for the study.
2. The study considers only the data that were collected online.
3. The sample size is small, so it is possible that the result may reflect respondent bias.

5.3 RECOMMENDATIONS

1. Manufacturers should focus on natural ingredients, and toxic-free products should be promoted.
2. Some of the respondents said that they tried some products that had quality but were too small in quantity for the price. So to influence more consumers to purchase the particular products, the producers have to reduce the price; otherwise, consumers will shift to alternative products available in the market.
3. If the manufacturer wants to increase the sales volume of cosmetic products, they have to focus on rural women consumers and also try to make them aware of good cosmetic products along with urban women consumers.
4. If the manufacturer wants to increase the sales volume of cosmetic products than they have to focus on rural women consumers and also try to make them aware of good products along with urban women consumers.

5.4 CONCLUSION

It can be concluded that everyone wants to look beautiful, not just to please others but also to feel better about themselves. There are many factors influencing women's choices of cosmetic products, but quality, skin protection, and price are the most important factors among all others. The study reveals that understanding women shopping behaviour is complex and dynamic it is true that cosmetics help to improve appearance and boost confidence, but it is also true that consumers are more conscious about the choice of cosmetic products, and if they do not get the desired result, they may switch to other alternatives available in the market. From this study, it was found that the internet plays an important role in persuading consumers towards a particular product, so through online advertisements, marketers should try to create wide-spread awareness of using branded organic cosmetic products, which will benefit both humans and society.

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ALIGNING THE ORGANIZATION'S GOALS WITH SPIRITUALITY AND

MANAGEMENT APPROACH A CONCEPTUAL ANALYSIS

DR. ARCHANA.H

M.Com, MPhil, PGDBA, PhD

Assistant Professor, Department of Commerce.

GFGC Doddaballapur.

Email: archana5477@rediffmail.com

(M) 9620584917

Abstract

Spirituality and management may seem like two completely unrelated concepts at first glance, but they can be integrated into a powerful management strategy. Spiritual management is a holistic approach to leadership that involves aligning the organization's goals with the values and beliefs of its employees. This approach can result in a more engaged workforce, increased productivity, and a sense of purpose and meaning for all involved. In this article, we will explore what spiritual management is, why it matters, and how it can be implemented in the workplace. What is Spiritual Management? Spiritual management is a leadership approach that incorporates spiritual principles and values into the management process. It recognizes that employees are not just cogs in a machine but whole human beings with unique needs, beliefs, and aspirations. This approach is grounded in the understanding that people have a deep need for meaning and purpose in their lives, and that work can be a source of fulfillment when it aligns with their values and beliefs. At its core, spiritual management is about creating a work environment that supports the growth and development of employees on a personal, professional, and spiritual level. It involves creating a culture of respect, trust, and openness where employees feel valued, supported, and empowered to contribute their best work. Why Spiritual Management Matters? Spiritual management matters because it recognizes that people are more than just their job titles. It acknowledges that employees have a need for meaning and purpose in their lives, and that work can be a source of fulfillment when it aligns with their values and beliefs.

Key Words: Spiritual, Management Values, Motivation Environment Growth, Aspirations

INTRODUCTION

When employees feel a sense of purpose and meaning in their work, they are more likely to be engaged, motivated, and committed to the organization's goals. Spiritual management also matters

because it can lead to increased productivity and performance. When employees feel valued and supported, they are more likely to be innovative, creative, and willing to take risks. They are also more likely to work collaboratively and to support one another in achieving shared goals.

Finally, spiritual management matters because it promotes well-being and resilience. By creating a work environment that supports the growth and development of employees on a personal, professional, and spiritual level, spiritual management can help employees cope with the stresses of work and life more effectively. It can also promote a sense of community and connection that can help employees weather difficult times. Implementing Spiritual Management: Implementing spiritual management requires a commitment to creating a culture of respect, trust, and openness.

Here are some key steps that can help leaders implement spiritual management in their organizations:

Define and Communicate Core Values: The first step in implementing spiritual management is to define the organization's core values and communicate them clearly to all employees. This involves identifying the values that are most important to the organization and articulating them in a way that resonates with employees.

Create a Safe and Supportive Work Environment: Creating a safe and supportive work environment is essential for implementing spiritual management. This involves creating a culture of respect, trust, and openness where employees feel valued, supported, and empowered to contribute their best work.

Provide Opportunities for Growth and Development: Providing opportunities for growth and development is another key aspect of spiritual management. This involves providing employees with the tools, resources, and support they need to develop their skills and pursue their goals. It also involves creating opportunities for employees to explore their interests and passions outside of work.

Foster Collaboration and Community: Fostering collaboration and community is an important aspect of spiritual management. This involves creating opportunities for employees to work together, share ideas, and support one another in achieving shared goals. It also involves creating a sense of community and connection that can help employees weather difficult times.

Encourage Mindfulness and Reflection: Encouraging mindfulness and reflection is another key aspect of spiritual management.

REVIEW OF LITERATURE

"Spiritual Leadership: An Integrative Review and Future Research Agenda" by Louis W. Fry and Melanie R. Johnson (2003) This paper reviews existing literature on spiritual leadership, exploring the relationship between spirituality and leadership. It argues that spiritual leadership can provide a framework for ethical and effective leadership. "Spirituality and Management Education:

A Literature Review" by Ronald Riggio (2012) This review of literature examines the integration of spirituality in management education. It explores the benefits of incorporating spiritual perspectives in business education, including increased ethical awareness and a more holistic approach to leadership. "The Effects of Spirituality on Ethical Decision-Making in Business:

A Review of Literature" by John Daly and Jane Arnaiz (2015) This review of literature examines the relationship between spirituality and ethical decision-making in business. It argues that spirituality can provide a framework for ethical decision-making, and explores the various ways in which spirituality can be incorporated into business education. "Spirituality and Leadership:

A Conceptual Review and Research Agenda" by Bradley P. Owens and David R. Hekman (2012) This paper reviews existing literature on the relationship between spirituality and leadership. It explores the various ways in which spirituality can be integrated into leadership theory and practice, and provides a research agenda for future studies.

"Spirituality and Corporate Social Responsibility: Intersections and Opportunities" by Sandra Waddock (2011) This review of literature examines the intersections between spirituality and corporate social responsibility (CSR). It explores the ways in which spirituality can inform CSR, and argues that incorporating spiritual perspectives in CSR can lead to more sustainable and ethical business practices.

"The Role of Spirituality in Leadership for Social Change: A Literature Review" by Jennifer L. Bloom, Sandra J. Johnson, and Laurie Stevahn (2008) This paper reviews existing literature on the role of spirituality in leadership for social change. It explores the ways in which spirituality can inform leadership practices that are focused on social justice and community development.

"Spirituality, Leadership, and Performance: A Review and Research Agenda" by Louis W. Fry and Sean T. Hannah (2011) This review of literature examines the relationship between

spirituality, leadership, and performance. It explores the various ways in which spirituality can be integrated into leadership theory and practice to enhance performance outcomes. "Spiritual Intelligence:

A Literature Review" by P. Anand and K. S. Rai (2017) This paper reviews existing literature on spiritual intelligence, exploring the relationship between spirituality and intelligence. It argues that spiritual intelligence can provide a framework for leadership development and can enhance decision-making and problem-solving skills.

"Spiritual Leadership: A Review of the Literature" by Steven V. Cates (2008) This review of literature examines the concept of spiritual leadership, exploring its definition, theoretical underpinnings, and practical applications. It argues that spiritual leadership can provide a framework for ethical and effective leadership.

"Spirituality and Ethics in the Workplace: A Literature Review" by Patricia Werhane and Laura Pincus Hartman (2014) This review of literature examines the intersection between spirituality and ethics in the workplace. It explores the ways in which spirituality can inform ethical decision-making and argues that incorporating spiritual perspectives in business ethics can lead to more sustainable and socially responsible business practices.

"Spirituality in the Workplace: A Literature Review" by Sarah Schlaefke and Christine Groß (2016) This review of literature examines the role of spirituality in the workplace, exploring the benefits of incorporating spiritual practices in work settings. It argues that spirituality can enhance employee well-being, motivation, and performance.

OBJECTIVES OF THE STUDY

- To promote ethical behavior in the organization.
- To enhance the overall well-being of the employees
- To foster collaboration and teamwork within the organization
- To promote creativity and innovation within the organization

Spiritual management is a management approach that emphasizes the integration of spiritual principles and values into organizational practices and decision-making. The objectives of spiritual management can vary depending on the organization and its goals, but they generally

include: Promoting ethical behavior: One of the primary objectives of spiritual management is to promote ethical behavior in the organization. By integrating spiritual principles such as honesty, integrity, and compassion, spiritual management aims to create a culture of ethical behavior that benefits both the organization and its stakeholders. Enhancing employee well-being: Another objective of spiritual management is to enhance employee well-being. By recognizing the spiritual dimensions of human existence, spiritual management seeks to create work environments that promote employee happiness, satisfaction, and fulfillment. Fostering collaboration and teamwork: Spiritual management also aims to foster collaboration and teamwork within the organization. By emphasizing the interconnectedness of all things and the importance of working together, spiritual management can help to build a sense of community and shared purpose among employees. Increasing creativity and innovation: Spiritual management can also promote creativity and innovation within the organization. By encouraging employees to tap into their spiritual selves and to think outside the box, spiritual management can help to generate new ideas and approaches that can drive the organization forward. Improving organizational performance: Ultimately, the objective of spiritual management is to improve organizational performance. By promoting ethical behavior, enhancing employee well-being, fostering collaboration and teamwork, and increasing creativity and innovation, spiritual management can help to create a high-performing organization that achieves its goals and meets the needs of its stakeholders.

RESEARCH DISSCUSSION

Management approach that emphasizes the integration of spiritual principles and values into organizational practices and decision-making. The concept of spiritual management is based on the recognition that human beings have spiritual dimensions that are an integral part of their existence, and that these dimensions can be leveraged to enhance organizational performance and create a more meaningful and fulfilling work environment. The concept of spiritual management draws from a wide range of spiritual traditions and practices, including meditation, mindfulness, compassion, and service. It recognizes that these practices can help to cultivate a sense of purpose, meaning, and connectedness in the workplace, which can in turn lead to improved employee well-being, increased creativity and innovation, and enhanced organizational performance. Spiritual management also emphasizes the importance of ethical behavior in the workplace. By promoting values such as honesty, integrity, and compassion, spiritual management seeks to create a culture

of ethical behavior that benefits both the organization and its stakeholders. The concept of spiritual management is not limited to any particular industry or sector. It can be applied in any organization, from businesses to non-profit organizations to government agencies. The approach is flexible and adaptable, and can be tailored to meet the unique needs and goals of each organization. In summary, spiritual management is a management approach that recognizes the spiritual dimensions of human existence and seeks to integrate spiritual principles and values into organizational practices and decision-making. The approach emphasizes ethical behavior, employee well-being, collaboration and teamwork, creativity and innovation, and organizational performance.

Here are three possible hypotheses regarding spiritual management: Hypothesis 1: Organizations that adopt spiritual management practices will experience improved employee well-being and job satisfaction. This hypothesis suggests that integrating spiritual principles and values into organizational practices and decision-making can lead to improved employee well-being and job satisfaction. This is based on the idea that spiritual practices such as mindfulness and compassion can help to cultivate a sense of purpose and meaning in the workplace, which can in turn lead to greater job satisfaction and well-being. Hypothesis 2: Organizations that adopt spiritual management practices will experience increased creativity and innovation. This hypothesis proposes that by integrating spiritual practices into organizational culture, organizations can promote creativity and innovation among employees. This is based on the idea that spiritual practices such as meditation and contemplation can help to clear the mind and generate new ideas, which can lead to increased creativity and innovation. Hypothesis 3: Organizations that adopt spiritual management practices will experience improved organizational performance. This hypothesis suggests that by integrating spiritual principles and values into organizational practices and decision-making, organizations can improve their overall performance. This is based on the idea that spiritual practices such as ethical behavior and collaboration can lead to improved teamwork and productivity, which can ultimately enhance organizational performance. It is important to note that these are just examples of possible hypotheses, and that the effectiveness of spiritual management practices may depend on a variety of factors, such as the specific practices adopted, the organizational culture, and the industry in which the organization operates. Further research would be needed to test these hypotheses and determine the validity of the spiritual management approach.

As an AI language model, I don't have access to conducting research experiments, collecting data, or conducting statistical analysis to test the hypotheses mentioned above. However, I can provide a brief overview of some of the research that has been conducted on spiritual management and its potential effects. Hypothesis 1: Organizations that adopt spiritual management practices will experience improved employee well-being and job satisfaction. Research has suggested that integrating spiritual practices and principles into the workplace can have a positive impact on employee well-being and job satisfaction. For example, a study by Wu and Lin (2015) found that workplace spirituality was positively associated with employee well-being and job satisfaction. Similarly, a study by Mitroff and Denton (1999) found that employees who felt a sense of purpose and meaning in their work were more satisfied with their jobs. Hypothesis 2: Organizations that adopt spiritual management practices will experience increased creativity and innovation. Research on the relationship between spirituality and creativity is limited, but there is some evidence to suggest that spiritual practices such as mindfulness and meditation can enhance creativity. For example, a study by Colzato et al. (2012) found that mindfulness meditation improved cognitive flexibility and divergent thinking, two key components of creativity. Hypothesis 3: Organizations that adopt spiritual management practices will experience improved organizational performance. Research has suggested that spirituality in the workplace can lead to improved organizational performance. For example, a study by Giacalone and Jurkiewicz (2003) found that organizations that integrated spiritual values into their culture had higher levels of organizational commitment and were more likely to be viewed as socially responsible. Similarly, a study by Rokeach and Ball-Rokeach (1989) found that organizations that were seen as having a strong sense of purpose and values were more likely to be successful. While the research on spiritual management is still limited, these studies suggest that integrating spiritual principles and practices into organizational culture can have a positive impact on employee well-being, creativity, and organizational performance. Further research is needed to better understand the potential benefits of spiritual management and to test the hypotheses mentioned above.

Research Questions

- What are the key spiritual principles and practices that can be integrated into organizational culture to promote employee well-being and job satisfaction?

- How do different industries and organizational contexts influence the effectiveness of spiritual management practices?
- What are the potential barriers to implementing spiritual management practices in organizations, and how can these barriers be overcome?
- How do employees perceive and respond to spiritual management practices in the workplace, and what impact do these practices have on their attitudes and behaviors?
- What are the potential benefits and drawbacks of integrating spiritual principles and values into organizational decision-making, and how do these factors affect organizational performance?
- How do spiritual management practices influence organizational culture and climate, and how do these factors in turn affect employee attitudes and behaviors?
- How can spiritual management practices be effectively measured and evaluated, and what metrics should be used to assess their impact on employee well-being, creativity, and organizational performance?
- How can spiritual management practices be integrated into existing management frameworks, such as human resource management and strategic planning, to promote their adoption and effectiveness?

These are just a few examples of the types of research questions that could be explored in the study of spiritual management. The field is still emerging, and there is much to learn about the potential benefits and challenges of integrating spiritual principles and practices into organizational culture and decision-making.

FINDINGS

Spirituality management approach in leadership is a relatively new concept that recognizes the importance of spirituality in the workplace. This approach involves incorporating spiritual values and practices in the workplace to enhance the well-being of employees, improve productivity, and increase job satisfaction. Here are some findings and suggestions on spirituality management approach in leadership:

Spirituality can have a positive impact on employee well-being and job satisfaction: Studies have shown that employees who feel a sense of purpose and meaning in their work are more likely to be engaged, satisfied, and committed to their jobs.

Spirituality can improve organizational performance: Organizations that promote spirituality in the workplace tend to have lower levels of absenteeism, turnover, and stress, and higher levels of productivity, creativity, and innovation.

Spirituality can enhance leadership effectiveness: Leaders who are in touch with their own spiritual values and practices are better equipped to inspire and motivate their employees, build trust and relationships, and create a positive work culture.

According to the article, the spiritual management approach emphasizes the importance of creating a work environment that supports the personal growth and development of employees, and encourages them to connect with a deeper sense of purpose and meaning in their work.

The article notes that this approach can have a number of positive effects on both employees and organizations, including increased job satisfaction, greater engagement and productivity, improved morale and motivation, and reduced turnover.

One key element of the spiritual management approach is the idea of "servant leadership," which involves leaders who prioritize the well-being of their employees and view their role as one of service to others. This can involve practices such as active listening, empathy, and supporting employees in their personal and professional growth.

The article also highlights the importance of creating opportunities for employees to engage in spiritual practices, such as meditation or prayer, in the workplace. This can help employees to feel more centered and focused, and can also contribute to a sense of community and connection among colleagues.

However, the article notes that implementing a spiritual management approach can also present some challenges, such as navigating issues of diversity and inclusion, and ensuring that the approach is inclusive and respectful of all employees' beliefs and values.

SUGGESTIONS

Foster a culture of respect and inclusivity: Encourage employees to express their spiritual beliefs and values in the workplace, and create an environment where all beliefs are respected and valued.

Provide opportunities for spiritual growth and development: Offer resources and programs that support spiritual practices such as meditation, mindfulness, and yoga. Encourage employees to take time for self-reflection and personal growth.

Lead by example: Demonstrate your own commitment to spirituality by sharing your experiences, participating in spiritual practices, and modeling values such as compassion, empathy, and integrity.

Incorporate spirituality into organizational values and goals: Align your organization's mission, vision, and values with spiritual principles such as service, compassion, and social responsibility. Make spirituality a part of your organizational culture.

CONCLUSION

In conclusion, incorporating spirituality management approach in leadership can have a positive impact on employee well-being, job satisfaction, and organizational performance. By fostering a culture of respect and inclusivity, providing opportunities for spiritual growth and development, leading by example, and incorporating spirituality into organizational values and goals, leaders can create a workplace that is grounded in purpose, meaning, and well-being.

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FUTURE PROSPECT OF ETHNO MEDICINE; SUNDARBAN

Dr. Manasi Das

Assistant professor of History in RKDF University

Address - 29 , Prince Rahim uddin lane Tollygunge, Kolkata -33

Ph no - 9932682297 Mail id - manasipaul32@gmail.com

Abstract:

World health organisation (WHO) defines traditional medicine as the health practice approaches that utilise knowledge incorporating plant, animal and mineral based medicine, spiritual therapies, manual techniques and exercise, applied singularly or in combination, to diagnose, treat and prevent illness and maintain well- being. Vast areas of Sundarbans use traditional medicine for primary health care.

WHO also notes, that inappropriate use of traditional medicine and practices can have negative or dangerous effect, and further research is needed to ascertain the efficacy and safety of several of the practices and medicinal plants used by traditional medicine systems. Core disciplines which study traditional medicine include ethno medicine, and medical anthropology.

Basically, this research explores living with nature, a modest attempt has been made to collect some base line empirical information regarding the manifold strategies adopted by the santal tribe in the Sundarbans forests in West Bengal. The very nature of the pre-industrial level of technology and the character of the forest clad terrain have encouraged the researcher to look into the unique processes of socio - cultural adaptation, which pervade almost every sphere of life of the tribals in villages under study.

It's revealed from the field work that apart from a very few types of ingredients which are brought from market and which are spotted by their foreign names, most of stuff used by the tribal villagers as medicine are procured from the adjacent forests. It is observed that the genuine tribal remedies do not consist of a large number of ingredients, just one or two that are considered to be the essential ones.

Key words: Explore, Unique, Adaptation, Dangerous

While dealing with ethno medicinal aspect of the tribals of Sundarban, the present researcher has noticed that the crux of the tribal cures lie in the mystical ritualistic character of their lives that influence the pre-industrial tribal logic tremendously.

The tribals of Sundarban perceive illness and disease as something unnatural, and make their own deductions from this proposition. They have an idea, perhaps never well defined, found out by deduction than from any direct statement, that human being has a natural right to health and life. Disease is something foreign and inimical to man. As they acknowledge the natural causes of illness, they also perceive the material nature of disease. Also, they are always suspicious that the natural causes may not be original, but may be due to evil influences. The tribal of Sundarban has a certain rationality behind the selection of different types and portions of medicinal plants, also the role of the village council in management and distribution of herbal medicine is important - all work in union to ensure not only the biological survival of this community but also its Socio-cultural existence.

The study area has plenty of medicinal plants which have a huge potential to treat a wide spectrum of human ailments. Due to lack of interest of young generation there is every possibility of erosion of this vast wealth of knowledge in the near future. It has thus become necessary to preserve and develop this traditional system of medicine by proper documentation and identification of species. Sustainability lies in the three pillars, economy, society and environment and an absence of any conflict between them. Rise of any conflict will eventually destroy the buffering capacity of any eco system. Massive eco destruction kills the balancing delicate relationship between the traditional social fabric and nature. Just as cells in the living body, every community is the integral part of global cultural system, where tribal culture, vital knowledge, customs and resources need to be gradually incorporated in civil society. Tribal people visit the local medicine man or traditional healers for any sort of minor and major health problems. Various development initiatives of govt, though has significantly impacted the traditional system of medicine among the Tribal community, yet has come a long way to reshape and mainstream the tribal population at large. Sundarban has a great reservoir of traditional knowledge particularly in health care. Most of the traditional knowledge of health lies with there indigenous populations, hence amidst globalisation and rapid changes in society, it become necessary for us to save this traditional pool of knowledge by preserving and documenting them for future course of action .

Implementation:

The medicinal plants can be investigated for their active principles and tested for pharmacological and clinical trials on humans for safe use. These studies may thus bring to light some new sources of drugs of herbal origin, which are more suited to human corpora and are without side effects of allopathic medication. By establishing herbal drug collection centres in tribal villages, the economy of tribal people can be improved. This study will serve as a base for any farther study in the health sector. Major steps need to be taken for conservation and multiplication of ethnomedicinal plants of Sundarban before they become endangered and extinct.

Findings:

Since time immemorial, tribal communities have preserved and maintained their traditional and indigenous knowledge of medicinal plants and animals. Every tribal group has a unique and specific knowledge of ethnomedicinal practices that differs from other tribal groups. Ethnomedicine is a kind of medical system among the tribal communities in which the community members utilize the medicinal plants [2] and animals to cure different diseases.

Many of traditional, oral and indigenous cultures of tribal people have been continuously deteriorating due to large scale urban and industrial development in remote forest areas as whole economies, societies and cultural legacies of tribals are dependent on their forest lands. Ethno medical knowledge is reliant on the presence of wild fauna and flora having medicinal value, and is the intellectual property of tribals. Displacement of tribal communities to other places and loss of medicinal plants and animal species very much affect their ethnomedicinal practices. This knowledge may become extinct in the near future because of :

- insecurity of ethnomedicinal plants and animals,
- limitation of knowledge to only few persons (sacred specialists, diviners, shamans) of the community,
- oral traditions and absence of written form, and
- push and pull factors among tribal youths to do government jobs in urban areas.
- Preservation of this traditional knowledge can be done

- by lessening the exploitation of natural resources,
- by documentation to make its reach wider,
- by making tribal youths aware about its benefits and making them opt ethnomedicine as a career option,
- by linking this ethnomedicinal knowledge with modern medicine system..

One of the important characteristics of human life is health which depends on various other socio-cultural and physical aspects. Health is defined as state of physical, mental and social well-being and if any of these states are not well or body is not functioning properly due to some factors then the condition is called as disease and sometimes illness. This is what we know according to scientific facts. But there are conceptual variations among the villagers, or tribal communities in context of health, disease or illness. Their ideology and viewpoint are somewhat different from scientific approach. They often think that it is God or supernatural powers or magic that controls and causes of illness and disease. A medical practitioner cannot solve their problems just by prescribing some medicines. The role of medical anthropologist becomes important here, who studies the causes and treatment of ill health and disease on the basis of native's viewpoint, which may differ among different tribal communities [1]. Anthropologist tries to know what community members feels the reason behind disease, good or bad health, how do they treat such conditions on their own, what medicine or therapy they use to cure a person's physical, mental ailments, what are the misconceptions they have about modern medicine or are there any taboos or fear they have regarding disease or modern medical system. On the basis of the collected data, medical anthropologist prescribes a solution which often fits to whole community's mindset and culture. In this way, a medical anthropologist works as a social doctor who is different from medical practitioner.

There are certain similarities and differences in between Ayurveda, Ethnomedicine and Biomedicine. Ayurveda shares some commonalities with Ethnomedicine, which is the traditional knowledge and use of herbal plants and some animal products like milk, ghee, honey, cow urine, cow dung etc. The difference is that Ayurveda is in written form, is global, and universal and there is neither any use of meat or flesh of animals nor any performance of religio-magical rites for the treatment of diseases. Ayurvedic system prevents and cures the disease by yoga, meditation,

philosophy of nature, and by use of herbal drugs. In the case of ethnomedicine, knowledge is oral not written, and is limited to few, local, specialized, tribal medical practitioners called Baiga or shaman.

Ethnomedicine is more ethnic, more magical and less scientific [3]. It is study of healing practices of cultural groups and individual experiences about disease and illness. Ethnomedicine allows use of medicinal plant and animal products and magical practices for curing the disease. Biomedicine is the modern medicine system which utilizes the bio-products for treatment of general fever, cold-cough, Gastro-intestinal problems as well as severe chronic diseases with the help of various modern electromagnetic therapies and instruments. It is based on pure scientific knowledge and techniques. Ethno medicine is, as yet not effective against deadly diseases like cancer, also degenerative diseases like diabetes and blood pressure. It can only be used for general cold-cough, gastric or liver problems, Joint pain etc. These shortcomings and limitations are a threat to this indigenous knowledge, so continuous research is needed in this area.

Ethnomedicine and human Health

Since ancient days, our human ancestors have developed use of nature for survival, healthcare and treatment of diseases. They invented and identified medicinal properties of various plants, animal species and minerals for curative purposes [5,6]. In India, except Allopathy, all other medical systems like Ayurveda, Siddha, Naturopathy, Yunani, Homeopathy along with ethno-medicine mainly depends on herbal drugs for the treatment of diseases. Ayurveda is the oldest medical system which was developed nearly 4500- 500 BCE during vedic period and the ayurvedic texts were developed during 1000-800 BCE [7]. In ayurveda, there is mention of thousands of healing herbs, role of God and healer to restore health and demons causing disease. Some researchers found it to be contemporary with origin of Mesopotamian medical system. More than 70% of Indian population depends on herbal treatment [8]. Over 6000 of 15,000 herbal plant species have been used as herbal drugs or medicine by herbal medical practitioners in India [9]. In a study, it is found that in the whole world, more than 50,000 plant species are identified to have medicinal value [18]. Generally, more emphasis is on studies of medicinal plants, downgrading the importance of medicinal animals. But recently, this area is also studied by various researches. [10-14].

Tribal people generally live in forest areas where they become familiar with a variety of plant and animal species which they sustainably use for their food, medicinal purposes [15]. Deforestation and displacement to other places very much effect their culture and economy, and loss of medicinal plant and animal species very much affect their ethnomedicinal practices, like cure of general ailments, fever, gynecological problems etc. [17].

In one study, in the semiarid northeastern region of Brazil, results suggest that the use of zoo therapeutics in the region is continual, and indigenous knowledge about these curative practices is an integral part of the local culture. Such studies concerning the use of animal-based medicines gives us a pathway to understand cultural interactions between human and environment since past days. A good number of contribution has been made by different scholars and scientists in the field of Indian ethnomedicine in which mention can be made of studies by Brijlal,1993 Maheshwari et.al(1981,1986, 1990, 1996,1999), Naik(2003), Tirkey (2004), Rai&Nath (2005), Shukla&Chakravarty (2006), Shrivastava& Sharma (2010) etc.

With time, due to its limitation to cure only small-scale diseases, and development of other types of medicines, drugs, this knowledge has been continuously vanishing. But still, most of the tribal communities in India has survived this knowledge and are using this knowledge and therapy. In one of the states of Chhattisgarh, many tribal communities are still using ethnomedicinal practices for cure of various diseases. God has gifted Chhattisgarh with abundant biodiversity as 44 percent of the state geographical area is covered by Forests [17]. Tribals of Bastar and other regions of Chhattisgarh use ethnomedicinal practices for treatment of various diseases like cough, cold, fever, skin diseases, stomach problems, healing wounds, etc. by using different parts of various plant species.

Tribals also have ethno-medicinal knowledge (ethnogynaecology) for female health issues and gynaecological problems like menstrual pain, menopause, leucorrhoea, infertility, delivery and abortion etc [20]. Gonds, Kamars, Murias, Marias, Halbas, Saoras, Birhors, Baigas and Binjhvars cure these problems by using flower, stems, roots, leaves, pulp, bark etc. of various plants and herbs. Every tribal group has unique and different technique of using these herbs. Other states with tribal rich population are also practicing this knowledge. Some of the tribes in India like Oraons and Gonds have started to take modern medicine along withethnomedicine. Many of the tribal populations in the world have started use of CAM therapy for curing the diseases [21]. but

still there is lack of documentation of this cultural heritage and few limitations which are needed to be removed by increasing awareness among the people [22,23].

Ethno medicine is a traditional knowledge which should be preserved, as large scale exploitation of natural resources and dependency on chemical resources for development leaves our race open for future insecurity of natural resources and ultimate loss of human lives. Ethno medicine will be a good option for future generations as it is a technique which involves sustainable use of natural resources which is very important for life on planet earth. In present era, there is going to be scarcity of fresh air, water, food and other natural resources which will affect the survival of plant and animals including human beings on earth. Therefore, in order to keep our planet green and live, we need to go back to our traditional culture and heritage which gives us lesson of sustainable development, with limited and balanced use of natural resources so as to make them available for future generations. The cultural heritage of tribal people in which they heal and cure the disease by using some zoo-botanical products and practicing magicoreligious rituals becomes relevant. They have firm belief in their traditional medical system but have fear and misconceptions about the modern medicine system, as we do about their systems. It is time to remove all fear and mistaken belief from their mind about modern medicine or allopathy, to make tribal youths as well as city youths aware about use and benefits of both their traditional knowledge of medicine and also modern medicine system.

In India as well as the world, medical pluralism and CAM medicine therapy (co-existence of both conventional medicine along with alternative medicine system) is very much needed keeping present scenario in mind. In this way, we can not only preserve our age-old traditional healing system and culture for future generations but will also combat with dreadful diseases and future challenges, as this post COVID era tells us. Documentation of ethnomedicinal knowledge, adoption of it as a career option among the tribal youths, and promotion of CAM therapy will not only help in preservation of this cultural legacy but also will help in economic upliftment and sustainable development of the society.

Dr. Sourav Naskar

Designation: Assistant Professor, Department of History

Official Address: Vidyasagar University, Midnapore, West Bengal- 721102, India.

Contact No. 9038339905 (WhatsApp)

E-mail- naskar.sourav123@gmail.com

Abstract:

India has a coastline of 7,517 km. Out of this 5,422 km are with the mainland. Andaman and Nicobar have a coastline of 1962 km and Lakshadweep has 132 km of coastline. This vast coastline presents numerous security challenges like piracy, the illegal landing of arms and explosives, infiltration, the use of the sea and offshore islands for criminal activities, drug and human trafficking, and smuggling. The absence of physical barriers on the coast and the presence of vital industries like ports and important defence installations like RADARs and nuclear reactors enhance the risk and the need to protect its maritime region. Besides, there is a need to protect the resources of the ocean in a sustainable manner. The traded goods and services are brought to land using ports in different parts of the country all along the coastline. Maritime trade occupies an important place in India's economy and energy security. Most of India's trade and energy supply passes through the Indian Ocean Region (IOR). It is estimated that most of India's trade is made through the ocean. Hence securing the maritime area is non-negotiable. Apart from this reason, the geography of India also makes maritime security an important concern for Indian policymakers.

Keywords: Maritime Security, IOR, Resources, Defence, Coast, Challenges

Introduction:

Oceans not only help us in the transportation of goods and services but also enable us to use vast resources such as oil and natural gas and other minerals besides fisheries. Around 38 million people in the world depend on the fisheries from the oceans. Hence, oceans provide enormous economic opportunities for the people as well. The blue economy is the sustainable use of resources of the oceans in a way to help the coastal community people in their economic and social development.

In India, maritime security is not only the responsibility of a single ministry or department. It is a combined effort of several ministries, departments, and agencies. There are four ministries in India that take care of maritime issues.

They are:

1. Ministry of Defence

2. Ministry of Home affairs

3. Ministry of Fisheries and

4. Ministry of Shipping

5. Other main stake holders are: • Ministry of External Affairs • Ministry of Communication and Information Technology

Forces for Sea Borders Protection Forces responsible for protection of our sea borders are The Indian Coast Guard, Border Security Force (Rann of Kutch is Protected by BSF) and Central Industrial Security Force (CISF). CISF looks after the security of the major ports. State governments including island territories of India which have coastal regions employ the following agencies:

1) Forces • State marine police • State marine home guards (e.g. Tamil Nadu) • State coastal security committees • District coastal security committees

2) Intelligence agencies • National Technical Research Organisation. • Research and Analysis Wing • Intelligence Bureau • Narcotics control bureau • Directorate of revenue intelligence • Defence intelligence agency • Directorate of navy intelligence

3) Research and Development organizations • Indian Space Research Organisation • Defence Research & Development Organisation • National Centre of Excellence in Technology for Internal Security (NCETIS), IIT Bombay

4) Land Ports Authority of India (LPAI), Ministry of Home Affairs

5) Central Board of Excise & Customs, Ministry of Finance

6) National Committee for Strengthening Maritime and Coastal Security (NCSMCS)

7) National Marine Police Training Institute (MPTI) (Planning)

8) Central Marine Police Force (Planning)

Indian Coast Guard Indian Coast Guard (ICG) is responsible for the security of coastal and territorial waters. It was formally established on 18th of August 1978 by the Coast Guard Act, 1978. Do you remember Exclusive Economic Zone? The ICG is responsible for maritime surveillance across India's 2

million sq.kms of Exclusive Economic Zone. ICG is also responsible for the overall coordination between central and state agencies in the matters relating to coastal security

Another main agency which is looking after the maritime security is the Indian Navy. The new maritime strategy of Indian navy is based on the concept of ensuring secure sea lanes of communication. Indian Maritime Security Strategy follows two key aspects. First, the rise in sources, types and intensity of threats. Second, in order to provide 'freedom to use the seas' for India's national interests, it is necessary to ensure that the seas remain secure.

India's Historic Cultural and Trade Links in the IOR

India's location in the Indian Ocean has placed it at the nerve centre of trade and cultural cross-pollination in this region throughout history. Historical evidence exists of Indian linkages with Cambodia, Indonesia, Malaysia and Mauritius with manifestations of Indian culture clearly seen in their temples and legends. Nurturing of these linkages is important for preservation of India's interests in the region as these can directly impinge on the policies of these countries in particular and thereby the region at large. The Ministry of Culture launched Project Mausam in June 2014 to re-connect and re-establish communications between countries of the Indian Ocean world. It is intended to examine key processes and phenomena that link different parts of the Indian Ocean littoral as well as those that connect the coastal centres to their hinterlands. Focused efforts to further projects such as this and others like the Kerala government's 'Spice Route' will strengthen India's maritime interests in the IOR

India's Maritime Security Concerns

India's maritime security concerns stem from the threats, largely in the primary area of interest of the Indian Ocean, which have a direct bearing on India's maritime interests. While most of these threats also have a bearing on the other stake holders in the region, the impact on India will be greater considering India is 'already assuming her responsibilities in securing the Indian Ocean region'. Threats, from inimical and potential adversaries to national interests in times of hostilities and war are not being considered here since they would fall under the realm of war fighting and will need to be addressed in a separate paper. Hence, this essay will restrict itself to threats to maritime interests in times of peace as also those, which affect the larger region in India's neighbourhood. Control of Choke Points Access to the Indian Ocean is geographically controlled by a number of choke points leading to and from the Arabian Sea and the Bay of Bengal, and from the Southern Indian Ocean, which are critical for safeguarding the Indian maritime interests. India is equidistant from most of these choke points allowing it to play a prominent role in the security of this huge maritime space. The Iran-Iraq war of the 1980s demonstrated the risks to Indian energy

imports through the Straits of Hormuz. The Straits of Bab-el-Mandeb and the Gulf of Aden are similarly critical for security of energy flows. Incidents like the attack on the French tanker Limburg when an al-Qaeda boat rammed the ship off Yemen in October 2002 can severely disrupt the Indian energy supply lines, which will directly affect the economy and have cascading effects on the shipping business. The Malacca Strait recalls the disruptive control the Dutch had exercised over the Indian Ocean trade in the 17th and 18th centuries. It is, therefore, very important that these areas remain free from the control of inimical interests and the free flow of seaborne traffic remains the norm. India has always been an equal if not vital partner to the world's efforts in contributing towards the maintenance of freedom of navigation over these vital seaways. However, many of these regions are prone to bouts of instability, as has been witnessed in the recent past, which can then have a debilitating effect on regional as also global trade.

Threats to SLOCs The SLOCs in the IOR have been susceptible to disruption by a variety of traditional and non-traditional threats over the years. However, India's increasing dependence on the seas for its trade may necessitate intervention to protect these SLOCs from such threats. The cooperation of other states in the region as also from those outside the region is required to ensure the security of these SLOCs in this huge ocean space. India has been a pioneer in such efforts with the Indian Navy leading the way from 2002 when Indian ships escorted US flagged carriers through the Malacca Strait following the attack on USS Cole in Aden. The ongoing operation in the Gulf of Aden for the past decade where the Indian Navy has escorted ships of all nationalities epitomises these efforts.

Regional Instability The Indian Ocean littoral, regrettably, has been witness to large areas of political instability in the recent past. The current situation in Yemen is one such instability. The rebels of the Free Aceh Movement in Indonesia have often targeted vessels carrying natural resource commodities such as oil, tin and aluminium, off the coast of Sumatra. Instability in Somalia for the past two decades gave birth to the world's biggest piracy threat. The Iran-Iraq war of the 1980s was another occasion when vital oil trade was severely affected and required a concerted effort from several countries to limit the damage. India has an intrinsic stake in the stability of the northern IOR and its immediate neighbourhood since instability in these regions has a cascading effect on India itself. The past has seen political disturbance in littoral states like Sri Lanka and Myanmar spilling over to India through the sea route. Indian maritime security forces then had to conduct dedicated operations to combat this menace, like the Indian intervention in the Maldives in 1988 to foil a coup d'état. Piracy Somalia based piracy has caused universal worry to the international fraternity since the late 1990s and it is only collective action by the international community that has led to a reduction in piracy attacks. India has not only escorted numerous merchant ships of all countries but concerted efforts of its maritime security forces has ensured that this piracy, which had spread its wings as far east as the Lakshadweep and Maldives islands, has been controlled and the erstwhile High Risk Area was moved further west of India in October 2015. However, political instability in Somalia coupled with any reduction in counter piracy efforts can

cause its resurgence. While Somalia based piracy has shown a downward trend, statistics have shown an increase in piracy, largely robberies carried out at anchorages, off the coast of Bangladesh, Malaysia, and Indonesia. Though anti-piracy action by the international community may not be warranted, actions by the littoral nations are necessary. The recent decision by the governments of Indonesia, Malaysia and Philippines for joint patrolling is a step in the right direction, which will deter these pirates and assuage the fears of the international maritime community. India's commitment to anti-piracy efforts in the IOR has been underlined by efforts like the Indian Ocean Naval Symposium, which was started by the Indian Navy in 2008, and has found traction with all the Indian Ocean states in generating mechanisms and procedures for combating these threats. Trafficking The Indian Ocean Region is regrettably home to the world's most notorious areas of drug production, the Golden Crescent and the Golden Triangle. The trans-national networks established by the drug smugglers also serve as conduits for other destabilising activities like gunrunning and human trafficking. Myanmar has suffered from these twin troubles in large measures as also other countries of the littoral. These networks tend to use the sea route because of its vastness with its inherent opacity to surveillance. The interdictions of the Indian Coast Guard in the past few years reveal a rising trend of this nefarious activity. Political disturbance and oppression further add to this already hazardous mix with the ensuing cascading effects manifesting themselves in India's internal security, forcing India to intervene on occasion.

Maritime Terrorism The Indian Ocean has had relatively few incidents of maritime terrorism but the potential exists. The al-Qaeda attack on the French tanker, the Limburg, off Yemen, in October 2002, was one such. India's huge coastline of more than 7500 km, a thriving maritime commercial community along its coast with nearly 200,000 fishing boats and a fishermen population of 4 million make the job of monitoring maritime activity an unenviable task. The ability of adversarial interests to exploit this vast maritime activity for launching attacks on land is therefore quite high, as was witnessed in the 26/11 terrorist acts at Mumbai, which were abetted by an inimical state. The attempted hijacking of a Pakistan Navy frigate Zulfiqar, in Sep 2014, by the al-Qaeda in the Indian Subcontinent (AQIS) for possibly carrying out attacks against US Navy ships added a new dimension to this threat. The ramifications of such incidents on the Indian state have already been witnessed and the potential for further damage exists, especially in the present frayed geo-political conditions of the sub-continent. India has put in place a comprehensive monitoring and reaction mechanism to deal with such threats, which has prevented any more events like the one at Mumbai in 2008. However, concerns remain as was witnessed last year when a boat carrying explosives was intercepted by the Coast Guard. **Extra Regional Military Presence** The Indian Ocean has always been witness to the military presence of outside powers right from the advent of the Portuguese in the 15th century till the present day. While the colonial incursions were rooted in commercial interests, the

current extra-regional military presence is intended to further strategic interests of various nations. The ongoing international naval effort while critical to curbing the menace of piracy has also benefited nations in terms of operational intelligence gained and an expanded military maritime footprint. Deployments of submarines, like the Dutch and the Chinese to the region, serve no purpose other than to gain operational expertise and raise tensions in this area. The expanding Chinese Navy and its acquisition of a base at Djibouti, access facilities in Malaysia, and the ‘surreptitious’ base at Gwadar, albeit for justifiable logistic reasons, further exacerbate this situation. The Maritime Silk Road announced by the Chinese President in 2013 is also viewed by many as a ‘disguise for China’s military ambitions. The opacity of Chinese policy and less than comfortable assurances on contentious issues coupled with the existing disputes with India has further widened an already existing trust deficit, further provoking security concerns.

Illegal Unreported and Unregulated (IUU) Fishing IUU fishing is a major problem for marine communities around the world and governments of coastal states are severely challenged in enforcing international and national maritime laws to control this activity. A World Wildlife Fund report on illegal fishing has found that 87 percent of the fish stocks surveyed in the Western and Eastern Indian Ocean were experiencing high levels of IUU fishing. This is a major cause for concern, especially when viewed in the light of what the Somali President stated, in an op-ed, ‘...the encroachment of IUU fishing vessels sparked a wave of piracy in Somalia that cost the global maritime shipping industry billions of dollars in lost revenue’. Many ASEAN countries have also faced this problem, especially from Chinese fishing vessels. The Indian Ocean has also seen such activity in the recent past with an NGO, Sea Shepherd, reporting a fleet of IUU fishing vessels, south of the Andamans, in March 2016. Indian maritime zones have not witnessed many incidents of IUU fishing though there have been unconfirmed reports of fishing trawlers, mainly from Bangladesh and Taiwan, illegally entering India’s territorial waters in the Bay of Bengal. The focus on coastal security after the Mumbai attacks, has been a major deterrent to IUU fishing on account of the intensified patrolling by maritime security agencies. However, the high seas as also coastal zones of smaller neighbouring nations remain extremely vulnerable to this threat. India has provided naval assets for conducting patrolling of the EEZ of smaller nations like Seychelles and Mauritius in recent times, which has helped augment their maritime security capabilities. Most of the threats outlined above are transnational in nature and require the cooperation of a number of regional as also extra-regional stakeholders in collaborating and developing mechanisms to combat their proliferation. However, the Indian Ocean does not have overarching security architecture. A look at the existing security architecture of the region will enable the reader to better understand the responsibilities that India will need to shoulder as a regional leader in the IOR.

Challenges and way ahead

From a strategic point of view India witnessed two major terrorist attacks - the Mumbai blast and the Mumbai terror attack through sea routes. • Besides, India is also facing challenges from China through its increasing naval activity in the Indian Ocean and establishment of naval basis at Gwadar in Pakistan etc. • Piracy, terrorism and drug-trafficking are other major threats that arise from the seas. • Economically, the Indian Ocean is of immense strategic value as a large portion of India's trade is conducted through the Indian Ocean. Hence it is vital to secure the sea lanes of communication and protect the coastal regions, ports, industries, and other facilities. Though India is a peninsular country with two-third of its borders surrounded by water, it has been lenient in terms of the emphasis on its coastal and maritime security as compared to that on the security of its land borders. Looking back at India's history, the country's great empires have used the sea for trade and prosperity and not for building their military or commercial might. In ancient times, Indians used sea as well as land routes for the trade of luxury goods such as spices, gold, precious stones, leather of rare animals, ebony and pearls. The world's first tidal dock was built by the Harappan Civilisation near the present day Mangrol harbour on the Gujarat coast; however, no strong navies were maintained. Back in 1500, the Portuguese were the first to invade India; they arrived by sea and colonised Goa—a state they continued to rule till India liberated it in December 1961. It was in the late eighteenth century that the Maratha Navy fought for the first time against the European naval interests on the coasts of India. The trend of relatively less focus on coastal and maritime security has persisted even though there have been infiltrations across India's coast in the form of smuggling and illicit trade. It was only post the 1993 Mumbai blasts that a three-tier structure, consisting of the Indian Navy, the ICG and a joint patrol comprising personnel from the first two as well as from the state police, the customs department and other agencies, was set up. Today, emphasis is being placed on the coastal security infrastructure in India; however, the threats to coastal security are varied and complex: • The remoteness of the vast coastline makes coastal areas susceptible as boats can land stealthily without being detected. • The creek areas of Gujarat and the Sunderbans are particularly vulnerable to clandestine activities as they are interconnected through small islands where mangroves and sandbars provide shelter. • Dhows (large wooden boats), which are extensively used for trade, are often involved in illicit trade and smuggling. • Fencing of land borders has increased infiltration through sea routes. • Discovery of vast hydrocarbons within the Indian EEZ has complicated the situation. Some of the key challenges that impact the sector are discussed below.

The key challenges being faced across various schemes are as follows: • Multiple stakeholders make coordination and execution of coastal security measures a challenge, resulting in limited focus from the Central and state government • Inadequate arrangement for maintenance of boats • Provision of jetties in

the vicinity of marine police stations • Delays in the creation of shore-based infrastructure • Manpower shortages along with inappropriate training • Unavailability of a monitoring mechanism to monitor coastal security across coastal states and union territories

Way forward:

The threats and challenges being faced by various agencies need to be addressed in order to deploy an effective coastal security mechanism across the Indian coast. Smuggling of drugs and contraband, illegal unreported and unregulated fishing, and flow of migrants from neighbouring countries are variables that underscore the need for coastal protection. However, unlike the rest of the world, India has the advantage of a shallow gradient on the west coast, which provides natural protection from underwater threats. There is much that can be done to counter the threats and challenges which are posed to coastal security. Some recommendations are listed below:

- Consolidation of various stakeholders • More cooperation between State and Central government agencies
- MHA to concentrate on training of marine police with recruitment of talented local fishermen and provision of incentives such as sea duty allowance • Inclusion of private players in maritime security • Integration of marine police in the coastal security chain to track coastal fishing activity • Setting up of Central Marine Police Force to standardise equipment and seamlessly integrate all the realms of coastal security • Fast-tracking the setting up of the National Marine Police Training Institute in Dwarka (Gujarat), followed by intense interaction between the institute and the Marine Police Training Centres in state and UTs • All coastal states and UTs to set up maritime boards • Setting up of a multi-disciplinary National Maritime Authority (NMA) under the aegis of MHA • Creation of modern fishing harbours as part of Sagarmala • Strengthening the human intelligence (HUMINT) capability • More emphasis on port security infrastructure • Deployment of a satellite constellation for coastal surveillance • Creation of a joint technical cadre along with logistics infrastructure for maintenance of boats used for patrolling so as to address the issues related to operational availability of these assets • Optimum utilisation of funds allocated under the CSS • Enactment of the Coastal Security Bill which has been pending since 2013 • Creation of the National Coastal Security Corps (NCSC) of National Cadet Corp (NCC) • Increased interaction with other countries so as to adopt and customise the best practices being followed by them • Formulation of standards and policy for the procurement of equipment for coastal security

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THE PRINCIPLE OF LAW AND GOVERNANCE REFLECTED IN KAUṬILYA'S ARTHAŚĀSTRA

LaxmanMajhi

Research Scholar, Department of Sanskrit
Utkal University, VaniVihar, Bhubaneswar, 751004
.Mob-9337200144 Email: majhilaxman1994@gmail.com

Abstract-

The *Kauṭilya's Arthaśāstra*, an ancient Indian text on political science and governance. This paper provides a comprehensive analysis of the *Arthaśāstra*, its historical context, and the principles of governance and law that it espouses. The study examines the key features of Kauṭilya's philosophy of governance, including the role of the state, the nature of sovereignty, and the principles of justice and punishment. Additionally, the paper highlights the relevance of *Kauṭilya's Arthaśāstra* for contemporary debates on governance and law, demonstrating the enduring influence of this ancient text on political thought and practice. Overall, this research paper contributes to a deeper understanding of the principles of law and governance reflected in *Kauṭilya's Arthaśāstra*, shedding light on the enduring relevance of this seminal work for modern-day political discourse. The paper analyzes Kauṭilya's views on various aspects of governance, including the role of the ruler, the administration of justice, and the maintenance of law and order. It also explores the ways in which Kauṭilya's ideas have influenced Indian governance throughout history. Through an in-depth study of *Kauṭilya's Arthaśāstra*, the paper sheds light on the enduring principles of good governance and their relevance in contemporary times. This research paper examines the principle of law and governance as reflected in *Kauṭilya's Arthaśāstra*,

Key words-

Principle of law, Governance, Ancient India, Legal system, Political philosophy, Statecraft, Public administration, Policy-making, Judiciary Sovereignty, Power dynamics, Economic principles, Social welfare, Diplomacy, Military strategy.

Introduction:

The history of the tradition of Indian Politics is as old as the Vedas, and politics was known in the early *smṛtis* and *purāṇas*, as *Dāṇḍanīti*, whose content was crystallization of *Arthaśāstra* and *Dharmaśāstra* tradition. Through there are reference to the existence of political texts earlier than the fourth century BC. Perhaps the most popular and thoroughly scientific and authoritative interpretation of the tradition is the *Arthaśāstra* of Kauṭilya. This work is the quintessence of Aryan political wisdom as was interpreted and expounded by Bṛhaspati, Bharadvāja, Vāṭavyādhi, and others and illumined by Kauṭilya's genius. The discovery of Kauṭilya's *Arthaśāstra* has contributed much to the enrichment of the knowledge about ancient India. Independence, we should be inclined to ante-date our existence, for occasional inspiration and guidance, to that period of classical antiquity when Kauṭilya, Chandragupta, Bindusara and Ashoka, by a supreme effort of the soul, realized for mankind, a distinctive and a unique political experience, not yet repeated even imperfectly, in any part of world since then.

The Conception of Law and Administration-

The object of Aristotle was to re-adapt Law to the promotion of virtue and noble living.¹ Reason was the principle which inspired the social organism and this was embodied in Law. Reason made articulate was Law. It was free from prejudice and was the public conscience of the community. Aristotle says in his *Ethics*.² Law is reason without desire. Law has on the one hand, a compelling power; and constraint is a voluntary one. Law is moral compulsion which freemen can impose upon themselves. It has two voices, a voice of stern compulsion: it is the higher self of the citizen. Therefore, the law-giver is a moral teacher of righteousness. His duty is to preserve the acts that ought to be done and also to reveal and inspire in man the true motives of action.

Law was not a code of prohibitions, nor was it limited to the corrective justice of the law Courts. Its range was wider than morality itself, and institutions were the creations of law; traditions and customs rested on its sanction. All ideas of society were molded by it and Law was blended with religion, with morality and public opinion and by its subtle operation subjected the society to its will.

Law was invested with spiritual efficacy and power. Law was a divine element immanent

in human nature. Aristotle notes that the worst fault of untendered democracy was its lawlessness, and the reign of arbitrary will and thus entailing a condition of negation of freedom, the dethronement of reason and the predominance of clashing impulses.³ Plato says in his *Laws*, VI, 702 “The service of the Laws is also the service of the Gods, a service in which to obey is nobler than to rule”; and this implied the voluntary subordination of the individual will to the will of the community.

Kauṭilya too, like Aristotle holds frank companionship with thoughts that had paralyzed early *śāstrakāra*'s into inactivity. We feel in *Arthaśāstra* that we are in an upper and serener air in which man's spiritual and intellectual freedom through a *Dharmic* state is assured. Like the Greeks, the Hindus too had to fight for the Law as for their King, for Law was their supreme master, and they neither praised the life of anarchy nor the life of despotism. Humblest freedom was neither the Greek conception of freedom nor that of Kauṭilya. Kauṭilya is the interpreter of Neo Aryanism against the nihilistic anarchy of Buddhism, as Aristotle was the interpreter of Hellenism as against prevalent barbarism. Kauṭilya, like Aristotle, in the name of Dharma appeals to the sense of honour and of duty and to human dignity, to moral responsibility and to enlightened patriotism. Neither tyranny nor *Arājaka*, but ordered liberty satisfied Kauṭilya and this implied a delicate adjustment, and of combination of principles apparently opposite, and of harmonizing conflicting claims; for the Hindus like the Greeks, possessed a sense of flexibility and a faculty of compromise.

Kauṭilya knew that the State which revolves within its breast, only social and religious problems was bound to be weak politically. The Aryans in order to make the religious conquest of the world had not emphasized the importance of social cohesion and co-ordination through political integration. Kauṭilya realized, like Aristotle, that the State integrated under a strong government could be a great civilizer and the disturber and regenerator of slumbering societies, and at the same time, the source of most of the quickening ideas which remake societies and renovate literature and art. The two tendencies summed up in Brahmanical Hinduism and Buddhism often regarded as opposing and irreconcilable forces are perfectly harmonized in Kauṭilya, for Buddhism stood for freedom for society, freedom for the individual and freedom for thought, while Brahmanical Hinduism stood for supremacy of mind over sense, of spirit over matter.

Kauṭilya's conception of Law was in keeping with his conception of Politics freed from the trammels of irrationalism. Law was not an expression of the common will of the people, and all Hindu law-givers agreed in preferring the origin of law as *śṛti*. Whatever knowledge that was not syllogistically worked out but was derived by flashes of intuition, was regarded as inspired knowledge; and customs like-wise which had been handed down from the past were also sacred. Historically, tradition and usage were the primary sources of the foundation of Law. *smṛti* as a source of Law referred to *śīla*, practices and recollections of those who knew the *Vedas* as sources of law.

The authority of long established custom was never questioned by any society, Greek or Roman, and all regarded that Law was something which all men ought to obey, chiefly because every law was devised and given by God, and made intelligible by its being resolved by intelligent men. Law was invariably looked upon as founded on the twin roots of religion and on agreement of men learned in sacred lore. Thus, the community always revered the Assemblies of wise men and vested authority in them. The greatest importance was given to *śiṣṭācāra*, viz., practices, of men who knew the *Vedas* and who acted in society, not from any obvious earthly motives but with a spirit of altruism and of conformity to *Dharma*. *śiṣṭas* are described by *Baudhāyana* as those who are free from desire '*RāgaDveṣādiParityāga*' who are free from envy, from pride, contented with a store of grain sufficient for ten days, free from covetousness, free from hypocrisy, greed, perplexity and anger; who in accordance with the sacred law have studied the *Veda* together with its appendages, who know how to draw inferences from them and are able to adduce proofs perceptible by the senses and free from the revealed texts.⁴

This description of *śiṣṭa* envisages true Brahmanical character which was devotion to God and parents, good temper, freedom from jealousy and bitterness, fair speaking, gratitude, piety, and tranquility. *Ācāra* indicated practices which sought to follow practices of previous good men. Though custom and practices looked authoritarian, the abrogative function of custom was bound to develop in the absence of any effective repealing agency which was to adapt *Dharma* to progressive popular opinion. *Nārada* and *Yājñavalkya* specifically mention that *Dharma* which was condemned by people should not be followed.⁵ According to Kauṭilya, the sayings of learned men along with *Vedas*, *Purāṇas*, *Itihāsas*, *Nyāya* and *Aṅga* were all sources of *Dharma*. All these studies were regarded as the completion of the *Vedic* knowledge and so far as any of them gave any guidance, it was entitled to be looked upon as a foundation for *dharma*. Kauṭilya mentions of

Ānvīkṣikī, Sāṃkhya, Yoga and Lokāyata sciences applied to matters of religion and law.⁶ The Secular body of law founded partly on custom and partly on the authority of the various texts was also recognized as a source of *Dharma* which was understood as a property of the soul. *ĀtmaḡuṇāhDharma*. Secular law existed side by side with sacred law. Outside the pale of sacred law, persons were governed by their own customs and by the ordinances of their own communal organization; and the king was required to maintain the *Samayas* as well as whatever were their religious customs and institutions.

Law was related to the environment, the social and legal institutions of the times, the social ends and ideas and the entire culture of the Age. Social ends determined the content of law, and the relativity of law to ends extended from content even to form and source. The sources of law were pre-eminently determined by the ends contemplated by the society to which the law applied and varied with a change in social ends and ideas.

Kautilyarecognized the importance of rational law or king's law laws and its priority to *Dharma, Vyavahāra, and Caritra*. The king's law was to be in accordance with the injunctions of the triple Vedas wherein the four *Varṇas* and *Āśramas* are defined; the king could not overlook caste duties which were eternal. But he could makeand these were only regulatory laws and not laws substantive which would make him arbitrary. The king could promulgate fresh out these could be done by superseding the *śāstras*, when the laws had their basic principles rooted in *Dharma*. The judges versed in the *Dharmaśāstras* could demand conformity to *Dharma*, but as the judges were at the mercy of the king, the interpretations of the law could be liberal and the king as in the case of Emperor Asoka could turn out to be a legislator rigorously enforcing protection of animal life and seriously circumscribing the liberty of the orthodox.

Law was rationalistic, in the sense, a rule or behavior to which men were to conform, was itself a part of the natural order of things. The Greeks too believed in *Themis*, laws as ordained by Heaven, or nature, *Dike* that which was abstractly right, and *Nomos*, secular laws originating either in established usage or Governmental enactment. The greater part of Greek law as Indian law was unwritten, being reduced to concrete activation by ad hoc pronouncements of magistrates specially revered for learning and wisdom. Law was common sense and right reason in the form of specific rules of human action.

Kaṇṭakaśodhana:

Kautilya makes a clear distinction between civil law *Dharmasthiya* and penal law, *Kaṇṭakaśodhana*. Three ministers of the king *amātyas* and three learned men acquainted with sacred law.

Dharmastas were required to carry on the administration of justice. They determined cases relating to duels robbery and disputes among trade guilds. They distinguished between valid and invalid transactions, declared the offences of *Parokta* and *Dr̥ṣṭaDoṣa* and *Svayamvada* as faulty and *Anuyoga*, honesty *ārjava*, evidence *hetu* and assertion by oath *śapatha* as important steps for success, *Arthasādhaka*.

Penal law was a part of public law, and all such rules of law that concerned the functions of administration in relation to administrative authorities among themselves and in the relation of the administration with artisans. Labour unions *Sam̄ghas*, trader merchant associations and foreigners, were regarded *Kaṇṭakaśodhana* Law.⁷ It was intended to carry out the king's law in its minutest details, regulate the administrative organizations of the *Rāṣṭra* and determine the rules of law relative to the activity of the administrative authorities. It was to indicate the right of *Kārukaśilpagaṇah* which the ministers were to respect and thus delimit the sphere of action of the administration so far as the unions and corporations of artisans were concerned; it was also a method of offering individual remedies for the violation of the rights of corporations. *Kaṇṭakaśodhanaw*as manifestly something more comprehensive than a body of penal sanctions which were applied to all the castes and corporations. There commissioners *Pradeshtarah* were required to deal with measures to suppress disturbance to peace. Persons learned in customary and sacred law had no place in adjudication of penal cases, as *Kaṇṭakaśodhanaw*as secular and vitally connected with day to day measures of administration and *Rājaśāsana*. Weavers, washer men, scavengers, medical practitioners, musicians, beggars and buffoons who were all thieves in effect though not in name by cultivating fraudulent practices, were restrained from oppression on the country. The individual was protected against the malpractices of merchants. The Superintendent of Commerce supervised weights and measures to prevent deception, secured an equitable distribution of commodities, centralized sales in cases of urgency and fixed the percentage of profit to the merchants and regulated prices of commodities on consideration of their outlay, quantity, amount of toll, hire and other kinds of accessory expenses. The king was to provide remedies against such calamities as fire, floods, pestilences, famines, wild beasts and spirits and demons. Against calamities *upanipatepratīkārah* Kautīlya suggests not only physical but also supernatural remedies. *Atharvavedavidomāyayogavidovakarmanīkuryuh*.

In exercising remedies, the king had to protect the afflicted among his people as a father his sons *SarvatraChopahatanpītevanuḡr̥hniyat*. The commissioner *Samāharttā* was to protect the people against the wickedness of *gudhajivi* whose avocations were foul and were carried out in a insidious and mysterious manner. Kautīlya mentions of thirteen kinds of criminals who secretly while attempting⁸ to live by foul means destroy the peace of the *Rāṣṭra*. Kautīlya commends the employment of even ascetic spies to detect youths of criminal propensities.⁹ Persons whose family subsists on slender means of inheritance, who frequently change their residence, caste and names, who conceal their own avocations and take to luxurious modes of life, who are excessively attached to women, squander away their money, and

whose destination and transactions are difficult to understand, had to be apprehended on suspicion.¹⁰ Criminals had to be seized on suspicion or in the very act or on the basis of circumstantial evidence by officers like *pradeshta*, *sthānika*, and *nāgarika* in charge of a fortified town. But the production of conclusive evidence was necessary before the accused was charged by the offence and punishment meted out to him *samaptakaranamniyamayet*.¹¹

Kauṭilya denounces acts of murder or inducement to murder under infatuation of love, anger or other sinful passions. Suicide under the influence of passions is likewise deprecated, as life is sacred, and what is intended for dedication to service being violently removed due to personal infatuation. Accordingly, bodies of such persons or of those who induced suicide should be dragged along the public road by the hands of *Chandalas* and obsequies denied to them in order to demonstrate to the people the ugliness and immorality of suicide. *Ghatayetsvayamatmanamstrivapapenamohita*.¹² Though different kinds of tortures were employed to extract confession, women, the weak and the infirm and those who made confessions of their own accord were exempted from torture; but no difference was observed between the castes as regards punishment for crimes, and even Brahman offenders were branded to a wound and the nature of their crime was proclaimed in public and they were banished.

Kauṭilya advocates the infliction of very severe penalties on government officers and others who were guilty of misappropriation or of damage to state property, like granaries, treasure, mines and manufactories. Issue or use of unauthorized orders by officers was punished in proportion to the gravity of the crime; even the judges were punished for intimidation, unnecessary inquiries and delay in the discharge of duty, evasion and imposition of unjust corporal punishment. The king was required to test the conduct of government servants and then, through those officers of approved character had to examine the conduct of his people both in towns and villages. It was the duty of the commissioners to determine the propriety of imposing fines in lieu of mutilation of limbs, taking into consideration, the social position of persons, the nature of the offence and of the cause that led to the perpetration of the offence, the antecedent and present circumstances, time and place and equitable distinctions among offenders. Kauṭilya devotes two interesting chapters for the discussion of the status and freedom of women in society and the meting out of punishment for violating justice. Traders and merchants were protected against individuals and

government servants; likewise, mature and immature women were protected from the sinister designs of the wicked. The Superintendents of land *Chorarajjukas* and even the people of the locality were required to make good, losses of merchandise sustained by traders and merchants; thus the latter were assured absolute security of person and property.¹³ Kaṭilya recommends likewise, elaborate measures to detect crimes from seditious persons or those guilty of treason against the king.

By means of *Dharmasthīya* and *Kaṇṭakaśodhanalaw* and administration, the *Svāmī* had to consolidate his kingdom and exercise benevolent but absolute sovereignty over the *Rāṣṭra*. Animated by enlarged ideas of ethnic and territorial unity, the *Svāmī* entered upon the realization of a positive policy and endeavored to bring under one sovereignty and under one administration, all fragments of territory and people that formed a natural whole for purposes of commerce, social intercourse and defense. To accomplish this purpose, the *Svāmī* entered upon a career of aggression which necessitated a perfect internal cohesion; and accordingly, all interests, family and religion were subordinated to *Svāmī* and centralized administration; and divine qualities were imputed to the king by the wise men *prajñā* and he was encouraged to assert absolute powers in all matters of government and society as crises and emergencies demanded strength, vigor, energy of action, promptness of decision, unity of counsel, continuity and consistency of policy. The real work of the administration had to be done by ministers of the bureaucracy, with a permanent status and tenure and selected for their administrative capacity, tact and resourcefulness. Coordination, regulation and control, initiative and encouragement were the functions of ministers and heads of departments, and the entire hierarchy of officers was to achieve good and efficient administration by undivided counsel, promptness of decisions and a consistent policy.

Accordingly, the responsibilities of *amātyas*, *anujīvi*, *bhṛtyas* and others who were all dedicated to the service of the *Svāmī* were great and heavy. The king's moods were to be closely followed by the courtiers and difficult situations had to be overcome by great vigilance, tact and care. The courtier had always to guard the king's interest and his own interests and others in conformity to the principles of righteousness and economy.¹⁴ The courtier was to avoid evil aspersions against others and he should not ascribe evil to others, he should forgive evil done to himself and to develop as much forbearance as the earth. *Kṣhmāvānprthivisamaḥ*, for, the life of a courtier under the service of a king was like life in fire *Aṅgavivahisamproktavṛttirajopijīvinam*. He was to endeavour to arrest the fall of the king into evil habits and save him from the intrigues,

plots and deceptions of enemies *Mantrasamvaranarthmacharantiprājñah*. When *artha* and honour were discontinued by the king, the minister was to abandon such a king; but if the king was a *śīlamātmanamśca*, the minister was to rectify his own defects and loyally serve the king.

The responsibilities of the ministers at the time of the apprehended death of the king were grave, as apathy and neglect on their part would involve the state in peril. Accordingly, to Kautilya, the ministers like the philosopher kings of Plato were the inspiration and the fundamental urge of state activity; they were the props of the king's authority, and they guided his destiny which was bound up with the state's destiny with a firm hand, conducting the administration themselves. In times of grave crisis and national calamity, when the report of the death of the Swami would imperil the kingdom, the ministers played the role of national conscience and of Providence and averted *rājyavyasanas* in the form of enemy invasions, by great courage and statesmanship. The army and the treasury had to be safeguarded; cognates, princes and other chiefs of the royal family had to be withdrawn from the capital and sent on difficult expeditions, wild tribes, disaffected elements and neighboring kings who threatened invasions had to be conciliated; the heir-apparent then, had to be brought out of the palace and displayed before the public and then, the burdens of administration transferred to his shoulders. *Bharadvāja* advocates usurpation of authority by the minister, in times of disputed succession, *svayamrājyamgrñhiyat*, and the minister was not to discard what had of its own accord fallen to his hands; for, then, the people would say that a woman making love of her own accord will, when discarded, curse the man. *Svayamārūdhahi strītyajyamānābhishapatītiLoka pravādah*.¹⁵ Kautilya recommends that the minister should invest himself with the powers of sovereignty, during the interregnum in order to consolidate the kingdom *evamek. aiśvaryamatyaḥkārayet*, but it is unrighteous to do an act which excites popular fury. The minister was to install in the kingdom such a prince who possessed kingly qualities *rajaputramatyasampanamraiyasthapayet*; with the help of *mahamatras* and members of the royal family.¹⁶ He was to address them thus: Look at the father of this boy as well as to your own valour and descent; this Kumara is only a flag and you are the lords.¹⁷ The minister was thus to persuade the *yogapuruṣas* to an acceptance of his choice should commend the minister's lead in the matter with the sacred object of protecting the kingdom. *Koanyabhavatpurogatasmatragnaschaturvarnyamarhatipalayatumiti*. It was open to the ministers after having consolidated the kingdom and taught the new *Svāmī* in the principles

of polity illustrated from *Itihāsa* and *Purāṇa*, to seek retirement from active life and migrate to the woods in the garb of an accomplished ascetic for contemplation, *AranyamDhargasatramva seveta*.¹⁸

Kauṭilya is a great exponent of the doctrine of the rule of the aristocracy in the Aristotelian sense of the rule of the noblest and the best. The aristocracy of ministers was to serve *Svāmī* loyally, and to immolate themselves at his altar if need be; but normally, the ministers were Swami's guides and the custodians of his conscience.

Conclusion:

In conclusion, Kauṭilya's *Arthaśāstra* is a remarkable ancient Indian text that provides valuable insights into the principles of law and governance. This text is not only a comprehensive treatise on statecraft but also a repository of knowledge on various aspects of public administration, ethics, morality, economic principles, social welfare, diplomacy, and military strategy. The *Arthaśāstra* reflects Kauṭilya's deep understanding of the complex interplay between power dynamics and governance, and his vision for a just and prosperous society.

Through its detailed discussion of various institutions and practices related to law and governance, the *Arthaśāstra* remains relevant even in the modern era. This text has influenced the development of legal systems and political philosophy not only in India but also in other parts of the world. By studying the *Arthaśāstra*, scholars can gain a better understanding of the principles that underpin effective governance and the challenges that are inherent in creating and maintaining a just and prosperous society. Overall, the *Arthaśāstra* is an invaluable resource for anyone interested in the study of law, governance, and political philosophy. Its enduring relevance and importance are a testament to the enduring legacy of Kauṭilya, who remains one of the most important thinkers in the history of Indian civilization.

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**EMPLOYEE RETENTION IN THE ROLE OF HRM PRACTICES IN
PERFORMANCE OF ORGANIZATION**

Dr.SATHYANARAYANA GOWDA.V M.Com, M.Phil, MBA, PhD

Assistant Professor, Department of Commerce

GFGC-Doddaballapura.

Email:sathyagowda@rediffmail.com

(M)09448212142

Abstract

This paper analyses the role of Human Resource Management practices on Organizational Performance and Employee Retention. Human Resource Management Practices play an important role in retaining an organization's employee and also in increasing organizational performance. In this study a conceptual mode is developed and this conceptual model is supported by several researchers. There is a lot of research on HR Practices now-a-days.

Key Words: HRPractices, Employee Retention, organizational performance,

1.Introduction

According to De Cieri et al., 2008 Human Resource Management indicates the policies, practices and procedures that persuade the behaviors, attitudes and also performance of employees. So, HR practices are involved in recognizing HR needs, getting pools of applicants, screening them and then giving them training, compensating, evaluating and further involved in labor relations, health and safety programs and also concerned towards fairness (De Cieri et al., 2008).

SimilarlyDessler, 2007also supported the above view of human resource practices. Delery and Doty, 1996 define Strategic HRM practices as "those that are tentatively or empirically related to overall performance of the company", and identify seven practices from the literature: e.g; giving career opportunities, formal training programs, methods of evaluation, profit sharing schemes, security of emplacement schemes, voice mechanisms and also explain job requirements.

Hence the effective execution of HRM practices in organizations is the main foundation in order to create a unique edge and it has positive relationship with the company performance (Ordonez et al, 2008). Paré and Tremblay, 2007 are of view that Human Resource practices that consider their employees as investment and appreciate employee contributions indicates that the organization is supporting its employees and also showed commitment to its employees there is empirical evidence showing that employees can be retained through HR practices. For example, Paré and Tremblay, 2007 find four of the five Human Resource Practices were significantly negatively related to turnover ratio.

2.Research Objective

The objective of the proposed study is:

- To analyse the role of HRM Practices on performance of organization and employee retention.
- To identify the linkage between several Human Resource Management practices and the performance of organizations
- to find out the means from which Human Resource Management practices affects the performance of the organization.

3.Literature Review

A number of studies have tested the linkage between Human Resource Management practices and performance of organization with generally helpful results. In fact, existing researches in this area has changed its focus from testing the linkage between several Human Resource Management practices and the performance of organizations to find out the means from which Human Resource Management practices affects the performance of the organization. Boselie et al., (2005) is also of the same view.

Collins and Smith, (2006) also tested the above relationship. Similarly Hailey et al., (2005) studies also revealed the same results. However, current researches on the association between HRM practices and performance of the organization are confused about the methods of these studies (Wall & Wood, 2005). These studies recommend that it is early to assume a clear positive

relationship between Human Resource Management practices and performance of the organization and argue that further research could be done though using more thorough research designs. If social exchange perspective is viewed, employees respond to the organization's actions by their continuous participation in the organization. There is empirical research which shows that HR practices enhance employee retention. For example, Paré and Tremblay, 2007 examined four of the five Human Resource practices were significantly negatively related to turnover ratio.

Druker, 1995 also is of view that If the Human Resource wants to create value to the organization in order to enhance quality and improved services then, it has to satisfy its employees, compensate them, conduct their appraisal, open communication systems should be there and then give feedback of the overall organization. These actions can make sure that the organisation is now able to satisfy its employees which will move the organization towards success. For years, HR researchers are of view that Human Resource practices play a very important role in employee productivity and loyalty because the means through which the organization treats its employees directly affects overall organizational performance. For example, Huselid, 1995 observed that Human Resource Practices impact turnover ratio, overall profit and performance of the company in financial terms. Huselid and Delaney, 1996 find Human Resource practices play crucial role on perceptions of performance of a firm. Pfeffer and Veiga, 1999 and Pfeffer, 1998 are also of view that organizational success depends upon how the organization treats its employees and also observed that there are 7 Human Resource practices which when combined together move the organization towards achievement, profits and sustainability. Barney and Wright, 1998 discuss one way to get unique edge is to find special means to attract, retain and motivate employees; and hence their arguments mainly focuses on specific Human Resource practices to gain competitive advantage. According to Yoon and Thye, 2002 firm's practices are concerned with the emotions of the employees and also their thinking that make employee committed, proposing that that employee's process actions of organization carefully regarding matters of employees. According to Shepck and Militello (2000), Human Resource Management issues are often measured in terms of how organizations treat their human resources, and the much focus is on operationally oriented tools and measures.

The management considers its human resource as a very important asset for any organization and it needs heavy investment, loyalty, and giving financial benefits in order to motivate its employees

and definitely they will remain loyal with the organization (Armstrong, 2006). Birdi et al., 2008 has analyzed the linkage between Human Resource practices and firm's performance in financial terms. Other study was done by Arthur, 1994.

Strategic Human Resource management researchers are relying heavily on firm's database to analyze the impact of Human Resource practices on company's performance (Wright et al, 2001). However, theoretical research on long term management of human resource has recommended that Human Resource practices procedures can increase performance of the firm and can become a mean of unique edge because the practices are mostly matchless, causally unclear, and difficult to copy (Lado & Wilson, 1994). However Wright et al., 2001 was of view that Human Resource practices can become a mean for sustainable unique edge when they are concerned towards resources or competencies that create value for the organization. Thus, Wright et al., 2001 and other researchers have discussed that SHRM research must discover resources that are crucial for firm's competitive edge.

4. Discussion and Conclusion

Hence it is concluded that Human Resource Practices play an important role in retention of organization's employees and also increasing organizational performance. Different kinds of organizations (e.g., companies, the public sector) increasingly recognize the potential of their HR as a source of unique edge. The creation of competitive advantage through employees requires close attention to the practices that best leverage these assets. Consequently, there is increase in research which focuses on the organizational level impact of HRM practices in the past ten years (see e.g. Delaney and Huselid, 1996; Wright et al, 2003).

So many studies have analysed that Human Resource practices have positive relationship with employee performance and also performance of organization. The main focus of the above studies was towards developed countries. But only few researches have been done to check the Human Resource performance link in developing countries like Pakistan. According to Aycan et al., 2000 Pakistan is far behind in research in the field of Human Resource Management practices. According to Heneman III & Milanowski (2007) the relation between HR practices and organizational performance has been appreciated by research in the private sector, suggesting that the HR system has great strategic potential to bring organization to new heights.

Armstrong (2006) was of view that the basic purpose of any organization is to increase profits and to cut down its costs, by keeping in view that employees production will also permit the organization to reduce cost of production by for example, lying off those employees who are not working. Definitely these measures will automatically reduce cost.

6. Future Guidelines

A very few researches are conducted on HR Practices . Because the focus of these researches was towards developed countries. Hence only few researchers have checked the Human Resource performance linkage in under-developed countries like Pakistan. According to Ayca et al., 2000 Pakistan is far behind in research in the field of Human Resource Management practices. So, further research can be done on HR Practices.

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EARTHQUAKE PREDICTIONS BASED ON BṚHAT

SAMHITĀ

SABITA DASH

Research Scholar

P.G. Department of Sanskrit

Utkal University, Vani Vihar, BBSR, Odisha

ABSTRACT

An earthquake is a natural disaster that can occur at any time regardless of the weather or location. An earthquake is a phenomenon that occurs without warning to shake the earth and everything on it. This occurs as a result of the release of accumulated stress on moving lithosphere or tectonic plate. Predicting earthquakes has been a scientific problem. Vedanta and Bṛhat Samhitā states that earthquakes are caused by stellar eclipses. In Bṛhat Samhitā, there is description of various theories relating earthquake predictions and also as well as there is discussion of results. Therefore, prediction is possible, using Varāhamihira's theory, an earthquake at a specific location during a specific period of time.

KEY WORDS- Earthquake, Bṛhat Samhitā, Theory of earthquake, Discussion of results

INTRODUCTION

An earthquake is a natural disaster that can occur at any time regardless of the weather or location. An earthquake is a phenomenon that occurs without warning to shake the earth and everything on it. This occurs as a result of the release of accumulated stress on moving lithosphere or tectonic plate. Predicting earthquakes has been a scientific problem. Are earthquakes predictable? So no answer yet about earthquake forecast The science of seismology that deals with determining time, place, and magnitude determination of future earthquakes, in particular parameters, within established limits the next strong earthquake to occur in this area. Earthquakes have happened in the past. How do they handle them? So what forecasting methods are used? Vedanta and Bṛhat

Samhitā states that earthquakes are caused by stellar eclipses. Therefore, prediction is possible, using Varāhamihira 's theory, an earthquake at a specific location during a specific period of time



Figure of destruction caused by an earthquake

Earthquake predictions in Bṛhat Samhitā can be studied under following heads: -

(A) Theory of earthquakes

(B) Discussion of results

(A) THEORY OF EARTHQUAKES

Earthquakes have occurred in India and other countries since ancient times. Our ancestors showed considerable interest not only in them, but also in other unusual phenomena was Centuries of effort to identify places affected by earthquakes i.e. signs earthquake containing 32 verses of *Varāhamihira, Bṛhat Samhitā* refers to 4 elements such as wind, fire and rain vibrate the earth with Indra (lightning).

Theory of earthquake predictions can be studied under following sub-heads: -

(a) Three-fold cause

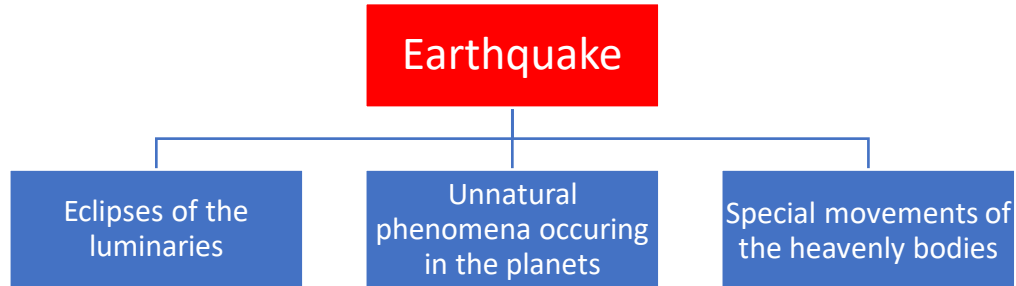
(b) Creator of earthquake

(c) Stars or Nakshatras

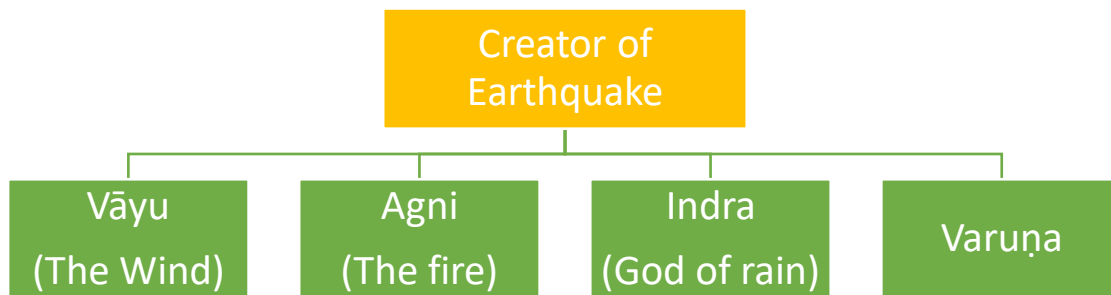
(d) The zodiac and planets

(a) THREE-FOLD CAUSE

➤ Varāhamihira states that the cause of the earthquake at Bṛhat Saṁhitā are-



(b) CREATOR OF EARTHQUAKE ¹



(c) A STARS OR NAKSHATRAS ²

Earth of Vayu

➤ An earthquake which happens from *Vāyavya* (North-West) in the last quarter of the night or in the first quarter of the day under any of the star: -

TABLE 1 (Circle or Division of Vāyu)

Sl. No.	Star
1	<i>Aśvini</i>
2	<i>Mrigaśira</i>
3	<i>Purnavasū</i>

4	<i>Hasta</i>
5	<i>Citrā</i>
6	<i>Svāti</i>
7	<i>Uttaraphālguni</i>

SYMPTOMS- The next symptom in this circle appeared a week ago: -

- The quarters will be covered with smoke
- The sun will not shine brightly
- A violent wind will shake the trees

EFFECTS

- (1) Destruction of crops
- (2) The Earth will become dry
- (3) Medicinal plants are destroyed
- (4) Merchants would suffer from dropsy, asthma, madness, fever and phlegm.
- (5) Prostitutes, arms-handlers, doctors, women, poets, musicians, merchants; Painters and sculptors will suffer

EARTH OF AGNI ³

- An earthquake which happens from below any of the stars: -

TABLE 2 (List of stars, related to earthquake)

Sl. No.	Star
1	<i>Puṣya</i>
2	<i>Kṛittikā</i>
3	<i>Viśākha</i>

4	<i>Bharaṇi</i>
5	<i>Maghā</i>
6	<i>Pūrvabhadrāpadā</i>
7	<i>Pūrvaphālguni</i>

SYMPTOMS (before 7 days)

- The sky will be filled with the light of falling meteors
- The figure of Digdana will be visible on the horizon.
- Fire and wind will roam the earth

EFFECTS

- Clouds will be destroyed
- Reservoirs and lakes will dry up.
- Rulers will become hostile to each other
- Human society will suffer from dermatomycosis, skin rash, fever, spreading itching and jaundice.
- Also, people with good looks, rowdy people and highlanders will suffer.

EARTHQUAKE OF INDRA⁴

- An earthquake in *Nairiti* (southwest) under a certain star,, mentioned in the table given below:

-

TABLE 3(Stars Related to earthquake of Indra)

Sl. No.	Stars
1	<i>Abhijit</i>
2	<i>Śravaṇa</i>

3	<i>Dhaniṣṭhā</i>
4	<i>Rohiṇi</i>
5	<i>Jyeṣṭhā</i>
6	<i>Uttarāṣādhā</i>
7	<i>Anurādhā</i>

SYMPTOMS

- Clouds like so many moving mountains
- Transferring forth loud pearls of thunder
- Comprising flashes of lightening
- Resembling in colour buffaloes, horn, swarms of bees and serpents
- Abundance of rain

EFFECTS

- Death of people from high castes and noble families, rulers and military commanders
- Human society will suffer from a disease called dysentery or swelling of the throat, face, vomiting

EARTHQUAKE OF VARUṆA⁵

- An earthquake which happens from Tsanya (North-east) below any of the stars (listed in the table)

TABLE 4 (Circle of *Varuṇa*)

Sl. No.	Star
1	<i>Revati</i>
2	<i>Pūrvaṣadhā</i>

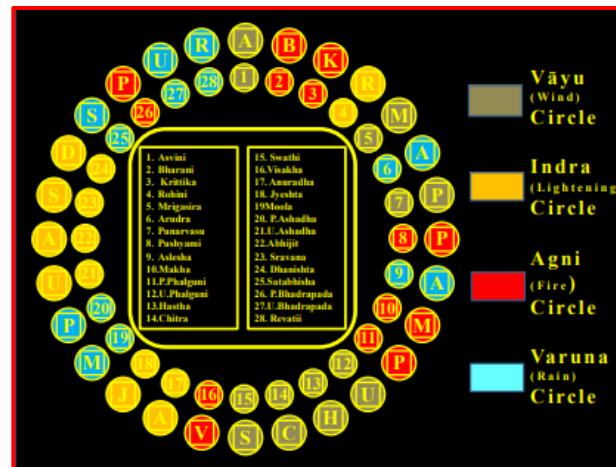
3	<i>Ardrā</i>
4	<i>Aśleṣā</i>
5	<i>Mūla</i>
6	<i>Uttarabhādrapāda</i>
7	<i>Śatabhisaj</i>

SYMPTOMS

- Giant clouds resembling blue lilies, bees, and collium
- Wonderful rumbles and shining flashes of lightning
- Yield sharp rain
-

EFFECTS

- People who work in the sea or river will die
- Too much rain
- Rulers will not be aggressive



The lunar mansions belonging to each are displayed in a different color belonging to each of the four different split circles

- In fact, as well as four other circles such as *Agni*, *Varuna*, *Vāyu* and *Indra*. It is based on the five natural elements (ether, air, fire, water, and earth), but About the trinity of the signs of the zodiac with the Lords.
- In short, the four circles, the signs of the zodiac, what the planets occupy by their nature, Space counterparts (planets) of these natural elements, the moon and lunar mansions. Everything is interconnected.



Display natural elements, circles, directions and cosmic counterparts and their elements.

(d) THE ZODIAC AND PLANET

- The zodiac of *Bhāchakra* is also divided into 12 constellations of 30 each, called constellations ifrom Aries to pieces. In the comments of *Bṛhat Samhitā* and *Parasara*, solar eclipses and planetary aberrations can also cause earthquakes.



STUDY OF EFFECTS OF EARTHQUAKE⁶(within six months)

EFFECTS

- Meteor Falls
- Cloud lock
- Thunderbolt
- Earthquake
- The fiery appearance of the stars.
- Rain in a cloudless sky
- Simultaneous occurrence of wind and rain
- Smoke and sparks appear where there is no fire
- Entry of wild animals into settlements.
- Unusual sky view at sunrise or sunset
- Rivers flow in opposite directions
- Drum music is heard in the sky.

AS REGARDS THE EFFECTS OF EARTHQUAKE CLASSIFIED WITH RESPECT TO TIME AND NAKSATRA

Earthquakes in the circle of Indra correspond to earthquakes in the wind period and vice versa. In the same way, one of Varuna's circles cancels the effects that occur in the first period and vice versa. Thus, the separate period and circle earthquakes mentioned above cancel each other other.

(Verse -24)

- If there was an earthquake at the end of the fire circle, the wind period or vice versa (fire period and Wind Circle), there would be

(i) Supreme ruler will die

(ii) Humanity will be afflicted with fears of famine, death, and drought. (Verse-26)

- If an earthquake occurs in the circle of Varuna and the period of Indra conversely (verse 29)

(i) Diverse food crops

(ii) prosperity

(iii) rain and joy

(iv) Satisfaction with the world

(v) cows will give milk in abundance

➤ When the time has come for the following signs or consequences of special events to appear:

The pulse of the limbs, etc. is unspecified, and your desires are felt inside.

Two months (if the event belongs to a Vayu circle)

Three weeks (in the circle of fire)

During the week (in Indra's circle)

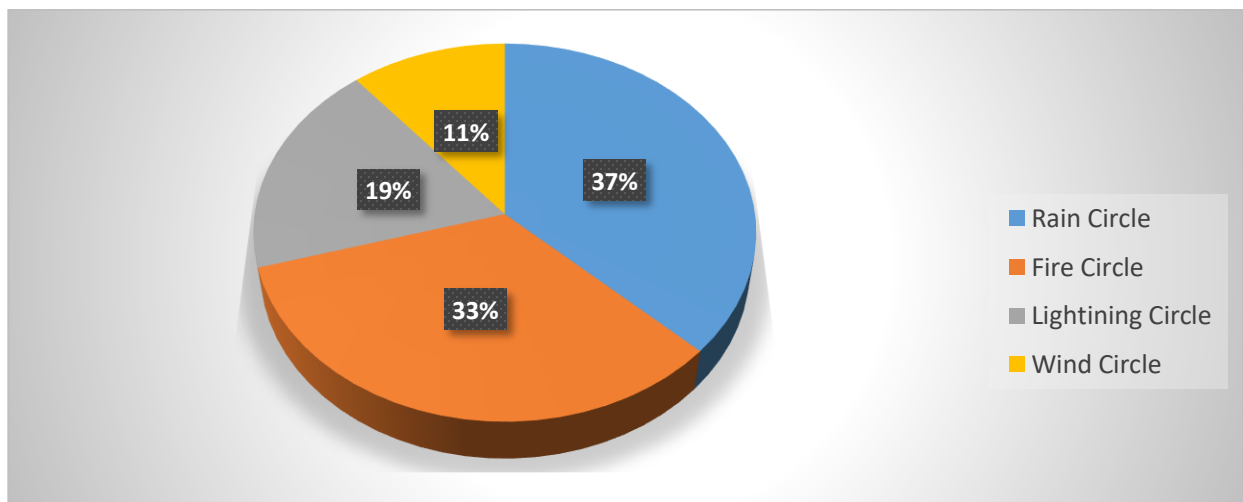
On the same day (in the circle of Varuna)

DISTANCE OF EFFECT OF EARTHQUAKE ⁷

TABLE 5 (Distance of effect of earthquake)

Sl. No	Varun circle	Distance
1	Earthquake of Vayu (Wind)	200 Yojanas (1,000 miles)
2	Fire	110
3	Varuṇa	180
4	Indra	160

(B) RESULTS FROM DISCUSSION



Pie chart showing the distribution of earthquake falling under different circles defined by

Varāhamihira.

37% of all earthquakes and 33.5% of all earthquakes belong to the rain circle. Earthquake is under the circle of fire, 18.5% - under the circle of lightning, only 11.5% Earthquakes fall down the wind circle.

CONCLUSION

From the above study it may be concluded that, *Varāhamihira's* had a great vision about universe. According to him that living beings are interdependent yet they keep the balance of nature unaltered. Together they keep the nature pure a perfect. In spite of the struggle for existence, there is beauty and silence. Bṛhat Saṁhitādedicates a separate chapter on earthquake, an ecological disaster. Earthquakes are natural disasters that can occur at any time, regardless of the location. An earthquake is a phenomenon that occurs without warning and involves violent shaking of the ground and everything over it. It results from the release of accumulated stress of the moving lithosphere or crustal plates. Earthquake prediction has been a scientific challenge. Bṛhat Saṁhitā states the earthquakes are caused by eclipses of the luminaries. It is therefore, plausible to predict earthquakes in a specific locality within a specific time limit utilizing theories of Varāhamihira.

ENDNOTES

1. See, BS,Bhat MR, Part 1, XXXII. 7
2. Ibid, XXXII.35
3. Ibid, XXXII.36
4. BS, Part.1, XXXII.16, p-301
5. Ibid, XXXII.20
6. See, BS, Bhat MR, Part 1, XXXII. 23-26
7. Ibid, XXXII.31

**WOMEN WORK FORCE IN MANAGEMENT SECTOR –AN ANALYSIS OF THE
STRATEGIES TO COPE WITH WORK LIFE BALANCE**

Dr.Rashmi C K

Guest Faculty, Centre for Women's Studies
Bangalore University, Bangalore.

Abstract: The purpose of this literature review is to analyse the work -life balance as a barrier faced by women in Management. The issue of work life balance is analysed through gender perspective. Considering the various secondary sources of data, this paper highlights the models and strategies, adapted in organisations to facilitate women to cope with work life balance that leads them to climb to the higher management positions.

The percentage of women working in India's blue- and grey-collar workforce has increased just over one point in six years, according to data from BetterPlace. Over a longer period, though, women's participation in the workforce has ranged between 11% and 13% for the past several years.¹ The challenges of women in the workforce are due to a lack of enabling support systems, cultural biases and stereotypes, according to experts.² The barriers faced by women in management sector mainly include gender bias that lead to constrained communication that down play their accomplishment, lack of acknowledgement for their contribution, secondly the lack of mentors or sponsors, lack of enabling support systems to include flexibility towards work life balance.

It is critically important for successful enterprises to consider the gender perspective, especially at the leadership level to clear the path for talented and dynamic leaders to rise to the top.

¹Battacharrya, R. (2023, March 26). *blue-grey-collar-job-participation-women-taking-a-backseat-in-frontline-crew*. Retrieved from [economictimes.indiatimes.com: https://economictimes.indiatimes.com/jobs/mid-career/blue-grey-collar-job-participation-women-taking-a-backseat-in-frontline-crew/articleshow/99003774.cms](https://economictimes.indiatimes.com/jobs/mid-career/blue-grey-collar-job-participation-women-taking-a-backseat-in-frontline-crew/articleshow/99003774.cms)

² ibid

This paper also provides insights through review of literature into the best practices adapted by companies across India and other countries in order to retain and provide equal opportunities to women workforce to reach their full potential.

Key words: Women work force, Work-life balance, Gender perspective, barriers, strategies.

Introduction

The responsibility for women to maintain the balance between their personal life and professional life is a major reason that effects women's productive satisfaction both in personal and professional life. It has never been possible for women professionals throughout history to have achieved complete satisfaction at their workplace as well as at their personal spaces in relation to work-life balance. The professional women have come across several adverse effect while maintaining work-life balance. Its neither at the professional front the women are achieving recognition as that of their male colleagues nor are they able to fully satisfy the societal gender role expected from them at the home front. The gendered organisations tend to lean on the patriarchy and fails to become sensitive towards its women employee's needs. It's often highlighted that these organisations have failed to provide an equal environment for women to step up into higher positions and contribute their potentials at the work front. The level of dissatisfaction at the home front for professional women increases especially post-motherhood and for most women when there is health crisis in the family especially with old-age parents/in-laws . This is when women are unable to tend to their family needs with utmost support and satisfaction. The socially determined roles for women to tend to all the household chores as well as to bear the day to day responsibility of bringing up children along with caring the aged at home leaves women no place to fully unleash her potential at the work front. Its important for professional spaces to create change. The change however is not only through flexi time, work from home options and other supportive facilities such as day-care centre etc. But it has to be through changing the gendered mindset of every employee. The organizational culture should bring in sensitized professionals who can recognize women colleagues as their equals and recognize their work and potential without gender bias.

In India the female labour work force is continuously facing back lash due to reasons such as unhealthy competition at work place, male dominance/male chauvinism, gender discrimination,

sexual harassment at work place, lack of flexi hours and social responsibilities, insensitive management towards women workers etc. While looking at the statistics it is observed that India's labour force participation ratio is 21% which is not even half the global average.³ The female labour participation rate in India had fallen to 20.3% in 2019 from more than 26% in 2005 according to World Bank estimates, compared with 30.5% in the neighboring Bangladesh and 33.7% in Sri Lanka.⁴ According to annual bulletin of Periodic Labor Force Survey (PLFS) 2019-20, the female labor force participation in India is way below that of males. In FY 2020, while the male participation rate stood at 56.8 percent, this ratio was merely 22.2 percent for females. The latest quarterly PLFS surveys suggest a further decline.^{5,6}

Table 1: Global Scenario of Gender disparity by Industry⁷

³ <https://indianexpress.com/article/explained/20why-india-is-no-country-for-working-women-explainspeaking-7249928/>. (n.d.).

⁴ Bakuni, D. (2021). *academia.edu*. Retrieved from https://www.academia.edu/97380714/Work_force_participation_of_women_in_India_A_factor_that_needs_reform: <https://doi.org/10.33545/26633213.2022.v4.i1b.100>

⁵ [Women and Work in India: Trends and Analysis - India Briefing News \(india-briefing.com\)](#)

⁶ Bhardwaj, N. (2022). *Women and Work in India: Trends and Analysis*. <https://www.india-briefing.com/news/women-and-work-in-india-trends-and-analysis-24758.html/#:~:text=According%20to%20annual%20bulletin%20of%20Periodic%20Labor%20Force,latest%20quarterly%20PLFS%20surveys%20suggest%20a%20further%20decline.>: India Briefing .

⁷ <https://www.pmi.org/learning/thought-leadership/women-in-project-management-2023#>

Industry	Female	Male
Health care	41%	59%
Training/Education	37%	62%
Financial Services	29%	69%
Government	26%	72%
Consulting	24%	75%
Telecom	22%	77%
Information Technology	20%	78%
Automotive	18%	81%
Manufacturing	17%	81%
Aerospace	17%	82%
Energy	17%	83%
Transportation/Logistics/Distribution	16%	83%
Construction	13%	86%

Source: PMI Annual Global Survey on Project Management

Today, with over two million women in the workforce, the Indian technology sector fares relatively well in terms of women's participation. However, more needs to be done, and retaining women is a critical priority for the industry. Women's participation in STEM (science, technology, engineering and mathematics) jobs, bridging the digital talent gap and unleashing critical innovation potential.⁸ The demand and the responsibility while balancing dual roles between

⁸ <https://www.deccanherald.com/business/getting-women-to-return-to-work-after-a-career-gap-1203792.html>

personal and professional life leads to complex interface. The percentage of women working in India's blue- and grey-collar workforce has increased just over one point in six years, according to data from BetterPlace. Over a longer period, though, women's participation in the workforce has ranged between 11% and 13% for the past several years. The challenges of women in the workforce are due to a lack of enabling support systems, cultural biases and stereotypes, according to experts. The barriers faced by women in management sector mainly include gender bias that lead to constrained communication that down play their accomplishment, lack of acknowledgement for their contribution, secondly the lack of mentors or sponsors, lack of enabling support systems to include flexibility towards work life balance.

It is critically important for successful enterprises to consider the gender perspective, especially at the leadership level to clear the path for talented and dynamic leaders to rise to the top.

Research Methodology:

This paper provides insights through review of literature into the best practices adapted by companies across India and other countries in order to retain and provide equal opportunities to women workforce to reach their full potential. The purpose of this literature review is to analyse the work-life balance as a barrier faced by women in Management. The issue of work life balance is analysed through gender perspective. Considering the various secondary sources of data, this paper highlights the models and strategies, adapted in organisations to facilitate women to cope with work life balance that leads them to climb to the higher management positions.

Review of Literature

A study by Subhadeep Dutta on 'Performance of Women in the age of Information Technology A Snap Short in Indian Working Society' has suggested that not only the employment rate has increased especially in the urban area and other organized sectors, there has been important "Gender Structure Changes"⁹ in the labor force. However the study also states that 'Despite the

⁹ Dutta, S. (2023, May 20). *academia.edu*. Retrieved from https://www.academia.edu/38762360/Performance_of_Women_in_the_age_of_Information_Technology_A_Snap_Short_in_Indian_Working_Society: <https://www.academia.edu/>

increased opportunities for women in IT industry, recent employment trends indicate that the percentages of women in specific technical fields have remained flat or declined. Factors that drove women away from high-tech companies early in the decade included (Cummings, 2009) etal;

- An exclusionary culture that did not support women's advancement.
- Inflexible work-place those were not conducive to work-life effectiveness.
- Isolation of women because of a lack of role models networks and mentors
- The failure of companies in the high-tech sector to strategically and objectively identify and develop talent¹⁰

Managing Work Life Conflict:

According to Clark (2000), Work life balance is referred as, "Satisfaction and good functioning at work and at home with a minimum of role conflict".

A study conducted on -The Challenges of Women leadership and management in India (2019)¹¹ – quotes that 'the husbands/partners supported their careers, only 27% of the women had structured arrangements regarding the division of daily household tasks and 10% of the respondents received no assistance at all from their husbands/partners. These statistics indicate that women in most cases still assume primary responsibility for child and home care'¹². Research has shown that one of the problems women face is caring for adolescents with developmental disabilities which adds another dimensions to specialized care (Parish, 2006)¹³. According to

¹⁰ ibid

¹¹ Quadir, M. (2019, January). *ResearchGate*. Retrieved from https://www.researchgate.net/publication/330906922_The_Challenges_of_Women_Leadership_and_Management_in_India: <https://www.researchgate.net/>

¹² ibid

¹³ Parish, S. L. (2006). "Juggling and struggling: A preliminary work-life study of mothers with adolescents who have developmental disabilities". *Mental Retardation: A Journal of Practices, Policy and Perspectives*, Vol.44, No. 6, pp.393-404.

Frone (2003), women are dissatisfied with corporate life and desire for a better balance and flexibility over work and personal life¹⁴. Meeting conflicting demands of work and home especially for married women employees becomes a source of mental and physical strain resulting in sickness, absenteeism thereby affecting productivity, growth and development of organisations (Singh & Singhal, 2016)¹⁵. Greenhaus et al. (2003)¹⁶ proposed three components of work family balance. These are as follows,

- Time balance, which means equal amount of time, devoted to work and family,
- Involvement balance states that equal involvement in work and family roles and
- Satisfaction balance which is directed at equal level of satisfaction from work and family domains¹⁷.

There are numerous work related variables that affect work life balance of employees significantly. Work demands, organisational culture, peer support, working environment, organisation's family friendly policies or work life practices can determine work life balance of women employees to a great extent (Guest, 2002)¹⁸. The study of Kotze and Whitehead (2003) study analyzed that societal views, attitudes, support structures at home (housekeepers, home manager, friends, parents, family, daycare centers for children were instrumental in bringing harmony and satisfaction in the life of female employees¹⁹. Hantrais and Ackers (2005) suggested that family issues and concerns should be specified and added to the agenda of organizations, trade unions and state policies in order to provide maximum support to female employees in terms of work life balance²⁰. The study by Konrad and Manjel (2000) analyzed that organizations employing large number of professionals and women employees showed a stronger and positive relationship

¹⁴Frone, M. R. (2003). "Work-family balance". In J. C. Quick & L. E. Tetrick (Eds.). Handbook of occupational health psychology, Washington, DC: American Psychological Association, pp.143-162.

¹⁵ Singh, P. and Singhal, R. (2016). "Towards Developing a Framework of Work-Life Balance among Dual-Career Women". IIMS Journal of Management Science, Vol.7, No.1, pp.76 – 86

¹⁶ Greenhaus, J.H., Collins, K.M. and Shaw, J.D. (2003). "The relation between work -family balance and quality of life". Journal of Vocational Behavior, Vol. 63, pp.510 -531.

¹⁷ ibid

¹⁸ Guest, D. (2002). "Perspectives on the study of work-life balance". Sage Publications, Vol. 41, No. 2, pp.255-279.

¹⁹Kotze, M. and Whitehead, T. (2003). "CAREER AND LIFE BALANCE OF PROFESSIONAL WOMEN: A SOUTH AFRICAN STUDY". SA Journal of Human Resource Management, Vol.1, No.3, pp.77 - 84.

²⁰ Hantrais, L. and Ackers, P. (2005). "Women's Choices in Europe: Striking the Work – Life Balance". European Journal of Industrial Relations, Vol. 11, No. 2, pp.197-212

between work life programs and firm's productivity²¹. This is primarily because work life issues affect more women than men. Women's long term career planning relates to women's reassessment of their personal life. When women experience conflict in work-life balance the effects are adverse on career outcomes.

Therefore, many women who are executives and those in elite occupations handle by making discreet choices between their career advancement and family such as "opting out" or postponing their marriage and parenting.²² In other circumstances, women also enhance their personal domain resources by relying on spousal support, for example dividing house responsibilities and taking care their children.²³ However, in certain cases such couple-level adaptive strategies, even though packaged as a couple's collective decision, do not necessarily promote women's work-life balance.²⁴ In the highly acclaimed book, work and family :allies or enemies. The conflict between work and family has real consequences for women may include serious constraints on career choices ,limited opportunity for career advancement, most studies found that women themselves admitting that domestic factors make it difficult for them to advance to higher jobs²⁵.

Human resources policies and programs ought to form that it should not only assemble entry level simpler for women in management but also expedite in enduring career advancement²⁶.

Gender Analysis:

Its high time that the gender analysis of studies related to women in management receives due consideration while framing/amending/implementing policies at the organizational level.

²¹ Konrad, A.M and Mangel, R. (2000). "THE IMPACT OF WORK LIFE PROGRAMS ON FIRM PRODUCTIVITY". Strategic Management Journal, Vol. 21, pp.1225-1237.

²² Quadir, M. (2019, January). *ResearchGate*. Retrieved from https://www.researchgate.net/publication/330906922_The_Challenges_of_Women_Leadership_and_Management_in_India: <https://www.researchgate.net/>

²³ ibid

²⁴ idid

²⁵ ibid

²⁶ Adelina.Broadbridge, & Hearn, J. (2008). Gender and Management: New Directions in Research and Continuing Patterns in practice. *British Journal of Management*, <https://www.researchgate.net/publication/37244905>.

Management and managing are characteristically gendered in many respects. Over the last 30 years there has been a major international growth of studies on gender relations in organizations in general and in management in particular. Recent research and literature on the gendering of management has been strongly influenced, though sometimes indirectly, by debates in and around feminism and critical studies on gender, and on recognizing women and women's situations, experiences and voices in organizations and management.²⁷

Gender and gendered power relations are major defining features of most organizations and managements. Organizations and managements are not just structured by gender but pervaded and constituted by and through gender; at the same time, organizational and managerial realities construct and sometimes subvert dominant gender relations.²⁸

Oakley (1972) was among the first to distinguish 'sex' as biological sex differences from 'gender' as socio-cultural constructions of sex differences.²⁹ Gender should not be isolated from other social divisions and oppressions, such as class or race, in relation to which gender is formed. The intersection of gender and other social divisions and differences is now a well-established theoretical and empirical question, or set of questions.³⁰

In identifying organizations and management as gendered, a number of assumptions and emphases are made. While management can be gendered in many ways, typical patterns include the following.

- **Valuing men's work over women's (e.g. Grimshaw and Rubery, 2007)³¹.** Evidences through research has indicated that it takes more time for organisations to accept and value women's contribution at work. On the other hand the male counterparts often are considered first for receiving promotions and for heading new projects inspite of similarly

²⁷ Adelina.Broadbridge, & Hearn, J. (2008). Gender and Management: New Directions in Research and Continuing Patterns in practice. *British Journal of Management*, <https://www.researchgate.net/publication/37244905>.

²⁸ ibid

²⁹ Oakley, A. (1972). *Sex, Gender and Society*. London: Temple Smith. Revised edn 1985, Aldershot: Gower.

³⁰ Adelina.Broadbridge, & Hearn, J. (2008). Gender and Management: New Directions in Research and Continuing Patterns in practice. *British Journal of Management*, <https://www.researchgate.net/publication/37244905>.

³¹ Grimshaw, D. and J. Rubery (2007). 'Undervaluing women's work'. Working Paper 53. Manchester: Equal Opportunities Commission

contributing like that of their women colleagues, while women tend to put extra effort for receiving equal recognition for the same nature of work. This is because women are considered second to men.

- **Gendered divisions of labour in management.** Gendering processes encompass gender division of labour in organisations. This further leads to tokenism, where in there is token representation of women at management level. Women tend to face role-conflict, trying to fit into norms specially designed for male-managers.

Women and men, through inclusions and exclusions, specialize in particular types of formal and informal labour, with vertical and horizontal divisions in organizations and management (e.g. Legge, 1987)³².

- **Conflict in Balancing organizational and domestic responsibilities.** The societal norms and expectations on women has continuously challenged women who are conditioned as primary care takers and to take up the responsibilities of house hold chores.
- **Gendered Violence/harassment:** The dominant heterosexual norms, ideology and practices are reproduced in organizations in spite of the awareness on its consequences and inspite of the Laws being established. The incumbent Sexual Harassment committee has been in representative form just in papers and has never tried its practical aspect in truly handling cases

In specific organizations and managements these elements interact, often reinforcing, sometimes contradicting each other. Many organizations and managements are characterized by definite gendered patterns of hierarchy, occupational segregation, sexuality and family responsibilities, defined by and reproducing social relations of age, class, disability and ethnicity.

Strategies adapted to cope with work life balance – Some Best Practices:

Organisations have started recognizing work life balance as a concept that has received considerable attention worldwide with regard to policy and strategy.

³² Legge, K. (1987). 'Women in personnel management: uphill climb or downhill slide?' In A. Spencer and D. Podmore (eds), *In a Man's World*. London: Tavistock.

One of the most common and potentially most effective ways for dealing with work life conflict is to establish family and life friendly policies. These practices include offering dependent care, implementing work flexibility policies and providing strong supervisory support. For instance employees who had flexible hours and discretion over when and where work was done were less likely to experience negative spillover from work to home.

Dependent child care is one of the most common ways organizations attempt to mitigate work light conflict. Providing on-site child care offers great convenience to employees as they are able to simply bring their young children to work with them and pick them up at the end of the day without ever having to leave the office Offering dependent child care to Information Technology (IT) employees may be a particularly useful mitigation strategy for reducing work-life conflict. As discussed above, Information Technology (IT) workers frequently have changing schedules that require them to work shifts late into the evening. By offering on-site child care the employer can dictate the hours of operation for the day care facility and may be able to provide care during hours that off-site provides are unwilling or unable to staff. For instance, toward the end of major upgrades or releases that may need to be staffed 24/7, the organization may be able to make arrangements with their day care facilities to provide staff during the evening or night time hours to watch children while Information Technology(IT) workers push to complete the project. Another common way in which firms adopt family-friendly policies is by allowing employees to engage in virtual work, meaning that employees are electronically linked to the organization, yet physically located in the home. The argument in favor of virtual work suggests that employees will feel less conflict and stress because technology allows for more flexibility and autonomy in deciding how and when work will be completed³³.

Working „virtually“ allows employees with young children to tend to their needs while still working full or part time. In addition, virtual work reduces time based conflict by reducing the number of hours an employee is asked to commute each week. Employees may enjoy significant time savings in major metropolitan areas, allowing them to engage in more non-core related activities. The success of virtual work has been a source of debate in the academic literature.

³³ D, S. (2017). Performance of Women in the Age of Information Technology : A Snap Short in Indian Working Society. *International Journal of Research*.

Numerous studies have indicated that work life balance is improved with the addition of virtual work.^{34 35}

Strategy developed in Accenture³⁶:

Towards this, returnship programmes are a wonderful way to get talented women to rejoin the workforce. They are based on the underlying premise that a career gap is not a deterrent to growth and that the organisation understands and attempts to solve socio-cultural challenges that women face beyond the work environment. Beyond bridging the skills gap, returnship programmes set the tone for a true culture of equality – they help weed out any conscious or unconscious biases that might be barriers to diversity. For instance, there are inherent biases at play when women get asked about their plans to ‘start a family’ at job interviews and appraisals³⁷.

For most people, starting afresh after a prolonged career break can seem daunting. As a result, returnship programs - such as Accenture’s Career Reboot initiative - offer hands-on guidance on returning to the professional world along with reskilling or upskilling in one’s chosen technology or business domain. In addition to structured learning interventions, mentorship from experienced women executives can help restore the confidence of the trainees and equip them with practical guidance³⁸. It is just as important to encourage these women to build their networks and offer them access to employee resource groups or similar avenues to do so. Beyond the returnship program, an equal workplace culture that inspires, advances and empowers women is critical. This includes opportunities for continuous learning and meritocratic growth. Flexible work options, initiatives focused on holistic well gender neutral parental leaves, and benefits that provide for

³⁴ <https://html.scribdassets.com/9sdwvhu2806vpf2u/images/1-3ce432e8ed.png>

³⁵ D, S. (2017). Performance of Women in the Age of Information Technology : A Snap Short in Indian Working Society. *International Journal of Research*.

³⁶ <https://www.deccanherald.com/business/getting-women-to-return-to-work-after-a-career-gap-1203792.html>
Sharon G. Dayoan

³⁷ <https://www.deccanherald.com/business/getting-women-to-return-to-work-after-a-career-gap-1203792.html>
Sharon G. Dayoan

³⁸ <https://www.deccanherald.com/business/getting-women-to-return-to-work-after-a-career-gap-1203792.html>
Sharon G. Dayoan

childcare and eldercare support are critical enablers. The essence of a good returnship program is not just to get women to resume work, but to offer them an environment where they can thrive, grow and build long-standing and fulfilling careers.³⁹

KPMG Strategy⁴⁰

At KPMG, they have long believed that creating a work environment where women can thrive, and implementing initiatives that support, advance, retain and reward them, is not only the right thing to do, it is a smart and strategic business approach.⁴¹

According to KPMG study 3,014 U.S. women (2,410 professional working women and 604 college women) between the ages of 18 and 64 were surveyed as part of the study.

The findings were that ‘More than half (56%) of all working women reported that as women, they are more cautious about taking steps toward leadership roles.’

Suggestions from the KPMG study revealed

- Receiving encouragement from role models and having a strong professional network can also help women bridge the confidence gap.
- Women realize what they do today impacts future generations of working women,

and they’re prepared to take action to help others advance in their careers. At KPMG, 76% of working women plan to personally take active steps to help other women advance in their careers. So they Actively connect junior-level employees with female senior leader mentors/ sponsors and create networking opportunities regardless of level.

Conclusion

³⁹ <https://www.deccanherald.com/business/getting-women-to-return-to-work-after-a-career-gap-1203792.html>
Sharon G. Dayoan

⁴⁰ Veihmeyer, J., Doughtie, L., & Dayoan, S. G. (2015). *KPMG Women's Leadership study*. Retrieved from www.kpmg.com/WomensLeadership.

⁴¹ *ibid*

Professional women, balancing work and family are facing significant challenges. It is important for organisations to understand that it cannot limit women's ability to pursue leadership positions and a long time career. There are several ways a family can support a professional woman. Gendered norms and conditioning to gender stereotypical roles have to be subdued and the wave of change towards gender sensitization that also includes role reversals has to be welcomed at the home front. However this study has focused on the role of organisations to bring in structural and policy changes within the professional front. By considering these best practices another leap stone can be achieved for the work force to prosper.

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**A STUDY ON KNOWLEDGE ABOUT WEAVER'S SERVICE CENTRE
AMONG THE HANDLOOM WEAVERS OF THE GADAG TALUK.**

Sumitra Menasikai,

Young Professional, Sanjiveeni-KSRLPS (National Rural Livelihood Mission), ZP Office,
Kalburgi Email: smenasikai@gmail.com 8951422930 (Corresponding Author)

Lingaraj Niduvani

Faculty of MSW Department,
Research Guide, KSRDPR University, Gadag.
8050501377 Email: lingarajvn707@gmail.com

Dr. Sunanda R K,

Research Fellow and Research Co-Guide,
KSRDPR University, Gadag, Email: sunandafd@gmail.com

Introduction: In India, handloom is second only to agriculture in terms of employment opportunities. There is a need for a weaver service center to save and cultivate handloom. Weaver's Service Centre are playing an important role in making weaving sustainable by informing about designs used in weaving, manufacturing of different types of products, use of new technology etc.

The ancient famous Indian temples give us an account of the varieties of dress as well as styles of weaving and wearing. Each region of India has its own textile tradition and known for the production of distinct varieties of material. The art of ornamenting handloom fabrics in India is an age-old traditional technique and custom from time immemorial. Although, India abounds with numerous types of costumes for women, saris and blouse have assumed a special importance and significance. Nothing identifies a woman as being Indian as strongly as the saris do.

The handloom sector is a symbol of our country's rich and varied cultural heritage, and is an important source of livelihood in rural and semi-rural parts of our country. It is also a sector that directly addresses women's empowerment with over 70% of all weavers and allied workers being female. A loom is a device used to weave cloth and tapestry. The basic purpose of any loom is to hold the warp threads under tension to facilitate the interweaving of the weft threads. The precise shape of the loom and its mechanics may vary, but the basic function is the same. Excellent craftsmanship has been a part of the Indian handloom industry for many years, representing and maintaining the vibrant Indian culture. Indian artists are now renowned throughout the world for

their elegant hand spinning, weaving, and printing. This industry's operations are mostly based in households, where numerous family members collaborate to produce goods. These activities, which entail passing skills from one generation to the next, are dispersed among thousands of cities and villages across the nation. Several artisans from rural and semi-urban areas work in this industry, the majority of which are women and members of underprivileged socioeconomic categories. (Kandi Konda, Tirupati, and Anakam Sreenivas, 2017)

The handloom industry is unique because it protects and fosters traditional weaving techniques that are specific to each state and region while also giving many rural households a source of income. Additionally, it is true that the handloom weaving industry is severely struggling due to low productivity, low salaries, low levels of literacy, entrenched intermediaries, and a lack of official bank financing. Large number of people including policy makers believe that the handloom industry is declining. Nonetheless, the handloom industry can still be revitalized as seen by the tenacity that handloom weavers continue to have in terms of survival and capacity for innovation. (Mishra, Sudhanshu KK, Rakesh Srivastava, and K. I. Shariff, 2016)

VISION of the Weaver Service Centre is Promote and facilitate the continuous growth of the handloom industry to complete in the global market.

MISSION of the Weaver Service Centre is to support the Handloom Sector at large in upgrading-skill,development/diversification of handloom products, technical advice etc.

VALUES of the Weaver Service Centre is Recognize the technical needs of handloom weavers. Dedicate ourselves to reach every nook and corner of the sector with a helping hand.

Aim of the weaver service centre

- To provide all possible technical assistance in terms of design input, technical advice in weaving/dyeing printing etc. to weavers and all concerned to Handloom Sector.
- To technically support weavers and others on a continuous basis for sustained development of the Handloom Sector.
- To visit the Handloom pockets for rendering technical assistance to weavers and others.

- To conduct Design Exhibition-cum-Dyeing Workshop with a view to create awareness in the weaver clusters about the services available in WSCs and to impart training in dyeing techniques and design development.
- To upgrade the skills of handloom weavers/workers in the field of design development/weaving/dyeing under on-going in-house short-term training programmes and also under IHTP Scheme.

Objectives of the weaver service centre:

1. Of product development to evolve more marketable products by interaction between expertise's available in the fields of weaving, designing and processing.
2. In improving weaving techniques and accessories and appliances used in weaving.
3. In improving techniques of processing.
4. In training weavers by disseminating improved techniques and new designs by undertaking training programmes within the precincts of the Centre and in the field.
5. In providing market support by arranging interface between designers, producers and buyers which includes execution of sample orders.
6. In solving problems arising in pre-loom, loom and post-loom processes and technologies.
7. In arranging exhibitions, seminars, workshops focusing on new and improved designs, equipment's and processing techniques
8. In preserving and documenting traditional skills and revival of traditional skills and revival of traditional designs for production and marketing
9. In implementing various schemes in handloom sector of the Government of India and providing assistance and interaction with State Governments, handloom agencies such as Apex and primary co-operatives. State and private undertakings dealing in handlooms.
10. Monitoring of projects sanctioned under various central schemes.

Services of weaver service centre: -

Design Section: Artists drawn from the best talent available in art schools are constantly engaged in preparing paper designs in the premises of WSC

Weaving Section: Skilled weavers drawn from the main traditional weaving communities of the country, man the Weaving Section under the supervision of qualified textile technologists.

Dyeing Laboratory: Fully equipped Dye Laboratory manned by experienced dyers and other qualified technical personnel capable of developing techniques in processing of fabrics is available in each Weavers Service Centre.

Printing Section: Weavers' Service Centre has expertise in block and screen making and they cordially develop new design and pattern.

Photographic Section:

Library & Documentation Section: A collection of cloth samples, photographs, color slides, books and periodicals dealing with various aspects of the textile industry is available in all premises of WSC.

Design Development: Innovate and develop designs, motifs, patterns and prints, via in-house skills, on a regular/ongoing basis, through appropriate systems and trained designers and synchronization of traditional designs, etc.,

Exhibition: WSC holds Dyeing cum Design Exhibition in the interior clusters of weavers to familiarize them with the latest and the best in the dyeing and design techniques. Through its in-house exhibition, the members of WSC acquaint the visitors with the latest information required for the development of right fabric in right colour and for right market.

Research and Development: R&D work is carried out for loom development, design modification; development of shade cards, natural dyes, unique sample development, and is available at reasonable prices in WSC.

Improving Working Conditions of Weavers: To improve the working conditions of handloom weavers and for the sustainable development of handloom sector, the Ministry of Textiles, through various schemes and programmes, has adopted focused, flexible and holistic approach by facilitating marketing of handloom products, infrastructure development, brand building and empowerment of weavers by organizing them under self-help groups, training and skill upgradation, infusion of new and contemporary designs through design intervention as well as product diversification, technology upgradation, easy access to raw material at subsidized prices and easy credit flow at low interest rate etc., besides providing better health care and life insurance under welfare schemes.

Objectives of the study:

1. To understand the Socio-Economic condition of the Handloom Weavers in Gadag Taluk of Gadag District.
2. To understand the awareness about Weaver's Service Centre among the Handloom weavers.
3. To know the utilization of Weaver's Service Centre.
4. To know the different facility given by the Weaver's Service Centre to the Handloom weavers.

Methodology: For the current study, Descriptive research design has been used. The sample size was 100. Primary data was collected by using semi-structured interview schedule. Handloom Weavers from the Betageri and around Narsapur of Gadag Taluk of Gadag District, Karnataka have been covered. Secondary data used to understand different programs. Google, Google scholar, Government websites, published articles and online articles in the internet have been used for the secondary data.

Tables 1: Education of Handloom Weavers.

Sl.No	Responses	Frequency (N =100)	Percentage(%)
1	Illiterate	29	29
2	Primary (1-7 th standard)	36	36
3	Highschool (8-10 th standard)	24	24
4	PUC (10+2)	08	08
5	Graduate	02	02
6	Post graduate	01	01
Total		100	100

Source:Primary Data

The table shows about the education of the Handloom Weaver. Maximum (36%) of respondent were completed their basic education 1-7th standard. More respondents were illiterate. Minimum 1% of respondent were completed Post Graduate. It shows the handloom weavers are not interest in education.

Tables 2: Do you have any membership in the following organization?

Sl.No	Responses	Frequency (N =100)	Percentage (%)
1	Community Organization	50	50
2	Self Help group	37	37
3	Co-Operative society	05	05
4	Other	30	30
5	None	08	08
Total		100	100

Source: Primary Data

This table shows about the membership of the handloom weavers. It shows that half of the respondent (50%) were got membership in Community Organization. 37% of the respondent form Self help Group. Very less of the Respondent were in the Co-Operative Society. Totally Handloom Weavers have Interested in Organization.

Tables 3: Monthly Earning of Handloom Weavers.

Sl.No	Responses	Frequency(N=100)	Percentage(%)
1	Rs.500 to Rs.3000	71	71
2	Rs.30001 to Rs.5000	09	09
3	Rs.5001 to Rs.7000	07	07
4	Rs.7001 to Rs.10000	09	09
5	Above Rs.10001	04	04
Total		100	100

Source: Primary Data

This table explain about monthly earning/income of the Handloom weavers. They are hard worker. They work hardly 8 to 10 hour per day. Still, they get less income. Most (71%) of the respondent's monthly earning was only Rs.500 to Rs.3000. Only 4% of the respondent earn above 10,000 monthly. This tells handloom weaving is hard and toughest work it needs lot of efforts but it gives less income.

Tables 4:Are you aware of Weaver Service Centre?

Sl.No	Responses	Frequency(N =100)	Percentage(%)
1	Yes	50	50
2	No	50	50
Total		100	100

Source:Primary Data

This table talks about awareness of weaver service center among the handloom weavers. Half of the respondent (50%) know about weaver service center which is provided by the government. Half(50%) of respondent don't know about weaver service center. Because now it is closed in Gadag District.

Tables 5:Are You get any facility from the Weaver Service Centre?

Sl.No	Responses	Frequency(N =100)	Percentage(%)
1	Yes	18	18
2	No	82	82
Total		100	100

Source:Primary Data

This table talks about facility of the weaver service center.Only 18% of the respondent said that they get facility of the weaver service center. Most of the respondent replied they didn't get any facility from the weaver service center.

Results: From this study we know **about** socio-economic condition of the handloom weaver, awareness about weaver service center, what are the facility given by weaver service center, utilization of weaver service center. In this study we find that More respondents were illiterate. Minimum 1% of respondent were completed Post Graduate. It shows the handloom weavers are not interest in education. Handloom Weavers have Interested in Organization. Almost 92% of the respondent were got membership in different organization. They work hardly 8 to 10 hour per day. Still, they get less income. Their monthly earning was only Rs.500 to Rs.3000. Only 4% of the respondent earn above 10,000 monthly. This tells handloom weaving is hard and toughest work it needs lot of efforts but it gives less income. Half of the respondent know about weaver service center which is provided by the government. Remains are don't know about weaver service center. Because now it is closed in Gadag District. Only less of the respondents got use of the Weaver's service Centre. Some of the respondent participated in exhibition through the Weaver's service Centre and some of them got knowledge about designs in Weaving. One of the main objectives of the Weaver's service Centre is to promote and facilitate the continuous growth of the handloom industry to completer in the global market. Weaver service center working in all state.

Conclusion: Weaver's Service Centre play important role by offering technical help to weavers and promoting contracts between craftspeople and professional in weaving, design and processing. They can create new designs as per customer requirement. It is a very precious help center to all handloom weavers. These kinds of Centers create home to advance weaving process and develop innovative, market friendly goods. Weavers center is the bunch of Knowledge about weaving, weaving production, weaving products, different designs and any others related to growing of handloom. Its help to reach the global market. These centers are creating more job to lead an Independent life. Weavers can get good benefits from these centers.

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