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Editorial Note

This is the second number of volume five of the Journal of Kolkata Society for Asian Studies of 2019. This volume begins with the paper of Professor Tapati Mukherjee, a well known academician and an expert on Rabindranath Tagore. She has written an article entitled, “Towards a Better World: A Tagorean Model of Environment”. She elaborately discussed about Tagore’s thoughts and actions to create and maintain balance between nature and mankind. This article has got its importance in the context of environmental degradation of recent times in the global perspective.

Satabdi Das, assistant professor in Political Science has written on “India-Nepal Cooperation in Water Resources: The Problems and Prospects”. She has taken into account the shared water complex of India and Nepal and has pointed out the current situation in this respect.

Paper entitled, “Trade and Investment catches the harmonic pattern: T & I in Asia-Pacific region” is written by Suvro Parui, Professor of Chinese language in Amity University, Gurgaon. He writes in the background of recent global financial crisis. His focus is on the link between trade and investment in the Asia-Pacific region. His moot point is India–China trade relation. He had discussed the policy and situation of both the countries and put forth some suggestions.

Partha Sarathi Sarkar of Ramakrishna Mission Vivekananda Educational & Research Institute has written the article entitled, “Middle Class Women –A Post facto Study on Online Retail Shopping”. In this paper target group of study are middle class women of the city of Kolkata. He has discussed various forms of online shopping prevalent in the city for women clients. He has taken into account the items purchased, frequency of purchase and factors responsible for such form of purchase. He considered the behaviour of online shopping as a relic of *babu* culture of British India.

Paper entitled, “Religious Beliefs and Practices of Kora-Mudi Tribe: Tradition and Transformation” is written by Parikshit Chakraborty, junior Research Fellow

of Anthropological Survey of India. He has discussed the religion and belief system of Kora Mudi tribe. For his study he selected the Koras living in a village in West Bengal. He had found that the tribe practiced the traditional forms of beliefs and rituals but at the same time has taken up worship of some Hindu Gods and Goddesses. He had discussed the mode of transformation. Acculturation and sanskritisation of tribes living in close proximity with Hindus has given rise to such phenomena.

Under the joint auspices of Indological Studies and Research of Ramakrishna Mission Institute of Culture, Gol Park and Kolkata Society for Asian Studies, Professor Suniti Kumar Pathak was invited to deliver a lecture. He has kindly given the paper, entitled “The Asian Peoples in Multiple Cultural Folds” for publication in this Journal. In this paper Professor Pathak has discussed culture in the perspective of topography and language, keeping focus on people of Asia. The paper presents detail of cultural zones in relation to present day division of Nation-states in Asia and points out the nature of language differences in the fold of ecological variation. The paper is published as was presented by Professor Pathak in the seminar and after revisions made by him.

The present volume of the journal presents wide range of information on South Asian Studies. The editors acknowledge the contributions of the authors and reviewers of articles for making this volume academically rich.

Ranjana Ray

Sarmistha De Basu

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Towards a better world: A Tagorean model of environment

Tapati Mukherjee

Abstract: *Amidst the plethora of problems which confront us in the twenty first century, the most dreaded is the environmental crisis. The ruthless destruction of nature and apathy towards environment had threatened our very existence. It is indeed amazing that ancient Indian seers and law-givers even in that hoary past could realize the significance of conservation of environment despite the fact that they were not ecologists in the modern sense of the term. Following their footsteps, Rabindranath Tagore, one of the most astounding personalities of the nineteenth century and the first Asian Nobel laureate nurtured nature and environment in his creative writings. With his profound admiration and love for nature embedded deep down in his psyche, Tagore introduced an eco-friendly education system initially in his school and finally in Visva-Bharati, acclaimed as a centre of international culture and exchange. He also forged a bonding between nature and community when he initiated village reconstruction work at Sriniketan. This article will delve deep to show Tagore's fascination for nature and awareness of environmental balance. His message towards conservation of nature may act as a torch bearer towards ailing humanity.*

Keywords: Environment, Nature, Conservation, Rabindranath Tagore, Visva-Bharati.

In an Alfred Hitchcock film *The Birds* (1963), modeled on a story by Daphne du Maurier, we come across a series of violent and unexplained attacks by birds on the citizens of a particular city at California. This savage attack by

birds has been explained by critics as retaliation by Nature against the misbalance in ecology, caused and created by insatiable human lust for enjoyment and colossal power. Notwithstanding the phenomenal progress in science and technology enabling man to explore even the remotest corner of the galaxy, the fact remains that the very existence of our planet earth is threatened by environmental crisis. Against a global back drop of growing consciousness about conservation of nature, though occasionally thwarted by the uncanny highhandedness of the so called rich countries, India presents a rather dismal picture because of the fact that in the first phase of development in post-independence India, concern about environment had been pushed into insignificance because of our thrust on rapid industrialization which we presumed will accelerate growth of economy. As an inevitable consequence India in twenty first century is confronted with a series of environmental hazards, created by indiscriminate destruction of forest which in turn threatens the survival of indigenous bio-diversity and affects wild life habitat; ruthless use of pesticides, excessive extraction of water from earth and a staggering amount of industrial wastes damage the entire environmental scenario. This onslaught against nature and mother earth has its disastrous consequences in the form of natural calamities which claim huge toll of human lives and other species. The atrocities committed against nature has led to such a catastrophic situation that we are forced to take stringent measures for conservation of nature involving both academia and common milieu for our self-survival. As we are groping in dark to face challenges which our surrounding has posed because of plummeting of nature, we may look back to our heritage to find out a solution as suggested by our ancient seers. It is indeed amazing that ancient Indian intelligentsia had already paved the way as to how to implement effective conservation of nature despite the fact – that one of the primary causes of man-made pollution, created by alarming magnitude of industrialization was absent in that remote past. But prudent and sagacious as our seers were, they were bent upon conservation of nature as they could realise that their existence depends upon the flora and fauna of nature. After a lapse of several centuries this reverence towards nature had elicited profound admiration of another astounding personality of nineteenth century. The hazards of rat race of industrialization backed by power lust and a tendency

to dominate nature, culminating in wanton destruction of resources and pollution of environment had been seriously debated by the first Asian Nobel Laureate poet, an innovative educator and initiator of village reconstruction and cooperative movement in British-ruled India. He was Rabindranath Tagore, an icon whom the world emulates today even seventy eight years after his demise.

It may be noted in this context that this discourse is not aimed to portray Tagore in the background of Eco-criticism, which, according to critics is the study of relationship between the literature and physical environment because Tagore perceived both living and nonliving, intertwined with supreme divinity. The question which immediately confronts us relates to the logic behind selecting Tagore as an advocate of environmental conservation because of the fact that in pre-independence India during his lifetime industrialization was a far cry and as such man-made blow to environment could not be a major concern to him.

To answer this query we have to look back at his life, his philosophy, his educational concepts, his social welfare activities – all of which are enmeshed with his deep and profound love for nature – its biotic and abiotic components. An avid admirer of man-nature bond of affinity, as exemplified in our ancient hermitages (*Tapovanas*), he firmly believed that conservation of environment should gain proper credence and deserves careful attention. He also believed that all serious problems pertaining to civilization hardly had any time frame, as was emphasized by him in his introduction to "*Raktakarabi*" (1926). Viewed from this perspective, his attitude and comments towards nature have their relevance in the contemporary scenario too.

In this context, Tagore's attitude towards nature which finally led to formulation of his philosophy about nature deserves mention. He considered nature as manifestation of the Supreme soul – "The sea beach of Karwar is certainly a fit place in which to realize that the beauty of nature is not a mirage of the imagination, but reflects the joy of the infinite and thus draws us to lose ourselves in it". (Tagore 1917: 237)

This identification of nature with supreme soul finds its most poignant expression in *Gitanjali Song Offerings* – (Mukhopadhyay, Sen 2012: 53) –

"Day by day Thou art making me worthy of the simple, great gifts that thou gavest to me unasked – this sky and the light, this body and the life and the mind – saving me from perils of overmuch desire". (*Song Offerings*: verse 14, Mukhopadhyay, Sen 2012: 53).

The eco-philosophy of Heidegger which theorises to accept nature and environment in their own magnanimity finds its nicest expression in Tagore's concept of philosophy and environment: This bond of affinity with nature which Tagore emulated from ancient Indian spiritual texts was so enmeshed deep down in his psyche that it shaped his philosophy towards life and universe in its totality.

Another pertinent point which deserves attention in this context is that Indian concept of *Panchabhûta* comprising *kshiti* (earth), *apah* (water), *tejas* (light), *marut* (wind) and *vyoman* (sky), which covers the basic underlying elements of creation has been individually honored and eulogized by the poet, indicating thereby his awareness of the supreme importance of the natural forces for our survival and progress. Modeled on the *Bhûmisûkta* (hymn addressed to earth) of the *Atharvaveda* where the poet seer describes himself as son of the Mother Earth, Tagore in his poem *Prithivî* (earth), recorded his salutation to the Mother Earth, but at the same time uttered a word of caution that earth can assume the role of both a benefactor and a destroyer (Ghosh 1989: 383-84).

Significantly enough, in another poem of *Gitanjali Song Offerings*, Tagore emphasized identification of life with earth.

"It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers". (Mukhopadhyay, Sen 2012: 69).

Like earth, water – one of the primordial elements of nature attracted the poet philosopher since his youth. During his sojourn in Silaidaha, he developed a strange kind of affinity with the river Padma, as is evident from his letter – "When I stay in boat at Silaidaha, Padma appears to me truly like an individual persona". (Silaidaha May1893: Translation mine).

Another two constituents of *Panchabhûta* – light and air captured poets' imagination. In another letter he came up emphasizing his love for these two elements of nature – "I am so much fond of light and air Goethe said at the

moment of his death – More light. If I am to express any desire at that moment, I will speak out – more light and more space".

Mention may be made of a poem of *Gitanjali* which not only illustrates the poets' attitude towards various elements of nature but also shows how he identifies various manifestations of nature with supreme divinity. (*Rabindra Rachanavali* Vol. 2, 1982: 222).

Tagore's philosophy of inter-wining nature and environment with supreme divinity emerges from his deep bonding with nature throughout his life. Since his childhood, the poet felt relieved and rejuvenated by the solemn touch of nature – be it so in the serenity of Ganges or amidst the grandeur of the Himalayas or in the arid surrounding of Bolpur where he considered himself to be the reigning monarch.

"Once when the dengue fever was raging in Calcutta, some portion of our exclusive family had to take shelter in Chhatu Babu's riverside villa. We were among them. This was my first outing. The bank of the Ganges welcomed me into its lap like a friend of a former birth. … I felt that out of the bowels of wall beam and rafter, I had a new birth into the outside". (Tagore 1917: 45-46).

On their way to Himalayas, Tagore came to Bolpur. He discovered himself within the bounties of nature as exploring something unheard of. He considered himself as Livingstone of that tiny empire. (Tagore 1917: 84).

At night his father Debendranath showed him stars and galaxy and discussed in lucid terms about the planetary world. This can be considered as a turning point in young Tagore's life when slowly and gradually he developed a strong affinity with nature and this finally shaped into a protective attitude towards the environment including both biotic and abiotic elements. Admittedly he was not an expert in ecology but with his profound artistic sensibility he could feel the significance of conservation of nature for the benefit of the mankind.

It is indeed interesting that Tagore always perceived nature to be bright and illuminating and always a source of inspiration to the human mind. This was the reason he disliked London because of its gloomy dismal look during his first visit to Europe at the age of eighteen. (*Rabindra Rachanavali* Vol.12, 1989:150)

A protagonist of conservation of nature, Tagore expressed his agony and angst towards destruction of nature through excessive industrialization in quite

unambiguous term in his travelogue *Japan Jatri* (Way to Japan). He felt sad at the degeneration of Ganges through littered wastes of industrial units, situated on her banks. (*Rabindra Rachanavali* Vol 12, 1989: 150).

He equated this experience with a similar incident witnessed by him in the port of Aden where the sea water is being polluted through industrial waste – "I felt equally bad at the port of Aden. Imprisoned by man the sea was spoiled there. Oil is floating over water; even sea could not get rid of wastes thrown by man". (*Rabindra Rachanavali* Vol. 12, 1989: 150 Translation Mine).

This description of pollution of sea reminds us of Kuwait war a few years back when massive spillage of petrol in sea water endangered water species. Tagore's profound admiration for Japan because of its ancient civilization, artistic nature faced a great jolt on his arrival at Kobe in Japan which appeared like a dragon devouring ruthlessly greenery of earth due to insatiable lust.

"When I look at the city of Kobe from my window side, I felt that it is Japan made of iron, not human flesh and blood. It has already gobbled up, the green earth with its huge, truncated body. (*Rabindra Rachanavali* vol.12, 1989: 76, Translation Mine.).

What Tagore saw and lamented upon long back continues unabated till date. We are taxing nature, we are extracting natural resources ruthlessly, nature retaliates in consequence and we are helpless, when faced with furry of nature. Tagore's condemnation of destruction of nature to promote material prosperity finds its touchiest expression in a speech on June 13, 1916 in a reception at the Kannoji Buddhist temple organized by Buddhist community.

"I descended from my ship which decked at the harbor of Kobe city … From what I saw I felt that a huge serpent had its mouth agape and was devouring all the people. At the same time if felt that since Japan was a country of such a materialistic civilization, I need not have come here. (Roy 2007: 187)

Tagore's attitude towards Nature was reflected in his concept of education too. It is indeed remarkable in the history of world literature that a Nobel Laureate poet could engage himself in serious deliberation on innovative education. He had the energy and guts to start a school in a remote village far from the clamour of busy city life. He authored delightful and effective primers for child education and finally succeeded in converting a tiny school

which started with five students initially in 1901 into a university and a center of inter-national culture and learning. Thoroughly averse towards the British-introduced system of learning which restricts education within the periphery of four walls of classroom, Tagore introduced a system of education in his school which will be embedded in nature. Modeled on the precept of *Tapovana* in ancient India where education was imparted to young learners in the solitude of forest, the system of education initiated by Tagore was marked by synergy of nature as its most important constituent. Tagore's conscious endeavor to protect environment and get education linked with nature had emanated from his admiration of ancient Indian cultural scenario. This idea has been echoed in his *The Religion of Forest* (Das 1996: 513) – "The hermitage shines out in all our ancient literature, as the place where the chasm between man and the rest of creation has been bridged".

In another illuminating essay Tagore tried to establish that despite certain divergences due to passage of time, he tried to maintain a delightful cohesion with the earth in the education system, initiated by him in Santiniketan – "… it might not be an exact copy of the past, many contractions well be there, even a few opposites may persist, but the principal ideal will remain intact. It could not be maintained always, the nature of the school changed – even then the relation between teacher and the taught, and a bonding of nearness I tried to maintain. (*Rabindra Rachanavali* Vol. 14, Calcutta, 27 Baisakh, 1982: 463-464).

Tagore believed that Indian civilization flourished in the cradle of forest and even in the present perspective he felt the utility of serene and calm environment for promoting education. In his opinion, the trees, the transparent sky, the open air, clear lake, beautiful scenery these are no less in importance to bench and board, manuscript and examination.

Tagore established another school *Sikshasatra* in Shriniketan to make the village boys grow up in the serene beauty of nature and to make them self-reliant with training of 3 Rs – reading writing and elementary Mathematics.

In another illuminating essay *A poets School* (1926) where he described Robinson Crusoe as one of the best books for boys that has ever been composed, Tagore explained the reason for such a selection by stating – "Robinson Crusoe's island comes to my mind when I think of an institution where the first great

lesson in the perfect union of man and nature not only through love, but through active communication, can be had unobstructed. (Tagore 1926: 8).

His mission and vision of Visva-Bharati where he nurtured man-nature bonding to blossom in an orchestrated symphony, has been voiced in another essay *The educational mission of the Visva-Bharati* (1930) – "I believed that children should be surrounded with the things of nature that have their own educational value. Their mind should be allowed to stumble on and be surprised at everything that happens before them in the life of today. The new tomorrow will stimulate their attention with new facts of life". (Das 1996: 626).

Another novel experiment initiated by Tagore to highlight synergy with nature was exemplified in the inclusion of function and festivities in the curricula of his institution i. e. Visva-Bharati. Planting of saplings and Ploughing – these two functions which are still practiced in Visva-Bharati aptly demonstrate Tagore's concern for protection of land and sincere attempt for harvesting has been exemplified in his speech delivered on the occasion of ploughing and planting of saplings in Sriniketan, 1345 B.S. He categorically stated that this function has two parts – the first one is ploughing which is required for crops, for our survival. But the damage inflicted on the earth by ploughing has to be compensated. To do our duty to mother earth, to elevate her pain from the wound – planting of sapling has been arranged. In his introduction to Elmhirst's address *The Robbery of the Soil*, Tagore explicitly declared why environment requires due credence – "Mother Earth has enough for the healthy appetite of her children and something extra for rare cases of abnormality. But she has not nearly sufficient for the sudden growth of a wholesome world of spoil and pampered children". (Fraser, Mukherjee, Sen 2018: 203).

As a matter of fact, flora and fauna of nature and environment captured the poet's imagination and were considered as inseparable part of human entity. His love for trees, plants and surrounding environment found its nicest expression in his collection of poems *Bonobani* (1926).

Another significant feature of Tagore's philosophy of nature and environment was inter-wined with community welfare. In his essay *The educational mission of Visva-Bharati*, he made this point amply clear – "From the commencement of our work we have encouraged our children to be of service to our neighbors from which has grown up a village reconstruction work in our neighborhood,

unique in the whole of India. Round our educational work the villages have grouped themselves in which the symphony for nature and service for man have become one. (Das 1996: 627). On August 29, 1923 he emphasized the role of Visva-Bharati in the eradication of Malaria. He emphatically stated that he sincerely wanted to bring together education in close proximity with the day to day life of the villagers. He pointed out time and again that community consciousness is needed to clean the environment. Tagore's sincere endeavor to connect education with environment and community service found its fruition in developing a group of dedicated young boys – *Brati* boys who will visit villages and train the common man in basic hygiene, conservation of environment etc.

In the context of the present discussion, the question which confronts us is: can we apply the modern theory of eco-criticism to Tagore's work? While extending eco-criticism to Shakespearian studies, Simon C. Estok attempted to seek analogies between ecosystem and imaginative texts to project a regenerative ecological function between such texts and the cultural system. (Estok 2005: 16-17). In the light of this concept, Tagore's two dramas *Muktadhara* (*Waterfall*, 1922) and *Raktakarabi* (Red Oleanders, 1926) may be analysed.

In *waterfall*, the scene is laid in the mountainous land of *Uttarakuta* facing the temple of Bhairab. Bibhuti, the royal engineer had succeeded in building up a dam across the waterfall. In consequence the people of Shibtorai were deprived of water. Tagore has exemplified in this drama how marginalized people were always coerced because of unrestrained lust of the strong. Bibhuti unabashedly states that it hardly matters what would happen to some wretched maize fields of some wretched cultivator or other. Power politics is also inter-wined with this effort to subjugate nature. The hero Abhijit is thoroughly against enslaving nature and cries out when he cannot endure the monster that mutes the music of earth. Finally Abhijit destroys the damn and loses his life. The concept of eco ethics has nicely been propagated by Tagore.

In *Raktakarabi* (*The Red Oleanders*), the king is extracting huge chunks of gold from the depth of earth, but hardly dares to come out from darkness, whereas Nandini has been described as nature incarnate. Professor describes her as the light that startles in the dark region. Finally Tagore hinted at the transformation of the king when he started his journey for liberating nature from clutches of anarchy.

The concept of eco-friendly education which swept Europe in thirties found it staunch supporter in Rabindranath. He invited Patrick Geddes, the Scottish educationist to Santiniketan. Later his son Arthur Geddes came to Santiniketan and did his Ph.D. on rural reconstruction work, undertaken in Sriniketan. The arid land of Santiniketan had become an abode of greenery through persistent efforts of Tagore and his son Rathindranath. The flowerbed of *Uttarayana* complex surrounded by five houses – *Udayana, Konarka, Shyamoli, Udichi* and *Punascha* is indeed a source of joy for an environmentalist even today. Even in the architectural designs of the buildings, environmental factors had been accorded top priority. The building *Shyamali* (1935) was indeed an architectural marvel as it was completely made of mud as per instruction of Rabindranath. It is no wonder therefore that this particular building was extreme favorite of Tagore and he considered it as his last resort.

Rabindranath Tagore was a poet, an innovative educator, a philosopher, a protagonist of Universal humanism and at the same time an environmentalist of highest magnitude. What he wrote on February 14, 1941, a few months before his demise amply testifies his love for mother earth and its environment. —

"Sweet is the world,
Sweet the dust of it,
This great hymn I chant in my heart,
It makes my life significant".

(Bose 1959: 69).

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India-Nepal Cooperation in Water Resources: The Problems and Prospects

Satabdi Das

Abstract : *Transboundary rivers are of immense significance for both cooperation and conflict between and among riparian states. Indo-Nepal relation is not an exception in this regard. India is a lower riparian to Nepal and a large number of small and large rivers flow from Nepal to India constituting a large part of the Ganges river basins. These rivers are significant for irrigation as well as for fulfilling growing energy needs of both the countries. There are many bilateral treaties and agreements for the optimal uses of such shared water resources but politicisation of these treaties has delayed and minimised the prospects of cooperation. Against this background the study concentrates on The prospects and potentials of shared rivers between India and Nepal in hydro power generation; What are the grey areas in Indo-Nepal cooperation over water resources? The merits and demerits of bi-lateral water treaties to escalate cooperation and minimise conflict between Nepal and India in managing trans-boundary rivers; The politico-diplomatic equations of water cooperation.*

Keywords: Water relation, Transboundary river, India, Nepal, Water Treaty, Mahakali Treaty

Introduction:

Water is a significant environmental resource that affects numerous aspects of human, natural and economic life. However, the availability of fresh water to human population is immensely disproportionate due to rising population growth, unscrupulous urbanisation and climate change. With this scarcity, the

water sector of different countries face the challenge of bridging the gap between demand and supply for this life sustaining resource. In such a situation, rivers, that is a crucial source of water resources and which connects the upstream and downstream users are often responsible for igniting serious discontent. As much of the water resources are transboundary in nature, international political fractions and tensions have arisen over the control of and access to this scarce resource. In other words, the crucial nexus between water and food production as well as water and hydro power generation have turned the shared river basins into a battleground for competing claims over 'reasonable share of water'. Along with this, the initiation of a dam building race by the upstream parties ultimately makes water a significant medium of power projection and fostering competition within and between sovereign states.

There are lots of instances of such discontents over shared water resources across the World. Competition over the access to scarce water resource is evident in Nile River basin between Egypt which depends on the Nile for 95 per cent of its drinking and industrial water and the upper riparians namely Sudan and Ethiopia. Water sharing problem is also acute in the Jordan river basin. Here water presents an environmental source of conflict, as reduced water supply due to primary effects of climate change on temperature and precipitation creates clash of interests among the countries like Israel, Jordan, Lebanon, Syria and Palestine (Myres 1989: 28-29). Having a transboundary nature the rivers Tigris- Euphrates also creates conflictual situation between the riparian states like Turkey, Syria and Iraq. The dispute between Turkey and its downstream neighbours has been erupted by a series of irrigation and dam building projects on the Euphrates by the former. It was claimed that these would have significant negative implications over Iraq's water supplies. However the problem was further aggravated by territorial battles between Turkey and Syria and any move by Turkey to cut off the flow of the Euphrates in Syria ultimately will result in Environmental degradation. In Central Asia, the Aral Sea basin in which Amu Dariya and Syr Dariya rivers situated, also witnessed great political tensions over the sharing and utilization of water by downstream countries like Uzbekistan, Kazakhstan and Turkmenistan and upstream states like Kyrgyzstan and Tajikistan. The differences in the usage of water between them have spurred conflict affecting both the environmental

and national security interests of the riparian countries (Dinar 2011:65). Common river problems are also evident between the USA and Canada and the USA and Mexico

The Indian subcontinent is not an exception in this regard. Here also the struggle for water has escalated political tensions, conflicts, 'social disharmony' and even violence as 'territorial boundaries of this region rarely coincide with the borders of watersheds'. The intensity of global climate change has amplified this risk of conflict over shared fresh water resources in the region as several political entities and actors involved, have mininmised the scope of sustainable management of water resources in a changing climate. But if properly used trans-boundary rivers are of immense significance for cooperation also. They can help in irrigation, joint hydro-power generation, cooperation in river linking projects and many more. Indo-Nepal relation is not an exception in this regard. India is a lower riparian to Nepal and a large number of small and large rivers flow from Nepal to India constituting a large part of the Ganges river basins. These rivers are significant for irrigation as well as for fulfilling growing energy needs of both the countries. There are many bilateral treaties and agreements for the optimal uses of such shared water resources but politicisation of these treaties has delayed and minimised the prospects of cooperation.

Against this background the objective of the study is to concentrate on the prospects and potentials of shared rivers between India and Nepal in hydro power generation; what are the grey areas in Indo-Nepal cooperation over water resources? The merits and demerits of bi-lateral water treaties to escalate cooperation and minimise conflict between Nepal and India in managing trans-boundary rivers; and finally the politico-diplomatic equations of water cooperation.

Strained Riparian Relation in the Indian Subcontinent due to Geographical Reason:

In the words of Ramaswami. R. Iyer, "Some of the water resources of the country flow into it from beyond our borders- say from Nepal or Tibet- and some cross our borders and go into other countries (Pakistan, Bangladesh). We have expectations of flows from the 'upper countries' and obligation to the 'lower countries'(Iyer 2003 :259)." Thus as a river runs through more than

one country, the countries concerned must reach an agreement on the sharing of the waters of that river. He has classified Nepal as upper riparian, India middle riparian (Lower riparian to Nepal, Bhutan and Upper riparian to Bangladesh), and Bangladesh as lowest riparian deltaic country (Iyer 2003 :259). Against such a geographical scenario often efforts for required augmentation of both inter and intra state river water in the lean seasons through diversion of surplus of other rivers as well as dam building over rivers which leads to forced resettlement of population as well as extreme climate variability may act as drivers of conflict escalations in the subcontinent. There are three fundamental treaties- The Indus Treaty of September 1960 (India-Pakistan), The Ganga Treaty of December 1996 (India-Bangladesh), and the Mahakali Treaty of February 1996 (India-Nepal) which have tried to resolve the discord and blame game over dam building and impounding of shared river water.

Effects of Climate change on Trans boundary Rivers in South Asia:

Climate change has a tremendous effect on glaciers. The acceleration of melting of glaciers is likely to cause increase in river flows that initially results in higher incidence of flooding and landslides. But later as the volume of ice available for melting decreases, the glacial runoff and river flows are expected to get diminished(Shiva and Bhatt 2009: 13). In the IPCC estimates, it is found that due to climate change, in the Himalayas, glaciers less than 4 kilometres long would disappear entirely if average global temperature rise by 3 degree Centigrade. Receding glaciers and the increased frequency of glacial lake burst floods pose serious risks to mountain states of Bhutan and Nepal and downstream, to India and Bangladesh. This will initially cause increased flooding and mudslides followed by an eventual decrease in flow in rivers that are glacier fed. World Wide Fund for Nature projection indicates that the annual renewable Ganges flow could slip into a situation of scarcity by 2025. This could further jeopardize supply particularly in the dry seasons prior to the monsoon (The Hindu 2007). The complexity and variability of river flow generation is also vulnerable to such effect. Such effects have serious implications for South Asia, specially hundreds of millions of people depend on perennial rivers such as the Indus, Ganges and Brahmaputra that are all fed by the

unique water reservoir formed by the 16000 Himalayan glaciers. Along with glacial shrinkage and retreat, climate change has largely impacted the amount, intensity and distribution of precipitation over time and space that have a direct effect on total and peak river run off, potentially moving it away from agricultural and dry season demands and toward monsoon flash floods (Eriksson et.al. 2009: 4-7). The situation in India is more critical due to its geographical location.

Indo-Nepal Water Relation: The pros and cons of landmark agreements:

India is a lower riparian to Nepal. She needs the latter not only to meet some of its growing energy needs but more crucially for flood management and navigational uses. The water dispute between them has been over the Mahakali River which defines Nepal's border with India in the West. 'Political passions were kindled in Nepal over India's 1988 construction of Tanakpur Barrage on the Mahakali under the terms of an agreement signed in 1991 and renegotiated in 1996'(Chellaney and Najbullah 2007 : 37). Nepal's mistrust, has been reinforced by what it perceives to be unequal treaties starting from the Sharada Dam construction (1927), Kosi Agreement (1954), Gandak Agreement ((1959), Tanakpur Agreement (1991) and finally the Mahakali Treaty (1996). Nepal, like Bangladesh, is also concerned over India's river inter-linking proposal. India has identified 30-link schemes. Five of the 14 river links of the Himalaya are directly related to Nepal's 28 storage schemes. These are Kosi- Mechi; Kosi-Gandak; Gandak-Ganga; Sarada-Yamuna and Ghagra-Yamuna. These concerns will feature predominantly in any water discussion and cooperation with Nepal (IDSA Task Force Report 2010 : 58-60).

Sarada Treaty: Since pre independence period they have strained riparian relations. The following water treaties and agreements are mostly significant to determine the water relations between India and Nepal. In 1920s the Sarada treaty for constructing Sarada barrage on Mahakali River had been signed between Nepal and the Colonial administration of India. It transferred 4,000 acres of the eastern banks of the Mahakali to India to build the Sarda barrage in exchange for 4,000 acres of forested land in areas to the east as well as Rs 50,000 to Nepal. Furthermore, the Treaty allowed Nepal to withdraw 4.25 cumecs of water in the dry season and 13 cumecs in the wet season, which

could be increased to 28.34 cumecs if water were available. What India could withdraw out of the approximately 650 cumecs average annual flow of the Mahakali was, however, not specified. In effect, it was limited only by the scale of the technology it was free to employ (Gyawali and Dixit 1999 : 2). It had been considered as a partial treaty in favour of India by Nepal for allocating less amount of water to them.

Kosi and Gandak agreements: The two nations have signed many other water agreements in the post-independence period as well like 1954 Kosi agreement and 1959 Gandak agreement. Kosi is one of the longest rivers of Nepal but it was called as the 'Sorrow of Bihar' in India. Originating from Tibet and Nepal and flowing towards India into the Ganges, Kosi River is prone to seasonal and geographical variations in its flow and sediment discharge. The River has constantly changed its course (Thapa). The 2008 floods in Kosi river showed that this river can create havoc for India and Nepal. Since the construction of embankment after the treaty the process of shifting is extremely controlled. The dam also changed the situation in Bihar in the early phase. Previously, Bihar was usually hit by flood due to the River overflowing. It has been said that dam construction on the Koshi River was proposed by India for meeting its own interest more while giving few palpable benefits for Nepal. If the dam had been constructed in the north of the present site Nepal would have benefited more than the present location, because nearly 95 per cent of the water went to India and only 5 per cent to Nepal(Tabassum 2019 : 105)**.** So the agreement did not get much acceptance in Nepal rather it faced fierce resentments from that side. It also demanded more water and electricity from the project. As a result revision of the agreement was initiated mainly depending on Nepal's insistence. In 1966 the treaty was amended and some new clauses were added to it.

The Gandak agreement was signed between India and Nepal on 4th December, 1959. It allowed India to construct a barrage at its own cost across the Gandak River at the Nepal-India border near Bhaisalotan village. It was also considered by Nepalese population as partial. The treaty specified Nepal's share of water, the quantum of water that India could draw from Gandak river was not mentioned. A report says that "The Gandak Irrigation and Power Project irrigates 2,884,000 acres of land in India. Nepal's irrigation area is only 100,000

acres. Due to the Indian design of raising the tail-race level of power house, only 7 MW of 15 MW installed capacity is available – that also is not available due to siltation problem"(Shrestha 2018).

Revision of the Gandak and Kosi treaties in 1964 and 1966 respectively has allowed Nepal to use water in her territory without any restriction. In the revised Kosi agreement, India has recognised Nepal's right to use water from any of the tributaries of Kosi for any purpose Nepal likes. So the treaty favoured Nepal more than India. The validity of the Kosi treaty was extended to 199 years which allows Nepal to implement water sector development projects in the Kosi Basin step-by-step.

The Tanakpur agreement: The Tanakpur barrage issue was another bone of contention in the Indo-Nepal water relation. Initially without involving Nepal, India unilaterally started the construction of the Tanakpur project in 1983. The Project was almost completed by 1988 but it was apprehended that without the left afflux bund which it needed to tie the barrage to the high ground on the left bank in Nepal, the project would be ineffective. India requested 577 metre Nepali land for this purpose. During this period the political relations between these countries started worsening. India imposed a peacetime economic blockade against Nepal in reaction of growing China-Nepal nexus. Such nexus was evident in the fact of importing Chinese light arms by Nepal. As a result the matter of extending left afflux bund was kept aside for the time being. In 1990, the foreign ministers of both the countries met in New Delhi where India tabled a draft proposal of mutual cooperation where the water issue had been included and one of its articles read as follows-"The two contracting parties being equally desirous of attending complete and satisfactory utilization of the waters of the commonly shared rivers, under take to: (i) plan new uses or projects subject to the protection of the existing uses on the rivers; and (ii) cooperate with each other to formulate and modify the planned new uses project taking into consideration the water requirement of the parties"(Gyawali and Dixit 1999 : 14). Finally a treaty was made between them during the Nepal Premiere's visit to India in 1991 giving some incentives to Nepal. Under the new understanding, Nepal agreed to allow the construction of 577 metre left afflux bund on its territory. India, in return, as a gesture of good will agreed to provide to Nepal 10 million units of electricity and 1,000 cusecs of

water initially every year (Tabassum 2019 : 107). But the Koirala Government decision in this regard did not get much acceptance in Nepal. When India's then Prime Minister P.V. Narasimha Rao visited Nepal in 1992, the Indian side made some concessions. The Pancheshwar project on the river and other possible interventions were separated from the understanding reached on Tanakpur, allowing both countries the possibility to negotiate for any other development in the Mahakali basin. India agreed to provide an additional 10 megawatts of electricity to Nepal, making a total of 20 megawatts (Swain 2018b).These Indian concessions failed to satisfy the Nepalese people. The Tanakpur treaty remained a hot issue between the Koirala government and the opposition. Even it led to the dissolution of the Parliament. In the 1994 election, no party received clear majority which resulted in the formation of a minority government by the Communist UML as the single largest party in a hung parliament. The new government started new talks with India on all important issues including the issue of Mahakali River.

The Mahakali Treaty: The Mahakali Treaty was signed by the then Indian Prime Minister P. V. Narshimha Rao and the then Nepali Prime Minister Sher Bahadur Deuba in 1996. The treaty was signed for the joint utilisation and development of the Mahakali River. The Treaty included three separate water development projects in its scope. In addition to endorsing the Tanakpur MoU of 1991, the Treaty took under its annex the regime established by the 1920 Sarada Treaty. It also included the planned construction of the Pancheshwar Hydropower Project on a stretch of the Mahakali between the two countries (Swain 2018b). The Treaty is very significant both in substance and the way it is drafted. It gives weightage to Nepal in some provisions as is evident in Article 5 which allows Nepal for using water. But at the same time the Treaty ensures the Indian claim over the unused water in Nepal's share. Nepal's concerns in this regard must be mentioned. The main concern was on the unequal distribution of water under the terms of the Treaty. India receives 9,000 cusecs of water from the Sarada and Tanakpur barrage compared to Nepal, which receives 1,000 cusecs. The total water available at Mahakali is 24,000 cusecs, so the remaining 14,000 cusecs is available for redistribution between the two countries (which means both will get 7,000 each) so the total water India receives will be 16,000 cusecs and Nepalese share would be 8,000

cusecs. Another concern of Nepal was on its right of share of the excessive water (Tabassum 2019: 106-108).

The Mahakali Treaty had a special focus on the planned construction of the Pancheshwar Hydropower Project on a stretch of the Mahakali between the two countries. However, the construction of the Pancheshwar Dam has not started yet as it continues to be a politically volatile issue. Nepal had prepared a detailed project report in 1995, but India took till 2003 to prepare its report. There are many discrepancies involved. The countries also disagree over the sharing of the capital cost and even had to revise the original plan about the location of re-regulating the Rupaligad Dam downstream of the Pancheshwar Dam site. Not only that, while India proposes phasing the power component in two stages for an assured supply of water to its Girjapur barrage downstream, Nepal prefers to maximise the power benefit(Swain 2018b). The failure to reach an understanding on the Pancheswar project had delayed the implementation of the Mahakali treaty in sole and spirit. After many years since its signing, with the formation of the Pancheshwar Development Authority in November 2009, the Mahakali treaty has finally reactivated. The 6,720 Megawatt Pancheshwar Multipurpose Project3 (PMP) with an annual average energy of 12,333 million units and a live storage of 6.56 billion cubic meter of fresh water is the principal flagship of the Mahakali treaty(Pun 2010) When Modi visited Nepal in August 2014, a new MoU was signed between the two countries regarding the amendment of Terms of Reference of the Pancheshwar Project. This dam is the key to the planned Sharda-Yamuna River link project to address Delhi's growing water demand. The Modi government has given top priority to implement the country's decades-old controversial plan of river linking. However the dam if constructed it might cause environmental harms to both the countries. Anti dam activists are pressurising the government on this account as well. Even after strong opposition from affected people and environmental groups, a public hearing process of expected dam affected people started in August 2017. So, there are many issues involved in the Mahakali treaty that have contributed towards its disfunctioning. The Treaty remained non-productive due to the prolonged political debate on it from both sides and is over-shadowed by its over-politicisation. All leads to a deadlock situation in Nepal-India water relations.

Reasons of Strained Water Relation:

Given the bountiful water resources of Nepal while both the countries are aware of the potential and necessity of hydro-power, there is a lack of effort, cooperation and political will to transform these benefits into reality. There are numerous reasons behind the water woes between India and Nepal. They can be enumerated under following heads:

Mutual Distrust and Lack of Transparency:

The distrust and lack of transparency in data and information sharing have exacerbated the grim situation. Politicians from each side were engaged more in blame game rather than finding a common solution during the recurrent flood and other natural calamities. The 2008 Kosi flood was a major natural disaster for instance. But, the media and politicians from India and Nepal blamed each other for it. Same thing happened in the 2013 floods in the Mahakali Basin that wreaked chaos in Nepal and India (Uttarkhand and Himachal Pradesh). The causes of the disaster were not explored seriously, whatever was studied, was kept secret, which created suspicion between both sides. In this way, politicisation of the problem faced and keeping information secret has further hampered Indo-Nepal relations for water resource cooperation.

Blame-Game:

Water issues have plagued the bilateral relations between India and Nepal for many years. Both sides have their own opinions. India claims that Nepal's water release creates regional flooding and projects may harm parts of northern India, while there is a strong perception in Nepal that India by prioritising its national interest has often overlooked Nepal's interest and that the benefits have been one-sided rather than mutual. Climate change has a critical role to play here. Water crisis is mounting in this land locked country. Some of the adaptation measures require close cooperation with India in terms of building dams, reservoirs and hydroelectricity projects. 'Basin scale adaptive measures on the rivers Karnali, Narayani and Kosi' is also an urgent necessity. However, many of the joint projects with India relating to flood control, irrigation and hydroelectricity have been myopic and mismanaged. The problem gets worsened

due to fluctuating political relations between them that have hampered water resources development.

Cooperation between India and Nepal has thus been mired by historical and political antagonism. Under international law, unhindered transit facility is a fundamental right of a landlocked nation. However, in late 2015, there was an unofficial blockade preventing vehicles from entering the country. The Indian side claimed that the blockade was done by Madhesi protesters in the border area, rather than the government. Fuel supply was almost halted which put the Government of Nepal (GoN) in a difficult position, especially since this came on the heels of its Constituent Assembly passing a Constitution with overwhelming majority. In this context, the K.P. Oli -led government made political promises for more hydropower production in the country to end power-shedding in the near future. But, the challenges are still apparent as Nepal lacks the necessary technology (Upreti and Acharya 2017 : 155).

China Factor:

China is exhibiting its good diplomatic gesture towards Nepal as a friendly major power in recent times. Like in other South Asian Countries, China is making huge investments in Nepal for infrastructural development, energy production etc. Nepal is also a beneficiary of China's low cost social capital. From the diplomatic point of view, China's growing presence in Nepal has many equations. It is concerned about the perceived threat to Tibet through Nepalese territory. It was planned to extend the Qinghai-Tibet to railway by 2020. Such move is alarming for India because of its strategic importance. The Nepal China border actually remains a centre of competition for influence between China and India for ages. India had also drafted a plan to extend its railway link to Nepal. Not only that, India's position is always significant in Nepal's foreign policy equations too. In 2014 the diplomatic relations between these two countries reached to a new height when PM Modi visited the country and various commitments for infrastructural assistance from Indian side had been made. These include the Power trade agreement, Project development Agreement between the Investment Board of Nepal and India's (GMR) group for the development of the upper Karnali hydropower project etc.

However, there exist an anti-India feeling in Nepal in Nepal and in many cases it was fuelled by China. India's governmental policies are often criticized in Nepal as expansionist and partial. Many pointed out that India made Nepal its 'bonded market'. The asymmetrical water treaties as Nepal considered them have exacerbated the situation. India is also aware of the fact that China is making inroads in Nepal. China has become the biggest investor in Nepal and their bilateral trade relation between them has also increased. In such a situation India is also concerned for minimising Chinese influence in Nepal. Pm Oli's visit to India opened several avenues of cooperation including several bilateral agreement enabling Nepal to use more India's transit points along its borders. But Oli's visit to China signalled that Nepal wants to minimise its high dependence on India by making closer economic ties with China. K P Oli opened almost every sector like hydro, tourism, IT etc for Chinese investments. Such China-Nepal cooperative relations can act at the detriment of India to a large extent. This is evident during the economic blockade of 2015, when Nepal faced enormous energy crisis which added fuel to Nepal's anguish against India and helped in building Nepalese desire to make closer ties with China. However, India exerted various pressure as well to oppose China's involvement in developing Nepal's water resources. Such activities are evident during election in Nepal, in November 2017, when the previous government under Nepalese Congress leader Sher Bahadur Deuba coming under Indian pressure had to cancel the US$2.5 billion deal with China's Gezhouba Group to build Budhi Gandaki Hydro Electric Project. Later though Prime Minister Oli wants to collaborate with China for the project, Modi government did not favour such moves (Swain 2018a).

Lack of cooperation at Regional Platforms:

South Asia is one of the most water stressed regions of the world. Although the South Asian region is not without water sharing arrangements, including treaties, there exist lack of unity to reach an all pervasive agreement for reasonable share of water. Therefore strained riparian relations are inevitable. The issue of water resources is vital in the agenda of bilateral cooperation between Nepal and India as well for a long time. Both are members of many regional and sub-regional groupings like SAARC, BBIN and BIMSTEC for

greater economic integration by harnessing collectively the potentials and complementarities available in the region. Such multilateral regional groupings are expected to provide strong platform to minimise the water between these two countries as well. But this remains a dream. The cross border rivers and its common economic importance to the states make water sharing ¯ "a forum for relinquishing or asserting exclusive sovereignty"(Haines 2014) and consequently a "fulcrum for peace or war in South Asia"(Kraska 2003).

SAARC was formed in 1985 with the aim to provide its member states with a regional space for policy making and implementation at the South Asian level. It was meant for advanced collective action for shared prosperity in the region. But SAARC failed **to** bridge the gap between proclaiming ornamental declarations and concrete ground action that can make South Asia a potent and effective player in the region and the world at large. In the initial years India's attitude towards this regional forum is like an observer. It was keen on making bilateral relations with members and expected reciprocity more than multilateral engagements. During 1990s the growing economic clout of India made it a regional leader. The Gujral doctrine emphasized the importance of making closer ties with the neighbours once again. In 2007 SAARC summit, External Affairs Minister Pranab Mukherjee, in an address to a Conference of Parliamentarians from the SAARC Region, declared India's readiness – as the largest nation in the region – "to accept asymmetrical responsibilities, including opening up her markets to her South Asian neighbours without insisting on reciprocity." (Sajjanhar et.al 2014) But this has not been materialised. Rather being an economically, militarily and politically stronger nation, India's big brotherly attitude and the asymmetric structure of the subcontinent has given birth to big Neighbour Small Neighbour syndrome. This contributed towards ignorance for a sustainable solution to the water quibbles.

Since 2014, after coming into power one of the significant focuses of Modi government was to underscore the pre-eminence of the 'neighbourhood first' template in the evolving foreign policy while attempting to reinvigorate SAARC. This was evident while he invited the South Asian Association for Regional Cooperation (SAARC) leaders to his swearing-in ceremony. Such move provided the necessary impetus in bringing SAARC to the forefront of India's diplomatic strategies. Modi also announced to deepen ties with SAARC for fighting

common ills and shared problems like water woes. The SAARC summit in Kathmandu and Modi's visit to Nepal endorsed such efforts. On the other hand Nepal is also eager to revive SAARC and to make close relations with India and China. However SAARC initiatives in solving water rivalry between India and Nepal is miniscule. It is also said that participation of SAARC members in other regional frameworks might dilute the interests of member states in SAARC, like BIMSTEC where both India and Nepal are members. But PM Oli during his visit to India in 2016 himself said that the latter cannot replace the former rather they are complementary to each other. The BBIN sub regional platform can also be used for greater cooperation between these countries as it aims to improve sub-regional connectivity in the South Asian region. Through this initiative the hydropower potential of Nepal and Bhutan and thermal power capabilities of India and Bangladesh could be utilised for each-others benefits. The third meeting of BBIN Joint Working Group (JWG) on Water Resource Management and Power / Hydropower and on Connectivity and Transit was held in Dhaka in January 2016. It discussed the scope for power trade and inter-grid connectivity cooperation and water resources management. It also took up specific hydropower projects for discussion that could be concretised on equitable basis.(Shukla 2019) So the formal and informal interaction with other regional frameworks actually help in improving SAARC's progress from the lessons learnt from the experiences of others. But the problem is that like SAARC, the sub regional groupings are not working in a time bounded manner. Narrow political interests has preceded the broader regional interests. As a result these platforms are not that fruitful as expected.

There are bilateral efforts too in addition to sub regional initiatives for mitigating water problems. Both the Governments of India and Nepal have set up three-tier mechanisms called Joint Ministerial Commission for Water Resources (JMCWR), Joint Committee on Water Resources (JCWR) and Joint Standing Technical Committee (JSTC) to implement agreements and treaties and also address water induced problems of flood and inundation. There is also an additional mechanism – Joint Committee on Inundation and Flood Management (JCIFM) – which deals explicitly with the issues of inundation, embankments and flood forecasting.(Ministry of Foregn affairs, Nepal) All these efforts can be materialised only if politico-diplomatic relations between the two countries

can be improved at the same time they should be aware as well that strained water relation should not affect the scope of improved bilateral and regional cooperation in other fields where both are stakeholders.

Conclusion:

Water sharing issues between India and Nepal thus affect the bilateral relation between the two countries for almost a century now. Though the bilateral water treaties between India and Nepal, though helped in avoiding water conflicts. But in terms of generating development outcomes, the bilateral treaties and agreements have failed. Future development of shared water resources must take environmental cooperation, economic cooperation, political cooperation, civil society cooperation and research and technological advancement into account. While looking through the diplomatic lens it can be said that if India wants to get rid of China factor contributing vigorously in further worsening the Indo-nepal ties, it must concentrate on mutual trust building and establishing good will among Nepalese masses. The treaties like Kosi, Gandak and Mahakali- all are mutually advantageous for both the countries. Often the treaties are blamed for overlooking Nepal's due share whereas there are evidences that as and when demands were raised to rectify the treaty provisions, India reciprocated well. However the communication gaps, and over politicisation of the issues have inhibited both sides to reap the optimal benefits of those landmark water deals.

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Trade and Investment catches the harmonic pattern: T & I in Asia-Pacific region

Suvro Parui

Abstract: *As per recent report released by the Asian Development Bank (ADB), the increasingly close trade and investment links in the Asia-Pacific region will help strengthen the region's ability to withstand environmental and economic policy uncertainties and enhance its economic resilience. Asian Economic Integration Report released in 2017, research and analysis of ADB's report especially emphasized on the recent trends in regional integration and has proposed a new regional integration index. The report also set up with a special chapter on how Asia can strengthen financial resilience in the financial interconnected era. The report points out that strong intraregional trade and investment play a buffering role, protecting the region from global trade and economic growth uncertainties. In 2016, Asia's intra-regional trade share measured by value increased from 55.9% (average) in 2010-2015 to 57.3%, a record high. Since 2017, the world economy has ushered in the most simultaneous recovery after the international financial crisis. The cyclical factors and endogenous growth momentum have increased, and global trade growth is expected to surpass the global economic growth rate again. However, it is still too early to judge that global trade growth has entered a new boom cycle. The deep structural factors affecting the global trading system have not changed, the inconsistencies and uncertainties of macroeconomic policies will be strengthened, and the beginning of the new year in 2018. The overall escalation of US trade protectionism has increased the possibility of a "global trade war". Global prediction was that the sustainability and growth of global trade recovery will be suppressed in 2018 and in the next few years, and global trade development will also usher in continuous competitive challenges or step into a "structural conflict period".*

This articulation provides valued suggestion and performance in all regions and in all major sectors, and this year's edition reflects new work in international trade statistics. By creating experimental datasets on bilateral trade in services with OECD and on trade in services by mode of supply towards end 2018, we will be able to generate estimates in many areas where hard data are not yet available, thereby helping to overcome the lack of data that can hamper analysis, monitoring and formulation of trade policy.

Key words: The Asian Regional Economic Integration Process, India-China from the structural integration, ASEAN: Hub of cooperation and partnership, Analysis

Introduction:

Since 2017, the world economy has ushered in the most simultaneous recovery after the international financial crisis. The cyclical factors and endogenous growth momentum have increased, and global trade growth is expected to surpass the global economic growth rate again. However, it is still too early to judge that global trade growth has entered a new boom cycle. The deep structural factors affecting the global trading system have not changed, the inconsistencies and uncertainties of macroeconomic policies will be strengthened, and the beginning of the new year in 2018. The overall escalation of US trade protectionism has increased the possibility of a "global trade war". Global prediction was that the sustainability and growth of global trade recovery will be suppressed in 2018 and in the next few years, and global trade development will also usher in continuous competitive challenges or step into a "structural conflict period".

According to a recent report released by the Asian Development Bank (ADB), the increasingly close trade and investment links in the Asia-Pacific region will help strengthen the region's ability to withstand environmental and economic policy uncertainties and enhance its economic resilience. Asian Economic Integration Report released in 2017, research and analysis of ADB's report especially emphasized on the recent trends in regional integration and has proposed a new regional integration index. The report also set up with a special chapter on how Asia can strengthen financial resilience in the financial interconnected era. The report points out that strong intraregional trade and investment play a buffering role, protecting the region from global trade and economic growth uncertainties. In 2016, Asia's intra-regional trade share

measured by value increased from 55.9% (average) in 2010-2015 to 57.3%, a record high.

On the other side, Global trade recovery or welcome turning point since the international financial crisis Source: WTO. In 2017, the pace of world economic recovery has accelerated, subsequently, the global trade has ushered in strong growth, and the global trade growth is expected to re-emerge above the global economic growth rate. Whether global trade growth has entered a new boom cycle is still difficult to say. However, from the impact of factors such as the increasingly fierce competition in the new industry and the escalation of trade protectionism, the future development of global trade will face some competitive challenges and will certainly suppress the sustainability of global trade recovery. Global trade growth is expected to slow down in 2018, and global trade development may enter a "structural conflict period".

Due to the global demand of recovery in the year 2017, factors like lucid economic policy environment, high commodity prices propelled the atmosphere and made it investment friendly and thus the turmoil of European multi-national elections Vs the global economy-trade have achieved simultaneous recovery. However, the global trade is emerging since 2008 till 2016 the effect was visible; during the year, the trade growth rate was lower than the low growth "shock state" of economic growth rate. From the strength of the recovery, the latest statistics of the Netherlands Economic Policy Analysis Bureau stated that, "the global trade volume in the third quarter of 2017 increased by 5.1% year-on-year, and the year-on-year growth rate reached a new high since the first quarter of 2011[i]". As the Global trade growth factor in 2011 in the international financial crisis was over, this growth rate also became the highest growth rate since the third quarter of 2007. In terms of the scope of recovery, in the first half of 2017, 62 countries in the WTO statistics achieved a positive year-on-year growth in exports, accounting for 87.3%; 60 countries achieved positive year-on-year growth in imports that accounting for 89.6% and developed economies and emerging economies have rarely achieved a target of simultaneous recovery. From the regional perspective, the recovery of Asia and North America observed a strong wave and it is expected to grow up by 6.4% and 4.2% respectively, which is an important driving force for the strong recovery of global trade. Since the second half of 2016, China has

maintained steady economic growth through infrastructure investment, as an effect the economies of the United States, the European Union, Japan and South Korea have also rebounded strongly and that leading the rapid recovery of global trade.

The Asian Regional Economic Integration Process

Presently, regional cooperation in Asia is going on in a strong trend. The ASEAN, with her more than five decades experience for regional cooperation, is playing important role as an axle in the regional economic unification. China along with other countries India, Japan and Korea all go for FTA negotiations and arrangements with the ASEAN. So far, China has signed FTA agreement with 12 nations including the ASEAN, Singapore, Korea and Pakistan. "One Belt and One Road" strategy[ii] proposed by China may further promote the Asian economic integration. The Negotiations for the TPP–which involves the US and 12 other Asian-Pacific countries including Japan and Australia could be concluded in near future. While talking about the Economic integration from region to intra region, we must have a close look into the major trends that drove the process long way with better strength.

Global trade recorded its highest growth rate in six years in 2017, both in volume and value terms. Merchandise trade volume, as measured by the average of exports and imports, grew by 4.7 per cent, marking the first annual increase in excess of 3.0 per cent since 2011. The dollar value of merchandise exports rose by 11 per cent, to US$ 17.73 trillion1, while commercial services exports increased by 8 per cent to US$ 5.2 trillion. Strong growth in trade volume in 2017 was driven primarily by cyclical factors, as world growth in GDP at market exchange rates rose to 3.0 per cent from 2.3 per cent the previous year. This economic activity was driven by increased investment spending, particularly in the United States, and rising consumption, notably in Japan. Meanwhile, China and the European Union maintained a steady rate of expansion, providing a solid base for global demand. The fact that trade growth in value terms was stronger than in volume terms reflects both increasing quantities and rising prices. Based on existing economic projections in early 2018, the outlook for trade is broadly positive. Brighter prospects reflect not only increased investment and employment gains but also improved business

and consumer confidence. Estimates of GDP growth were revised upwards over the course of 2017, which partly explains the fact that merchandise trade growth of 4.7 per cent for the year exceeded even the most optimistic earlier predictions. However a range of downward risks can easily undermine the forecast.)

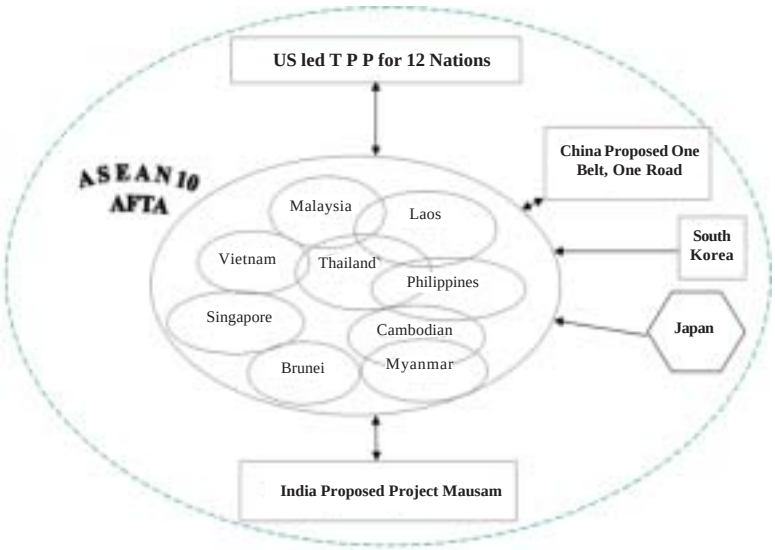


Fig. No 1[iii]

India-China from the structural integration

The rise of China and India as major world powers promises to test the established global order in the coming decades. As the two powers grow, they are bound to change the current international system–with profound implications for themselves. For the United States and the world, whether they agree or not on the changes to be made, especially when coming to their relationship with the West, the two nations will influence the system's future character.

China and India's sustained economic growth fuels their increasing geopolitical and military influence. Despite their developmental similarities, China and India's bilateral strategic rivalry means that they have competing priorities on most major global issues. Sino-Indian differences are considerable on issues

relating to the nonproliferation system, Asian security, regional stability in Southern Asia, and security in the maritime commons, space, and cyberspace. The two rising powers broadly agree on matters relating to the international economic system, energy security, and environment. Because of its ongoing shift to the Asia-Pacific and status as the only global superpower, the United States must manage a complex set of relationships with China and India, which are at times working at cross-purposes.

Here in this phase, the investigation extended till the competition between India and China under the canopy of ASEAN-World markets. The investigation is attempted utilizing the idea of uncovered similarly preferred standpoint, relative pieces of the overall industry, long-haul slant examination and measurable trial of the combination. With regards to the competitive market structure of ASEAN among India and China has been embraced with extraordinary reference to the peer of the ASEAN-China Free Trade Area in respect to the ASEAN-India Free Trade Area. Despite the fact, the outcomes propose that the peril at the grass level for an individual item might keep up for the two economies in over all areas of the two Asian markets that the risk might shift crosswise over items. Notwithstanding, long-term drift examination demonstrates that the examples of near favorable position of India and China are advancing along with antithetical mode and thus, the rivalry between the two Asian economies probably won't be loomed large[iv].

According to the report of Foreign affiliates statistics talks about the challenges, in due course of economic development; the compilation of foreign affiliates statistics (FAS) remains challenging for developing economies due to their complexity. At present, only nine report on the activities of majority owned foreign affiliates in their own economies (inward FAS) and only three on the activities of their own affiliates abroad (outward FAS) (see Appendix tables A62 and A63). The three developing economies which report on both inward and outward FATS are Costa Rica, Israel and China. According to newly available data, in China, there were 123,520 majority-owned foreign affiliates (MOFAs) engaged in services activities or construction in 2016, with sales totaling US$ 853.0 billion, up 3 per cent. In terms of numbers of enterprises, the highest concentration of foreign affiliates was in wholesale and retail trade (some 50,000) employing over 1.5 million people. Leasing and business services, with around 24,700 affiliates, ranked second. Foreign affiliates established in

China employed workers predominantly from the domestic market as only less than 3 per cent of total employees were foreigners. (Global AGE Model)

Financial Integration

Talking about the major trends that centers round India-China and its international financial structure; where we can see their international balance sheet (Dooley et. 2003, Caballero et. 2006[v]). So, the direct analysis gives us the actual report, where we can see the net foreign asset position and holding of foreign asset, which drags our attention to the directly on the international balance sheet, where the advantage of overflowing of capital has been observed, since the accumulated holdings of external assets and liabilities has been considered as the most informative indicator of the extent of international financial integration. (Lardy and Eichengreen 2007[vi]) Since 2008 the current surplus of China has remained booming, and that has already touched upon 8.1% in 2009 and projected at around 7% gain in the coming financial year, in strengthening their target. On the contrary, Indian balance sheet has returned to the negative territory for 3% in the same year and has projected 4% in the coming financial year, deepening their counter balance China and India and the end of 2009 the net foreign asset that impacted less than the expected in this case for countries at a similar level of development. (Francoise. 2009)

Hub: In term of cooperation and partnership

Current analysis has already proved that China has been re-positioned herself as an equal partner in regional and international cooperation substituting the erstwhile Cold War position as the leader of the third world. Under the new policy, where China is trying to act as an architect in the regional unification process, but not a leader, accepting the ASEAN as the center of the regional cooperation structure. However, the rising socialist China inevitably makes some other nations especially her neighbors worried about. In 2014, China's annual foreign trade volume reached USD 4 trillion, whereas that of US was 3.9 trillion. In the same year, China replaced US to have been the No.1 for receiving the FDI of USD 128 billion. In the past 10 years, China's FDI invested overseas increased 11 times, whereas that of US was increased four-thirds only[vii]. China has now the third largest military power in the world. The

nature of the country's political system, i.e. the immediate effective of decision making, can be even more powerful. This has made that some nations in the world, especially some Asian nations, fear that China will rise to become a threatening superpower and a challenging force to the international order. (Will Martinr, Elena Lanchovichina, 2017) Much like China, economic interests have had a strong impact on India's involvement in the Asia-Pacific region. It is not that the country remains confined to their geographic perimeters, at the same time both countries confront with peer demands for natural resources and energy that push them to seek solutions further afield.

Anticipating the market structure, the competition is an inevitable part of the cooperation; but whereas cooperation is merely the way out for two nations to go with other Asian parteners. Therefore, a middle solution is that China goes for regional social and economic cooperation in Asia through collective leadership with India coordinating with other Asian partners. India's emerging and participating in the collective leadership joining hands with China and Japan in Asian regional unification process shall put impact upon the geopolitical power structure of the Asia, and cooperating with US and EU making a true multi-polar world.

Trade blossoms

Just like a neighbor and amongst world's ancient civilizations, India-China have mutually shared a long history ranging from cultural civilization to trade linkages and investments, they have rapidly changed their policy to promise stronger economic benefits. In recent times, economic ties between the two countries were almost completely severed from 1949 to 1978. Following a brief border war in 1962, bilateral trade and investment came to a halt. Economic ties officially resumed when China embarked on economic reforms but remained largely insignificant for the next two decades. So there are two major factors played a vital role in burgeoning trade blossoms in Sino Indian context; contrasting similar points of interest of the two nations and continued, high development rates in the two economies through **rapid economic growth** and **comparative advantages** enable to import of lower-evaluated capital merchandise from China, for example, turbines for electric utilities, can enable India to address the foundation bottlenecks—particularly in streets, thruways,

ports, and electric power—that have showed up as India's assembling plant under process. (Kochharet. At 2006[viii])

A second prospect is that Chinese capital could enable India to quicken its infrastructure management system. China has a plenitude of capital searching for appealing speculation openings. Over the coming decade, perhaps Indian infrastructure will impart one of the massive and significant contingency to set a bench mark. While thoroughly analyzing the pros and corns of entire Asian scenario, there are few aspects, which comes automatically; implications for the MNC's, complements and strength of both Asian nations India and China, run after the MIM (Middle Income Market); therefore the, overall growth of India-China shows the cumulative development in Financial sector and at the same time gives the clear-cut indication for Japanese and western MNCs. So. Under the global phenomena, the net position of both nations is some hike on flow basis: its projected 2010 current surplus of 180 $ billion to 20% of the projected US current account deficit of $870 billion. (W.O.D.B)

According to the new trend of development, a new initiative to seize up trade in services by mode of supply (TisMoS) the absentia of trade administration data hinders the investigation process and also interrupts the mode of observing and plan of exchange. Since the data given by national measurable workplaces is rare, the WTO Secretariat is taking a shot at building up a test informational collection. System – the rearranged methodology the new dataset, built in accordance with the Manual on Statistics of International Trade in Services 2010, apportions administrations fares to one prevailing method of supply or, where there is no single overwhelming mode, to the most noteworthy methods of supply as indicated by a circulation table. (WTO Module[ix]) This requires presumptions on how explicit administrations are well on the way to be provided. National initiatives a number of countries have carried out sector-specific or one-time studies to test the feasibility of regular data collection or to source information on the functioning of priority sectors of their economy. The idea of presenting trade in services by mode of supply is supported by the Task Force on Modes of Supply, launched by Eurostat, which encourages countries to allocate resources for collecting more information on the distribution of trade in services by mode of supply Development of a benchmark The simplified approach outlined above has been taken as the starting point but the methodology has been updated following experts' feedback. The results

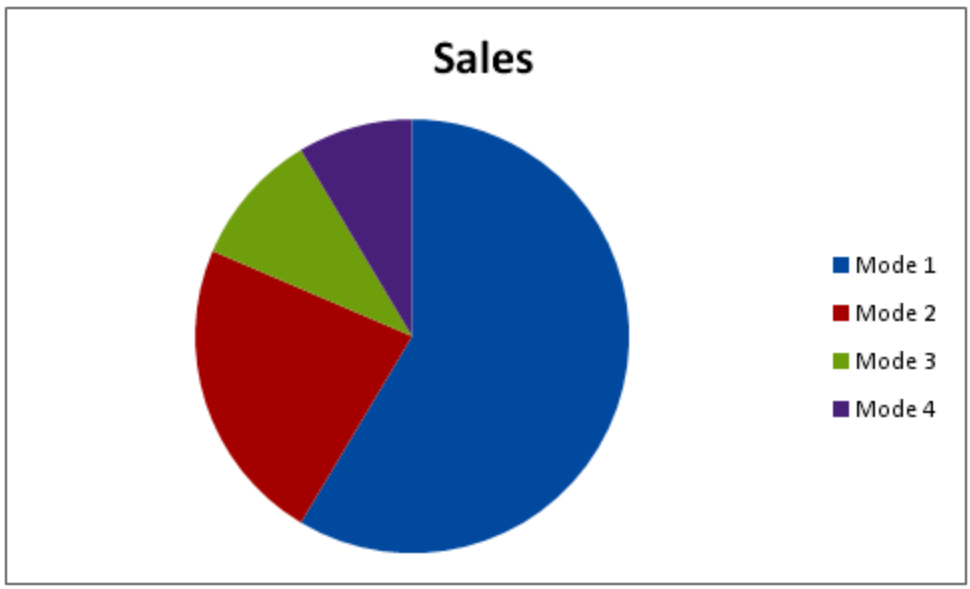
of new pilot studies will help to improve estimates at country and global level. The aim is for the dataset to progress into an international benchmark, incorporating any new information that becomes available over time. Results The first results have revealed the relative importance of modes of supply, as defined by the General Agreement on Trade in Services (GATS).

- Mode 1 (cross-border supply - services supplied from one country to another) is estimated to account for 27 per cent of total services trade.
- Mode 2 (consumption abroad - consumers or firms making use of a service in another country, e.g. tourism) accounts for 15 per cent;
- As expected, mode 3 (commercial presence - a foreign company setting up subsidiaries or branches to provide services in another country) is the dominant mode, representing more than half of services transactions.
- Mode 4 (presence of natural persons - individuals travelling from their own country to supply services in another) accounts for less than 5%.

Result:

These first results at a global level do not reveal the significant variability across countries and sectors. In addition, this first distribution at a global level may change with the advent of digital trade.

The significance of Trade administrations along with mode of supply



By contrast, the way to deal with value inflows has been substantially more liberal. Though limitations on FDI[x] inflows have been dynamically loose, the particular normal for value streams into India is not the direct investment, rather the relatively high level of portfolio equity financing. India's broad domestic institutional investor base has facilitated the entry of foreign institutional investors (FIIs) that are permitted to take partial stakes in equity of quoted Indian enterprises. As a consequence of these restrictions on overseas transactions and other measures to equally develop equity markets, the composition of capital inflows has shifted toward higher equity to debt ratios of capital inflows and firms' financial structures. So, another channel directly connecting the domestic monetary framework within the global balance sheet record is through domestic reserve (Savings) funds and venture. India's present sparing rate is like that of most other Asian economies; on the venture side, private venture has risen relentlessly, while open speculation has been declining since the 1980s. In looking at venture levels in China and India, Mishra (2006[xi]) features that an essential contrast is that the sectoral design framework of India is increasingly arranged toward administrations and is in this manner less concentrated in physical capital, in spite of the fact that this may be ready to change.

Following issues need attention that:

- The basic element if international trade in recent Sino-Indian trade relationship,
- Talking about the Sino-Indian trade relationship, we can't ignore some related facts
- Sino-India economic growth and Trade policy in recent time,
- Scope of improvement in integration with the world market structure.

Conclusion

The path is not at all rosy, however concerning about trade expansion strategy and surplus of China has grown in India over the two years. Looking at the recent global economic crisis, which has slowed down the economic growth

in China and India, it appears to have exacerbated the severity of these concerns. Over the last 28 months, Indian has taken several antidumping measures, where the government of India-China seems serious about its upcoming resolution through mutual discussion rather than taking it in front of WTO.

End Notes

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Middle Class Women –A Post facto Study on Online Retail Shopping

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Abstract : *Middle class women may be taken as examples for lavishness. It is a legacy of the British time. The middle class of West Bengal and especially those living in Kolkata are profoundly choosy. They are remnants of now extinct Babu Culture and their mind-set may be considered as very similar to those times. This is evident in websites which are selling items of kitchen or any other household articles. A huge discount provision is there and in special times those discounts are made very lucrative and cannot be neglected by people. It is making the people to think that they are getting the most usable items at a cheaper rate. And the items which are mostly purchased over those websites are household items. This study is unique to get an idea about behavioural perspectives.*

Keywords: Middle class women, *Babu* Culture, Household, Huge discount, Cheaper rate, Behavioural

Introduction :

"The most perfect political community is one in which the middle class is in control, and outnumbers both of the other classes" --Aristotle

On the basis of income and economy society can be divided into three groups. These are – high, middle and low and are considered as classes. Karl Marx has defined social classes on the basis of their means of production (Engels, 1892) . The so called middle class is below the noble or upper class and above the lower class, which Marx marked as proletariat in the social scheme. In the

modern context "middle class" is defined as owners of small to medium-sized businesses, as well as the highly educated professional class of doctors, engineers, architects, lawyers, university professors, salaried middle-management of capitalist enterprises of all sizes. This lies between the ruling capitalist and the working class. The system is not rigid. Any of the three can go up or downwards. This class is rather stagnant and satisfied with their status in the society.

In the time of globalization this middle class has become a much discussed class of people not only for their social status but it appears that most of the economic propaganda are mostly for them. In this context the economic profile of Indians are very important as the nation is going through an emerging economy and more so it has several risk factors which can stop the positive interactions between the economic progress and economic distribution. Estimates vary widely on the number of middle-class people in India. National Council of Applied Economic Research (Krishnan, 2017) considered the group as "new middle class" and attributes considered for this class are lifestyle, income and education.

Present study has considered the middle class women as they appear to be major authority in case of purchase of household items. It is assumed they are taking decisions and those are backed by the household income. It is also assumed that in the urban areas such economic activities are possible. In the present study the city of Kolkata is purposively selected for its historical and social set up. The city, earlier known as Calcutta, was the seat of British administration from 1757 to 1905. Calcutta was the capital of British India from the time of the East India Company. It became the second biggest city in British Indian Empire. It created a culture with the fusion of British philosophy with Indian tradition. This settlement created some *Babu* culture and that is still traceable in the city. The "babus" are considered as the neo-urban class of Bengali gentlemen. They were a product of intimate interaction with the British in the eighteenth and nineteenth centuries in Calcutta. The remnants of Babu culture is found among the "neo-middle class".

Online purchase is a development of electronic media. It is a part of electronic commerce. The sellers put the commodities with retail prices in the web site The consumers get to know about the products in the website and can put order for the chosen product over internet through web browser or through

smart phones. This kind of online shopping has become easier to work from computer, desktop or laptop and smart phones (Wikipedia, the free encyclopedia, 2019).

The Online purchase is helping the people for their present living with an idea that the products are with huge discounts.

Justification of Study :

In present time Online purchasing is taken as a cosmopolitan attitude by taking into consideration purchase behaviour. In case of retail purchasing the discount is such an issue which deals directly with consumers. The retail sellers are making profit, some more than justified. Online shopping can be a good alternative when the sellers are giving huge discount on the products when purchased more than one or two of the same commodities at least. A change can be expected in the total marketing scenario in such cases. It is assumed that women are mainly purchasing the household items from the Online shopping portals.

This study is an endeavour to describe briefly the retail behaviour. There is change in the gender emancipation at present which can be meaningful for the retail shopping also. This study is elaborating the connection in between these two.

Review of Literature :

Wade (1928) has suggested that if the bourgeois living can be supported by the people through the portrayal of living of middle class. It is a mentality of the culture and time oriented data analysis which can be adjustable because it is telling about the middle class. It is a social interpretation of the class division by keeping a mirror on the continuance with the concept of attitude of economic adjustment. Tarkhnishvili and Tarkhnishvili (2013) have said the middle class people are the binding force between the higher and lower classes of the society. There is the covalent force which is much organic and relevant for having a talk upon the total economic framework and a nation can never ignore the sentiment of the middle class people who are never idle on their living and a utilitarian society should honour their choice for having the needs of life. Since the year 1970 the concept of mobility is emphasised by the economic

purview and the middle class has got much importance because it is the transitional phase (Ferreira et. al. 2013). Therefore it is very clear that for any economic status analysis the middle class people are very significant. The multi culture propensity of Kolkata is making it with different sub sections and they have different kinds of approaches of living. Therefore, a study upon a particular class of people, hence forth in this study the middle class women, are highly considerable.

The city was becoming modernised in the nineteenth century, when the 'bhadralok' concept was emerged as self explanatory (Bhattacharya 2001). This concept was so attractive that many people were trying to adopt the same and in livelihood people started to earn from the merchants without being peasantry or mercantile. This is the time when the middle class came into the Bengali scenario. Intensification of labour in this century helped the community to be strong enough on the issue of skill, so that those people tried to use the money for having enjoyment even in the line of sexual pleasure (Banerjee 1993). The economic profile of that time is much related to Victorian model and it was mandatorily capitalistic in frame (Puri 2015).

It happens to be a common phenomenon that the people are using the digital and internet facilities for 365 days in 24X7 hours (Jiradilok et. al. 2014). It is accessible by common people, which is consistent with the middle class people. The marketplace over the internet is very competitive and various companies are doing business online (Lee and Lin, 2005). The companies are targeting specific people and especially those who are from the middle class.

Objective of the Study :

Presently common people are hugely gaining interest on the online shopping. In this study endeavour is made to understand the purview of human choice. Middle class women are taken as sample. The study is to know several facts about online purchase by them.

Following are point wise statement of the objective of the study.

- To know the history of formation of middle class in Kolkata.
- To know about the changing habits of purchase.
- To understand the issue of middle class perception on online purchasing.

The comparison between the online and offline purchasing could be done with more complicated statistical package.

Place of Study :

A study upon the economic living of middle class people is the basic line of this research. It has tried to understand the perception of those people who are residents of Kolkata. It is a metropolitan city therefore the urban life has a relationship with the urban choice making. In this study an empirical approach is taken to evaluate the practice of online purchasing. The sample and the location are selected purposively depending on the relevance of the research. An analytical approach is taken.



Image 1: Location of the Study Area

Kolkata (formerly Calcutta) is the capital of India's West Bengal state. Founded as an East India Company trading post, it was India's capital under the British Raj from 1773–1911. Today it's known for its grand colonial architecture, art galleries and cultural festivals. It is also home to Mother House, headquarters

of the Missionaries of Charity, founded by Mother Teresa, whose tomb is on site. Kolkata has a literacy rate of 87%, which is higher than the Indian average of 74%. Bengali people represent the majority of Kolkatans, while Biharis and Marwaris represent large minorities.

Data Collection Method :

A mixed kind of questionnaire is made for collection of the data. Questionnaire is on a single page, so that women can fill it up in a short time, who are otherwise very busy. Only some relevant questions are put. The questionnaires were distributed among 20 women. They all are residents of Kolkata. They filled up the questionnaire by their own hand.

Data Analysis Procedure :

The study has taken a form of post facto analysis so the historical presence of retail shopping could be discussed. The economic factorization of the kind of shopping is discussed in the perspective of time dimension.. It will shape and format the total attitude of the online shopping giving an idea about the modernity in the choice dimension. Some graphical interpretations will be made. The analysis will show the impact factor of online purchase. It is a set-up upon the present day living. The study has observed the changing demographic profile from the angle of women. The study is made on consideration that at the very beginning it was known what the items are purchased by women from online in a general vie.

Scope of The Study :

The study has targeted the women who are literate and knowledgeable about the online purchasing. They are much habitual on online purchase. This study can enssure that the linkup between women and internet oriented purchasing have a significant relationship. It is clearing a fact that in the future this choice will be more prominent.

Limitation of The Study :

The study is in a format of data analysis in the form of descriptive study. The women in Kolkata are considered here. The realistic approach in this study is having several complexities in this issue.

Following are the basic limitations of this study.

- There is no comparison between the users and non-users who are women.
- Online purchasing is understood only through the basic figures out of the household items.
- There are no policy suggestions about how the online purchasing can be more impactful.

Discussion :

"Networking is an essential part of building wealth" --Armstong Willimas

Middle class is not a cultural component but a kind of living attitude for economic participation. It is usually unique in its further attachment with the designs and choices of economic follow up with the level of perception over purchase. In this study the household items purchased is the main point of discussion. For this reason the women are taken into consideration. It is not a difficult purview to think that those women are purchasing based on some points like cheaper cost or easy access on checkable products.

Online Purchasing and Retail Purchase :

Pick and Muller (2011) have declared that India has got a rank of being seventh – largest retail market in the world. The retail sector here has got a very good position which is not only relevant for the national progress but also for increase of the Gross Domestic Product.

The purchasing capability of the people of present time has not increased but Gupta (2015) has come into a conclusion that high technological dependency is making the habit very prominent. The people of present time are having less time undoubtedly but very importantly the nature of online shopping gives

a sort of leisure at a time that they are trying to show that they are very busy. This nature is much similar to the *Babuyana* of the earlier times. The people are making journey through time to show themselves as highly techno centric.

Types of Direct Marketing :

The people of present time are running behind the best choice and it recalls all the favourite things of the community. Karaxha, Tolaj and Abazi (2016) have said that the direct marketing procedure is very significant in the connection with the clients of marketing because it directly catches the attention of public. Several procedures can be seen in this direction such as online calls and website advertisements. Flici (2011) has suggested that this procedure can help to hope for higher benefits with the same products. These may clear a point that the Direct Marketing is largely related to the Digital selling of purchase.

Factors of Products Choice :

The twenty first century has made a deep impact and change in the line of retail product purchasing. Many new items could be digitally placed in front of the general public, who may develop urge for some luxury in life.

The hectic and busy schedule of present day hardly gives any time to go to market even with the minimum need. Thus the habit of online purchase is increasing at a significant manner. Some points are mentioned here in this connection.

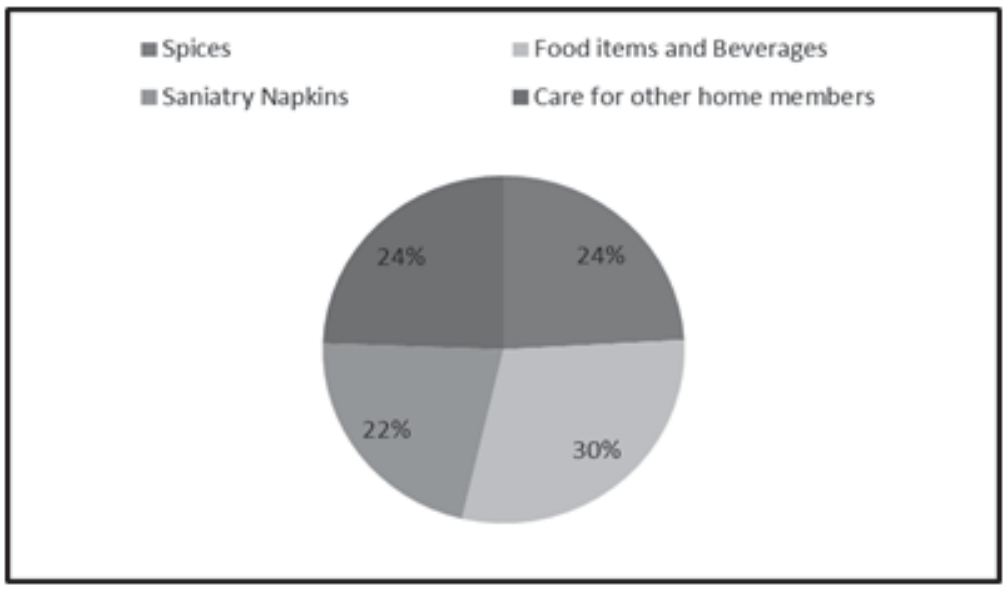
I. Women are much exotic with even small earnings. For this reason the online purchase is taking an important part in the life of women.
II. The offers are very regularly shown in the media with which the women are usually lured.
III. The ease in delivery of the items is another factor which women like.



Graph 1: The causes behind the Online Purchasing

Choice for Online Purchase :

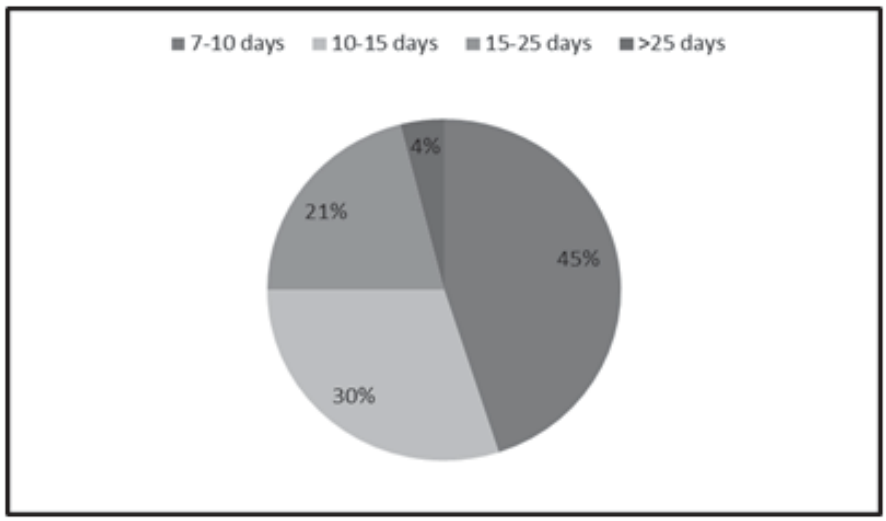
Selling and purchasing is the fundamental concept of any economics. In this study it is shown that the middle class women are using the income to purchase online. They are mainly purchasing items of daily use. The luxury items are not always can be examined online. They think that the items are being sold at their convenience henceforth those are much lucrative. They purchase is at a regular interval of a month or a fortnight. They are not generally taking advise of their husbands in this case of purchase. So they are considering households from their own conceptual level. It is found that they are ordering tooth paste to sanitary napkin, even though sometimes they are not much happy with the quality of those items yet the purchasing is going on uninterrupted. It appears that their concern is more with greater discount rate. They may return the things if they are not happy with the quality of the products and the sellers are irked. It can be said that online purchase is a new trend in the economy.



Graph 2: Items purchased from Online

Frequence In Purchasing Items :

The question was asked about regularity of purchase of different items. 85 per cent of women said that they generally purchase items at the beginning of every month when they get money in hand. Question about time management of purchase was asked. Women are purchasing mainly in 7 to 10 days time.



Graph 3: Different time interval in Online Purchasing

Mind Set for Purchasing :

Investigation is made to find out if the women are happy with the purchases made and whether women above 40years of age are in online purchase. It is found that 48 percent of women have said that they are not happy with the online purchase. Women in the category of above 40years of age conceded that qualities of goods purchased were sometimes not up to the mark as proclaimed in the website.

At the same time it appears as this kind of purchase is going on for the last 2/3 years, women do not want online shopping to be stopped because necessity for household goods continues. There is a difference between items purchased online and offline. The survey has shown that almost all of the women (76%) said that they get more discount than in general market, get current products and some unique foreign products in online purchase. The rest of women (24%) are happy with the way online purchase is possible.

Conclusion :

The study has been conducted among some middle class women of Kolkata. The focus is on online purchase. The women of this class are taking the decision about purchase of household items. Women favour this kind of purchase. It is a kind of fashion statement. Almost all of them thought that this purchase is effective because there are huge discounts. They also find it convenient because the items are directly delivered to the houses and time is not wasted. It may also infer that a form of the "*Babu"* culture is transferred into this online purchase. Perhaps this is a continuation of practise of earlier times, when "babuyani" was practice of the day. In this case leisure and showing off may be considered as moot point. The women are mainly purchasing household items and the daily necessary items. These items are not very costly in general but socially relevant for having a special status. Those items are available in market but still the women are using the online procedures. It is a kind of status symbol and at the same time cost saving. It is expected that this kind of purchase behaviour will be working in future as well.

In conclusion it may be said that women based online purchase should be continued and the marketing should introduce more and more items over online. The women are purchasing even those items which are very personal.

Items like shampoo or soap are purchased from the open market because the women believe that those items are better to purchase from market. It may be pointed out that women are purchasing online items which are costly or very personal in nature.

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Appendix

Questionnaire for Data collection:-

- Name of the respondent
- Age of the respondent
- Address of residency
- If she has any own income
- Why the Online purchasing is continued
- When she starts to purchase and what regularity she maintains to purchase
- What are the items in purchase
- Should she continue to purchase

- Any negativity if there is to purchase Online
- Any suggestions

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Religious Beliefs and Practices of Kora-Mudi Tribe : Tradition and Transformation

Parikshit Chakraborty

Abstract : *The religious beliefs are concerning the blessings of God as the creator of this earth and humankind. There are many myths among the tribes about their religious beliefs and practices. The Kora religious beliefs subsist on supernaturalism is expressed through worship of ancestral spirits. However, Kora-Mudi is one of the little known Scheduled Tribes in West Bengal. They are widely spread in the districts of Burdwan, Midnapore, Bankura and Purulia of West Bengal. Various studies stated that tribal religious beliefs are a combination of traditional spiritual practice and Hinduism. Some researches pointed out that the religious faith of Kora tribe is under the threshold of Hinduism, though at the same time they practice their traditional worship. However, the author tries to explore the religious beliefs and practices of Kora-Mudi tribe in Purulia district, whether they practice the same thing or not. The author of the present paper collected data from Naudhia village under Purulia district of West Bengal, India. The study indicates that Kora tribe of Naudhia village practices both their traditional worship and Hindu God and Goddess. The study stated that the religious beliefs and practices of Kora tribe are a combination of regular worship of the tribes and the Hindu worship. Moreover, the study also provides that spiritual tradition of the Kora tribe is the vis-a-vis of religious beliefs concerning the blessings of God.*

Key Words : Religious Beliefs, Myths, Supernaturalism, Natural Worship, Ancestral Worship, Hinduism, Religious Practice.

Introduction :

The function of religion is the issues of empirical and experimental interest of society. In particular, religious beliefs and religious practices (Huber 2005) as such, beliefs and practices which influence different factors are ranging from micro-data such as individuals (Gruber 2003, Sosis and Ru-e 2003). Religious beliefs and practices are two essential features linked to faith-based organisations.

The beliefs and practices of every society of the world have manifested through the celebration of ritual and ceremonies. The religious beliefs and its performances among the tribals consist of their life cycle rites, communal rites and worship practices along with their ancestral worship practices followed by their different totems and taboos. Tribal people believe in Gods and Goddesses, witchcraft, magic and disaster is attributed to displeasure and malicious acts of the supernatural forces, evil spirits. However, religious beliefs and practices play an essential role in tribal myth. Their religious belief arranged on nature and creativity unless the Gods are first placated and give the signs.

However, in 1963, Paul Bohannan stated that maybe presently no particular subject matter is present where anthropology concerns itself nowadays, the literature is superior to religion, particularly, the Tribal Religion. After that, in 1964, Max Weber wrote, *"The Sociology of Religion"* where he stated that 'religion' *"can be attempted, if at all, only after the study"*. Major sociologists and social anthropologists such as Malinowski (1974), Durkheim (1976) and Weber (1904), define 'religion' as a process of beliefs and morals and following the concerning issues which are a fundamental part of human culture and human society. Although, anthropological approaches of tribal religion and admiration of understandings of it through the customs of beliefs and practices is primary objectives associated with the social parts of society and culture.

Beliefs in religions and its practices are significant and perhaps devoted to structures of spiritual societies. The eminent sociologist, Emile Durkheim in 1950s, wrote *"The Elementary Forms of the Religious Life"*, where he stated that the interrelationship among religious beliefs and practices of a society or a culture forms a religion. At this point, Durkheim explored religion through

a comprehensive study, which showed the most primitive religion in existence is among the Australian totemism. Therefore, Durkheim pointed out that all human societies are separated into different territories of 'sacred' and 'profane'.

However, India has a number of different ethnic communities and Kora community is one of them. Kora is the fifth largest tribal community in West Bengal. According to the 2011 census, the Kora population is 1, 42,789, which constitutes 3.2 % of the total tribal population of West Bengal. They spread in eastern provinces of India such as West Bengal, Orissa, Bihar and Jharkhand. In West Bengal, the majority of the Koras is found in the districts of Bankura, Bardhaman, Birbhum, Puruliya and Paschim Medinipur. They have four endogamous groups such as Mudi Kora, Kurmi Kora, Nagbanshi Kora, Dhangar or Orang Kora. However, the Kora tribal community maintains their existence as well as the religious practices in the threshold of Hinduism. In the year 1891 H.H. Risley purposely pointed out that the Hindu religion has fully influenced the Kora tribe. Risley said, Kora religion stays under the 'Hindu orthodox' and the practices of joint mobility which is outstanding in extensive assimilation of the Hindu religion and achieving the situation which is static to the Kora. Therefore, Risley in his 'Castes and Tribes of Bengal' states that,

> *"In matters of religion, Koras effect to be orthodox Hindus, worshipping the regular gods and calling themselves Shaktas or Vaishnabas accordingly, as they incline to the cult of Kali, Durga, Manasa or to that of Radha or Krishna, Manasa, the heavenly patroness of Snakes and Bhadu…… whom goats, fowls, pigeons, rice, sugar and plantain are offered on no fixed dates, and are divided between the worshippers and the deogharia Brahmans ……..village gods. In Manbhum, the Koras do not employ a Brahman……."*.

Thus, H. H. Risley proposed the process of caste-formation in India has been the gradual integration of the various tribal groups into the Hindu social system. Following Risley, few of Indian anthropologists such as Roy (1915), Majumdar (1937; 1950), Datta-Mazumder (1955) had taken up the problem of tribal transformation in terms of specific instances of Hindu Tribal acculturation. Furthermore, N.K. Bose wrote an article on *"The Hindu Method of Tribal Absorption"*, where Bose stated new factors which involved in the process of integration of tribes in terms of economic relationships between a tribal group and the multi-caste Hindu community (Bose: 1941).

However, A.K. Das 1964, studied Kora tribe of West-Bengal and stated that his field investigation about the religious life of the Koras also agrees in general to a great extent with that of Risley's statement made about three generations ago. K. P. Mitra 2004, the study on Koras of Birbhum district of West Bengal and stated that bridge between orthodox Hindu religion and the ideal traditional tribal religious belief, sometimes which may witness the fusion of these two.

Moreover, in the present study an effort is made to understand the religious belief and practices of the Kora-Mudi tribe who lives in Naudiha village under Raghabpur Gram Panchayet of Purulia district, West Bengal. The author attempts to identify the beliefs in religion and worship and ritual practices to regulate the spirit and soul which maintain the harmonious relationship among them. The study may be simplified to recognise the religious views and beliefs and retain the identity even within the broad Hindu socio-religious system.

Methodology :

For the present study, the author concentrated on the specific group of Koras of *Naudhia* village under *Raghabpur* Gram Panchayet of Purulia district, West Bengal. The Naudhia village is a multiethnic revenue village inhabited by the Kora and other Hindu peasants castes such as *Mahishya* and *Goala*. They live into three separate hamlets. The Koras designate their hamlets as '*Mudi Para*' thereby the meaning of this tola is Kora-Mudi. The other hamlet of the Hindu peasant castes are '*Das Para*', '*Mandal Para*' and '*Ghosh Para*' however, these three hamlets together are referred as '*Hindu Para*'.

For the collection of data, the researcher has made the household census survey with the help of an unstructured questionnaire. For intensive data collection, useful anthropological methods are adopted. The anthropological methods of data collection include - Focus Group Discussions; Case Study; Case History methods.

Kora Religious Beliefs :

Before discussion of the religious beliefs of the Koras; it is essential to point out the tradition and myths, which had immense importance for flinging on the old mentality of the tribal world. The ritual may perhaps show the way of animal or human origin into natural events to explain as to the supernatural power.

The Koras, being one of the tribal communities of the world, have not deviated from such universal social system. They have to control some uncanny powers through certain rituals centering around a specific set of beliefs. The Kora religion keeps going through faith in supernaturalism which expressed through rituals. The mystical or religious beings cannot be seen, but the existence might be felt. The spirit is visualised as the darkness of the deceased individual. However, during study times it was found that the Kora people had simultaneous beliefs in Hindu gods and goddesses and worship of nature.

Moreover, Kora people believes that undressed pieces of stones are resting places of specific deities where propitiation is done.

On the other hand, Kora people keep the figures or pictures of some deities into their living room. They also practice *Sharul* worshipp sacrifice animals. Kora peoples' religious beliefs subsist with their own traditional religious beliefs and are influenced or acculturated by Hindu religious beliefs. The conventional religious beliefs and traditions of the Kora tribe based on the animistic belief and supernatural power.

a. Traditional Religion:

The ethical practices of religion are the expressions of feelings and inner meaning which are termed as their traditional myths. However, sacrifice to the divinities had been different which are conventional. For different deity, the Kora people sacrifice various types of animals which are to be made to complete their regular worship.

Kinds of systematic worship practised by Kora tribal people are described bellow:

1. **Sahrul:** One of the conventional religious practices of the Koras is *Sahrul* which also is known as *Maghi puja* because Sahrul puja is held in the month of *Magh*. *Sahrul* is practiced by Koras of Naudiha at the community level. This traditional religion is practiced with the help of a priest. In Naudiha village the Kora people sacrifice a goat in the *than* for *'garam deity'*. The sacrifice is done for the welfare of the Kora inhabitants, in the evening of the *Maghi Purnima* day.

2. **Tusu:** Another most important traditional religion is *Tusu,* which is practiced by the Koras of Naudiha village. The *Tusu* festival is held

each year in January month and the day is known as *Makara Sankranti* that means the last day of *Pausha* (Bengali Months). *Tusu* puja is performed with the uses of Rice cakes. In the *Tusu* festival. Kora female folks sing the *Tusu* songs till the end of the celebration. The female members mainly celebrate it on the banks of river or tank. The *Tusu* song is dynamic which is performed by the female members of the Kora community. The song is given below:

"Aachire pachire padma
Padma bai aar photena
Tusur hate jora Padma
Bhramar boi aar base na
Aamader Tusur ekti chhaitya
Kultale bai khele itai
Kon satiner dhula dila
Dhular baron gela nai
Cykele charia babu
biri-o-cisar dharaya
Khete khete yachhe babu
Ekebare yamalaya
Khatrari lal mati
Bitichhanar kate jhami
Jhanti patar Titir samal
Madia tai chamke daraya."

3. **Janthal:** The *Janthal* ritual is a form of thank giving to the deity for a good harvest. This ritual starts before harvesting time. The priest worships the deity '*Garam Thakur*' sacrificing fowl and putting its blood on the seat of the goddess (*than*). The *Janthal* ritual is connected with agriculture therefore, the festival or ceremony is known as a pre-agricultural ritual.

4. **Muth:** *Muth* ritual is the rituals of seeding operation which is practised by the Koras. For this ritual, the cultivator of Kora people throws a trickle of paddy on the ploughed field. However, Kora do not start cultivation without performing the *Muth* ritual. On the day of the ritual the bullocks are bathed and their bodies are smeared with vermilion. Vermilion is put on the plough. The *Muth* ritual is practised with the expectation of good crop.

5. **Gram bandh Puia**: The '*grambandh puja*' is celebrated at the clan level of Kora tribal community once a time in a year, usually in the month of *Boisakh*. This is significant because it protects the clan members from chickenpox. The *grambandh puja* is accomplished for the deity of the village. However, in this worship, a goat is sacrificed at the *gram then*.

6. **Bonga-Buru:** The '*Bonga-Buru*' worship is also known as hill spirit worship. This worship is another essential festival of Kora tribe, which is their traditional religion. The *Bonga-Buru* festival usually happened on the day of *Chaitra Sankranti.* Moreover, this worship is also a natural believe system where the Kora people believe that their descendants or ancestors live in the hill. Therefore, in respect to their ancestors, the Kora people celebrate the *Bonga-Buru* festival. Though, in this festival, they sacrifice a black cock because if the ancestor had any evil soul then after sacrifice of a black cock the wicked soul will leave the ancestors. After that, the ancestors will protect the Koras.

7. **Soso-Giddi:** *Soso-Giddi* is traditional agricultural worship also is animal spirit worship of Koras at Naudiha village. In worship time, the priest adores all the animals' senses and tries to connect with the paddy field. Because if all the animals' souls related with the paddy field then any animal will never harm the crop in the area. Therefore, the animal spirit worship is performed just before sowing seed and is held in the month of *Jaystha.* As per the Kora tribe, the Kora religion originated from the Munda religion; therefore, it is essential fact that Munda people should be present throughout the worship. If no Munda

lives in the nearby village then priest will select someone as a Munda from Kora society.

b. Hindu Religiou:

In Naudiha village under Raghabpur Gram Panchayet, Kora tribal people also performed Hindu worship. The Koras are tribe but some practices have come under the fold of Hinduism as mentioned by Risley in 'Castes and Tribes of Bengal'. However, the Kora of Naudiha village has the beliefs on Hindu worship. The Kora of the studied community almost adopted the Hindu religion. Therefore, it creates infinite consciousness to put ahead the idyllic of their customary spiritual faith or their traditional religious system. Although, the Kora people in Naudiha village practised some Hindu worship personally and participated in some Mass celebration communally. The different types of Hindu religion which are practised by Kora tribe are described bellow:

1. Manasa: *Manasa puja*, guiding divinity of the snakes, is one of the Hindu puja which is performed by the Kora. The worship is done by a Brahman priest with sweets, fruits and un-boiled milk. Milk is offered to the snake during the worship. The cult is practised on the day of the *Nag Panchami* in the month of Shravan. However, some of the Kora family offer male duck sacrifice in the village. *Manasa puja* is known as *Dak puja* among the Kora. More or less all the Kora families of the village plant, a cactus plant, locally called '*Fani-Manasa*' or '*Manasa Gach*' within the homestead land.

2. Sitala: *Sitala* worship is practised in many rural parts of Bengal and which also is an old folk deity in rural Bengal. However, the Kora people observe the *Sitala* festival. Saturdays and Tuesdays are auspicious days for the worship. Among the Koras believe that that *Sitala* Devi is in charge of the desease of pox and if *Sitala* Devi becomes angry or the cult not appropriately performed then disease affects all the members of that particular house. Therefore, all the Kora people participate, and a Brahman priest completes the ritual. Moreover, Kora called the desease as '*Mayer Daya*' and they maintain some taboos such as to keep the house clean and sprinkled with holy water from the *Ganga*, avoided oil or soap during affected time, never ate fish like *Kai, Magur* and *Singi*

because the Kora people considered them as the carriers of *Mayer Daya* and the taboos are known as '*Mayer Niyam*' among Kora people.

3. Siva: God Siva is the greatest god; that's why he also is known as *Mahadeva*. Additionally, god *Siva* also is considered as the all-destroyer. The Kora people of the village had performed the worship for cure of forms of agony such as liver pain, gout, cardiac and several kinds of severe ailments. Worship is done with un-boiled milk, water of green coconut, leaves of bel, the custard apple. Worship of *Siva* is practised in every Kora family with the help of a priest. Therefore, every Kora house has a black stone which is a phallic symbol or linga representing god *Siva.* In several cases, some of the adult Koras hang a piece of tied by red thread on the branches of banyan tree near the Gram than. If their wishes are fulfilled they perform big Siva puja in the village.

4. Kali: *Kali* is a goddess of power, but in Kora society, they believe that she is responsible for causing different types of fever, bloodshed and accidents. They believe that if they worship kali, She will save them. '*Mata Kali*' is locally called and *Mata Kali* is black complexioned with three wide-open eyes, and her feet are resting on the *Mahadev Siva.* She has four hands where she carries different weapons, such as axe, spear, amputated human head and a human skull with blood dripping. The worship is performed by a Brahman priest on new moon day in the month of *Boishakh.* However, Kora people practice this worship occasionally once a time in a calendar year, and they sacrifice a black male goat to *Mata Kali.* Apart from this, a few of the Kora people practised worship of *Raksha Kali*. But the reality is the *Raksha Kali* worship is not communal worship. Thus only two people practised this worship in their household premises which had a better economic condition.

5. Saraswati: The Kora of Naudiha village worship saraswati for betterment for the improvement of their education. Puja is performed by a Brahman priest on the day of *Shree Panchami* in the month of *Magh.* All the Kora households contribute money for the puja. The

school-going children and young boys and girls arranged all the essential ingredients.

Conceptual Transition of Religious Belief:

Kora religious beliefs and practices are consistent with the supernatural, but on the other hand, the Koras are highly influenced by the Hindu religious beliefs and practices. As a result, all the Kora people practice worship of the Hindu gods and goddesses with the help of Brahmin priests. Interesting fact is that the Koras take services of the Brahmin priest for their postfuneral purification rites.

Koras worship gods and goddesses for wealth and bliss. Their major deities are – *Mahadev, Manasa, Sitala, Garam Thakur* (Village deity) and others. The majority of the gods are borrowed from the neighbouring Hindu castes. For example, Kora people worship the goddess *Saraswati* in every household. They buy *Saraswati* idol from the local Hindu potters and employ Brahmin priest who come from Hindu hamlets. One more illustration, Kora people also worship goddess *Manasa* and *Sitala.*They worship *Manasa* in their individual household but *Sitala* is worshipping in the commonplace known as *Sitalatala* with the help of a Brahmin priest. At *Sitalatala* both Koras and lower-caste Hindu people jointly worshipping the deity.

Despite the fact, that D. M. Hansda and D. Minz (2009), described the Kora of Jharkhand and stated that the majority of the Kora people belongs into Hindu religion and a good percent of Kora are converted into Christian and Muslim faith. In this study it is found that the Koras of the studied village practice their traditional religion and in addition they also follow some practices of Hindu religion

Following are some case studies.

Case - I

One of the informants named Tapas Kumar Mudi (Name changed) 56 years old man who lives in Mudi para of Naudhia village under Raghabpur Gram Panchayet, is an elite person. Mr Mudi stated that *"on the new-moon day in the month of Kartick (October-November) they worship the goddess Kali who is known as 'Mother goddess'. However, Kali Puja is a significant festival for the*

Hindu people while nowadays the Kora Mudi people also practice the Kali puja because the Kali Mata protect them from the evil spirit and she is the power of God." In spite of that, Mr Mudi also stated that *"since a long time we have close contact with the Hindu caste people, the Hindu caste-like Ghosh and Das are neighbours of our Mudi hamlets for which we adopted most of the Hindu Deities and the picture of the Hindu Gods and Goddesess are placed in our houses. However, these rituals traditions demand the sacrifice of a goat to the divine power. We decorated our houses through rangoli drawing. Kali puja is carried out late in the night and after that we seek the blessings of Maa Kali."*

Case - II

One of the informants named Mr Basudev Mudi (Name changed) 60 years old man lives in Mudi para of Naudhia village under Raghabpur Gram Panchayet. He is a senior citizen of the Kora-Mudi community. According to Mr Basudev Mudi, *"the goddess Manasa is a popular deity and the presiding deity. A cactus plant, called 'Fani-Manasa', represents her. Within the limits of a house a pyramidal mound, Tulsi plant, a cactus called Fani-Manasa and an iron trident is kept to identify the house of a sorcerer. Manasa is the controlling deity of the snakes. Devi Manasa usually is worshipped on the day of Dak Sankranti, i.e. the last day of Thapan Sankranti, and the Thapan Sankranti means the previous day of Jaistha (Bengali month). During this worship we offer some essential ritual elements such as milk, China rose flowers, cocks, rice beer and a male Duck."* Mr Basudev Mudi also added that *"she is not our ancestral god but this worship we learnt from our neighbouring Hindu caste people. If we worship her then she will bless us and protect us from the snake bites.For this reason we worship Devi Manasa and my father also worshiped these gods."*

Discussion:

The traditional religious beliefs and practices of the Kora tribe mean the supernaturalism which is expressed through rituals. However, they distinguished spirits which are beneficial to men, such as, *Bonga-Buru, Jaher Buri, Siva, Kali and Manasa* including *Jugni, Churil, Sugnibasa Bhut* (forest spirit) etc. The study also pointed out that the Kora has integrated their traditional worship Sarhul festival of old time with local Tusu Parab as an essential post-harvesting festival.

However, as Risley stated that Kora religion stays under the 'Hindu orthodoxy' and it is now at a static condition with the mobility and assimilation of the Hindu religion with the traditional beliefs and rituals. A.K. Das also agrees in general to a great extent with that of Risley's statement made about three generations ago. K. P. Mitra pointed bridge between orthodox Hindu religion and the ideal traditional tribal religious belief may be the witness of the fusion of these two. The above study is carried out at different times, and in different geographical location within the same tribal community but their outcome was the same. Therefore, this study done in a different time, and at different geographical location in the same tribal community and the study also agrees with the above statement.

Transformation and Sanskritization:

The supremacy of the Brahminical society produced Sanskritization and became fundamental matters of customary Indian society (Béteille 2005: 217). The progress of 'Sanskritization' among the aboriginal communities has remained and much of the tribal spiritual communities are transforming. Thus, some of the Hindu deities such as Shiva, Kali and Shitala have made place in to the religion of ancient tribal communities. Therefore, the process of Sanskritization has smashed many ancient tribal societies. On the other hand, the tribal sacred groves encompass no images of deities and spirits, while Sanskritization customarily gives rise to copying of a Hindu goddess (Spadoni and Deb 2005). Since the Kora-Mudi society of Naudhia village under Raghabpur Gram Panchayet have kept the pictures of *Shiva*, *Kali*, *Manasa*, *Shitala* and other Hindu deities in their houses, it clearly explained that the studied community has passed through the process of Sanskritization and transformation.

Subaltern Hindu deities such as *Manasa*, *Shitala* and *Dharma Thakur* are worshipped on certain days by the *Kora-Mudi* of *Naudhia* village, and those ceremonies are performed at the *Garam-than*, *Manasa-than*, *Shitala-than*. In spite of that when they practice their traditional religious festivals, they never look upon of all those Hindu deities/goddesses who have some specific images. Some of their conventional rituals are practiced in the sacred groves and in the holy places. At these places they protect some medicinal plants and safeguard them with their religious beliefs. It may provide an explanation for

the presence of dual belief system among the Kora-Mudi community in the process of transformation through Sanskritization and also with the presence of their traditional ritualistic practices.

Concluding Remarks:

The Kora religious belief and practices encompass their Religion. However, the study stated that the Kora of Naudiha village worship their traditional religion along with the worship of Hindu gods and goddess. At the same time *Bonga-Buru* festival and *Soso-Giddi* festival reminds the animistic belief of Kora tribe and relationship with their traditional religious system, but at the same time, *Sasa-giddi* puja presently moved with a devotion to Hindu religion.

Finally, the study stated that some of the Hindu religious ideas had entered in the Kora rituals, and at the same times, their traditional religious beliefs and practices have gone through supernaturalism. Moreover, the study raised the question that the traditional spirituality of tribes and Hindu religion, in reality, is a combination of dual spiritual practices or pragmatic religious beliefs into the tribal world; which may be a new issue for further researchers in the field of social anthropology as well as social sciences.

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The Asian Peoples In Multiple Culture Folds Referring To Their Speech Traits

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Abstract : *Asia, the largest continent, extends over nearly one-third of the land surface of the earth. (Area: 43-999,000 sq km. population: (mid-1994) 3,344,000,000 (59.2 per cent worlds total). It contains some of the world's greatest mountains e.g. the Himalayas, including vast deserts as well as rivers like the Tigris, the Euphrates, the Hwang Ho, Mekong and the Indus. The population of Asia is denser than that of other continents with multiple ethnic variations; thereby respective speech traits are varied as dealt here. It demands a specific study with reference to respective ethnicity having large number of populations with ethnic variations. There are many races in Asia, which includes India, China, Japan, large parts of the Soviet Union, Turkey, Persia, Afghanistan and Siam. Asia holds on one hand deserts, like in Arabia, Thar and extreme climate on the north; on the other hand the monsoonal south. Asia contains mineral resources like gold, coal, oil, iron, manganese etc., in its principal countries. With reference to the present day World affairs after two World Wars its International Scenario becomes important with reference to United Nations and other International Organizations. Thus multiple branches of languages of Asia and varieties of its speeches became significant.*

Key Words : Geo-morphic environments, Universal Culture Traits of MAN (UCTM), Regional speech traits in Asian Countries

Introductions:

Geo-morphologically Asia is distinct from other continents on earth. Cultural patterns of Asians are also somewhat distinct. Biological features of human beings are almost similar with minor flexibilities depending on ecological, emotional and ethical patterns of the peoples concerned. Obviously the peoples residing in northern Asia are not similar to those belonging to south of equator line. In the present study the inhabitants of Antarctic areas are not taken into account.

Spoken languages in respect to each group of persons depend on land topography of their settlements and inherently related to respective ecology around them. Secondly, Oikonomikos referring to Bio-physics of a particular human group is dependent on economics of the people developed in response to specific environment in which they live.

Thus the present study pattern is Universal culture Traits of MAN i.e. (a+b)/c**.**

In elucidation, human languages, whether oral or written, promote human material cultural pattern, are distinct from one another according to necessity at the individual level and that in groups. Universal traits of human culture therefore may be divided as follows.

a. Material Traits: Referring to (i) individual food patterns with likeand dislike and social food habits according to specific ecology. Agricultural ventures had been primary endeavors since the primitive days. (ii) Shelter, housing with necessary accessories, namely, utensils, furniture etc. as the local ecology demands (iii) dress, in variety dependent on seasonal requirements with reference to development of material needs like the metal tools etc. Similarly, modalities in communications generated according to occupations like trades, industries and marketing of produced goods etc.

b. Speeches develop in to Languages in respective methods of scripts and creative compositions in prose, verse and symbols.

c. Family and Social Systems: Marriage, reckoning of relationship,

Inheritance, social control, sports and games etc.

d. Possession of Property: Institutional Social Rights, and possessions either tangible or transient.

e. Psychic and Spiritual Traits: Religious Practices, rituals, service to the sick and the weak and treatment of the dead.

f. Mythology and scientific knowledge: Stories, legends with myths and lore; various knowledge from the Book of Nature like Core Science, Astronomy etc.

g. Social laws and originations: Executive, administrative with judicial functions.

h. Warring Traits among Man: Protection from Strangers, enemy Operations with Struggles for existence.

As stated, diversities among the Asian peoples have generated pluralistic cultural patterns since hoary olden days. Early traces of primitive man since Stone Age are found out in many cases. Early finds of Stone Ages and those of Bronze Age settlers spread over the river belts from Caspian sea up to Shakhty high lands. Achaemenid satrapies spread over their control subsequently. Thereafter several peoples had spread over towards the East referring to the vast area from Ural Mountain eastward. Prior to the rise of Greco-Bactrian kingdom c. 250-130 BC ancient evidences of human cultural development are traced through Stone Age to Iron Age. Turkistan referring to western and eastern hold drastic culture diversities in multiple traits on account of ecological plurality.

Speech Distributions of the Asians peoples with local conditions:

Regional speech traits in Asian Countries

1. West Asia and Gulf Areas

A. Lebanon in West Asia having republic and government with national name AL- Joumhouriya Al-Lubhaniya holds 10,400sq km. Among the large Cities Beirut, Tripoli, Sidon, Tyre, Zahlehj. Nahr al-Litani flows as Principle River. Among her inhabitants Islam, 60%, Christianity 40 %, Judaism is distributed in Middle East to the North-west of Palestine. After the World War-II the Palestine achieved independence in 1944 with Beirut as Capital and chief port.

It is an Agricultural country. Iron is available in westward. Arabic, French and English are the languages among her peoples. National income mostly depends on export of goods like Fruits, Vegetable, textile, Chemicals, refined oil. With their treading partners U.S.A, West Europe and Arab countries.

B. Iran or Persia in west Asia clams distinctions as a kingdom in Middle East. Its ancient culture refers to Mesopotamia ranging the area between the great rivers Tigris and Euphrates with Baghdad city. Oil is the main product. Persian Gulf and the Oman Sea are adjacently located. In north, the Caspian Sea stands. The three Islamic republics, Armenia, Azerbaijan and Turkmenistan are located to the north of Iran, Afghanistan and Pakistan to the east, and Turkey and Iraq to the west. Beside oil Iran also produces wool, cotton, rice, and carpets. The population is estimated at about 21 millions and the capital is Tehran. Besides Petroleum oil, Iran exports Carpets , Fruits , Nuts , Hides to her trading partners in Japan, Turkey, France, Netherlands, United Kingdom, Italy, Spain etc.

C. Saudi Arabia occupies the centre of the Arabian Peninsula, with the Red Sea to the west and the Gulf to the east, Jordan, Iraq and Kuwait are to the north; Bahrain Qatar and United Arab Emirates and Oman to the east South Yemen and North Yemen. The land area 2,250,070 sq km is populated by Islam 100% and the people speak Arabic and English. Its important cities are Riyadh, Jeddah, Medina, Taif, Buraida, Damman, Abha and Makka (Mecca). It is divided into a number of states, the largest being Saudi Arabia. Yeamen in southern Arabia produces Mocha-coffee, Hadhramaut is ruled by a sultan and form part of the Aden protectorate. Bahrein a state is located on the largest island. It has oil refineries and pearl fisheries. Muscat and Oman states are administered by a Sultan in the coastal plain known as Batinah a famous city for dates all over the world. Kuwait, located at north western coast of the Persian Gulf with valuable oil resources and lastly the Trucial Sheikhdoms, territories of Arabian strip of the Gulf of Oman, ruled as their name suggests, by Sheikhs. Since 1820 East India Company made the treaties in this oil territory with Qatar, Sheikhdom in the Persian Gulf.

Beside oil, its people grow crops, including dates and figs in the fertile regions. Its horses have always been famous. Among the export commodities petroleum and petroleum products, wheat, deserve mention for trade with U.S.A, Germany,

Great Britain and other western European Countries, Japan, South Korea, Taiwan as partners for import of manufactured goods, such as, transport equipment, constructions materials and processed food.

D. Iraq in Middle East (Jumhouriyat Al Iraq) refers to the ancient Mesopotamia that is area between the great rivers, Tigris and Euphrates. The principal city of Iraq is Baghdad. Oil is the principal product. Now days Arabic, Kurdish languages are spoken among the Islamic people (95 %). There are Christians and others (5%) in important cites like Basra and Mosul.

Economic status of Jumhouriyat Al Iraq is dependent on export of goods like foodstuffs and petroleum with trading partners in France, Italy, Japan, Germany, Brazil, United Kingdom, U.S.A, Turkey and Commonwealth of Independent States in other Countries. It is noted that *Iraqi dinar* a still in vogue.

E. Syria is located in the coastal area of the Mediterranean Sea in the Middle East as an independent republic standing to the east of Palestine. Turkey is located to its north, Iraq to its east and south-east Jordan to its south and Lebanon and Israel to its west at the southern part of the country. Parts of it were included in the Holy land of Bible. It achieved its independence in 1944. Aleppo is the most populated town. Damascus is the capital, and one of the oldest still inhabited cities in the world. Major language of the peoples is Arabic. Agriculture provides farm products. Its mineral resources like oil, rock salt, iron ore, asphalt, manganese, chrome, petroleum, textiles, phosphate etc are important export items. Among import goods machinery, metal products, textiles and foodstuffs deserve mention. Major trading partners are Italy, Romania, and Independent Commonwealth States and countries like, U.S, E.C, Arab countries and Canada.

Middle –East

F. Afghanistan otherwise Jamhouri Afghanistan is located in Central Asia. Pakistan is to east and south. Iran is to its west and Soviet Union to its north. The country has a small border with China to the North East Asia. It is situated between Iran and Pakistan. It is a dry, rocky, and mountainous country with fertile plains and valleys where crops are grown. Sheep rearing is important

and wool and lamb-skins are exported. Kabul is its Capital. Its area is 647,500sq km. Among the important cities Kabul, Kandahar, Heart, Mazar-i-Sharif, Qonduz, Charikar, Jalalabad deserve mentions. Various languages like. Dari Persian, Other Turkic minor languages are spoken by multiple groups. It is note that in the northern part particularly Soviet Taziki is use as a sub language. Belonging to Iranian speech family, where as in south and in North West peoples of the country speak Pushtu. Against their export goods fresh and dried fruits, natural gas, carpets in lieu of petroleum products, yarns and textiles and food supplies are import with their trading partners eastern European and Commonwealth of Independent States countries, Japan, and China.

G.-J Turkish speeches spread over a wide area from the Russian steppes southwest to south east steppes in central Asia in multiple dialects. Such as, Turcoman, Uzbek, Kara-Kalpak, Kazak speeches. The settlers of those remote areas however were identically alert to claim distinct areas for themselves. Broadly, Turkmenistan Republic is bounded on the north by the Autonomous Kara-Kalpak Republic, a constituent of Uzbekistan. It is surrounded by Iran and Afghanistan on the south by the Uzbek Republic on the east and the Caspian Sea on the west. They speak Turkman, Russian, Uzbek.

Uzbekistan is bordered on the north by Kazakhstan on the east by Kirghizia and Tajikistan, on the south by Afghanistan and on the west by Turkmenistan.

Kazakhstan, Kazak Republic bounded in the west by the Caspian Sea and Russia, in the north by Russia, in the east by China and in the south by Uzbekistan and Kirghizia

Tajikistan (earlier name Tadzhikstan) on the west and north is bordered by Uzbekistan and Kirghzia on the east by Chinese Turkistan and on the south by Afghanistan.

North Asia

K. Soviet Asia, refers to wide area in the north Asian inhabitants having Georgian and Finno-Ugrian speakers. Russia, which is also called the U.S.S.R. (Union of Soviet Socialist Republics), has territories which cover one-sixth of the land surface of the globe and her peoples belong to more than ninety five

different nationalities. The U.S.S.R. came into being as a result of the Russian revolution of 1917 and at first consisted of the Russian Soviet Federal Socialist Republic, the Ukrainian Soviet Socialist Republic and the republics of Byelorussia (White Russia), and Transcaucasia. Many other republics owing allegiance to the same political system were later admitted, and today there are nearly twenty such republics within the U.S.S.R., some in Europe and others in Asia. It covers Russia stretches from the Baltic Sea in the West to and Caucasus, the Altai and Sayan Mountains and the Amur and Ussuri Rivers in the south. As the U.S.S.R. spreads in the west bordering Norway and Finland in the northwest, Estonia, Latvia, Belarus and Ukraine in the west, Asian Soviet region is distributed from Ajerbaijan in the southwest up to sea of Okhotsk Kamchataka peninsular approaching Japan isles and Kazakhstan , Mongolia and China along the southern border. The federation comprises of 21 republics.

Turks in Turkmenistan are either Turkish people who live in Turkmenistan even though having been born outside Turkmenistan, or are Turkmenistan-born, but have Turkish roots. By Turkish roots, this could mean roots linking back to Turkey, or in neighboring countries once part of the Ottoman Empire that still have a population whose language is Turkish or who claims a Turkish identity or cultural heritage.

L. Mongolia is the name given to a vast tract of country in Asia which is the home of nomad Mongols and Kalmuks. Since the hoary olden days this region had been a vast area in which the olden peoples used to move. Resultantly the Mongolian peoples claim their massive conglomerations of multiple groups of people since the late metallic period.

It lies to the north of china, Inner Mongolia actually being part of the Chinese Republic is an independent state with its capital at Urgab (Urlan Batur). Imports are machinery and equipment, clothing, petroleum, chemical, sugar, tea etc. Exports are copper cashmere, livestock, animal product, wool, nonferrous, metal etc. Major trading partnered Commonwealth of Independent States, nations, China, Japan, Austria.

M. China is great Republic of eastern Asia with more than 1.43 billions of peoples residing a vast land over 4.5 millions square miles. China is probably the oldest nation in the world, in the sense that it has remained a separate entity for thousands of years. Chinese people hold the heritage of advancement

since the Silk route started across Turkistan by the 2nd cent. B.C. Until 1912 it was under the oldest monarchies in the world. Prior to it became a republic. It has suffered repeatedly by the Japanese in warfare, followed by civil war between Nationalists.

Linguistically Chinese language Han yu has multiple dialects of the Hans; like, Fu-chien along with Hakka around A-moy and Tung in south China.

Kamg-tung is spoken by the Cantonese.

Wu –yan /U-yun is spoken in the northern part including La-chin dialect of North China and Beijing (Peking) speeches are giang si (Ki si) ,Kiang shi , Ze kiang.

In course of the Movement for Modernization attempts are made to organize linguistically with Mandarin Chinese and also dialects.

The literal development of the Chinese people may be dated back 6th cent. B.C.

China export agricultural products, petroleum, minerals, metals, textiles, garments, telecommunication and recording equipment and illicit drugs. China is illicit producer of opium (bulk production in Yunnan Province). The capital of China is Peking.

It imports grains, Chemical, fertilizer, steel, industrial raw material, machinery and equipment.

Treading partner of China is Japan, Hong Kong, U.S, Germany, Taiwan, Macau, Singapore, Canada and many.

I. North Korea:

N. Korea is a mountainous peninsula of eastern Asia, dividing the Yellow Sea from the Sea of Japan in 1910, but since 1945 has enjoyed independence – a “people’s Republic “ of Korea ruling in the south. Pyong –Yang is the northern capital and Seoul the southern capital. Korea is chiefly an agricultural country. The combined population of north and south is about 30.5 millions.

In Eastern Asia north Korea is located in the northern part of the Korean peninsula with the Sea of Japan to the east and the Yellow Sea to the west. South Korea is to the south roughly below the 38th Parallel and China to the North West. There is a short border with republics of former Soviet Union to the north-east.

It exports coffee, tea, foodstuffs, resources for wildlife and imports machinery, transport equipment, crude oil, iron and steel products .

Trading partners are western European countries Far East, U.S, Africa, Middle East.

II. South Korea:

In Eastern Asia South Korea is located in the southern part of the Korean peninsula with the Sea of Japan to the east and the Yellow Sea to the west. North Korea is to the north and Japan is about 160km to the southeast of the Sea of Japan.

It exports textiles, electric and electronics steel, ships and imports transport equipment, textiles, oil, grains, chemicals, electronics and machinery.

O. Japan

This island, empire of the Pacific, was so old that the Japanese claim founded by the Emperor Jimmu Tenno in 660 A.C. and is still ruled by his descendants. In 1941, Japan entered the Second World War and after over-running much of Eastern Asia and many Pacific islands were defeated by the Allies, surrendering to them in August 1945. Tokyo is the Capital. The total population numbers about 89 millions. Products including many crops, especially rice. The important industries we can found here are fishing, textile, steel and iron industry.

Japanese language is spoken and written by the people inclusive of the Lush Island (about 9 cores population) and those of Hawaii isles and adjoined portions of America and Brazil. We can found the distinction historically.

Peculiarity of the Japanese language is its phonetic as well as structural construction in eight groups; such as,

CV	CVQ	CSVN
CVV	CSV	CSVQ
CVN	CSVV	

C = Consonant, V = Vowel, S = Semi Vowel

N = Nasal, Q = aspirant e.g

kámi = up and down w.r.t. almighty.

kami = (with uneven tone) paper.

kamí = up and down w.r.t. hair

kûmo = cloud

kumó = spider

It is to note that a sentence may be divided in two parts subject and predicate. The former is independently related to the predicate. Examples;

ga nominative, *wa* subjective, *o* accusative, *de* instrumental, *e* dative, *kara* ablative, *no* genitive, *ni* locative and show on.

As regards scripts

i. old scripts reform after world war two

ii. Hiragana

iii. Katakana

As regards the usages in speeches gender division along with ranks and files are observes. Despite that no distinguishable identity of linguistic origin is traceable.

Export machinery and equipment, automobiles, metals and metal products, textiles, consumer electronics,

Import fossil fuels, metal ore, raw materials, foodstuffs machinery and equipment.

Major trading partners U.S, Middle East Western Europe, and South-East Asia.

Pacific isles in East Asia

Geographically the Pacific Ocean in East Asia encircles a series of isles from Japan up to Singapore. Thereby pluralistic culture scenario with diver's language traits may deserve separate descriptions.

P. Geologically the island of Taiwan or Formosa is in Eastern Asia is about 300 km of the south-east coast of China, separated from the mainland by the Formosa Strait . It became under control of the Japanese in 1895, but was returned to China after the war. The Chinese Nationalists Fled to Formosa

after their defeat by the Chinese Communist forces. It includes the territory like the Pescadores islets, and Quemoy and Matsu islands which are close to mainland China. Its area is 35988sq km. Its populations has increased since it is regarded the island as the chief centre of Nationalist resistance. Its capital is Taipei where Mandarin Chinese prevails among the peoples. It sustenance depends on the export of goods like textiles, electrical, machinery, plywood, imports machinery, basic metals, crude oil, chemicals with major trading partners like U.S, Japan, Hong Kong, Germany.

It may be noted that the socio-cultural impact on Asian countries after Industrial Revolutions followed by European Renaissance had played on Asian peoples in multiple ways. Particularly that could generate a distinct mark on Pacific isles in East Asia including India, Sri Lanka and China. However the scenario changed after two World Wars. With reference to the warring traits under among human beings as *Universal Culture Traits of MAN* above moderate changes are observed among the countries dealt here.

Q. Philippines: Located in the Western Pacific Ocean, Philippines is a chain of some 7100 Islands to the north-east of Bomeo and north of the Celebes and Moluccas (Indonesia). The main Islands are Luzon and Mindanao. Its area is 300000 sq km.

Philippines is now an independent state among Pacific Isles in East Asia, was once Spanish territory and then under Japan during the World War II. Afterwards United States of America gave the Philippines full independence in 1946 .Now the Republic consists of some seven thousand Island, the largest being Luzon and Mindanao. Multiple cities are Manila, its capital on Luzon, and Davao, Cebu, Caloocan City, Zamboanga City, Pasay City, Bacolad City. Besides English multiple speeches are spoken by separate Islander as given below :

Bahasa(State Language)	Makasar
Filipino/Taagaalog	Baataak
Jaavaanese (in dialects)	Daayaka (north Borneo)
Sundaa	Igorot
Balinese (in Bali Island)	Ilokaano
Maduraar	Bisaayaa

Lambak(in Lmbak Isles) Cebuano

The population number is about 2.1 millions and above.

Agricultural products include abacq or Manila hemp, bananas, coconuts and rice. Rubber is also produced. There are rich forests and considerable mineral resources including gold, copper, and iron.

With trading partners U.S, Japan, Western European and Latin American Countries they export agricultural products like coconut products, fish products, cotton, bananas, coffee and mineral products like lead zinc, oil, sugar, logs and lumber, copper, concentrates, garments, nickel etc. Among they import goods machinery food stuffs, chemicals, pharmaceuticals, transport equipment deserve mention.

R. Malaysia located in South-east Asia peninsular Malaysia occupies the southern parts of the Kra peninsula, with Sumatra (Indonesia) to the west across the Strait of Malacca and the South China Sea to the east.

Thailand is to the north and Singapore Island to the South, Sabah and Sarawak are adjoing territories on the north coast of Borneo. Indonesia occupies the larger southern part of Borneo and Brunei an enclave within Sarawak.

Its capital city is Kuala Lumpur. Its official language is Maalai / Maalayi along with Tamil, Chinese and English. Among important cities for trade and commerce George Town (Pinang), Ipoh, Johor, Baharu, Petaling, Jaya, Kelang (Klang), Kota Baharu, Taiping, Seramban, Kuantan, Kota Kinabalu, Malacca (Melaka)

This occupies the whole of the Malaya peninsula and consist of the Malaya states of the peninsula, together with Penang and Malacca. It does not include the British colony of Singapore. On August 31st, 1957 the Federation attained its independence and became a full member–nation of the British Commonwealth.

The capital of the Federation is Kuala Lumpur. The total population of the Federation, including races other than the Malays, is nearly six millions. Rubber, tin, rice, coconuts, and oil palms constitute the main industries.

S. Singapore : Formerly one of the Straits Settlements, but now a British Colony since 1819, Singapore Stands at the southernmost tip of the Malay Peninsula.

It is an island surrounded by the Pacific Ocean in south and is about 26 miles long and 14 miles wide.

Located in south-east Asia, the island of Singapore is at the southern end of the Malay peninsula, with Malaysia to the north, separated by the Straits of Johore, about 1 km wide. There is a causeway across these Straits linking the island with the peninsula. The islands which are part of Indonesia are several kilometers to the south. Its area 570 sq K.M. languages are Malaya, Chinese (Mandarin), Tamil, English.

As important corner point of Pacific isles in East Asia with several islands in right and left sides Singapore became an important clearing house for South-East Asian trade. Thus as an important global trade center, partners are U.S, Japan, Malaysia, Hong Kong, Thailand, Taiwan for exporting electrical machinery, electronics, rubber, computers and computer peripherals, petroleum products. Import goods are also aircraft, chemicals, foodstuff, manufactured commodities, petroleum inclusive motor car and motor bike etc.

T. Indonesia:

Located in South-east Asia Indonesia is a group of 13,667 islands off the coast of mainland. Only about 6,000 islands are inhabited. Main islands or parts of islands are Java, Sumatra, Sulawesi (Celebes), Maluku (Moluccas), Kalimantan (Borneo) and Irian Jaya (West New Guinea). In Borneo there is a border to the north with Malaysia (Sabah and Sarawak), in New Guinea a border to the east with Papua New Guinea and in Timor a border to the east with East Timor.

This term embraces the following islands of the East Indies-Sumatra, Java, Borneo, Celebes, and many smaller ones. It is also the name of the republic which the peo-ples of nearly all these islands have established in these former Dutch colonial possessions, with Djakarta as the capital. The products of Indonesia include rice, maize, soya beans, cassava and groundnuts.

Tea, rubber and coffee are also produced. Tin, bauxite and coal are mined. Oil is also produced.

The peoples are of many different races and some sixty different languages are spoken

U. Indo China Peninsula and Myanmar.

It corresponds to the present-day areas of Cambodia, Thailand, Laos, Myanmar, Vietnam, inclusive of Malaysia and Singapore have already dealt. The term was later adopted as the name of the French colony. Presently Cambodia, Vietnam, and Laos hold separate identity after decolonization. The entire area of Indochina is now usually referred to as the Indochinese Peninsula or Mainland Southeast Asia.

Myanmar: Presently Myanmar recalls its ancient identity of the people belonging to the region. Located in East Asia, Myanmar has a coastline on the Bay of Bengal. Bangladesh and India are to its west, China to its north and Laos and Thailand to its east.

Burma, formerly a province of the British Empire in India, is now an independent republic with its capital at Rangoon. It has been so since 2 January 1948 when Britain handed over authority to the first Burmese President. It is known officially as Bu the Union of Burma and is no longer joined within the British Commonwealth. Although it still has ties with Britain the total population is over 19 million of which 9 millions are Burmans. The country has rich timber forests and produces rice and other crops. Tin, lead and other minerals are mined. See *Burma, the Land of Bu Pagodas,*

Vietnam: Located in South-East Asia, Vietnam has a coastline to the East and South on the South China Sea . China is to the north, Laos and Cambodia (Kampuchea) are to the West. It is other wise known as Indo-China. The language Vietnamese is the officials used and French, English , Khmer , Chinese also prevail. Its peoples are multi-religious like Theravada Buddhist, Roman, Catholic, Islam, Taoist, Confucian, Animist .

Laos: Laos is a landlocked country in South-East Asia. China is to its North, Vietnam to its East, Cambodia (Kampuchea) to the North-West. Its area 236,800 sq km. Laos is a state of Indo-China and was formerly known as Lane Xang, which means, land of the millions of elephants .

Export electric power, forest, products, tin concentrate, coffee, gypsum, cardamom, clothing and textiles . import rice, foodstuffs, petroleum, products, machinery, transport equipment

Cambodia: Cambodia is located in South-East Asia. Cambodia, presently Kampuchea has a coastline on the Gulf of Siam. Thailand is to its West and North Laos to north and Vietnam to its East and South. It is a state of Indo-China. Its chief products are rice, rubber, wood, pepper and cattle. The chief town is Phnom-Penh. Mon Khmer is the official language and French colonize language. Its area is 181000sq km. Theravada Buddhism is followed with Christianity also prevails.

V. Thailand located in south-east Asia, has a coastline on the Gulf of Siam in the South China Sea. Laos and Cambodia (Kampuchea) are to the east, Burma to the north and west and Malaysia to the south. Thailand includes the main part of the Isthmus and peninsula of Kra, north of Malaysia. Its earlier name is Siam. A country of South-East Asia which is at times called Thailand. It is bordered on the eastward by Indo-China and on the west, where it extends, in to the Malay Peninsula, by Burma.

Bangkok, its capital stands on the river Menam and has both old and new building. It is the great seaport of Siam, being only a few miles from the river mouth and is intersected by many water ways. Its population is estimated at over 18 million.

Its chief product is rice, and teak cutting, and tin mining are prosperous industries. The people are nearly all Buddhists.

Linguistically Sino-Dai (Thai) had been separate in speech family from the Indonesian, Malai / Malay groups of languages. Also it holds lien to Thai Kadai spoken in Siam Valley adjacent to Laos and Vietnam (Discus separately).

W. Sri Lanka otherwise Ceylon dominated by the British up to 1948 is a large island of the Indian Ocean, lying south of Indian peninsula. Colombo is the Capital. Since February1948 Ceylon has been an independent Dominion of the British Commonwealth of Nations. Colombo is its capital. Its area 65610 sq km. Singhalese, Tamil, English languages prevail.

Principal products are tea, rice, coconuts, rubber, spices, cotton, oil seeds, wheat, millet, and sheep.

Among export goods petroleum products, gems and jewelry, tea, rubber deserve mention and petroleum, machinery, transport equipment, sugar, fertilizer may be mentioned as import goods with trade partners Saudi Arabia, United Kingdom, U.S, Germany, Japan, Singapore, India, Iran, Taiwan, Belgium, Hong Kong, China.

X. The **Indian peninsula** comprised of a wide area from Bhutan in the north Comerica Cape Comorian in the South. Prior to the Independence of India the vast peninsula had been under British rule. Since 1947 scenario has changed. Located in South Asia has the Bay of Bengal to the east and Arabian Sea to the west (parts of the Indian Ocean). Pakistan is to its west, China, Nepal and Bhutan to the north, and Burma to the east. Bangladesh in the east is mainly surrounded by Indian Territory.

Y. Bangladesh: Located in South Asia, Bangladesh has a coastline on the Bay of Bengal. It mainly comprises the Delta of the Ganges River. India borders the country to the west, north and east Burma is located to be South-East. Its area is 143998 sq km. Its capital and large city is Dhaka. Bangla is the official language. Among export goods are jute, tea, leather, seafood, import are food grains, fuels, raw cotton, yam, manufactured goods. Major trading partners are U.S, Japan, Western and Europe.

Z. Pakistan inclusive of Afghanistan: In South-West Asia Pakistan has a coastline on the Arabian Sea to the South. Iran is located to its West, Afghanistan to its North-West, China to its North-East and India to the East . Its area is 803936 sq km.

The Sub-continent of India in 1947 and is a member of the British Commonwealth of Nations, Pakistan means literally “land of the pure” and implies politically separated from Hindu India. Pakistan consists of Baluchistan, the North-West Frontier, West Punjab and Sind. These were formerly territories of British India. It has a predominantly Moslem population. The territories are

now organized as Pakistan. The federal capital is Islamabad in Pakistan. Agriculture is the main industry, but there is considerable development of heavy industry and manufactures.

Afghanistan: A landlocked country, Afghanistan is located in Central Asia. Pakistan is to its east and South, Iran to its west and Soviet Union to its north. The country has a small border with China to the North-East. It's area 647500 sq km. Kabul is capital city.

Export fresh and dried fruits, natural gas, carpets and import Petroleum products, yarns and textiles and food supplies. Major treading partners Eastern European and CIS countries, Japan and China. Afghanistan is the world's second largest opium producer (after Myanmar) and a major source of hashish.

Above speech variations among the Asian peoples become the basis of distributing diverse cultural traits of each group of speaker according to the environments to which each groups of speakers belong. The common traits of universal human cultures like food, drink, housing and dress hold a general unity despite of local variations as particulars environment demands. Inhabitants of Soviet Asia dress themselves differently than those of Singapore and Malaya peninsular. Their speech verities are explicit. Obviously the emotional traits and respective ethical values become distinct. All those details are approachable in their respective literatures developed since their scripts and writing generated in the passage of time. That follows separately.

Oral identities of Asian speeches available. :

Asian peoples are multiple as their spoken languages preserve their separate identity, up till now from hoary olden days. In alphabetical order Arabic language is taken primarily. It had been spoken in a wider part of the human world; including the Arabic people in Asia are:

1. Saudi Arabia (a)
2. Jordon (a)
3. Syria (b)
4. Iraq (a)
7. Iran
8. Israel
9. Pakistan
10. Philippines

5. Kurdistan
6. Lebanon
11. Turkey
12. Afghanistan

Five distributions are shown in small letters.

It may be added that Hebrew belongs to the ancient Semiya-Hami/ Hamit Group of speeches which are now obsolete. Linguists however differ whether it had been two separate speeches or was conjoined with each other. Semiya speech had had two folds, Eastern Semiya or Western Semiya. Its paleographic evidence goes back to Assyrian and Akamanians dia by 2500B.C in cuneiform goes back to Assyria, an ancient country of which we read in the Holy Bible. It now forms part of Iraq or Mesopotamia. The Assyrians became a powerful nation and flourished from about 1300 B.C. to 700 B.C. They were a race of fighters, and were the first to use chariots and horses in warfare. The arts of peace also flourished in Assyria. The capital city was Nineveh.

Their writing style is cuneiform with arrow designed. Its sub groups were Canaanite Phoenician and Hebrew. It is akin to Hebrew in which the Bible was composed. Among the western branches the Arabic group and Abyssinia group evolved. Egyptian had come down from this Hami group of speeches.

Obviously the Arabic speaking Asian countries may be distributed in three culture groups.

a. Official as majority language
b. Official as minority language
c. Co-official as majority language
d. Co-official as minority language
e. Not official as minority language

Iranian / Persian: Iranian / Persian speeches prevail among a wider people belong to Persian Plateau up to Indus Valley in India.

Among the speakers of this Family of languages, inhabitants of Northern Afghanistan in additions to speakers of Tajik speech in Soviet Tazakistan are included. Again Balauchi of the Iranian Family in Baluchistan belongs to these groups of languages. Along the Caucasus hill tract peoples Oscetic speeches prevail. In the Pamir Plateau in Central Asia Ghalcha sub group out of the

Iranian / Persian reside. Interestedly Indus Valley peoples up to border of Afghanistan Speaks Iranian in local naming like Sindhi Among the Inhabitants of Cutch peninsula; Hindigi-Lahala in Western Punjab along the Central Area of Indus Valley and Dard / Dardic is spoken among the inhabitants of Kashmir, Pakistan bordering up to Afghanistan .

Alienations between Iranian Speech Family speakers and those of the Vedic language speakers may be thus noted that the Eastern Iranian speech in the medieval period c.2000 B.C had prevail presently in generating the Rig Vedic speech. Thus the historical data regarding the migration of the eastern Iranian speakers depict cultural affiliations between the western Asian and Eastern Asians.

As regards Persian speakers in Asia presently multiple groups of people belonging to are accustomed since Iran, Afghanistan (as Dari) , Tajikistan (as Tajik), Uzbekistan (as Tajik) , Azerbaijan, and Iraq in Asia .

Aryans / Northern Indians: The Iranian languages are grouped in three stages: Old Iranian (until 400 BC), Middle Iranian (400 BC – 900 AD), and New Iranian (since 900 AD). The two directly attested Old Iranian languages are Old Persian (from the Achaemenid Empire) and Old Avestan (the language of the Avesta). Of the Middle Iranian languages, the better understood and recorded ones are Middle Persian (from the Sasanian Empire), Parthian (from the Parthian Empire), and Bactrian (from the Kushan and Hephthaliteempires).

As of 2008, there were an estimated 150–200 million native speakers of the Iranian languages. *Ethnologue* estimates that there are 86 Iranian languages, the largest among them being Persian, Pashto, and the Kurdish dialect continuum.

Geographic neighboring locations of Iran, Afghanistan, Pakistan and India show the ancient movements of respective inhabitance from one country to other country for materials needs as well as speech amalgamations with one another.

Since the hoary olden days after the growth of kingship generated out of group leadership with accumulation of natural wealth, multiple empires generated all over Western Asia. Scythian States and Parthian States entered in the historical account of Western Asia by 2000 B.C. Among the regional

peoples the speech / language in scripts moved further from the regional kingdoms.

In respect to speech amalgamations with each other separate studies on comparative linguistics focus new approach of study on cultural affinity between the Iranian people and the Aryan people at times. A comparative study on the Avestan language and that of Rig Veda particularly speak about the middle period of Iranian language what attributes cultural affinities.

Presently the Aryan groups among the Asians have been distributed in multiple zones of Northern India. They speak multiple branches of speeches though generated from the Indo-Iranian Speech Family with numerous local speech trends .Thus from North-West bordering Pakistan they following speeches / languages prevail .

SpeechFamily;	**Indo-AryanSubgroup**
Punjabi	Santali groups
Gujrati	Magadhi /Magahi
Dogri	Assamia / Asamiya
Rajasthani	Oriya / Orissa
Konkani(Maharastra sea coast inhabitants)	Bengali
Hindi groups	

After 1947 Pakistan state has been entered in the UNO as a separate state in the Indian peninsula spreading upto Afghanistan in the west and Bharat (SRI, Sovereign Republic India). Resultantly its inhabitants speak multiple languages belonging to the Indo-Aryan languages in relation to Indo-Aryan speech family.

The speeches spoken by inhabitants of Pakistan are; belonging to Indo-Aryan speech family are .

Punjabi	Rajasthani
Dogri	Gojri (Gujari)
Hindko	Saraiki

Marwari Kashmiri

Referring to the Indian merchant group of people who had been there prior to division of India.

South India; Dravida Speech Family

In South India Dravida Speech Family prompts to enumerate the following speeches.

Gondi spoken in Central India, Andhra Pradesh partly and Madhya Pradesh.

Telugu in Andhra Pradesh

Kannada /Kaanidi in Mysore/ Mahishuur north

Kota / Toda and Tulu in Mysore/ Mahishuur South

Tamil in Tamilnadu / Madras

Malayalam in Kerala

It is to add that Tamil is also spoken by the settlers of Tamil speaking peoples in India for Rubber Industry and other causes since olden time.

Besides the above several peoples belonging to non Aryans and Dravidians in India speak

Bodo (Sino-Tibetan)

Meitei (Sino-Tibetan)

Bhotiya (Kirata Speech)

Group of languages.

Turki/ Turkic speeches tend to unite western Asia with Eastern Europe with a cultural trend despite of Geographic bifurcation. The speech covers the wide area from Chinese Eastern Turkistan up to the Ural Mountain in the West. Its dialects spoken by the inhabitants of the wide area may be distributed thus.

Osmani Turki is spoken in the western path up Turkey peninsula region and on the plateau inhabitants.

Turkey as the official language is spoken in, Northern Cyprus (official), Cyprus(official), beside that Turkish is spoken in wide area Asia, Iraq, Syria, Azerbaijan, Kosovo, Romania, Iraq, Bosnia and Herzegovina. Also in Europe Turkish is spoken partly in North Macedonia, Greece. Among

group of the Eastern Armenian hill tracts Turkey is spoken. Geographically the Turkish speaker is not restricted to Turkish peninsula to Turkish plateau. Turcoman / Turcoman speech belongs to the people of Russian steppes in the Southwest part. Uzbek speech is spoken among the inhabitants of Central Asian steppes partly. Scholars are diverse in opinion in respect to the Eastern Central Asian Manchu and the West Central Asian Mongol speech in relation to Turkish. Analytically cascading of Turkish is distinct from those of Arabic. A broad scenario is given below with speech diversions.

Karakalpak and Kazakh are spoken by the inhabitants of middle steppes along the Aral Sea, and those of Northern half part of steppes . Kyrgyz people resident of Tiensan speak it. Uyghur is spoken Sing kin plateau. Other Turkish speeches are;

Turkish	Bashkir
Tatar	Chuvash
Qashqai	Afshar
Karachay-Balka	Crimean
Sakha / Yakut	

The Turkic languages may be divided into six branches.

Southwestern (Oghuz Turkic)

Northwestern (Kipchak Turkic)

Southeastern (Karluk Turkic)

Northeastern (Siberian Turkic)

Arghu Turkic

Oghur Turkic

From the culture point of view Turkic language speaking peoples in Asia hold a wide canvas to build Turkic human spheres since the hoary past.

Among the Turkic speeches and languages in multiple folds had been split out above in general. Besides them several endangered language or moribund language are sought out linguistically.

An endangered language or moribund language, refers to sick language with a risk of falling out of use as its speakers die out or shift to speaking another

language. Language in the history of human gift of gab occasional loss occurs when the speech as well as writing signals in character or in scripts are loss. Obviously its speakers have no more language separately. Thus it becomes a "dead language".

In the case of Turkic Speech and language it goes back as early as the 2nd million B.C .and that spread a wide area from Chinese Turkistan North East and North West Asia around Turkey and that extends up to the Balkan States in Europe. Obviously wide Turkic speakers in the passages of time had loss their olden tongues in course of time on account for multiple reasons. However in respect to this speech used by Asian peoples the list has been jotted down above.

Dari and Pashto : Belonging to multiple speeches spoken by Afghanistan people is the State language along with Pashto. In this regard Harald Haarmann in his *Sprachen-Almanach – Zahlen und Fakten zu allen Sprachen der Welt* refers to more than 40 minor languages with around 200 different dialects. Dari is the official name of the Persian language in Afghanistan .Since Dari and Pashto belong to Indo-European Persian group Afghanistan literatures hold affinity in thoughts with those of ancient India, particularly after the spread of Buddhism in Afghanistan narrated by C.S. Upasaka "*Buddhism in Afghanistan*".

According to the Constitution of Afghanistan people Dari and Pashto have been taken as their National languages. This policy underwent a change by in 2004 Uzbek, Turkmen, Balochi, Pashayi, Nuristani and Pamiri as a third official language in areas where they are spoken by a majority of the population. Resultantly Afghanistan people accepted new cultural design and that awaits in the passage of time to result.

Israel : A multi-language speaking country is inhabited with majority of the Jews people . Hebrew is the national language declared by the UNO after its freedom in 14 May 1948. Antiquity of the Jewish vernacular goes as back as c. 3rd century BCE and that continued as liturgical and literary language among the early Christians in respect to their Old Testament. In Israel in language reformation occurred since 19th century down in order to meet the present requirements.

Hebrew belongs to old Semitic language group spoken by Armenian as non-colloquial speech with reference to religious ceremony and rituals alike the

Indian Zg -Vedic sermons. However it has been revived since a couple centuries or more by the Jews. Biblical Hebrew language is significantly in important. Comparatively, the speech relationship between the Aveastan language in the Iranian group and the Zg-Vedic composition among the old Aryans may resemble. However Modern Hebrew preserve fewer phonemes than Biblical Hebrew though changes occur.

Modern Hebrew phonology

Modern Hebrew has fewer phonemes than Biblical Hebrew but it has developed its own phonology. Complexity in Israeli Hebrew has 25 to 27 consonants and 5 to 10 vowels, depending on the expressions to connote ideas of speakers. Modern Hebrew morphology goes back as old as the Biblical Hebrew referring to formation, structure, and interrelationship of words in a particular language. Modern Hebrew therefore preserves the inflectional morphology of the classical uses in order to formation of new words. That requires separates study as a Semitic branch of languages.

Pakistan: A newly formed state in Asia since 1947 after the partition of the Indian peninsula with multi speech speaking peoples have been separated from her partner division. The principal languages are Urdu, English, Punjabi, Sindhi, Pashtu, Baluchi along with the national language Urdu. English is in vogue for international communication. Several Indo-Aryan speeches are spoken by a sizeable number of Indian merchants who had not migrated during the pre-independence population exchange program prior to partition. Many of them had been in practice of speaking Urdu since the Arabs had ruled in Sindh prior to the entrance of the British in India. Also some inhabitants of Pakistan speak Indo-European speech family languages along with Indo-Aryan speeches. After 1971 Eastern Pakistan referring to Bangladesh language warfare with west Asian languages got importance. Resultantly Pakistan has eight administrative unites e.g.

1. Azad Jammu and Kashmir *AJK* Muzaffarabad
2. Balochistan *BL* Quetta
3. Gilgit-Baltistan *GB* Gilgit
4. Islamabad Capital Territory *ICT* Islamabad

5. Khyber Pakhtunkhwa *KP* Peshawar
6. Punjab *PJ* Lahore
7. Sindh *SN* Karachi
8. Pakistan PK Islamabad

However the following speeches among the inhabitants of Pakistan are available and that may be distributed in Indo-Aryan, Indo-Iranian Semitic and Indo-European speech families as jotted down below.

Aer	Lasi	Hindko
Zangskari	Gurgula	Gowro
Yidgha	Hazaragi	Gojri (Gujari)
Waneci	Gujarati	Goaria
Wakhi	Koli-Parkari	Kohistani Indus
Uyghur (spoken by Uyghur community)	Koli-Kachi	Kati
Ushojo / Ushoji	Khowar	Gawar-Bati
Torwali	Domaaki	Dogri
Sansi	Khetrani	Dehawri
Pothowari	Dhatki / Thari	Dari
Kalasha-mun	Kamviri	Bhaya
Kalami	Ghera	Bhaya
Palula	Kalkoti	Dameli
Ormuri	Kachchi / Kutchi	Balti
Od / Odki	Kabutra	Changthang
Memoni	Jogi, language spoken by Jogi	Chitrali
Marwari	Jandavra	Chilisso
Loarki	Jadgali	Bagri / Vagri
Burushaski	Brokskat	Bateri
Burig / Purik	Brahui	Badeshi

Sri-Lanka : According to the Indian traditional account of Ramayana the Indians had crossed the Pak-Strait in the hoary olden days to enter Sri-Lañkâ, the then Kingdom of Râvaòa . That account is also corroborated in the Buddhist Sanskrit text *Ârya-Lañkâvatâra sûtra.* Also , tradition records that Vijaya-shingha of Bengal crossed over the Bay and arrived the Island ; there by its name Singhala (Pali *sîhala*) was reputed . Historically , the Maurya emperor Ashoka (3rd century B.C) deputed his son Mahandra (Pali Mahinda) in order to spread the teachings of the Buddha among the inhabitants of the Island with love and amity . Evidently the island holds a lien of antiquity with the Indian peninsula, though geomorphologically its holds relations to Malacca isles. However language affinity since the Ashokan period has been closer with in extending Pali among the speakers. Also a wide number of Tamil speakers are inhabitants of the Island since the olden days.

Resultantly, the language scenario is pluralistic ; though those belong to Indo-Aryan speech family . Sinhali speech however is a mixed expiration with mid Indo-Aryan language like Pali and Dravidian phonemes with structural characteristics akin to the above. It is to mention that since 3rd century B.C. Pali, a mid Indo-Aryan speech could spread over in verbose as well as in writing. It may be added that the Pali Tipitaka , threefold distribution of Gautama the Buddha sayings had been firstly came in writing by the Sri-Lankan Buddhist since the first century A.D. Sinhalese is written using the Sinhalese script, which is one of the Brahmic scripts, a descendant of the ancient Indian Brahmi script closely related to the Kadamba alphabet. However, prior to the introduction of teachings of the Buddha, *Ela* is said to be the olden language of the islanders.

Conclusions :

The above survey amounts to narrate respective cultural dimensions of multiple ethnic groups among the Asians in respect to separate speech traits. In developing separate language identities among the inhabitants in Asia a brief survey is attempted subject to further study. In the history of humankind speech varieties apparently refer to distinguish identity of one group to other in articulation of respective speech traits along with variation in ecology that of emotion and with reference to social ethics. Speeches in many instances vary on account

of the above three salient features. In a group speech, however, these three factors play significantly depending on a speaker's awareness in local conditionality. A language is documented with scripts and writing manuals what may be recorded since manuscripts had been invented olden days. Widely speaking, uniformity prevails despite of multifarious pluralities in the human cultures.

Appendix:

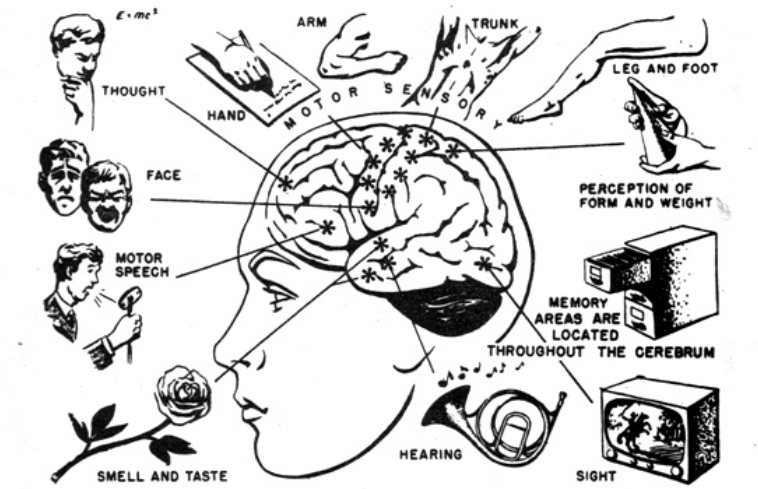


Fig. 28.44. Human cerebral functions. A large part of the cerebrum is made up of association areas that are believed to be centres for memories and for intelligence. From **C.** Gramet and J. Mandel *Biology Serving You*, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1958.

Since the development of the human brain lobes with corpus callosum , grey matters in three layers of meninges in convoluted nervous substance inside skull of diacephalic human head the ingestions for knowing becomes stronger and stronger as the days gone . By the excellence of brain power the humans becomes eager to know themselves externally and internally. Their external knowing has no bound and their deep internal existence is fathomless. Their knowledge about themselves thus becomes endless in course of studying the nature around. Anthropologically the curiosity about their socio-genitive awareness with numerous items externally includes numerous factions to which persons hold inquisition.

Different groups innately hold separate modes of speech to express themselves, from other, depending on basic distinguishable conditions; namely, Ecology,

Emotions and Ethics. These refer to three basic factors in respect to a particular human group;

i. *Environment in human Biology* is important since the primitive man developed with adequate brain structure to distinguish light from darkness.

ii. *Emotions* in human mind are expressed through vocal organs dependent on individual's brain functions.

iii. *Ethics* dependent on particular social environs and are distinct from one another as co-related to above two.

With the development of brain pursuit for knowledge becomes stronger in humans. Other faculties are correlated with quest for knowledge become stronger with the development of the human brain lobes with corpus callosum.

By the human cognitive investigations and experiments including many chapters of the Book of Nature and their relationship with the animate and the inanimate have been explored since the hoary past. All of them are not yet complete. So the dimensions of sciences expand day by day. The inquisitions for knowing about 'man' outward and inward with meticulous investigations prompt to differentiate human beings from other animate beings. Those have been methodically investigated as distinct branches of human knowledge for about last few centuries. The investigators have devoted to collect data from various. Peoples of the human world thoroughly among the unsophisticated indigenous human groups remaining segregated with deferent environment

Broadly speaking, Asian peoples may be distributed in the following groups according to their languages .e.g.

1. Turkish
2. Iranian
3. Semitic Caucasian
4. Indo-Aryans
5. Dravidian
6. Mongolian
7. Tongues
8. Syamoyen
9. Finno-Ugrian
10. Georgian
11. Tibeto-Burmese
12. Dai-kadai
13. Indonesian
14. Mon-Khmer
15. Anami / Vietnam
16. Chinese (Sino-Dai)
17. Japanese
18. Korean

The above shows multiplicity among the Asian peoples with their respective ethnic variations vividly. Their respective cultural diversities make Asians pluralistic in varied cultural groups. Obviously the social features are traced with reference to distinct ecological environs as dealt here.

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Notes for Contributors

Contributions are invited for the Journal of Kolkata Society For Asian Studies. The papers submitted for consideration should not exceed 7000 words. It includes figures, charts, tables and references and excludes the abstract, key words and the bio-note of the author/s. Papers based on scientific study, review articles written in correct English and Bangla will be considered for publication.

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9. Glosses and Translations of Examples:

1. Language specific examples must be provided in International Phonetic Alphabet (IPA) or in Roman alphabet.

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3. The translation and the gloss should be placed under the example with proper indentation and alignment (in case of word-for-word or morpheme-by-morpheme gloss).

4. The grammatical categories in a gloss must be abbreviated

For example,

a) adʒ ɔnek brʃiʈi hoyeʧhe.
today lot rain be-pr.pf.3^{nl}
'Today there was heavy shower.'

b) boneder ʧhobi.

'Sisters' picture.'

5. The abbreviations must be given in a separate list.

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