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THE ABROGATION OF ARTICLE 370 AND AFTER: CHANGING CONTOURS IN KASHMIR

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Abstract

After the grand success in parliamentary election in 2019, the BJP government has broken the status quo and integrates this state to the rest of country by the abrogating controversial article 370. This change has opened up new strategic field for Indian policy makers' to start talk within in Kashmir. This policy reorientation has found an initial success in consolidating its changed stance in Kashmir in these years. A combination of soft power and hard power has emerged as the key of policy reorientation by India to settle this issue for a time being. Consequently the latter has found an initial success in containing terrorist activities and occurring nefarious design. Development activities and direct inroad towards local communities is another milestone of success that made the situation here very constructive for policy makers'

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1. INTRODUCTION

The issue of Kashmir has driven India and Pakistan into four full scale wars, several local wars, proxy and low intensity warfare. With the time, the Kashmir issue had turned more and more complicated and in the end into a prolonged dispute. Kashmir has not remained a dispute only over land but also turned out to be a core issue about identity and legacy for both India and Pakistan. Since then, two direct wars, many proxy wars, occasional border disputes, cross border terrorism and atomic deterrence has been the real implications emerged in the shadow of this dispute. Thousands of peoples from Kashmir Valley and this region have lost their lives, property and liberty. They have paid much more in form of human casualties, poverty, hunger, disease and unemployment due to directionless uncoordinated and casual handling of this issue. Many efforts had been done at national or international level to solve this most bloody and war shaded problem but it turned out to be more and more complicated with the time.

Though, the Jammu & Kashmir was included in the First Schedule of the Constitution of India being the fifteenth state, yet it enjoyed special constitutional position under article 370. This position occurred due to the fact that having regard to the circumstances in which the state acceded to India.[i] The debate over the status of article-370 had remained an issue of contention and widely discussed and interpreted accordingly till 2019.

Considering the Kashmir's accession to India a non-issue, India has always looked to address the 'problem in Kashmir'. On the other side Pakistan had left no unturned stone to bring the situation at worrisome level. A long series of happenings and efforts had been come to forefront for any solution after the partition but all proved just futile exercises due to divergent stance adopted by India and Pakistan. After the grand success in parliamentary election in 2019, the BJP government has broken the status quo and took a bold decision regarding 'special status' of Kashmir under the controversial 'article 370' of Indian constitution and integrates this state to the rest of country. The government under Narendra Modi fulfilled its party's old time demand of the abrogation of article 370 and made the Jammu & Kashmir and Laddakh as separate provinces under the rule of central government. [ii] It has opened up new strategic field for Indian policy makers' to start talk within in Kashmir. At present Jammu and Kashmir has been reconstituted into two union territories, Jammu & Kashmir and Ladakh by Jammu and Kashmir Reorganization Act, 2019, passed by Indian parliament with effect from 31 October 2019. On the other side anti India power's especially Pakistan and local elements backed by its agencies tried to worsen the situation but Indian administration had managed the situation in a very smart way.

2. ROAD TO THE 'ABROGATION OF ARTICLE 370'

India, considering Kashmir's accession to India a non-issue, it has always looked to address the 'problem in Kashmir'. The former has always opposed the philosophy of partition based on religious ground or Jinnah's two nation theory. Because the issue of Kashmir was not just linked to the division of land but any change on the bases of religion had direct bearings on the fundamental character of Indian demographic and political setup. India is always committed to the value of secularism as it is also enacted in the preamble of its constitution. The resolution passed by Indian Parliament in 1994 with consensus was another clear cut example of its policy towards Kashmir in which whole the Jammu & Kashmir was mentioned as an essential part of India. Prime Minister Atal Bihari Vajpayee once again asserted and reaffirmed India's firm stand towards Jammu & Kashmir in his Independence Day address on August 15, 2002 that, " We wish to state that Jammu and Kashmir is an integral part of India. It will remain so...for us Kashmir is not a piece of land; it is test case of sarvadharmasadbhava-secularism. India has always stood at the test of secularism. Jammu and Kashmir is living example of this.[iii]

India also considered the Kashmir as an unfinished "agenda of partition" which can be fulfilled only after the areas of Pakistan Occupied Kashmir, Northern Gilgit and Baltistan are integrated with India. India acknowledged this firm stand many times. The then Prime Minister PV Narasima Rao, while speaking in Harvard University, 1995, stated that 'Kashmir was, and will remain an integral part of India....the only unfinished task in Kashmir was the restoration of Pakistan occupied Kashmir to India.'[iv]

The suicidal attack on Indian armed forces in 'Pulwama' by terrorist group and aggressive response by air strike in deep inside area of Pakistan over Jesh-e-Mohammad training center by India has changed the whole the narrative regarding 'Kashmir'. It created a complete deadlock and void situation between India and Pakistan. All these happenings have left no other alternative for New Delhi despite to relook in its policy framework regarding Kashmir. The abrogation of Article 370, reconstitution of Jammu &

Kashmir into two union territories, administrative reshuffle at administrative level, zero tolerance for terrorism activities, contained role of local political parties, tough stand on dubious activities of Hurriat Conference has emerged as the key features of this new changed face of India's policy spectrum. At domestic as well as external fronts Indian Government has been addressing the arising situation with more refined policy orientation. Steps taken by the government in the backdrop of this historic change in Kashmir are clear cut example of visionary outlook. The Home Minister Amit Shah had also expressed its firm commitment on same line in Indian Parliament while he was giving official response on Jammu and Kashmir Reorganization Act, 2019, on 31 October 2019. He stated that when he said Jammu and Kashmir, its means whole the territory including Indian state of Jammu and Kashmir, Pak occupied Kashmir, Gilgit-Balistan and China occupied territory.

The Kashmir problem has its own internal dynamics, hence demands certain type of policy orientation to cope arising situation in the backdrop of this changed scenario. Terrorism, Role of Mainstream Political Parties, separatist Hurriat Conference dubious agenda and miseries of the folk Kashmiri have emerged as key factors that directly need to be tackled with proper vision and with all-out efforts. Indian policy makers' are doing hard to cope up these key issues in a well defined policy orientation and behavioral manner in this changed scenario.

3 KASHMIR THE AFTER

The abrogation of special status to Jammu and Kashmir has created many challenges for the governments. The foremost challenges is rebuilding trust, addressing all type of distress, dealing with corruption and delay tactics at administrative level, unemployment and rural-urban division, if all these challenges handled skillfully, definitely will create opportunities to settle internal dynamics of the valley in a right direction. Besides, the role of agents like Hurriat leaders, Mehbooba or Umar, Jamat e Islamie had been remained the issue of worrisome. Local administration had taken clear stance and contained the special status given to them. Most of these so called leaders have been kept in detention for a long time. All sinister design and related activities of these dubious organizations has been contained since then. Local government has been making effort to get connected directly to the local people after that. Indian policy makers' have adopted a policy to do directly at local level. It has contained the role of middlemen politics and opens the door for new stake holders.[v] As far as the issue of terrorism is concerned, this inhuman activity had handled with full proof planning. A brief description of all these issues has brought the picture near to clarity.

4. TERRORISM

In the decade of eighties, a new dimension was added by Pakistan in this complicated issue. It had started to use terrorism as strategic tool to achieve foreign policy goals. Pakistan sponsored cross border terrorism had changed the nature of traditional dispute. Pakistani army and ISI have been actively sponsoring and mobilizing the local youths on the name of 'Jihad' since Soviet withdrawal from Afghanistan.[vi] They started to provide training, financial aid and sophisticated weapons and ideological ground to these non-state-actors to fight in Kashmir in the name of Islam. The rise of Jammu Kashmir Liberation Front (JKLF) and Jamaat-i-Islami could be seen in backdrop In the decade of nineties, this misendower was completely hijacked by Pakistani based terrorists groups. Lashkar-e-Taiba (LeT), Harkat-ul-Mujahideen, Harkat-ul-Ansar, and Jash-e-Muhmmad were formed and designed by ISI and took the rein in their hands. Pakistan based handler and terrorists sidelined the local youths and started to advocate the merger of Kashmir in Pakistan.[vii]

This proxy war had become a prominent instrument to achieve its nefarious objectives in Kashmir of successive political elite in Pakistan after that. This nefarious design had changed the social fabrication in the valley as Kashmiri Pandit had left no option but to leave their home.[viii] Mass level of killing, violence, rape of young girls and propaganda had changed the all spectrum of life as well as political setup in this war ravaged area.[ix] Indian policy towards this new unconventional warfare remained very weak uncoordinated, with lack of political consensus and in complete disarray in the beginning and most of the times. Internal dynamics and policy orientation at government level had made situation more critical even in the first decade of 21st century. Regional milieu had added more dimensions in this prolonged problem.

This drastic change had also provided psychological and political ground for security agencies in Kashmir to handle the emerging situation in more coordinated and successful ways. Consequently, India had no option left but to act with force. Thousands of militants were killed after that by the security forces. After the Abrogation of Article 370, the security forces have adopted more effective strategy while dealing with this nefarious design of Pak sponsored terrorism. They found great success in neutralizing the top commanders of all major ultra-outfits. The given data shows the real pictures and changed policy orientation of Indian security policy.

TABLE: 1

TERRORIST KILLED IN KASHMIR["]

Year	No. of terrorist killed
2019	157
2020	221
2021	168

All this data shows that security forces have found a great success in tackling this menace by coercive means in recent years. In this changed scenario, Indian security forces has made specific arrangements i.e. use of technological facilities to search terrorist hideout, close monitoring of LoC by Satellite, Zero tolerance against terrorism and its aid agencies inside and outside as well to curb this inhuman terrorist activity. Indian security forces have also made direct inroads with local people and make them to understand the Pakistani agenda.

5. MAINSTREAM POLITICAL PARTIES AND SEPARATIST HURRIAT CONFERENCE

The social system in Kashmir Valley has been spoiled in war ravaged situation from the decade of nineties. Youths in Kashmir had misguided by the so called local leaderships i.e mainstream political leadership or separatist Hurriat Conference or religious regimes. The role of main political parties' i.e.s. National Conference (NC), People Democratic Party (PDP) and other small parties have failed to fulfill people's desires and hence their role diminished day by day. Instead of acting as a bridge between the people and main stream politics of India, most of these parties have been working on their hidden self-agendas and to remain in mainstream politics. Their dubious role has made Internal dynamic more complicated. Indian government has also failed to devise a consistent and comprehensive policy while dealing with local political parties.[xi]

The National Conference (NC) under the Sheikh Abdullah had played an important role in Kashmir politics throughout in his life. But his role as a leader always remained controversial most of time. His demand of 'absolute autonomy' had turned out to be a serious challenge in the initial years. He was imprisoned many times, but always created problems due to communal and anti-national conduct. After the death of Shekh Abdula in 1982, his son Farooq Abdula took the rein of party in his hand. He took the firm stand on Jammu-Kashmir as maintained that the Accession to India is final and irrevocable. But his relation with New Delhi especially with Congress always remained in flux and sorry state of affair. The removal of majority government of Farooq Abdullah in 1985 and coalition government with Congress in 1987 reflected this assumption.The relations of Abdula's with present NDA government have also been seeing various up and down. A close associate of Vajpaie regime has been turned strong critic of Modi era. Controversial remarks about Kashmir status and on the issue of relations with Pakistan made by Farooq Abdulla had prepared ground for suspicion among the locals and in the mind of policy makers'.

On the other hand People Democratic Party (PDP) has also been made situation more complex under its leaders Mufti Mohmmad Sayed and Mehbooba Mufti. They had mostly concerned the benefits from the special status not by common people sufferings. Ordinary people of Kashmir were immensely frustrated due to corruption, poor governance and nepotism. The dubious loyalties of both leaders were an open secret. Their hidden agenda, pro-Pakistani slogans and open support for the militant outfits have created more problems rather than stability in the local governance.

All Party Hurriat Conference is in fact a separatist organization of 23 different groups, parties or religious organizations which was formed on 9th of March, 1993. Groups like Jamete-e-Islami, Etahar-ul-Muslmen, Jammu-Kashmir Liberation Front and Muslim Conference are the main partners of it and separation from India is their prime agenda. Although most of them never fought election from Jammu-Kashmir yet claim real representatives of Kashmiri people. Pakistan's actively supported this organization hence its activities always have been creating turbulence in Kashmir valley. The role of this outfit has emerged in last thirty years due to lack of policy and commitment on the behalf of local as well as central level. The leaders of Hurriat Conference have taken benefits of this bizarre situation and established themselves as the mouthpiece of ordinary Kashmiri people. They made situation more critical with open call for strike, support for militants and with direct link with Pakistani agencies. They

put forward open challenge for the Indian policy makers.

6. DIRECT ENGAGEMENT WITH LOCAL MAINSTREAM

The government wants to handle terrorism and separatists with iron hand and, want to use soft power with other stakeholders. In the backdrop of house arrest of these entire power centers, now government is making effort to indulge locals in mainstreams. It could be seen as an effort to rebuild trust deficit and win over the confidence of local people. The community mobilization programme 'Back to Village' by the government has a great success in remote area of Kashmir. National Security Advisor (NSA) visited there few times to make direct link with local people. Direct economic powers and funds delegated to these stakeholders that created a sense of self reliance among them. Some more steps have been taken in this direction to strengthen confidence among local youths.

7. STRENGTHENING OF PANCHAYATS INSTITUTIONS

Local government at Panchayat level empowered by conducting election for local bodies. Recently, some representatives of Panchayats of Kashmir valley met home minister Amit Shah and put forward a demand draft to empower them. They declared the abrogation of 370 as a moment of liberation for common people from political dynasty. They were of the view that elite class had cornered the people of Kashmir from benefits of special status. They suffered immense misery due to corruption, poor governance, dubious loyalties and nepotism of political dynasty. The people were frustrated with militancy and conflict, hypocrisy of separatists and poor governance. After that various initiatives has been taken in this regard. On the first anniversary of the abrogation of article 370, the administration has outlined a plan to empower people through the newly constituted panchayats.[xii] The 'Back to village (B2V)' programme has made the official to take up the responsibility of rural areas to optimum implementation of policies and utilization of funds accordingly.[xiii] The Election of local Panchayat bodies, Block Development Council (BDC) and District Development Council (DDC) has found a great success with huge voting percentage.

8. JOB OPPORTUNITIES

Employment of youths at mass level is another area where government has taken some serious initiatives to indulge local youths in local police and armed forces recruitments. Special recruitments drive has find great success in these months, where thousands of young people took participation in these without any fear. Over 10,000 vacancies at local administration level have been identified for recruitment in the first phase.

9. DIRECT BENEFITS OF CENTRAL GOVERNMENT SCHEMES

Centre government has been working on a program to transfer economic benefits and money to the accounts of local people under various schemes i.e. Ujawala Yojna, Pardhanmantri Kissan yojna and all other Central Government schemes for last one year. Rs. 25000 crore is also announced as industrial investment by the centre government. In the past two years, 17 projects vital for the strategic infrastructure have been materialized. They include a new tunnel at Banihal and the the world's highest railway bridge over Chenab river. It will connect Kashmir by rail to the rest of the country. Various power projects are also undergoing in the valley and expected to complete in next year.[xiv]

10. SPECIAL PACKAGE

Central government has approved a special package of Rs 80,000 crore for development work. It would be utilized in establishing the educational institutions like IIT, IIM and AIIMS. This will provide quality education to the Kashmiri students.

All these efforts are the real part of new policy orientation of Indian policy makers'. One thing is clear that Kashmir Valley is at the top of the government's agenda as it wants to establish good governance at the grassroots level and direct engagement with the people of valley. All these initiatives could be seen in this way. This new policy Orientation has found initial success in Kashmir as situation remain peaceful most of time in this changed scenario.

At this stage, the issue of Kashmir demands a holistic approach dealing with this unconventional warfare in this region. India has found an initial success in consolidating its changed stance here in these two and half years. A combination of soft power and hard power as well at both the fronts has emerged as the key of policy reorientation by India. All the top leaders of all militant outfits were gun down after this change. Government official has been doing great effort to engage directly with folk

Kashmiris. Rebuilding trust and addressing all type of distress in local people have emerged on top agenda of policy makers'. Besides, on the issues of corruption and delay tactics at administrative level, unemployment and rural-urban division, Local administration took firm and decisive stand and made special arrangements to execute policy in real sense. Strengthening of Panchayats Institutions, to provide direct benefits of Central Government Schemes, job fairs and special packages for the infrastructural development could be seen in this limelight. On the external front, India has successfully counter Pakistan's agenda on all the international platforms.

To sum up, Kashmir Problem has a great impact not only on the India's foreign policy but it has also serious ramification for social political setup of India. Hence, this changed Indian's outlook towards Jammu and Kashmir demands overall transformation and policy orientation. The need for India is to put brave face towards challenges and complexities of this region. It is time for Indian policy makers' to take peace process ahead by mitigating the local issues of Kashmiri people i.e unemployment, security, political participation and direct benefit of central government policies, with must deal approach. On the other hand, over the period of time the Kashmir problem has sustained various groups having vested interests in the continuation of the problem. This issue has given political relevance to many political parties, religious organization, military blocks and militant outfit in this region. Hence, some hard decision are also required while dealing with these elements and internal politics of Kashmir issue i.e. contained role of agents like Hurriyat leaders, Mehbooba or Umar, Jamat e Islamie, use of technological facilities to search terrorist hideout, close monitoring of LoC by Satellite and other instruments, Zero tolerance against terrorism and its aid agencies inside and outside as well in deep interior of Pakistan also. The issue of Kashmir is likely to remain alive in future also due to Pakistani propaganda at international level and with mischievous activities through cross border terrorism. It is up to new and transformed India to tackle all these challenges with sustainable, comprehensive, firm and regular exercise at all level and by using all instruments.

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EFFECTIVENESS OF CELEBRITY ENDORSEMENT ON BUYING BEHAVIOUR OF FEMALE COLLEGE STUDENTS

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Abstract

We are living in the world of advertising. Here there and everywhere, there is advertising all around us. Either turn on the TV or radio or while operating your mobile or reading some newspaper and magazine, we all are surrounded by advertisements. There is huge crowd of advertisements for a single category of product in the market. And it generates the information overload which is called advertising clutter and which consequently creates boredom among the consumers. Consumers are confused and it results in their distraction for the advertisements. Hence it is very tough practice for the advertisers to attract the mere attention of consumers towards their products. Celebrity endorsement has been emerged as a prominent technique to cut the advertising clutter and to steal the attention of consumers towards an advertised product. Now it is a matter of investigation whether celebrity endorsement is actually an effective technique of product promotion in terms of increased sales of the products and if it generates revenue for the producers. In the current study, the researcher aims to explore the effectiveness of celebrity endorsement in terms of buying behavior of female college students by conducting a survey over 200 female students of Dr. B.R. Ambedkar Govt (PG) College Jagdishpura (Kaithal).

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1. INTRODUCTION

Celebrity endorsement is probably the most potential and notable tool of product marketing adopted by the big business houses of the present era. In this mode of product promotion a 'Person of Fame' or 'Public Figure' which is termed as a celebrity appears with the advertised product in an advertisement. It is assumed that the 'persona' or 'image' of a celebrity (which he or she has gained by virtue of profession, hobby or some remarkable achievement) transfers to the product and which consequently transfers to the consumers persuading them to buy that product. So the objective of employing a celebrity as 'brand ambassador' or 'spokesperson' for a brand is to improve the phenomenon of brand recall and brand recognition and hence convincing the consumers by leading them to actual purchase of the product.

1.1 SIGNIFICANCE OF THE STUDY: Celebrity endorsement is a technique of product marketing and has been adopted globally by the firms. To assess the effectiveness of celebrity endorsement in terms of generating fruitful outputs for the producers, this technique is yet to be thoroughly explored. Many of the previous studies reveal that women being malleable and active consumers in terms of final purchase of the advertised products is very important category to assess the impact of celebrity advertising. Especially the female college students, who are young and active users of different modes media and is very important class of targeted consumers. So this study targets to assess the effectiveness of celebrity advertising on purchase behavior of female college students. This study is important because it helps to explore that how celebrity endorsement relates to brand recall and brand recognition at the point of purchase and whether it results in shaping up of final purchase decisions of female college students.

2.0 REVIEW OF LITERATURE:

Khan and Lodhi (2016) conducted a study titled "Influence of Celebrity Endorsement on Consumer Purchase Decision: A Case of Karachi" and put forth that celebrity endorsement is an effective technique in connecting the consumers with a brand not only in terms of creating brand awareness but it also helps consumers to recognize a brand. There are numerous factors which influence the consumers and that are quality of the product, its image and performance. Personality and trustworthiness of a celebrity play a very important role in brand promotion. Celebrity and product congruence is also very vital factor in celebrity advertising.

Randhawa and Khan (2014) brought in light that the celebrities don't use the products they endorse. Changing the celebrity endorser frequently negatively influence the product image and buying decision of the consumers

Pahwa and Mahajan (2021) concluded in their study titled "Perception of Students about Celebrity Endorsement: A Study of Kurukshetra District" that celebrity endorsement is necessary for a successful promotion of a product. As elements of successful endorsement, celebrities generates higher rates of product recall and recognition to the consumers which consequently engenders the value to the brand. The most liked attributes of celebrities by the respondents are physique, fame, style, expertise and trustworthiness. Respondents buy a product if it is endorsed by their favourite celebrity.

Chan et al. (2013) brought in to the light that the celebrities having exceptional communication skills, good sense of humor and charismatic appearance influence the consumers more. They suggested to the advertisers to consider fame, good image of celebrity in the society and the congruence of celebrity and product as most important factors while selecting a celebrity endorser for a product. Association of a celebrity with a brand for a long span of time imposes positive influence over the consumers.

3.0 RESEARCH METHODOLOGY

A survey was conducted on 200 female college students studying in undergraduate and postgraduate courses in Dr. B.R. Ambedkar Govt. College Jagdishpura (Kaithal) and falling under the age category of 17 to 24 years. To pursue this study both the primary as well secondary data was utilized. To collect the primary data a well-structured questionnaire was used. This survey was conducted in the month of November, 2022.

3.1 Sample Size: Sample size for this study is formed of 200 female college students studying in Dr. B.R. Ambedkar Govt. College Jagdishpura (Kaithal).

3.2 Sampling Technique: Convenience sampling has been utilized for selecting the prescribed sample.

3.3 Statistical Tools: Tables and percentage method have been used for presentation and interpretation of data

3.4 Objectives:

- i. To explore the role of celebrity endorsement in shaping up of final purchase decision.
- ii. To investigate the relation of celebrity endorsement with the brand recall and brand recognition.

4.0 DATA ANALYSIS:

TABLE 1:

DEMOGRAPHIC PROFILE OF THE RESPONDENTS (N=200)

Age Category	Frequency	Percentage
17 to 20 Years	140	70
21 to 24 Years	60	30
Education		
Undergraduate	150	75
Postgraduate	50	25
Income Category (Per Annum in Rupees)		
Below Rs. 3 Lakhs	120	60
Between Rs. 3 Lakhs to 5 Lakhs	60	30
Rs. 5 Lakhs and Above	20	10

Table 1 reflects that out of total 200 respondents 140 (70%) respondents belong to the age bracket of 17 to 20 years whereas rest of the 60 (30%) respondents are from age category of 21 to 24 years. 150(75%) respondents are studying in undergraduate classes and the rest of 50(25%) respondents are pursuing postgraduate courses. Maximum number of respondents i.e. 120(60%) are from the income category of below Rs. 3 Lakhs whereas as moderate number of respondents i.e. 60(30%) belong to income class of between Rs. 3 Lakhs to 5 Lakhs and meager no. of respondents i.e. 20(10%) fall in income category of Rs. 5 Lakhs and above.

TABLE 2:

PREFERENCE OF CELEBRITY ADVERTISING

Sr. No.	Response	Frequency	Percentage
1.	Yes	190	95
2.	No	5	2.5
3.	Can't Say	5	2.5
	Total	200	100

Table 2 shows that overwhelming majority of respondents i.e. 95% favour the concept of celebrity endorsement. Meager 2.5% respondents don't favour this concept and equal number of respondents i.e. 2.5% are neutral over it.

TABLE 3:

CELEBRITY ADVERTISING IS ATTRACTIVE AND CATCHES THE ATTENTION

Sr. No.	Response	Frequency	Percentage
1.	Yes	181	90.5
2.	No	9	4.5
3.	Can't Say	10	5.0
	Total	200	100

Table 3 depicts that overwhelming majority of respondents i.e. 181(90.5%) accept that celebrity advertising is attractive and catches the attention. Meager number of respondents (5%) are neutral over the statement whereas a tiny majority of respondents (4.5%) deny it.

TABLE 4:
PRODUCT'S GOOD QUALITY IS ASSURED IF ENDORSED BY A CELEBRITY

Sr. No.	Response	Frequency	Percentage
1.	Strongly Agree	89	44.5
2.	Agree	99	49.5
3.	Neutral	5	2.5
4.	Disagree	4	2.0
5.	Strongly Disagree	3	1.5
	Total	200	100

Table 4 delineates that 44.5% respondents strongly agree and 49.5% respondents agree that there is assurance of good quality of a product if endorsed by a celebrity. Being 'disagree' and 'strongly disagree' only 3.5% does not favour this idea. Whereas meager 2.5% of the respondents stays neutral on the notion.

TABLE 5:
CELEBRITY ADVERTISING AIDS BRAND RECALL AT POINT OF PURCHASE

Sr. No.	Response	Frequency	Percentage
1.	Yes	184	92.0
2.	No	7	3.5
3.	Can't Say	9	4.5
	Total	200	100

Table 5 shows that an overwhelming majority of respondents (92%) admit that celebrity advertising aids brand recall for an advertised product at the point of purchase. Only 4.5% respondents are on denial mode and meager 3.5% respondents are neutral over this issue.

TABLE 6:
CELEBRITY ADVERTISING AIDS EASY RECOGNITION

Sr. No.	Response	Frequency	Percentage
1.	Yes	191	95.5

2.	No	6	3.0
3.	Can't Say	3	1.5
	Total	200	100

Table 6 shows that a vast majority of respondents i.e. 95.5% accept that celebrity endorsement aids easy recognition for a product at the point of purchase whereas only 3% respondents reject the statement. Meager 1.5 % respondents are neutral on it

TABLE 7:

CELEBRITY ENDORSEMENT MOTIVATES TO PURCHASE A PRODUCT

Sr. No.	Response	Frequency	Percentage
1.	Yes	189	94.5
2.	No	7	3.5
3.	Can't Say	4	2.0
	Total	200	100

Table 7 shows that a vast majority of respondents i.e. 189(94.5%) accept that they actually purchase a product if it is advertised by their favourite celebrity. However only 3.5% respondents reject this idea and meager 1.5 % respondents stays neutral over it.

5. CONCLUSION

The outcomes of the study put forth the prodigious facts about the celebrity endorsement. Celebrity endorsement is very popular and effective technique of product/service marketing which helps to the manufacturers to establish their product in the middle of the market as the findings of the current study reveal that the vast majority of respondents i.e. 95% favour the concept of celebrity endorsement. An overwhelming majority of respondents accept that celebrity advertising is attractive and catches the attention. An overwhelming majority of the respondents strongly agree and agree that there is assurance of good quality of a product if endorsed by a celebrity. A very high majority of female college students also accepts that celebrity endorsements aids brand recall and recognition at the point of purchase. They also accept that celebrity endorsement motivate them to finally purchase a product. So overall the current study concludes that celebrity endorsement is a prominent tool of product marketing and should be utilized by the producers to influence the young women consumers. Female college students assume that a product advertised by a celebrity is essentially of good quality. Celebrity endorsement not only helps the female college students to recall and recognize the advertised product but also helps to lead them to final purchase of the product.

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EMERGENCE OF NEW CULTURAL IDENTITIES UNDER GLOBAL EDUCATIONAL INFLUENCE IN 2 STATES: THE STORY OF MY MARRIAGE OF CHETAN BHAGAT

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Abstract

This article analyzes the novel 2 States: The Story of My Marriage by Chetan Bhagat, which depicts the cultural contradictions and challenges faced by an inter-state couple in India. The article examines how the novel portrays the impact of globalization, education, and consumerism on the formation of new cultural identities among the urban middle class youth. The article also explores how the novel employs the concepts of rhizomatic, molar, and molecular tendencies, as proposed by Deleuze and Guattari, to show the dynamics of cultural assimilation and resistance in the context of money and marriage. The article argues that the novel reveals the complexity and diversity of Indian culture, which defies linearity and homogeneity.

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1. INTRODUCTION

Indianness as a cultural identity defies linearity. North and South India have different lived experience. Cultural distinctions generally grow out of differences in literary and linguistic identities which are strikingly plural. Legacies of social and cultural transformations add to these variations. Beyond tourist exposures, interactions and exchange, in event of matrimonial advances such cultural differences often come to the forefront. Despite the rhetoric of multinational capitalism and growth of IT sector converting earth as a global village, Indian experience remains genuinely diverse and deep. In his fiction, Chetan Bhagat takes the route of delineating emergent popular culture and thus, creating a narrative space for the ways these different cultures co-exist and face tensions. However, while the novelist seems to offer only the overt cultural dimensions, in his novel *2 States: The Story of My Marriage*, characters in the novel as individuals actually strive to grapple with the stereotype images of their respective cultural images and identities. This paves way for the emergence of new cultural hungers of assimilation in private and community life – an aspect that yields new textual meanings to this novel when read in the light of Deleuze and Guattari's rhizomatic, molar and molecular tendencies. It depicts the urban middle class Punjabi and Tamil traditional culture, particularly in the context of money and marriage and shows the impact of globalization and education in the top management institutes on the young generation of traditional Punjabi and Tamil families. Although Indian culture displays the concept of unity in diversity but if cultural realities of North India and South India are compared, diversity and differences overshadow the nationalist rhetoric prevalent in popular culture and customary emphasis on 'unity'. This aspect has been reiterated by C. Suganthan in his insightful paper "Cultural Contradictions in Chetan Bhagat's *2 States - the Story of My Marriage*" when he points out the historical existence of cultural diversity as this novel predicts the cultural contradictions between two different states of India. This contradiction is found almost everywhere in India. This is in existence even before colonization and it continues even in Post Independence India. Only the degree of arrogance has been slightly reduced due to education. (415)

Through this novel, Chetan Bhagat tries to map the cultural territory of Punjabi community and Tamil community around the idea of inter-cultural marriage and depicts the inroads and fissures brought by new generation. Educated in global institutions, Krish and Ananya extend their own cross-cultural experience to their respective families. For them, the emergence of their new identity as husband and wife is subject to their mutual understanding as well as exchange of cultural codes between North and South India, specifically Punjabi and Tamil. It is interesting to assess the historical depth of cultural change in later 20th century which seems inescapable in the behavior of major characters of the novel, particularly, how consumerism feeds on traditional layers of cultural unconscious which are reflected in the attitudes of parents, in varying degrees. The tussle between the molar and molecular tendencies impacting assertion of identity or its formation, is quite diffused in this novel.

2. PUNJABI CULTURE, LIBERAL EDUCATION AND IDENTITY FORMATION OF YOUTH

The author restricts himself in narrating only those aspects of Punjabi culture which he himself has experienced as the novel is autobiographical. Consumerism has deep impact on Punjabi way of living in their day-to-day interactions and their social, cultural and religious activities of community. They are represented in this novel as upper middle-class society whose sensibility is shown to be money conscious in their day-to-day interaction, relationship and family alliances especially related to marriage. They have their distinct food choices and dressing sense which is largely derived from North Indian way of living. But this orthodox and linear cultural space is intruded by young generation with their newly acquired awareness derived from global environment of institutional space. With the passage of time, the young Punjabi generation has developed some traits and attitudes which are quite distinct if not contrary with the cultural preferences and actions of old generation. In the novel, Krish Malhotra, the protagonist, the narrator is a Punjabi youth. He represents the new Punjabi identity with liberal outlook and new approach towards life. The exact cultural identity he along with his family carries is actually an assemblage of multilingual and multicultural experience of pre and post-partition India.

Cultural difference felt by the protagonist is of a molecular type. It arises out of deeply ingrained attitudes of both cultures. Krish is not free from cultural biases and feels strange on reaching Ananya's home first time as there is unimaginable silence. He says: 'The house had an eerie silence. A Punjabi house is never this silent even when people sleep at night'(89). When Harish comes to visit Ananya's home, he is offered breakfast. All of them were eating in utter silence and Krish as per his Punjabi experience cannot help himself and comments "Ananya's mother served her standard fossilized snake snacks. No one spoke to each other. In a Punjabi home, if a similar silence occurred, you could assume

that something terrible has happened- like someone has died or there is a property dispute or someone forgot to put butter in the black daal”(125). Krish is a Punjabi narrator and depicts Tamil culture as per his lived experience and his interaction with Ananya. Contrary to his mother and relatives, he does not make any correlation between external manifestations and collective social behavior. It shows his mature and broad-minded vision. His experience of getting education in multi-cultural ambience of educational institutes helps him. In this context, he acts like an experienced cosmopolitan individual who can laugh on cultural differences but does not let them interfere in his mission.

3. INTRA-CULTURAL CO-EXISTENCE AND YOUNG GENERATION

Bhagat in his fiction shows Indian young generation quite sincere and responsible. Although they feel suffocated in cultural obstructions, yet by and large they confine their resentment upto showing their aggression. They maintain social and family relations with great efforts. Krish has bitter relations with his father and being economically independent, he can marry Ananya without the approval of his parents. But both he and Ananya want their parents to be happy on the day of their marriage. They are ready to bear any kind of trouble but decide to solemnize marriage only with the blessings of their parents. This stance of Krish and Ananya makes Bhagat, a cultural critic who wishes to bring change in family dynamics but disallow snapping of its basic thread. Krish comments on the unbending parental authority in the life of their wards and sighs as “Because they are parents. From biscuits to brides, if there is anything their children really want, parents have a problem” (39). The use of climax and alliteration in the phrase ‘biscuit to bride’ serves its purpose in highlighting that parental interfere in every aspect of their children’s life. Yet both of them try to manage their consent. They take on themselves to convince each other’s parents.

The identity and conduct of lovers have distinct features in this novel. Krish is a man of commitments and loyal to his beloved Ananya. This devotion signifies the cultural shift from arranged marriage to love marriage in which the latter claims more constancy and fidelity than the former. Chetan Bhagat advocates this new cultural arrangement in which love marriages are arranged with the consent and blessings of parents. For convincing Ananya’s parents, Krish gets himself posted at Chennai. He takes the task of teaching Manju, Ananya’s brother, helps her father in power point presentation and arranges a show for her mother to display her singing skills. In the different and odd cultural environment, he feels suffocated and fed up but he bears for love of Ananya. Despite all herculean efforts Ananya’s family couldn’t be easily convinced as it was too traditional.

Her father requests Krish:

‘Don’t meet Ananya too much. We are simple people, we don’t say much. But don’t spoil her name in our community,’ he said.

‘Uncle But...’

‘I know you are classmates and you are helping Manju. We can be grateful, we can feed you, but we can’t let Ananya Marry you. (109)

The above cited conversation throws light on the identity of South Indian people who suppose themselves to be simple and status conscious. The incident projects the identity of Krish as an ideal lover. His efforts show the assertion of molecular elements and his unflinching will power not to be swayed by the powerful currents of molar tendencies.

Identity formation of Krish has dimensions other than what Punjabi culture brings. He comments “ I am Punjabi, though I never lived in Punjab. I grew up in Delhi. And I have no idea about my caste, but we do eat chicken. And I can digest bad sambhar better than Tamil Brahmins” (7). Here multiculturalism is shown via food. Adjustment with two food items as different as chicken and sambhar truly reflects the national character. It shows his altered sense of punjabiness developed as a result of his living in Delhi and particularly in hostels.

Krish, a punjabi boy is compelled to live among aliens in Chennai. He has to bear the crisis of identity that hangs between Punjabi and Tamilian as S. Kale Sahebrao in his thesis “*Thematic Dimensions in the Select Novels of Chetan Bhagat: A Study*” emphasizes :

Krish in Chennai also face the attitude of Tamilians. His consciousness of Punjabi sensibility shows that the cultural identities too travel with geography and in this respect it becomes a shaping force of human consciousness. The consciousness of Krish shifts between Tamil and Punjabi culture. (102)

Krish’s identity as Punjabi goes under transformation amid his struggle to adjust with Tamil culture. He learns the lesson of multiculturalism not as an outsider but as somebody who interacts daily with Tamil people.

4. MULTICULTURALISM AND NATIONAL IDENTITIES

Indian multicultural experience for Krish is particularly rewarding. His ongoing relationship with Ananya and interactions with her family give him a new sense of Indianness. through his multicultural love story develops nationalistic identity free from regional biases. When Krish goes to a government approved wine-shop to buy two bottle of wine, he is refused by the shop-keeper because his age is below twenty five. But when Krish offers ten rupees extra per bottle, he gets convinced and gives him wine. This attitude has the genesis in his cosmopolitan upbringing and business consciousness, an offshoot of capitalism. He favors inclusive and sensitive form of Indianness, instead of Punjabism or Tamilism in his thought process and behavior. The western ideas of social change like equality between man and woman, eradication of regionalism and futility of dowry in marriage have rooted themselves deeply in the psyche of Krish and make him a globalised, Indianized Punjabi. The universalist and cosmopolitan culture of top institutes where he studied, taught him the weakness of Indian culture especially regionalism which acts as a hindrance for country's development as he outbursts before Ananya:

'Yes, the stupid biases and discriminations are the reason our country is so screwed up. It's Tamil first, Indian later. Punjabi first, Indian later. It has no end.

Ananya looked at me. 'Go on,' she coaxed mischievously.

I continued. 'National Anthem, national currency, national terms-still we won't marry our children outside our state. How can this intolerance be good for our country?' (Bhagat, Two 102)

These comments of Krish express his frustration on preference of regionalism over nationalism. Here he problematizes Indian identity which boasts of unity in diversity. He craves for that unity which seems to be elusive. He imagines his kids as "they won't be Tamil or Punjabi. They will be Indian. They will be above this nonsense. If all young people marry outside their community, it is good for the country. That is the great purpose (103). In the end, Ananaya gives birth to twins and the nurse asked him "You are from two different states right/ so, what will be their states" (259)? He answers "They'll be from a state called India" (259). This comment shows how strongly he feels that Indian as an identity must have real unified sensibility to connect its diverse cultural segments. Prasenjit D. Roy in his article "Intercultural Communication: A Perspective After Chetan Bhagat's 2 States: The Story Of My Marriage" stresses the changes which the society requires for including new perspectives and experiences on cultural and social boundaries:

Chetan Bhagat negotiates the issue of inter-community marriages in context of the synthesis of culture and solidarity of nations. The new perceptions of social relationship require the reorientation of the social system to ensure a balanced mode of relations to resist the forces that are creeping fast in the era of globalisation and multicultural constructs. It ensures that Bhagat observes human conditions entirety and no longer celebrates the idealised images of life. He looks forward to cultural combination and harmonious survival of man beyond social prejudices. (219)

The scholar in the interest of national ethos, advocates the re-alignment and structural changes for the inclusion of new identities in the society.

5. MULTICULTURALISM AND TAMIL IDENTITY

Ananya, the female protagonist represents the new Tamil identity shaped by the post economic reforms processes, globalization and the cosmopolitan space of top institutes of India. She exhibits a marked difference in behavior and cultural preferences in comparison to general cultural gender behavior of Tamil women. Christiani Tiwi Sumanti describing the impact of education on culture in "Chetan Bhagat's Two States English language education study program" states:

The theorists indicate that universal modern norms of organisation and the growth of supranational institution bring the world society. They state that the educational institution are singled out as a central to the transmission of culture and values that become global in scope. These modern norms infiltrate perfectly in the young generation (Meyer et al.;1997;Boli and Thomas.,1999). In Two States , the young generation's perception about the relationship is formed openly. Meanwhile, the educational platform is one of the important backgrounds of the meeting in Two States. It proves the theory that the educational background is the place of cultural change. (18)

The waves of globalisation and hybrid atmosphere of IIM Ahmadabad mould Ananya's personality so much that the formative influence of her parents and culture does not come to the surface. In the modern space of institute and Ahemdabad, she behaves quite differently than she is among her own

people. Chetan Bhagat expresses the overall change in the feminine sensibility in the educational space as :

Good-looking ones were rare; girls don't get selected to IIM for their looks. They get in because they can solve mathematical problems faster than 99.9% of Indian population and crack the CAT. Most IIM girls are above shallow things like make-up, fitting clothes, contact lenses, removal of facial hair, body odor and feminine charm. (Bhagat, Two 3)

This comment of the novelist at this initial stage of the plot shows the impact of academic hard work and business education on the basic nature of women. They strictly focus on career and avoid any attention seeking activity. Ananya also has the same type of features in her personality which shapes her Tamil identity in a unique way.

The female identity is at its authentic selfhood in the character of Ananya. She is quite forward looking having independent outlook on a number of subjective and social issues. True to her educational identity, Ananya does not believe in Astrology. She throws away the pendant given by her mother because she thinks it ineffective and useless. She considers matching of horoscope for marriage as a superstition. A given stereotype image of Tamil people is that they are conservative and introvert. Further, they are also believed to be less expressive in comparison with other cultures and regions within India. But Ananya's extrovert behavior breaks this notion. The atmosphere of Institute has taught her to assert her views confidently and forcefully. She accepts this non-expression of Tamil people as a cultural problem: "We never talk. At home, my mom and dad, they hardly talk. We'll talk about news, the food, and the weather. But never talk about our feelings. I only do that with you" (102). This comment from a Tamilian is weighty as it emanates from her lived experience. This gap in communication can be the cause of misunderstandings and false impressions. But Ananya is far from having this flaw in her nature. She is a genuine representative of the cultural distinction of her region, language and socialization.

Linguistic identity of Punjabis or Tamils is an essential component of their collective and subjective attitudes. Tamil as mentioned above is the mother tongue of Tamilians. But in multicultural interaction, its use must be avoided. But they still use Tamil in intra-cultural communications. Ananya also keeps linguistic identity to the core of her heart. She speaks in Tamil whenever she meets a Tamilian. Krish describes " Sandil spoke to her in Tamil. Tamilians love to irritate non-Tamil speakers by speaking only Tamil in front of them. This is the only silent rebellion in their otherwise repressed, docile personality" (101). These comments carry the racial overtones as Tamils are described repressed in comparison to Punjabis.

North and South Indian dress codes, means of make-up and manners of socialization often re-affirm differences in cultural attitudes and social structures. The Tamil culture has different typical attire which has a stark similarity with other South Indian cultures. The Tamil men like Ananya's father wear lungi like Dhoti on most of the occasions and the women like her mother wear Kajeevaram sari. They are not least affected by western homogenizing of culture and consumerism.

For Ananya, wearing of traditional Tamil dress is the most powerful tool to assert her Tamil identity. when she is among Tamilians. On the family occasions, she does not feel odd in her Tamil dress and rather enjoys being in Tamil attire. She wears nine-yard dark red silk sari for her marriage and also adorns herself with diamonds and gold necklaces (261). Otherwise, she prefers western dresses like shorts which may be considered objectionable even in institute. When Krish objects her wearing the short clothes, she reprimands him as:

I want to consider the possibility that women are intelligent human beings. And intelligent people don't like to be told what to wear or do, especially when they are adults. Does that make sense to you? Don't be over smart, I said. Don't patronize me, she said. (20)

The comment shows the strong sense of woman empowerment in her identity. Not only she asserts her individuality but attacks strongly on the remains of patriarchal system. Her use of intelligence as a virtue of females in defense of her dress instead of freedom of choice shows her to be mentally strong with analytical and research-oriented approach. When Krish taunts her by saying that there are other ways also to attract attention she forcefully answers "I didn't do it to attract attention. I wear shorts because I like to wear shorts" (20). It is a genuine comment of a woman on her choice of clothes. She scolds Krish for extricating any meaning or purpose out of it. As per Deluezian analysis of identity, she is a character wholly inclined towards her molecular elements.

But Ananya develops quite contrary food preferences. She knows that she is a Tamil Brahmin but it doesn't inform her tastes and preferences which are cosmopolitan. In Tamil Iyer community, non-

vegetarian food and wine are strictly prohibited. Moreover, liquor is forbidden in Ahmedabad also, being the birth place of Mahatma Gandhi. But she being the fan of wine and non-veg twists the argument of prohibition and says "But Gandhiji won us freedom, she said, playing with the little onion. What's the point of getting free only to put restrictions on them?" (Bhagat, Two 6). This is a flawed logic where political freedom is taken for unrestricted choices of food. Gandhi ji, a crusader of political freedom was a regular practitioner of fasting.

When directly questioned about her identity she replies "Tamilian, please be precise. In fact, Tamil Brahmin, which is way different from Tamilians. Never forget that." She leaned back as the waiter served our meal. She tore a chicken leg with her teeth" (6). She tells the difference of Tamilian and Tamil Brahmin while herself violating the norms as "Well for one thing, no meat and no drinking, as she gestured a cross with the chicken leg"(6). But she immediately realizes the hollowness of her statement as her action does not match with her identity as "I didn't say I am a practicing Tam Brahm. But you should know that I am born into the purest of pure upper caste communities ever created" (7). These statements of Ananya show that they are least concerned about their religious and caste identity. Actually she makes fun of her Tamil identity and practices what she likes irrespective of the restrictions imposed by traditions. She does not feel proud of it and rather wishes to be away from this fold and enter into the cultural identity of a globalised educated woman. She listens to her molecular elements and does not let herself swayed by molar tendencies influenced by religious and caste considerations.

Freedom to subjective choices or desire for freedom to assert one's identity is a prominent theme in feminist thought getting acculturated in present day times. But freedom is a culturally constructed desire that varies with location, history, and nature of cultural institutions. Tamil is a traditional identity that allows restricted freedom in man woman relationship. The entry of new cultural concepts like love affairs and pre-marital sex affairs is strictly prohibited. When Ananya accepts that she had kissed Krish in public, her mother vents out her anger:

'Kissing! Annaya's mother said as if Ananya had mentioned us snorting drugs.

'Mom, stop hyperventilating. He is my boyfriend. You understand?'

'You are my daughter, do you understand? You are spoiling our name in the community, do you understand? I brought you up, educated you, made sacrifices for you, do you understand? (151)

In these lines, Krish is making fun of Ananya's mother by comparing kissing with snorting drugs shows wide gap of approach between old and new generation. The context is gendered and man woman relationship is given a very uncommon treatment. Young generation takes the act of 'kiss' etc in public casually and gives value to their girl friend and boy friend whereas old generation does not consider these identities significant and oppose it.

Subjective location of Ananya is quite consistent with her mindset and expressed views on cultural difference. She is a liberated woman who does not give weight to the age old restrictions on man woman relationship in Indian society. Her identity as a new woman who is least bound by the traditional chains overpowers her. The suppression and slavery of thousand years of patriarchy finds emancipation in the concept of new age woman who tends to cross every cultural boundary which the male dominated society has imposed upon her. She freely uses certain abusive words as:

Nirdosh-nicotine-free cigarettes, I read out the title.

Who the fuck wants that? I feel like a real smoke, she said. I gave her a dirty look.

What? Am I not allowed to use F words? Or is it that I expressed a desire to smoke? (7)

She does not want gender to determine her behavior. She eats non-veg, drinks wine, smokes cigarette and uses f words frequently. It is generally considered the male behavior which she has adopted. She is frank and bold and tread that path which is difficult to follow for male even. No body complains about the bad quality of food but Ananya :

That's not rasam. Whatever it is, it's definitely not rasam. And what's that, the dark yellow stuff? Sambhar, the mess worker growled.

Eew, looks disgusting! How did you make it? She asked. ...You calling rasam or not rasam. You make face when you see my sambhar. I feed hundred people. They do not complain, she said. And that is way you don't improve. May be they should complain. She said. (4)

Her confidence is evident in her protest against all types of exploitation. She prefers to choose her own mate and refrains from delegating the power of decision making about love, sex and marriage to her parents. She disapproves any type of marriage imposed by her parents. But she definitely wants the

endorsement of her parents on her choice. If her parents would be offended, in case she does not accept their choice of a groom for her, she would also remain under constant strain if they do not accept her choice. Dr. D.R. Pratima Roy in her article "Shimmering Cultural Conflict In Chetan Bhagat's 2 States: The Story Of My Marriage" commented on the liberated self of Indian woman as :

The young India has much potential within, and the female lead, intelligence and the modern liberated and educated views are the most needed requisites. Most of the modern generation, when it comes to their marital decisions, feels bold enough to approach parents to discuss their inter-state, inter-religious and inter-cultural marriages; they are confident of making their parents accept the ones they want to marry. They are patient and thoughtful of making the parents happy at their weddings, as Ananya-Krish couple did. (47)

This critical argument about Krish and Ananya develops a generalized view of the young generation. The critic considers it a virtue of women to choose their own mates and coax their parents for their choices. Due to their multicultural experience, they are unaffected by the culture, religion, region and caste etc of groom. Ananya is dominating in her love relationship. She becomes a girl friend of Krish while studying in IIM Ahmadabad irrespective of the fact that he belongs to Punjabi community which is far different from Tamil in every respect. But she measures her compatibility and chemistry with him and moves ahead in her relationship. It is indeed interesting that she initiates the physical relationship as Krish describes "I froze. Ms Swaminathan didn't as she came close to me. In a second, her frothy laced lips were on mine. We kissed for three seconds" (25). She is an assertive woman who represents rising women empowerment. She is sometimes over-confident and indulges in a kissing scene with Krish at Marina beach. In her sexual adventures with Krish, she is quite dominating irrespective of the fact that she is supposed to be submissive being Tamilian. Krish says, "I burped. She slapped me. We kissed and kissed and kissed some more. Our lovemaking was more intense, not only because we did it after a long time..." (101). Slapping during intimate physical relations shows the dominant nature of Ananya and meek and docile nature of Krish. D.R. Radha in her thesis "A Paradigm Shift in The Representation of Culture, Society and New Woman in Select Novels of Chetan Bhagat" Compares Ananya with Liza of Pygmalion by Bernard Shaw as:

Ananya's courage is compared with Liza of Pygmalion – by Shaw. She is very different from other women as they have no courage to break off the chains of meekness. She is independent so none can take her into their control. Ultimately Krish succumbs to his woman's strength for perpetuity. (ch-3)

The scholar highlights how a new woman who is courageous and independent is emerging through the personality and behavior of Ananya. The point to be noted is that Krish loves her admitting her dominance. The situation indicates the reversal of roles in man woman relationship if measured on traditional yardstick. In the fictional world of Bhagat, it is the victory of feminism. But such a bold, assertive, daring and confident woman does not leave her molar elements unattended but responds to them in molecular way. In this particular aspect of her identity, the philosophy of Immanence comes into play which blurs the distinction between molar and molecular. She is economically independent and well settled in career and does not bank upon patronage of her parents for her existence or survival. She could easily elope with her boy friend. But she avoids bearing the burden of broken relationships. She refrains from celebrating the happiest day of her life without the presence of her parents rather wants her choice to be approved by them. She is more confident than Krish on getting the consent of her parents as she says, "C'mon, mine are a bit conservative. But we are their overachieving children, the ultimate middle-class fantasy kids, why would they have an issue?" (39). It shows that she gives more value to achievement in career than traditions and erroneously think the same for her parents. But she lacks the required wisdom and maturity to handle the parents of Krish. It goes well with her identity of new age woman as she doesn't know how to bend herself. When she meets Kavita, mother of Krish, she doesn't touch her feet as Krish describes "Ananya extended her arm to shake my mother's hand. My mother looked shocked. While Ananya touching her feet would be too much, I felt Ananya should have stuck to a namaste. Anything modern doesn't go down well with parents" (45). But she wins their confidence with her strength which stems from confidence and not to tolerate any evil against woman hood. The molecular aspects of Ananya's self are strong and recurrently asserted. She has an impeccable zeal and stamina to think beyond her subjective experience and immediate interests. That's why, she also demonstrates the identity of a social activist when she becomes successful in saving the marriage of Minti.

Her act of cooperation and help impresses Krish's mother and now she is quite comfortable with her. Her courage and confidence stems from her inner strength and belief in her abilities. She is a crusader who remains unbending to her molar elements informed by dowry but also fights for their removal from society. In this way, we can see that through the character of Ananya, Chetan Bhagat creates a new Tamil female identity who is confident, daring and liberating. She wants to marry with her own

choice but seeks endorsement of her parents on her selection. She has no problem in adopting traditional meals and clothes, but she doesn't hesitate in breaking the traditions even.

Krish and Ananya have deep cultural experience in new contexts and their responses to the traditional mindset of parents are sceptic. Both of them represent an 'emergent' Indian identity - new Punjabi and Tamil identity. They represent the young generation of India who are free from the cultural and racial biases of their parents and old generation. Vikram N. Patel celebrates the absence of cultural and regional biasness in the young generation as :

Krish and Ananya represent the modern segment of the contemporary Indian society. The young generation represented in the present fiction is completely away from all the cultural or regional biases. The young generation knows only one state, that is, India. They know only one culture that is Indian culture. Inter-caste marriage to them is neither a big issue nor the pre-marital relationship is a sin for them. They eat what they like, they drink what they like and they wear what they like. (281)

This new identity of young generation emerges where prejudices and discrimination have no place and individual preferences rule their subjectivity. The globalization and education stressing on national values of secularism, equality between male and female and focus on tolerance of differences have the desired impact on the young generation. They represent youth in globalized Indian scenario. Chasing their dreams, this section forming the basis of much hyped demographic dividend, in reality, carries within subtle underpinnings of new cultural formations. Chetan Bhagat avoids any depiction that undermines their relationship and roots in Indian traditions, family and societal specificities. Possessing prospects of authentic new identities, they remain embedded in a process of appropriation and contestation with or without actual resolutions in their perceived sense of their roles and identities. It is along their progression or reversals, victories or defeats, traumas or emancipation that the narrative technique and realist mode of Chetan Bhagat gets subsumed into cosmopolitanism of global culture or family structures in Indian multiculturalism.

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LIBRARIES AND BARCODE TECHNOLOGY

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Abstract

Many library operations have gotten easier and faster thanks to barcode technology. The circulation system's speed, effectiveness, and precision were all enhanced. It is particularly beneficial for both library security and user service. The significance of barcode technology and its use in library services are discussed in this article. The main objective of this paper is to increase librarians' knowledge of barcode technology in order to persuade them to use it in the library. Barcodes are a cheap technology that can be used in any library

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1. INTRODUCTION

A barcode is an array of black bars and white spaces printed in a certain pattern to represent self-contained, uniquely identifiable messages. These black bars and white spaces can be read by a barcode reader, which then transmits messages to a computer to decode the character's number. The computer recognises black bars as 0s and 1s and white spaces as offs and nodes. There are typically two different types of barcodes: linear barcodes and 2-D barcodes. Black vertical lines and white space are used to create linear barcodes. It is specific and represents fixed data. This particular sort of barcode typically just holds numerical data. Two-dimensional barcodes are created using either stacked linear bars or a matrix symbol with black and white pixels.

2. ESSENTIAL REQUIREMENTS FOR BARCODING

Barcode implementation in library applications requires the following hardware and software:

1. *Computer*: The first thing we need is a computer, which can be either a laptop or a desktop with all the necessary software installed.
2. *Library Software*: Software for managing libraries is needed, together with a good database of patrons and books, to encode the data.
3. *Printer*: printer is necessary in order to print the barcodes produced by library management software.
4. *Stationary items*: We require labels, pasting supplies, and other things to print the barcodes.
5. *Barcode reader*: Barcode readers are required to print the barcodes produced by the library administration software.
6. *Decoder*: Before information is fed into the computer, the decoder converts the scanned data into ASCII characters.
7. *Skilled staff*: We need skilled personnel to use library management software to generate barcodes, print, and paste properly.

3. OBJECTIVES OF BARCODING

The goals of bar coding are as follows:

1. To improve efficiency and precision.
2. To save both the user and the staff time.
3. To save money overall
4. Increasing operational efficiency.
5. Simple way of inventory checking.

4. BARCODE APPLICATION TO LIBRARY ACTIVITIES

Barcoding is used in the following library activities:

4.1 Accession

A new book must be assigned an accession number when it is added to the library's existing collection. The specific number assigned to a document when it is added to the library's collection is called the accession number. A barcode specific to that particular accession is generated after the acquired book receives an accession number. After that, barcode labels are printed and attached to the book. A bar-coded accession number can be used to identify a book or to retrieve all of its information.

4.2 Membership

Each new member is given a special identification number based on their roll number and faculty of enrollment in order to provide new membership. The user's card bears a bar-coded version of this distinctive identification number. Each library patron can be recognised using this barcode.

4.3 Circulation

As far as the user is concerned, circulation is the most significant task carried out by the library. The user utilises borrowing options. A barcoded library card and the book you want to borrow must be turned in when you want to check out a book from the library. Using a barcode reader, the staff member at the circulation desk can read a card's barcode and verify a user's information. After that, the book's barcode will be scanned to finish the issuing procedure. The user must turn in the book they were issued at the circulation desk when they return it.

4.4 Stock Verification

The library staff can quickly take stock of the collection with the use of a barcode. With a hand-held terminal attached to a barcode scanner, the library staff member walks around to each stack, scans the barcodes of the books there, and verifies what books are actually there. You can download this data to your main PC. The employees of the library may learn specifics about the stock status, such as the number of missing volumes, the number of books that have been issued, sent to binding, etc., through further processing. Thus, the time-consuming and laborious task of

stock checking can be avoided by library staff.

4.5 System of library attendance

Barcode technology can also be used to monitor when people enter and leave the library. There should be a barcode scanner put at the library's entrance. Users must scan the barcode on their membership card each time they enter the library in order to record their attendance, which may subsequently be saved as an excel document.

5. Certificate of no due

When a member quits the organisation and his or her membership is cancelled, the library issues no dues certificate. In a manual system, this process takes time and is prone to errors. The member surrenders his or her identity card in a computerized system that uses barcode technology, and the counter personnel scan it. The automation package will scan the database for any documents issued in his or her name. If no dues are owed, no dues certificate will be printed.

6. CONCLUSION

The manual nature of the conventional library system made it challenging to offer all services to patrons while also saving their time. Barcode technology minimises paperwork, frees up staff and patron time, and boosts productivity across a range of library functions. Data entry via a barcode is extremely quick and error-free. Barcodes eliminate the possibility of human error in the circulation department of the library. Barcodes are remarkably adaptable. They can be used for the many significant data collection projects the library is working on.

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COLONIAL AGRARIAN POLICY AND PUNJAB TENANCY ACT- 1868: A CASE STUDY

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Abstract

The present paper attempts to focus on the Colonial Agrarian Policies and Punjab Tenancy Act, 1868 in the Punjab province. The previous land settlement policies were flawed and demanded changes because of this reason the officials at higher ranks intervened to form new policies which benefitted the Government, the Landlords and the Tenants. That's how the Punjab Tenancy Act was introduced and passed in 1868. The Tenancy laws were introduced to protect tenants against the unfair practices and secure their rights.

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1. INTRODUCTION

The British through their colonial agrarian policy which varied with region and time dominated and exploited Punjab to the maximum. Their strategy worked successfully in their favour. Numerous factors such as varying demography, agriculture potentialities, nature of peasantry, colonial needs and understanding of land rights and political hold over the territory were responsible for change in the policy.

The 1849 Punjab annexation holds a great significance in Indian history contributing mainly towards the economic and political aspects of it. The annexation marks the several thresholds that the British had reached. From physical and political thresholds of their control to the threshold of their expansion that required them to add fertile region in their empire. By the late nineteenth century, they had reached another threshold of making revenue defaults. Owing to Punjab's varied demography the British made manipulations to their policy for this region but the economic exploitation continued. Here too, like rest of the sub-continent the British government enforced their control over the finances of the Punjab, its shared income and expenditure and that automatically favoured them making them an obvious co-sharer in the region's growing wealth.[i]

The British always took a keen interest in the land revenue policy as they were aware that their chief source of income was land revenue as agriculture was chief source of livelihood.ii The experience gathered in early days of British rule in revenue administration in the North Western Province was used in the Punjab.iii During the pre-annexation days the British Resident demanded cash settlement of the land revenue in some districts of the Punjab and these settlements were later introduced throughout Punjab. To replace these temporary settlements Punjab followed the same system as followed by the Delhi district, which government of North West Province had placed under regular settlements before its (Delhi district) transfer to the Punjab in 1858 A.D.iv Without any consultation with famers land revenue was fixed arbitrarily with law of compulsion working its way through with the Settlement Officers. A settlement officer in his testimony reveals that village headmen were virtually imprisoned till they gave in to the terms offered to them and assured payments by furnishing securities.[v]

The Government's annual share by way of land revenue was more than that of the peasant's with their share in Kharif harvest equal to that of the peasant's while in Rabi harvest it exceeded that of the farmer's. In a span of just few years, many poor farmers, unable to bear the burden of accumulated revenue debt were declared defaulters and were jailed four to five times.

2. PUNJAB TENANCY ACT, 1868:

Government of India's tenancy laws were introduced with main objective of protecting tenants against the unfair practices and securing their rights. The Tenancy Act of 1868 aimed at minimizing the effects of the assault on the existing small peasants. The tenants, who occupied continuously for twelve years without a lease, were usually given the rights of occupancy with rents generally fixed for the term of settlement extending from ten to thirty years.[vi]

This system of conferring rights of occupancy was condemned by Mr. Edward Thornton, the Commissioner of the Jhelum Division in 1855 who started settling the disputes rather arbitrarily.[vii] He was supported by the Chief Commissioner, Sir John Lawrence, who remarked, "it was the nature quite as much as the length of occupancy that entitled a cultivator to privileges." However, this idea restricted itself to Jhelum Division.[viii]

In view of making amendments to the flawed and lapsing settlement policies Mr. Edward Prinsep was appointed Commissioner in 1863. He challenged some previous settlements where tenants were recognized with occupancy rights and expressed with great conviction that during Sikh time there were few tenants who would fit the definition of tenants with rights of occupancy since, in that era land owners had the authority of evicting tenants. Thus, he worked towards revising the settlement records and restoring the status the tenants enjoyed before the annexation of Punjab.[ix] The attention that the issue got resulted in a huge collection of documents including minutes by high functionaries from the likes of the Financial Commissioner, the Judges of the Chief Court, the Lieutenant Governor and Governor General.[x]

The principle arguments favouring the proprietors urged that the rights of occupancy were unknown in the Sikh times. The real proprietors rarely exercised that right because of the pressure of Sikh taxation that absorbed almost the entire rent of the land but he still had the right of eviction and rent enhancement. Another argument was the unjust action of the Government towards proprietors, in recognizing rights of occupancy at fixed rates for long periods needed to be rectified. Lastly, proprietors should be allowed to get rid of their occupancy tenants on paying compensation.[xi]

Whereas, others opposing the above argument maintained that the tenants anyway had reasonable expectation. Their second argument was that since the British Government, by reducing taxation and improving communications, had largely increased the value of land; it would be equitable for them to offer tenants some rights against eviction. Their last argument was that, it would be highly unjust, after a lapse of nearly twenty years, to withhold their rights by suddenly leaving them at the mercy of their landlords.[xii]

Mr. Prinsep carried out his system provisionally in the District of Amritsar, Sialkot and Gurdaspur, and out of 60,000 the number of occupants with tenancy rights was reduced to 46,000.[xiii] The Governor-General, Sir John Lawrence, advised a decision to the issue by legislative enactment providing an equitable compromise between the two contending parties. Accordingly a draft bill was prepared by Mr. E. L. Brandreth, Commissioner of Rawalpindi Division and a member of the Supreme Legislative Council in October, 1867.[xiv] The bill was amended many times by Lieutenant-Governor, the Financial Commissioner, the Judges of the Chief Court, Mr. Prinsep, and thrice

discussed in the legislative Council before being finally passed on 21st October, 1868.xv

This Act was called 'The Punjab Tenancy Act, 1868', and extended only to the territories for the time being under the Government of the Lt. Governor of Punjab. There were seven chapters and forty five sections in The Punjab Tenancy Act, 1868. The leading provisions of the Act relating to the status of the landlord and the tenant were the followings:

3. PROVISIONS TO TENANTS

1. Tenants were declared to have absolute rights of occupancy;[xvi]
2. Tenants who were formally recorded to have occupancy rights were presumed to have them unless the contrary was proved by the Landlord;[xvii]
3. Tenants with occupancy rights had to pay a rent proportionately below the market rate;[xviii]
4. Occupancy tenants were allowed to sub-let or alienate their interest in their land reserving a right of pre-emption to the proprietors;[xix]
5. Tenants of every kind were entitled to get compensation for making any improvements duly permitted, in cash or in a beneficial lease as offered by the landlord.[xx]

4. PROVISIONS TO LANDLORDS

1. The authority to evict tenants of less than thirty years' standing having presumptive rights of occupancy;[xxi]
6. To enhance the rents of occupancy to the prescribed amount below the market rates, at intervals of five years, in lieu of previously existing law under which rates were fixed for currency of settlement;[xxii]
2. It opposed the previously existing law under which a tenant could claim the privilege of paying in cash instead of grain, and disallowed commutation of grain into cash payments without consent from either party.[xxiii]

5. IMPACT OF THE TENANCY ACT

The passing of the Punjab Tenancy Act, which was a victory for Sir John Lawrence,xxivhad restoration of the rights of a large number of occupancy tenants as its immediate effect. Their rights of occupancy were defined with great precision and the relations of landlords and tenants of all classes were duly regulated.[xxv]

According to Charles Aitchison, "Its aim was to define and so place beyond the see-saw of personal view and individual theory, the beneficial interests which various classes in the Punjab enjoyed under native rule, so the Act clearly crystallized and defined these interests".[xxvi]

The impact of the Act was such that it at once restored occupancy rights in five districts (namely, Amritsar, Gujranwala, Gurdaspur, Lahore and Sialkot) of the Punjab.[xxvii] The Act empowered the landlords to demand more rents from tenants who had been paying nothing beyond the Government revenue and comparatively much less and to evict a tenant from the land after the payment of legitimate compensations. The practice of rent enhancement added a new dimension to the changing norms of agrarian relations. In many cases it 'led to jealous interference on the part of the landlords in all proposed improvements by tenants', as it was sure to 'increase the selling value of the tenants' right' and 'diminish their change of succession' to those holdings. On the other hand, the feeling of the tenants towards the proprietors was that of 'apprehension and distrust'.[xxviii]Of the 249 enhancement suits of 1874-75, 134 were in the Amritsar division, 87 of them being in the Amritsar district itself. Delhi and Sirsa also showed the maximum number of disputed cases. In Delhi division alone the numbers of ejectment notices were 3301 in 1875-76.[xxix] The year 1880 saw 1296 ejectment notices against tenants in Sirsa, 780 of which were contested.xxx And other similar such cases were noticed in different areas of the Punjab.

The act fulfilled its purpose but later legal difficulties about some sections of the Act, especially those about working of the enhancement clauses was found out. The law did not recognize the period of 12 years or less by giving the right of occupancy.[xxxi]According to G.R.G. Hambly, "The passage of the first Punjab Tenancy Act marked an important stage in the struggle between the rival revenue schools and administrative traditions which divided Indian officialdom in favour of either the peasant- proprietor or the landlord".[xxxii]

Since the agricultural prosperity of this district mainly depended on the 'maintenance of harmony between the several classes composing the agricultural population', the local revenue officials rightly pointed out to the Punjab government that these litigations had produced 'a state of uncertainty which prevents things from settling down'. They insisted that the Government should intervene. For this reason, the Punjab Government passed another Tenancy Act on 1 November 1887 which came to be known as the Punjab Tenancy Act, 1887.[xxxiii]

6. CONCLUSION

The Punjab Tenancy Act: the need to introduce, pass and finally reform it rose from the fact that agriculture was the chief means of livelihood for the people and as a result land revenue was chief source of income for Government. This correlation attracted the attention of British authorities as soon as they came to power. Before their advent, there were no records of any rights in land and peasants cultivated the land individually. No sooner did they arrive than the British made records of rights in land. Their main objective was to obtain a record of liability for revenue which depended wholly upon cultivating possession. The Government, therefore, formed a policy of land settlement and decided the type of land tenure in each region. Hence, first regular settlement was introduced in Punjab. During the early years of British Raj the positions of tenants were comparatively strong than those of the proprietors. After 1860s the tables turned and the Punjab Tenancy Act, 1868 was passed. Its intentions were three-fold. Firstly, to

define the occupancy right; Secondly, to regulate the rate of enhancement of rent; And lastly, to provide compensation for the eviction of tenants. The immediate effect of the passing of the Punjab Tenancy Act was that a large number of occupancy tenants whose rights had been taken away by the Settlement Commissioner and his subordinates, were restored to their previous rights. The landlord could demand more rents from tenants who had been paying nothing beyond the Government revenue and evict after paying decent legitimate compensations. Thus, The Punjab Tenancy Act was framed and passed with the intention of empowering both landlords and tenants but mostly benefitting the interests of the Government.

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RESEARCHERS' PERCEPTION TOWARDS PLAGIARISM IN ACADEMIA: AN ANALYTICAL STUDY OF KURUKSHETRA UNIVERSITY

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research ethics, Kurukshetra University

Abstract

Plagiarism is defined as a form of research misconduct. Research Misconduct means fabrication, falsification or plagiarism. Plagiarism has become one of the most serious problems for research community among three. Research is important for overall development in all areas. It should be done ethically. But plagiarism has become great obstacle in research area. It means copying someone else work without appropriate acknowledgement. It is considered as an academic and intellectual offense and there are numbers of potentially negative consequences of plagiarism. Plagiarism in academic circles may not always be intentional but it may be lack of awareness of this issue. In order to avoid plagiarism, there is need to maintain high academic standards through the use of various ethical codes and rules. Guidelines and rules for research ethics should be presented in such a way so that every research participant could aware of it. In this paper we'll explicit the concept of plagiarism as well as factors responsible for it and its solution. The present paper is a survey study to examine the attitude and awareness of plagiarism among research scholars of Kurukshetra University.

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1. INTRODUCTION

Research is creative and systematic work undertaken to increase the knowledge for development of Society and Nation. It has evolved as a social process in which strict observance of professional codes of conduct and ethical norms is essential. On other side, in age of information technology, internet has brought tremendous changes to research world. It has made an extreme effect on creation, organization and dissemination of information. There is large amount of information is available on internet in all disciplines without any hindrance and way of accessing information has become very easy. So, more and more scholars are moving to internet for writing their research papers, which leads to plagiarism. The emergence of technology as well as exponential growth in scholarly publications makes it easier for researcher to misuse the intellectual creation of others. Researchers are using this knowledge in their work without giving the credit to its original creator. It is considered a serious threat to research ethic and integrity, which lead to research misconduct. Fabrication, falsification, and plagiarism are the three principal forms of research misconduct that are universally unaccepted by research community in all disciplines. Plagiarism appears to be the most common type of research misconduct among researchers. Detecting and investigating research misconduct is not easy because the process of evaluating research largely operates on the basis of trust. So, it is the moral duty of researcher to follow research ethics and give appropriate acknowledgement and references to consulted work in order to avoid plagiarism. On other side academic institutions should maintain high academic standards through the use of various ethical codes and rules. Guidelines and rules for research ethics should be presented in such a way so that every research participant could aware of it. These ethical guidelines are very important to preserve the dignity, rights and welfare of research participants. Apart from these guidelines, Anti-plagiarism tools are also good move toward promoting honest and fair use in research.

2. UNDERSTANDING PLAGIARISM

There are multiple interpretations available on the origin of the word 'plagiarism'. The term 'plagiarism' has been derived from Latin word 'plagiaries' that means kidnapper, seducer or one who kidnaps the child or slave of another as in sense of 'literary thief'. In Oxford dictionary, plagiarism means 'the action or practice of taking someone else's work or idea and passing it off as one's own'. In Encyclopedia Britannica, plagiarism means 'the act of taking the writings of another person and passing them off as one's own'. In Merriam-Webster Online Dictionary, 'to plagiarize' means 'to use the words or ideas of another person as if they were your own words or ideas'. From all above definitions we can say that plagiarism involves an act of stealing someone else's work and pretending it as one's own work. Therefore, plagiarism is the act of copying words, sentences and ideas of someone else's research work without proper acknowledgment and references. Apart from this, there are different forms of plagiarism such as cutting and pasting; copying of words, copying of sentences and paragraphs; paraphrasing; inappropriate citation; and citing without acknowledgment etc. The act of plagiarism may be of intentional or unintentional, intentional plagiarism occurs if a person deliberately copying other's material and not citing the original source; and unintentional plagiarism occurs when a person does not have any intention to plagiarized, but unintentionally he/she may forget to cite proper references and acknowledgement. Unintentional plagiarism includes careless paraphrasing, paraphrasing a source without citation or references etc.

3. FACTORS RESPONSIBLE FOR PLAGIARISM

Plagiarism always not occurs intentionally, but there may be many reasons for it occurrence. These may be:

1. Lack of awareness of plagiarism
2. Lack of academic writing skills
3. Lack of language skills
4. Lack of time management skills
5. Fear to fail the requirements of submitting the research work
6. Inadequate understanding of research topic
7. Lack of awareness in report writing and citing

4. STRATEGIES TO AVOID PLAGIARISM

Plagiarism refers to copy someone else work without giving credit to original source. It may be avoid by following some simple techniques. The best method to avoid plagiarism is to be honest. Apart from this, the following strategies can be used to avoid plagiarism.

1. Develop good writing techniques
2. Put foot note and quotation marks properly
3. Summarizing and paraphrasing the original text
4. Use of anti-plagiarism tools
5. Organization of orientation cum training programs for scholars on plagiarism
6. Formation of research ethics and implementation of policies and guidelines for Plagiarism
7. Set up zero tolerance policy for plagiarism
8. Familiar the scholars with reference styles
9. Organization of workshops/seminars for creating awareness on various aspect of plagiarism

5. LITERATURE REVIEW

There are many studies have been carried out on Plagiarism. Fish & Hura (2013) highlighted the high frequency of plagiarism among college students as well as solution to avoid plagiarism. Tripathi & Kumar (2009) explored that many researcher are still not aware about plagiarism. According to study Librarian and supervisor of research can play important role in avoiding plagiarism through literacy program. Kumari and Lakshmi (2015) focused on awareness regarding plagiarism and its related aspects among research scholars of Sri Venkateswara University. The study exhibited that scholars are aware about plagiarism, its types, penalties and anti-plagiarism software tools. Kumar and Mohindra (2018) explored the level of plagiarism among law students of Panjab university and examined that majority of students are aware about plagiarism. Amrita (2007) examined good understanding of plagiarism among students. The study examined that mostly students want to complete their research work honestly but they find it difficult due to lack of good writing skills and lack of appropriate knowledge of grammar and citation. Zangenehmadar and Hoon (2014) examined the Malaysian students' perception about plagiarism, its types, penalties and policies and found that yet students have good knowledge of plagiarism, but still there is need to improvement. Ahmadi and Sonkar (2015) focused on concept of copyright issue and plagiarism. The study investigated the level of awareness among doctoral students of Babasaheb Bimrao Ambedkar University, Lucknow and presented the results that most of students are aware about fair use policies and plagiarism in research. Muhammad Ramzan (2012) analyzed the awareness of plagiarism policies, detection tools, and effectiveness of the faculty and university's plagiarism detection systems and processes. The present study investigates the graduate and postgraduate student's awareness and understanding of plagiarism in universities of Pakistan.

6. OBJECTIVES OF STUDY

- 1. To examine users' awareness regarding various types of plagiarism
- 2. To examine the various issues of plagiarism among research scholars
- 3. To find out scholars' awareness regarding use anti-plagiarism tool
- 4. To study the awareness of scholars regarding penalties and policies of Plagiarism
- 5. To identify users' awareness to avoid plagiarism

7. RESEARCH METHODOLOGY

A well structured questionnaire was designed to collect data from respondents. Total 50 questionnaires were distributed among randomly selected doctorate scholars of Kurukshetra University during the month of December, 2022 to access their attitude and awareness regarding plagiarism. Total 40 filled in questionnaire received back, and then data is analyzed with percentage, presented in tables and interpreted.

8. DATA ANALYSIS & INTERPRETATION

TABLE 1:
GENDER WISE DISTRIBUTION OF RESEARCH SCHOLARS

Gender	N	Percentage
Male	6	15%
Female	34	85%

The table 1 depicts that majority of respondents i.e. 34 (85%) are female and remaining 6(15%) are male respondents.

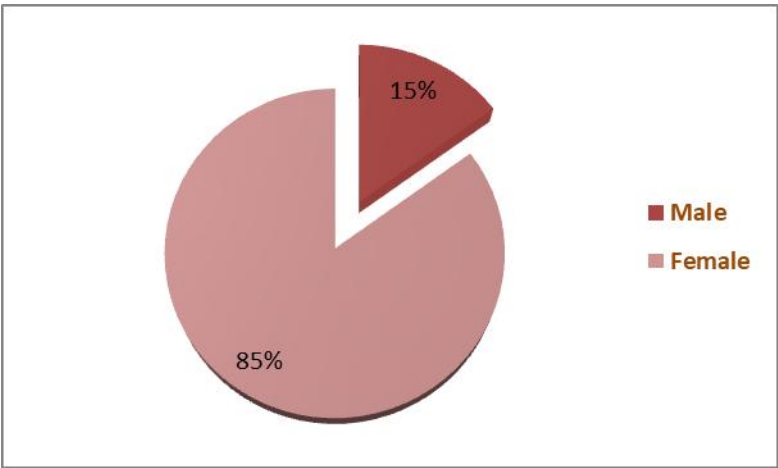


Fig1: Showing Gender wise distribution of respondents

TABLE 2:
RESEARCH EXPERIENCE OF SCHOLARS

Research Experience	N	Percentage
<1 Year	2	5%
1-2 Years	12	30%
2-4 Years	19	47.5%
>4 Years	7	17.5%

The table 2 reflect the research experience of scholars that shows that majority of scholars i.e 19 (47.50%) have 2-4 years of research experience, followed by 12 (30%) who have 1-2 years and 7 (17.5%) have more than 4 years of experience whereas remaining 2 (5%) have less than one year experience of research.

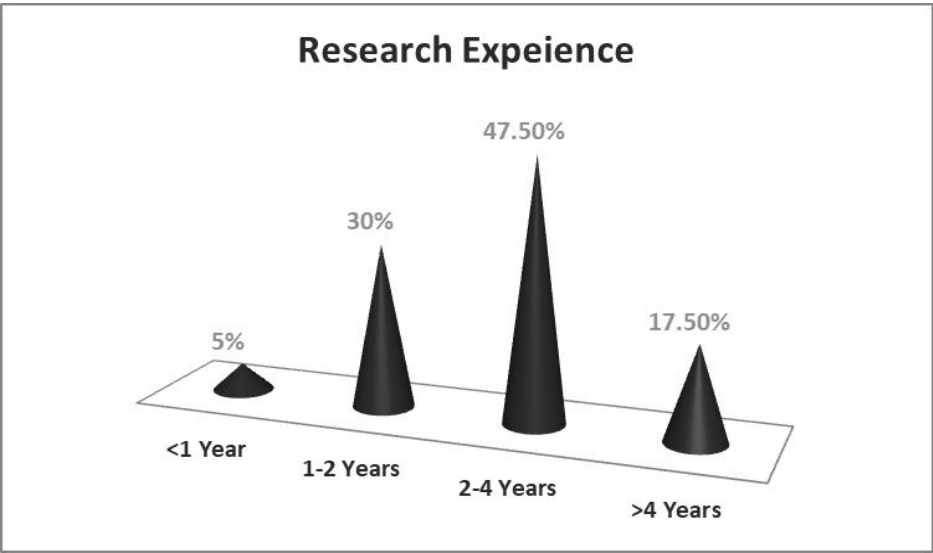


Fig 2: Showing the research experience of scholars

TABLE 3:
AWARENESS REGARDING PLAGIARISM

Statement	Yes	No
Aware with Plagiarism	38 (95%)	2 (5%)

The table 3 depicts the awareness of research scholars regarding 'Plagiarism'. The results indicate that majority of scholars i.e. 38 (95%) have good awareness of plagiarism whereas only 2 (5%) scholars are unaware about plagiarism.

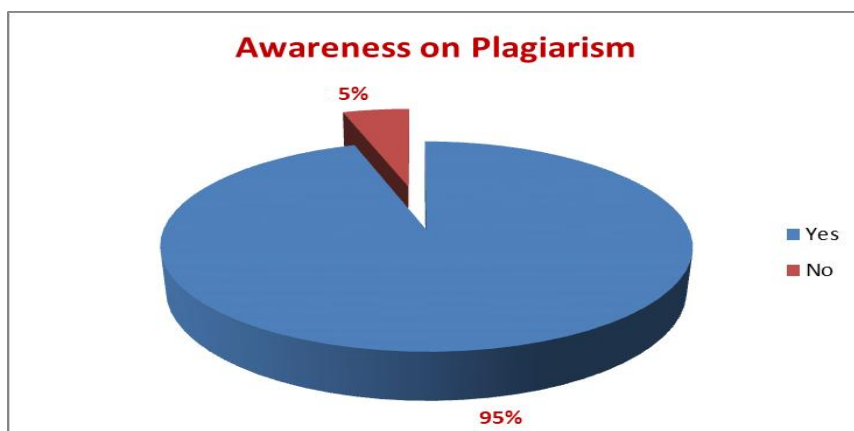


Fig 3: Showing Awareness of Scholars regarding Plagiarism

TABLE 4:

SOURCE OF ACQUAINTANCE WITH PLAGIARISM

Source	N	Percentage
Co-research scholar	7	17.5 %
Research supervisor	24	60 %
Seminar/Conferences	3	7.5 %
Internet	6	15 %

Table 4 depicts that majority of scholars i.e. 24 (60%) come to know about plagiarism through research supervisor, followed by 7 (17.5%) who come to know from co-scholars whereas 6 (15%) acquaint by Internet and 3 (7.5%) acquaint by Seminars and Conferences.

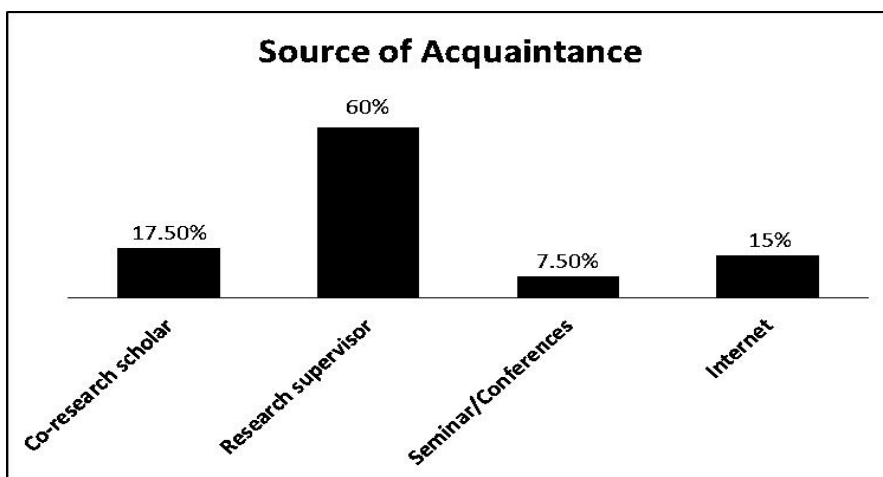


Fig 4: Showing Acquaintance with Plagiarism

TABLE 5:

CITATION STYLE USED BY RESEARCHERS

Citation Style	N	Percentage
APA	26	65%
MLA	9	22.5%
Chicago	5	12.5%

The table 5 depicts that 26 (65%) scholars use APA citation style whereas 9 (22.5%) scholars use MLA and only 15 (2.5%) scholars use Chicago style of citation.

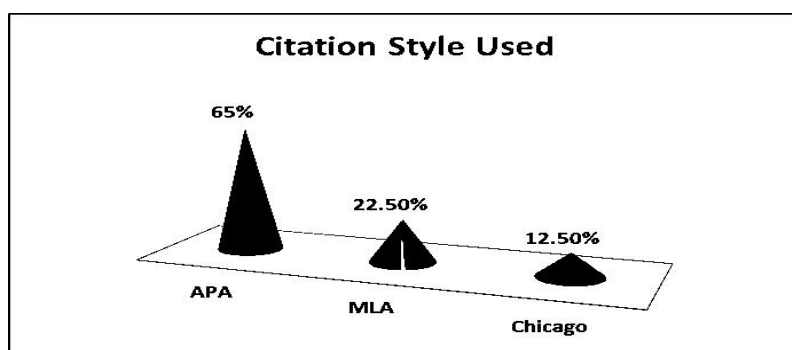


Fig 5: Showing Citation Styles used by Scholars

TABLE 6:

FREQUENCY OF USING THE INTERNET FOR RESEARCH

Use of Internet	N	Percentage %
Frequently	33	82.5%
Occasionally	5	12.5%
Rarely	2	5%
Total	40	100%

Table 6 shows that majority of scholars i.e. 33 (82.5%) frequently use the internet whereas 5 (12.5%) scholars use internet occasionally and only 2 (5%) scholars rarely used the internet for their research purpose.

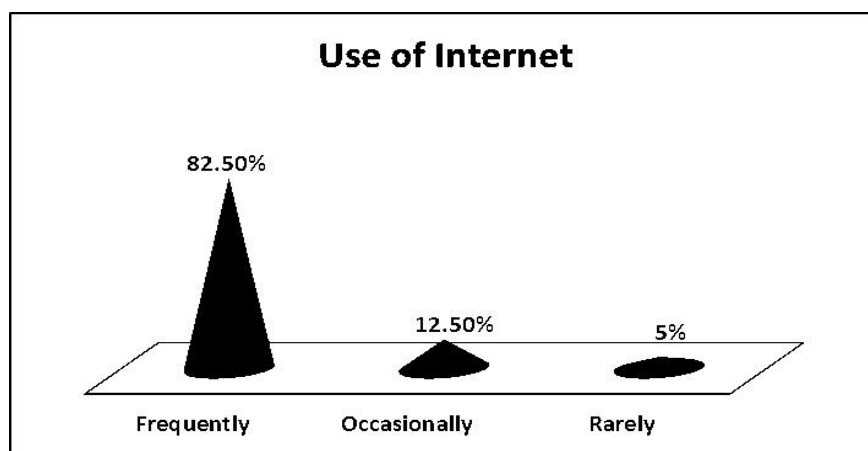


Fig 6: Showing Use of Internet by Research Scholars

TABLE 7:

STATEMENTS REGARDING AWARENESS TOWARD VARIOUS TYPES OF PLAGIARISM

Statements	Yes	No	Don't Know
Deliberately using another's words as your own	37(92.5%)	2(5%)	1(2.5%)
Deliberately using another's idea as your own	28(70%)	3(7.5%)	9(22.5%)

Using another work without proper acknowledgment	36(90%)	1(2.5%)	3(7.5%)
Paraphrasing paragraph without acknowledgement	24(60%)	6(15%)	10(25%)
Copy a paragraph with minor changes with synonyms	22(55%)	12(30%)	6(15%)
Getting research work completed by someone else	20(50%)	5(12.5%)	15(37.5%)
Using another work without citing the source completely & accurately	32(80%)	1(2.5%)	7(17.5%)
Using material from internet without clear indication of its original	26(65%)	4(10%)	10(25%)
Cutting and copying the text	34(85%)	1(2.5%)	5(12.5%)
Using your own published work without citing it	18(45%)	2(5%)	20(50%)

The table 7 depicts that majority of research scholars are aware about various types of plagiarism. Most of scholars agree that deliberately using someone else words; cutting and pasting the text; using another’s work without proper acknowledgment and citation and paraphrasing, are the most common types of plagiarism. On other side some population of scholars are unaware about different types of plagiarism.

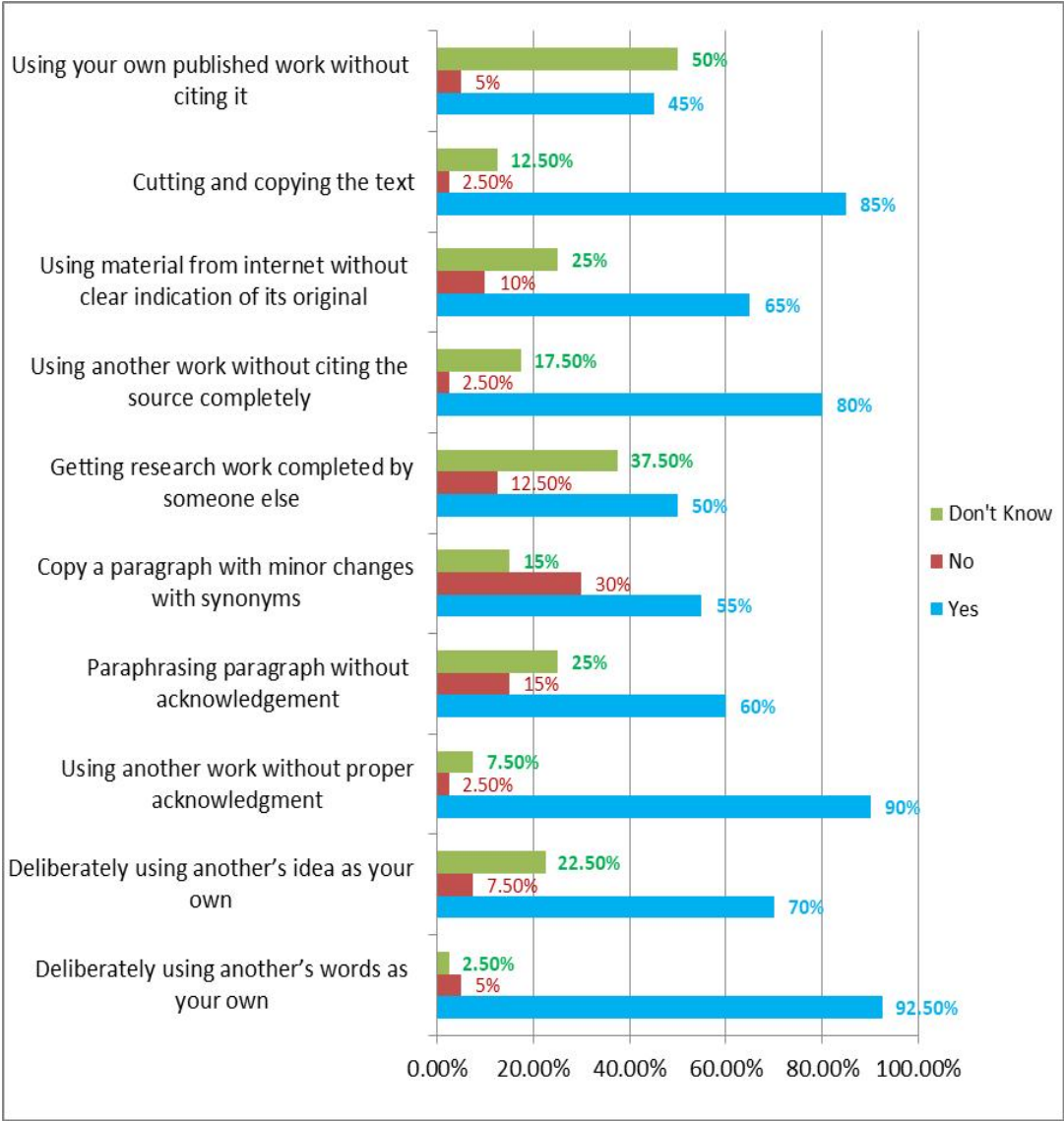


Fig 7: Showing Respondents' Awareness with various types of Plagiarism

TABLE 8:
AWARENESS TOWARD ANTI-PLAGIARISM SOFTWARE TOOLS?

Statements	Yes	No
Awareness regarding Anti-plagiarism Software tools	28 (70%)	12 (30%)
Able to understand the report generated by Turnitin	18(45%)	22(55%)

Table 8 depicts that majority of scholars i.e. 28 (70%) are aware about anti-plagiarism software and 12 (30%) scholars are not aware of it. The results also show that more than half of scholars are unable to understand the report generated by anti-plagiarism software tool Turnitin.

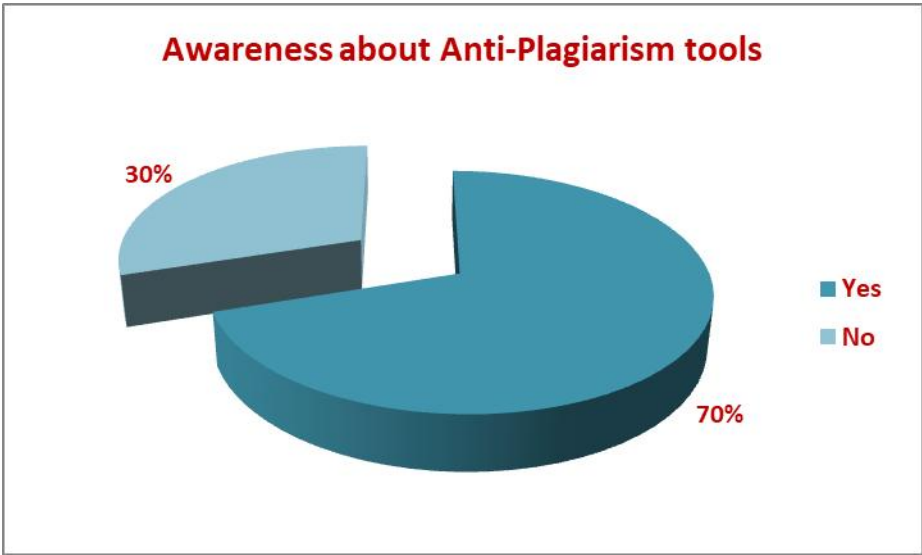


Fig 8: Showing Awareness about Anti-Plagiarism tools

TABLE 9:
AWARENESS ABOUT PENALTIES AND POLICIES ON PLAGIARISM

Statement	Yes	No
Awareness about penalties on plagiarism	32 (80%)	8 (20%)
Familiar with various policies on Plagiarism	26 (65%)	14 (35%)

Table 9 table depicts that majority of scholars are familiar with various policies and penalties on plagiarism.

TABLE 10:
AWARENESS TO AVOID PLAGIARISM

Awareness regarding avoiding plagiarism	Yes	No	Don't Know
Understand the topic properly	24%	7%	9%
Develop own ideas	26%	2%	12%
Fear of penalties	22%	4%	14%
Using plagiarism software tools	34%	1%	5%
Getting help from supervisor or other scholars	36%	-	4%
Improving language and writing skills	16%	8%	6%
Using appropriate references & quotes	38%	-	2%
Citing a source properly	37%	-	3%
Implementation of policies and guidelines properly	20%	2%	18%

Table 10 reflects that majority of scholars agree that plagiarism can be avoided by using appropriate citation and references; citing source properly; getting help from supervisor and by using anti-plagiarism software tools and so on. On other side very low population of respondents admit that good writing or language skills can help in avoiding plagiarism.

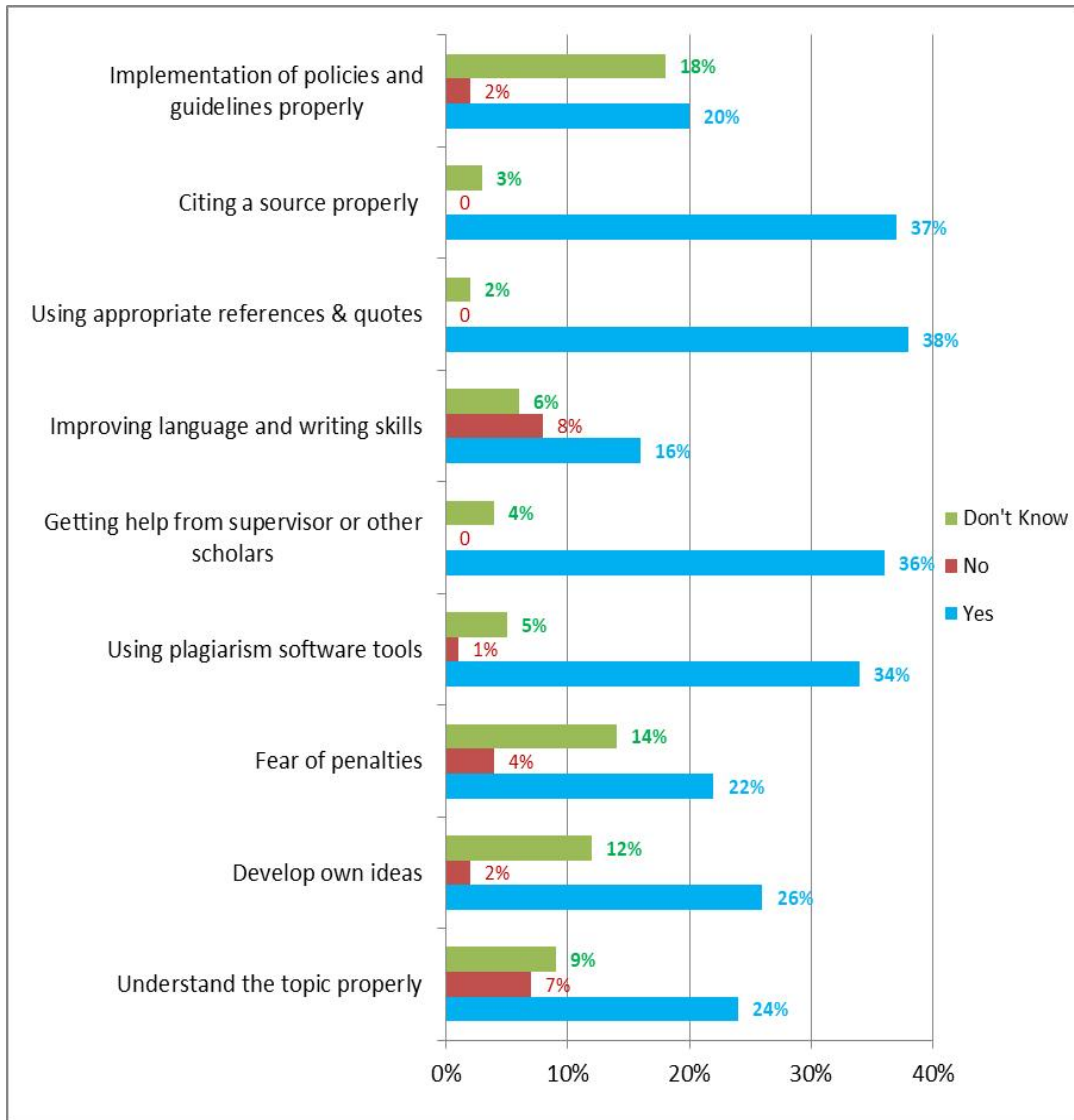


Fig 9: Awareness to avoid Plagiarism

9. FINDINGS

1. Majority of respondents i.e. 34 (85%) are female and remaining 6(15%) are male respondents.
2. The results depict that majority of scholars are aware about Plagiarism and its related issue.
3. Most of scholars are come to know about Plagiarism through their research supervisor than through other sources like internet, co-researchers and Seminars etc.
4. Most of scholars frequently use internet for their research purposes.
5. Majority of research scholars are aware about various level of plagiarism. Most of scholars' believe that deliberately using another word, cutting and pasting the text and using another's work without proper acknowledgment and citation are the most common type of plagiarism. On other side many scholars are unaware about different level of plagiarism.
6. Majority of scholars are aware about anti-plagiarism software tools and only 30% of scholars are not aware of it. But more than half of scholars are unable to understand the report generated by anti-plagiarism software Turnitin.
7. Majority of scholars are familiar with various penalties and policies on plagiarism.
8. Majority of scholars believe that by using appropriate citation and references or by use of anti-plagiarism software tool, plagiarism can be avoided. On other side very low population of respondents admit that good writing or language skills can help in avoiding plagiarism.

10. CONCLUSION

The study examines the attitude and awareness of plagiarism and its related issues among research scholars of Kurukshetra University. The findings of study show that majority of scholars are aware about concept of plagiarism

and they are also familiar with anti-plagiarism tools and various policies & punishment on plagiarism. Based on findings, we can conclude that academic institutions should take steps through orientations, seminars and training programs for research scholars to improve their writing skills and to aware them about various level of plagiarism so that plagiarism can be removed from academic arena. On other side UGC and universities should develop policies and guidelines to avoid plagiarism.

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