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I, Prof. Santa Misra, hereby declare that the particulars given above are true to the best of my knowledge and   belief.

31ˢᵗ Jan, 2022

Santa Misra

Santa Mishra

<u>EDITORIAL</u>

Amidst the devastation of Covid -19, when Omicron is having its spread throughout the world, the Odisha Journal of Social Science has its publication of Volume 9, issue (1) , January, 2022. Like all the previous issues, this time also attempts have been made to encourage new research scholars and their efforts in research activities in addition to the research from eminent professionals of different streams from nooks and corners of the world. The concept of MOSEE (Management Of allSelves' Enlightenment and Empowerment) with 5th Dimension Spirit Paradigm Shift and how it will transform People and Organization to New Spiritual Leadership and Achievement of International Business through Practical Anatomy is having its place to enlighten the normal people. Focus in this issue also is given on cultural heritage of Japan, like Learning from Kukai sensei and Shugeishuchiin, the edited education that can be applicable for all cultures ; effects of COVID – 19 on adolescents, effects of COVID – 19 on educational sphere , human stress management during COVID-19 ; effects of ragging on students and guidance / counselling for it, etc. Similarly, effects of Drug addiction in adopted children and the benefit of Yoga to be a good dancer have their unique space in this issue.

Thanks to those who have contributed to this volume. I wish them all success in life.

Thanking you

Santa Mishra

(Santa Mishra)

Chief Editor

A New Created Management Of allSelves' Enlightenment and Empowerment (MOSEE) with 5th Dimension Spirit Paradigm Shift will conciliate the modern Management Philosophies(1); Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer of U.S.A

*Prof. Jae Yoon Rhee
**Prof. Jae Ho Rhee

ABSTRACT

In capitalist society, businesses tend to use human beings as a resources and tools for them to achieve the goal of maximizing profits of the businesses. As a result, the phenomenon of human alienation and polarization of wealth has been cited as serious social problems. Today, the conventional wisdom that material affluence and prosperity resulting from economic growth will bring happiness to the human society is shaken by the problem of "spiritual (consciousness) poverty in material affluence." To play a role as an economic system that contributes to the happiness and co-prosperity of the human society, capitalism must also evolve in keeping with the new changes of the times. In this article, to discuss the alternative of capitalism to fit the new era, we pursue a new realm of possibility through the new scientific discipline of MOSEE; Management Of allSelves' Enlightenment and Empowerment that the author of this article, has founded in 1990, while at the same time announcing the new 5th dimensional factors of the spirit resource and asset (SRA) of human beings of the MOSEE. This aims to achieve a 5th-dimensional MOSEE revolution for the creation of the 21st century Universe Human Spirit Science Civilization by analysing and evaluating the inherent structural constraints of the modern business philosophies and theories, such as CSV (Michael Porter). In other words, it will continue to carry out academic research, education, and human society activities that lead to the creation of the Universe Human Spiritual Science Civilization of 21st Century, beyond the Advanced Scientific Informative Civilization of 20th Century. We, the Author and Co-author of this article, are trying to conciliate the modern management philosophies and theories of the following prominent scholars such as CSV of Michael Porter and Mark Kramer in U.S.A. and all several others else in the world nowadays.

(*Note: Spirituality may be called High level of Human Consciousness or High level of Spirit, As Spirit is more common in English, it is called Spirit in this article.)

KEY WORDS*: MOSEE, 4th Inherent Dimension Structural Constraints, Creation of 5th Dimension Spiritual Resources and Assets, Spiritual Industry, Universe Spiritual Science and Technology Civilization*

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INTRODUCTION

1.1 Purpose of Research

This article is trying to conciliate the modern management philosophies and theories of the prominent scholars such as CSV of Michael Porter and Mark Kramer in U.S.A. and several others else in the world nowadays. It examines the abovementioned philosophies and theories in light on the MOSEE: Management Of allSelves' Enlightenment and Empowerment that the author. has founded in 1990, thereby addressing the 5th spirit dimensional vision of the business administration and creating the new realm of overcoming the structural constraints through this process, we want to clearly recognize the limitations and coping measures to resolve the limitation of modern management philosophies advocated by the prominent scholars of the world and open the way for the leap forward through the 5th dimension of transformation of MOSEE.

1.2Philosophyof MOSEE (Management Of allSelves' Enlightenment and Empowerment) founded by the author in 1990.

The management philosophy of MOSEE is the philosophy of life discovered through the 85 year life experiences of the presenting author that is "Life Origin Source Opening and Living".

The life original being is the origin of being and the source of life in the universe, including humans and the infinite continuum of the fact that the Spirituality is constantly creating by opening and living.

(1) Life: The breath embedded in 64 trillion cells of human body is life.(2) Bon: The human is a part of life original being and at the same time a whole of it.(3) Opening Interaction continues with opening, as the air seeps into the body through human breathing and melted air goes out by exhale.(4) Living: Life is the management of 'I' and my community, and therefore, MOSEE exists as the being itself of the ultimate truth of life such as love, mercy, freedom, peace, joy, sound, water, etc. The life realized on MOSEE is pure and vivid without any collateral conditions.

II. Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

2.1 Michael Eugene Porter, 1947~), is an American scholar who is the founder of The Monitor Group. He is currently a Professor at Bishop William Lawrence University. The study by Michael Porter, the top authority in corporate and research, is widely cited in leading government agencies, businesses, and academia around the world. He is also in charge of the program for the new CEO of the giant company at Harvard Business School.

2.2 Creating Shared Value (CSV) Overview

(1) Concepts. Harvard professor Michael Eugene Porter announced the CSV concept in his 2011 "Harvard Business Review." The concept refers to an act that is not made by a company to make

social contributions after revenue generation, but that is done in a way that the business activities themselves can create social values while at the same time pursuing economic returns. It's about the competitiveness of companies and the surrounding communities. It is based on the perception that prosperity is interdependent.

(2) Philip Kotler's CSV Opinion, Philip Kotler argued in his book "Market 3.0" that "the era of 1.0, appealing to consumer reason, and 2.0 appealing to emotion and empathy has arrived." Management strategies for future markets were proposed based on CSV. This is 3.0 calls for an entrepreneurial spirit in which consumer values, corporate values and socially necessary values are harmonized in the future.

(3) Differences between CSV (Creating Shared Value) and CSR (Corporate Social Responsibility). Michael Porter explained in his paper that "the stark and clear difference between CSR and CSV lies in creating value. CSR has nothing to do with companies' pursuit of profits because it gives back corporate profits to society through good deeds. However, CSV seeks both economic and social benefits by creating business value where business opportunities and needs of the community meet. In other words, CSV is a more evolved concept than CSR and a win-win concept for businesses and communities."

2.3 How to Practice Creating Shared Value (CSV)

Professor Michael Porter said that there are three ways to create CSV.

(1) Generating CSV through products. "It is a way of meeting social needs through products according to the business areas to which the enterprise belongs."

(2) Generating CSV based on value chain operation. Depending on how we operate the value chain, we can realize CSV. That is, how CSV is realized depending on how they procure raw material, how they manage logistics and how they utilize their resources in the production process."

(3) Creating CSV through the surrounding environment. "The surrounding environment in which how companies develop their communities can realize creating shared value(CSV). This is a way to increase corporate productivity and efficiency while seeking to develop local communities, and realize CSV through this."

2.4 Examples of creating shared value(CSV).

2.4.1 Dow Chemical Co., Case in the U.S.A. - What will you make?(1) Dow Chemical Co., case overview. Dow Chemical Co., is now beginning to wonder what's wrong with the CEO worldwide and whether he can't incorporate corporate technology into solving such problems. To get the idea of what social needs are, he took note of the U.N.'s Millennium Development Goals, and looked for some of them that he could help. What came out of that was a social program called Breakthroughs to World Challenges, which led Dow Chemical Co., to innovate to solve the problems the world faces, including environmental crises and poverty. (2) Breakthrough Program to solve World Problems. The core of the program is to improve the ability to provide adequate food at an appropriate price by 2015 and address pending issues such as housing and water supply. Dow Chemical Co., has been able to produce Omega-9 canola and sunflower seeds that have increased the shelf life from the previous

ones and reduced trans-fat and saturated fat, resulting in an innovative performance of $700 million in sales in 2012 alone.

The hydro-business sector has developed the Eco Membrane. It was a desalination technology that increased the rate of salt removal by 40 percent and saved 30 percent more energy.(3) Commenting on the conclusion. Dow Chemical Co., has had the effect of developing new technologies, solving the problems facing the global community and increasing company profits. This is the result of not just sticking to existing needs but thinking in a different angle than before.(4) NOTICE: Evaluating further analyses of the author of this article. This was the Marshall Plan for the U.S. to achieve revival of Europe after World War II ended in 1945.
2.4.2 Hyundai Motor Co. in the Republic of Korea. How to improve the environment of the community?

(1) Overview. Hyundai Motor Co., LTD explored future markets such as Ghana, Indonesia and Cambodia and found vulnerabilities in the community in the process. We thought that if problems occur in these communities, it could also have an adverse impact on the growth of the company. We tried to improve the environment of the community.(2) Practice In 2013, Hyundai Motor Co., LTD teamed up with KOIKA to set up the Dream Centre, an educational institute that teaches car maintenance technology to locals in Ghana, and also established the Dream Centres in Indonesia and Cambodia. The Dream Centre is an activity that directly contributes to the development of the local economy, such as improving the income level of the community and providing jobs, which is also a great help to Hyundai Motor Co., LTD's future global strategy and educated the first graduates, 80 persons in 2015.(3) Commenting on results The Dream Centre is a good example of CSV activities that create both corporate and social values beyond simple social services or donations to enhance corporate image. (4) NOTICE the multinational corporations have already, since 1945, been investing the reverse engineering development capacities in the developing countries associated with them. Training in management of industrial technologies and methods of operation and techniques in phases of engineering process have been conducted in foreign local countries. Previously, companies in local countries, by the transfer of production technologies from the advanced countries, have been developed in the upward 5 steps of the reverse engineering production technologies; 1) simply copied, 2) learned, 3) digested, 4) indigenousization, 5) improved, and 6) transferred to the world. The rapid developments of the industries had been helped, after Korean War, by the introduction of foreign loans. Hyundai Motor Co. LTD started in the late 1960's with the Pony model, the first model.

III. Author's Management Of allSelves' Enlightenment and Empowerment(MOSEE) with 5th Dimension Consciousness(Spirit) Realization Conciliate, by In-depth Comparative Analysis and Examination based on the following 18 factors; Michael Porter's Creating Shared Value (CSV).

3.1. Comparative Analyses on Management Philosophies

  1) Author's MOSEE (Management Of allSelves' Enlightenment and Empowerment)

The ultimate truth and philosophy of MOSEE 'Life Origin Source and Opening Living: Human and human organizations - the ability of the economic entity to conduct the social work force (political circles) to realize that their lives are not separated among themselves and all relationships with the home family, work, society, country, and the world's human race, but rather a trans-connected existence as a whole. In other words, the self-created existence of a true bearing, the reality of being real, and the management focus on 5th dimension consciousness (spirit) resource asset in an infinity new realm. Therefore the free and self-sustaining creative management can only be achieved by escaping the obsession from the limited structural constraints of resources and assets such as land, capital, human resources and technologies with 4th dimension until now.

In the 17th century in Republic of Korea, the prophet scholar, Ha-Gon Rhee, advocated and founded the academic study area of Consciousness (Spirit) Philosophy and Truth Literature and Culture Philosophy and in the 18th century, the prophet scholar, Dae-Yoon Shim advocated and founded the new academic scientific discipline of Human Profit(Benefit) Generating Truth and laid the foundation for modern Korean spiritual science and social philosophy and capitalism ideas. Describing the stage as Greed, His new theory advocated for the first time the Human beings have their Desires that are very natural truth and seek Private profits. However the private profit seeking is to be developed to the higher levels transformations along with the higher Consciousness(Spirit) enhancement, i.e., to Fair Competition of Profit making, Axiom(Public) profit generation and Welfare profit generation for all sectors including Private sector, Societal sector, Public sector, Domestic and International sectors. MOSEE is an academic research, education, and management practice that leads the creation of 5th- dimensional, high-level spirit(consciousness), ultra-science and technology civilization beyond the 4th- dimension Profit(Benefit) levels.

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

In Dr Michael Porter's CSV theory, he wants to pursue Creating Shared Values (CSV) that are part of the values of various disparate domains, such as economic value, social interest value, and public goods and political interest value, while staying within the existing paradigm of knowledge management principles of ownership-based management and obsession management for the limited resource asset structural constraints.

In the case of creating shared value (CSV), the underlying basis is advocated for Creating Shared Values(VSV) of economic and social values and public values, and there is no process of how the sharing of the subset should be established in different areas of values for different purposes and different systems, Michael Porter's CSV thesis has not shown the clear analyses and presentation of the framework of the prioritization criteria and value hierarchical systems of the various sectors in domestic and world-wide areas for determining Creating Shared Value. The Creating Shared Value (CSV) is ambiguous on what the values are based on the theory of value pursuing steps. Thus, because of its reliance on the robust governance of a large, deepening cluster with cross-border networks, the cluster's components, people and various organizations, are highly likely to be severely

restricted in the diversity of self-sustaining voluntary choices of Creating Shared Values (CSV). Unless broad diversity is guaranteed in Creating Shared Values (CSV), the process of Creating Shared Values (CSV) is subject to significant restrictions by the government (including politics) power struggle, the monopolistic extreme competition behaviour of large cluster capital, and the struggle of governance expanded from the deepening network of large clusters mixed with unfair inequality and irresponsible human rights struggles by social enterprises and social civic groups. Thus, the tendency to centralize the Creating Share Value (CSV) selection process and management authority is expected, and the larger the cluster becomes, the more likely it will become to become stronger.

Therefore, it is feared that the Social Control Management Economic System might be overwhelm all over the world beyond the domestic areas. The West has the salvation of Jesus Christ Christianity, the belief of love and the spiritual consciousness of Puritanism, based on all fields of politics, economy, society and culture and the advanced multi-cultural multi-ethnic civilization of modern mankind and is now on future-oriented lead. The Western governments have developed a self-sustaining free market enterprise corporation system by supplementing and adjusting defects that have emerged during the 400 years since the modern era of liberal democracy and capitalist market economy, and the Western government has established a corporate climate to enhance free competitiveness by implementing policies that severely restrict the concentration of the industrial organization and financial capital concentration by sector.

The development of the United States (U.S.A.) and the European Union (E.U.) is truly great. It is a far-fetched future dream that is still unthinkable at the level of Asian consciousness (spirit). Europe was still at war until the 1945. I remember jokingly saying, "If a person's stomach sounds uncomfortable due to indigestion, Korean people say, in joke, the European War. It was remarkable in human history that European Economic Community (EEC) started right after world war the second and made European Union (EU) with 26 countries in Europe that cannot even imitated in Asian countries right now at 2020.
.
The ultimate truth and philosophy of the author of this paper is "Life Origin and Source Opening and Living." It is realized that human and human organizations, the economic entity the social entity and the government (political circles), are a trans-Connected existence, not a separate part of their lives among themselves and all their relationships with the home, work, society, country, world humanity, earth, and space life.

It stems from the perception that the self and the community, the self-created, real existence of management, are real, and that they operate with a focus on the infinity of the consciousness (spirit) resource assets. Therefore, free market oriented and self-sustaining creative management can only be achieved by overcoming the obsession with resource assets in the structural constraints.

As the author of this paper, predicts and suggests, we will establish the ultimate truth and value system in the universe's life system by 2040, because we will create a Universe Human Spirituality Science Civilization.

3.2 Comparative Analysis for Definitions of Human

1) Author's Management Of allSelves' Enlightenment and Empowerment (MOSEE)

Human is the Spiritual Being, living a life that is experiencing human Being and the world. The serious crisis of modern capitalism stems from the fact that since modern times, the spirit of capitalism originated in the Western countries continues to run the economic systems on the basis of defining people as "reasonable men." Although research on the mind (mind-taking, mind-management, etc.) is being carried out in part in the Western countries, it is well known that the fundamental underlying of the understanding has been the management economic theory and practice on the keynote of 'the economic player is an economist who acts with thorough economic interest motive and makes rational decisions. When we look at the in-depth meaning of "reasonable men," it means that "reasonable decision-making" is prioritized over "human value-oriented." Human value orientation is to live as a member of a human-like in human community. First of all, they choose a life of relative affluence that aims to exchange human dignity and love one another, and is educated to have a high level of consciousness (spirit) that is suitable for them, followed by a life of relative value that is not tied to the amount of money.

The word 'Reasonable decision' means that Reasons actually make decisions. The word "decide" means "no cide" as shown in the English spelling. This means that Reasons become the state of killing all of the alternatives leaving some not killed. Thus, when things change from time to time and the reasons change incoherently, the management of choosing independently by myself and/or my community (business and social organization) is lost and flustered, and most of the time automatic reactive responses are made.

For this reason, the management economic theories under way belonging to the category of ownership management often lock themselves in a vicious circle of making bigger problems in the process of finding answers to the problems that arise.

However, the author of this paper Jae Yoon Rhee's MOSEE can contribute to creating the new resolution instead of stuck in the vicious circle in approaching problems by realizing itself as a 'Original Being and Source', realizing that the interaction between itself and the community is part of and whole, and recognizing the problem as a new creative opportunity and managing it.

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

The Creating shared value (CSV) is based on the logic that people, after Adam Smith, are economic men who make decisions in managements and engage in economic activities according to their rationality.

3.3 Comparing management performance

1) MOSEE of Author of this paper

MOSEE invented Enlarging Law Curve of Output Performance with respect to the inputs due to the management for Concentration of Being. (Author's theory)

Comparison of two curves: Diminishing Law Curve of Output Performance due to the management for Attachment of Possession and Enlarging Law Curve of Output Performance due to the management for Concentration of Being.

In the figure below, the laws of mathematics are achieved through intensive management and the creation of new beings (people, families, businesses, society, countries, mankind) in resource assetization that are unconstrained because of the realization of the infinite creation of consciousness (spirit, spirituality) that has been newly discovered and adopted as an additional 5th-dimension variable as well as existing 4th-dimension variables, i.e., land, capital, human resources and technology innovations.

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

CSV is still stuck in Diminishing Law Curve of Output Performance due to the management for Attachment (집착 in Korean) of Possession. In the figure below, it is inevitable to adhere to the diminishing laws of output performance as it is confined to ownership-based management and obsessive management due to the limitations of scarcity, limited to existing outward 4th-dimension resources such as land, capital, human resources, and technology innovations.

[Figure 1] The focus of management consciousness (spirit spirituality) of being is on the basis of Enlarging Law of Performing curve (the theoretical model of the author Jae Yoon Rhee)

$$P_i = f(L,K,M,T,S)$$

L : Land
K : Kapital
M : Man
T : Technology
S : Spirit
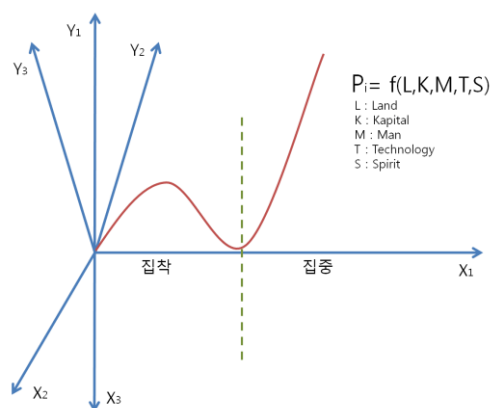
In the equation of P=f (L, K, M, T, S), S (Spirit) is a "human consciousness(spirit)" and refers to spiritual resources. L refers to land, K capital, M human resources, T which refers to information and knowledge and technology on innovation.

3.4 Comparison of genuine creative management

1) MOSEE of author of this paper

MOSEE can create something real from nothing. In Figure 4) below, at the level of 5th dimension MOSEE (MOSEE) level, real new creation can be achieved through Being creation and consciousness (spiritual) intensive management. Achieve a nonlinear quantum leap

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer

The theory of creating shared value (CSV) is limited to areas in which something cannot be created from No Thing but can be innovated only from something real. The scope of recognition is limited only to incremental linear development, such as improvement of existing ones and applications.

3-5. Levels of deep-seated different Dimension of human consciousness (spirit) and step-by-step management behaviour (author's theoretical model): The explanations are following in Figure 2;
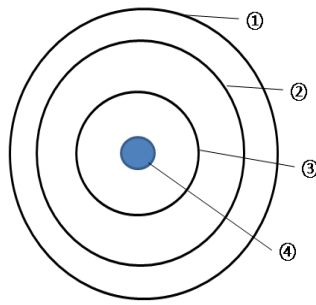
1) Level of 2nd-Dimension: Human inherited habits, i.e., imitation, learning, process management: Performance management through comparative case study and action.

2) Level of 3rd-Dimension: Knowledge Management based on 3rd-Dimension emotional sensibility, exploring learning the leadership spirit and actions of other organizations or leaders, learning process, education, training, lifestyle, character improvement process and performance management.

3) Level of 4th-Dimension: Wisdom Management based on 4th-Dimension Human Reasoning: Practice strategies for expanding cluster of creating shared value (CSV) and priority of survival competition based on human rationality rather than 5th-Dimension consciousness (spirit). Leadership and promotion actions are achievements that are influenced and determined based on the mental and physical conditions of the actors and specific capabilities and specific actions of the task and what they think is an accurate analysis of the membership, organization, and environment, or an inaccurate analysis. In this case, a decision refers to a decision that kills other options that Cide means, and is driven away by circumstances, and does not act as a self-reliant new possibility.

4) Level of 5th-Dimension: MOSEE: Management Of allSelves' Enlightenment and Empowerment: The area of MOSEE's practice that focuses on creative being management and consciousness (spirit).

Leadership and promotion actions are not related to the leader's actions but to correlate with the specific reactive actions of the leader, such as his own subjective judgments, prejudices, emotions, and means of success that concerns the environment and conditions surrounding his or her direct targets and organizations. It is only when the leader knows this that a space of nothing is opened, and when the leader makes a new statement, this new statement and the resulting new relationship and situation can make a new choice (Choose, Choice). Being a Choice Maker, like this, is an open-minded, self-serving entity that chooses one of the many possibilities and thus exerts a new level of life and leadership.

Therefore, it is not a decision maker who lives by being pushed by circumstances, but a choice maker who lives as self-reliance on a new level. This makes new choices (Choice) and expresses them in words and thus creates a reality of new possibilities by faithfully practicing with the

integrity human relationships and situations related. The leaders in actions are then reborn as the new Beings of possibilities and become together with everyone around them. They seek synaesthesia, harmony and co-value and create new achievements. This insight model is based on the Management Of allSelves' Enlightenment and Empowerment (MOSEE) academic theory invented and announced in 1990 by the author of this paper.

3-5. (Continued) Self-sustaining and Autonomy of Value Choice

 1) Author's MOSEE

The self-organizing autonomy in choosing the value of life is open to the completely free space "No Thing space" and the public. In choosing the value of creating beings that people and organizations follow in their own life, they can exercise a diversity that is completely unconstrained, and they can make self-sustaining autonomous choices infinite by focusing on the human-consciousness (spirituality) resource assets of the components of internal and external capacity.

 2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

The choice of creating shared value (CSV) is bound to be extremely restrictive for the ordinary participants of medium- or small- organizations of the CSV clusters and related people. They are highly likely to have limited autonomous choices in CSV and may have relatively small influences on the CSV operations of a broadened and deepened cluster over the network in the world, especially under the strongly leading governance structure of a few strong and powerful CSV makers of economic, societal, and government (including politics circle).

Therefore it is very fearful that social economic control management system will be developed in the future since the global CSV clusters enlarged and deepened scale in the world under a few big leading powers' governance control, especially after Corona19 disease.

3-6. Comparative Analyses on the Perception of Management Entity

 1) Author's MOSEE

The Entity perception of the business, society, government (Politics Circles), and economic activities is a part of the Life Origin and is recognized as the whole Life origin itself. The Entity itself break away from its unconscious identity, self-contradiction and prejudice and then focuses on self-organizing creative Being management and human consciousness (spirituality)

 2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

The Entity perception of the business, societal, government (Politics Circles), and economic activities as a limited identity is immersed in its own contradictions and prejudices, risks involved. It recognizes itself as an entity obsessed with ownership-based management, 3rd-dimension resource assets and political struggling and societal chaos under the constraints of the creating shared value (CSV) selected by the supply value chain and the extended cluster.

3-7 Awareness of Management Objects

I would like to consider the perception of objects and phenomena.

  1) Author's MOSEE

It is thought that the results of the comparative judgment of recognition and evaluation of management Objects may be non-realistic amid subjective prejudice of the Entity.

An understanding of the phenomenon is thought to be ' - - - - - - - It looks like' to me.
A brightly understanding of the actual events of interpretation expressed in language under the constraints of personal sensory judgment recognition and social consensus.

  2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

CSV thesis says Management entity recognizes that his or her own perception assessment is real. However, in fact, human acts are in a mixed state of both reality and self-conceived unreality without brightly distinguished mind.

CSV is based on the separation of 'I' from others and acting in recognition of a separate 'I'.

3.8 Comparative Analyses on the Language Behaviour System

  1) Author's MOSEE

It is the theory of creating an integrated creation of creative language and Behaviour (the theory of author Jae Yoon Rhee).

The language system of MOSEE uses 5th dimension of the real creation (transformation) thinking and behavioural language creative language, and declares one's own choice, creating the reality and creating a new world. It is shown in below [Table 1].

  (Table1) Integration Ability of Creative Language & Behaviour (Author's Theory)
  Creative Language Dimension System Table (Author's Theory)

Dimension	3rd	3rd	4th	5th
Language Type	Ordinary	Pretend	Innovative	Creative
Intent of communication	Automatic Response based On Past Memories	Intentionally Misleading and Inauthentic	Honest on Facts Explain to Fit the world Environment & Circumstances	MOSEE Creative Daily Living to Create New World Circumstances

Intent of communication	Automatic Responsive based On Past Memories	Intentionally Misleading and Inauthentic	Honest on Facts Explain to Fit World Circumstances	MOSEE Creative Daily Living to Create New World Circumstances
Language Function for Way of Thinking	Depend on Experiences Memories Many Unrealistic Unsystematic Thoughts Noises. Habitual Listening And Telling. Unreal Vicious Cycle of Interpretation	Intentionally Offensive and/or Self-Protective Plotting, Two Extremes Separate; I am Right You are Wrong, Dominate Avoid Responsibility.	Words to Fit World and Circumstances Possession Management with Attachment Innovative to Change a Little Better and More, Difference, Based On Past Way Of Thinking and Doing Experiences, Influences	Words to Create New World and Circumstances. Be Present with Awareness. Being Management with Concentration. Transformation by Self as Others with New View Point in New Realm of Possibility

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

The CSV language behaviour system is a 4th dimensional progressive improvement (change) accident and action language that adapts to reality and manages survival.

The underlining is a 4th dimensional language.

3-9. Exploration Objects to Research

1) Author's MOSEE

When we, as human being, divide our life whole capacity of human and/or human groups and social organizations consisting of humans into percentage areas, we can discover 3 parts; One of them is the first area that we know What we know which we name the Knowledge area and the second area that we know What we do not know which we name the Wisdom area and the third area that we do not know What we do not know What we do not know What we do not know which we name allSelves' Enlightenment and Empowerment (SEE) area. The author Jae Yoon Rhee has wanted to realize SEE! That is why the author founded the New Academic Scientific Discipline that is named 'Management Of allSelves' Enlightenment and Empowerment (MOSEE).

The first part covers 3 % of the life whole capacity and the second part covers 27 % of the life whole capacity and the third part covers 70 %, the rest of the life whole capacity that is called the Blind Spot.
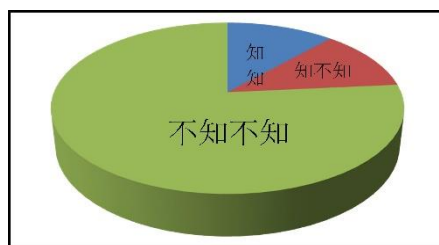
(Figure 1: 3 parts of life whole capacity)
Blue 3%: Knowledge area, Red 27%: Wisdom area, Green 70%: SEE area

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

In CSV, the management can utilize actively with the limitation to 30% of the Life whole capacity which is composed of two areas; one is 3% area of knowledge and knowledge information that we know what we know and the other is 27% area of wisdom that means we know what we don't know.

It is limited to 30 percent. The remaining 70 percent of the Life whole capacity that means the managements in CSV, do not even know MOSEE, what they don't know what they do not know, will remain an unexplored area as a blind spot.

3-10. Comparisons between knowledge management and MOSEE (the theory of author)

1) Author's MOSEE

MOSEE is compared with Knowledge Management as described in the comparative table, (Table 2).

Knowledge management and Wisdom management define 4th-dimensional External Resource Capabilities including Land, Capital, Human Resources, and Technology level and development power as management Personnel who determine management performance. However, in addition to the above 4th-dimension of External Resource Capability, the MOSEE creates a 5th-dimensional Internal Resource Capability such as Consciousness(Spirit) and consolidates both Internal Capability and External Capabilities in order to display the Total Consolidated Ability.

2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.
CSV is knowledge management as described in [Table 2].
Knowledge management as described in (Table 2).

Knowledge management	MOSEE: Management Of allSelves' Enlightenment and Empowerment
· Possession Management · Material and Circumstances dominate Me · Starting by Desire ends up with Satisfaction · Enjoy Only Success of competition in Survival Business Game	· Being Management · New Being and Objectives Created by Me Create and Dominate Material and Circumstance · Being Management creates Breakthrough and uses Breakdown as New Opportunity as Happy Being by Itself
· Gap between Objectives and Present Situation=Breakdown →Problem Definition →Solution →Bigger Problem →Other Solution →Vicious Cycles Continue Over Again	· Gap between Objectives and Present Situation = New Opportunity · Gap=Gap Itself · Breakthrough and Breakdown are Face and Back of Same Coin · Strong Structure for Productive Performance
· Pursues Answer for Question But there can be No Answer for Question in Reality. Then why Pursue Definite Answer? Because Knowledge Management can avoid Responsibility and feel easy	· Inquiring Continuously · Spirit Quality Assurance Need

(Table2) Comparison of Knowledge Management and MOSEE (Author's theory)

Paradigm Shift: From 20c Particle Civilization to 21c Wave Civilization
  Knowledge management and MOSEE
  [Table2ComparativeTable between Knowledge Management and MOSEE

3-11.Comparison of Ownership Management and Being Management (Author's theory)

  1) Author's MOSEE

        MOSEE is Being Management that has the 5th-dimension management of human consciousness (spirituality) with infinite creation capability, in addition to the 4th-dimension external resources, i.e., land, capital, human resources and technological innovation. [Table 3] See the comparison table of Ownership Management and Being Management of MOSEE.
  2) Creating Shared Value (CSV) of Michael E. Porter and Mark R. Kramer.

        CSV adheres to ownership-based management and economic 4th-dimension resources such as land, capital, human resources, and technological innovation and scarcity structural constraints. [Table 3] See the comparison table of Ownership and Being management of MOSEE.

3.12 The 21st-Century New Vision for Universe Human Civilization of Spirituality Science and Technology followed by The New 21st Century Universe Human Spirituality Science Education

  1) Author's MOSEE

        MOSEE shows the new academic discipline as following; People and communities (i.e., homes, businesses, societies, countries, human beings, etc.) can transform themselves into new Beings who realize philosophy, exploration, theory, methodology, education, experience training, collaboration, communication, empathy, common good, love, happiness, freedom, peace, and sustained development that can be reborn with a high level of consciousness(spirituality).

        MOSEE will have to carry out specific truths in conducting academic research and education for the creation of the Universe Human spirituality scientific and technological civilization with 5th-dimension beyond the Global scientific and technological knowledge civilization of the earth's human race. The new management existence was created through intensive spirituality management to realize the specific reality of academic research, education by discovering a high-level human consciousness (spirit) and adopting it as an endogenous variable in the management economy.

3.13 Academic Education Methods of MOSEE (Author's theory)

        I can see that I am a new being of my own that can create a very large and limitless realm of reality possibilities rather than a limited little me who I know about myself so far and when I take the actions authentically. I will not only live my own life which I truly love, but also live with everyone around me. And further along, the wisdom, the ability, and the system to live with natural ecosystems such as animals and plants are around me in the universe.

Below is a detailed description of the methods of academic education of MOSEE.

1. "Operating Seminar in Action of Participating and Sharing (SAPS)"
one of the practical methods of MOSEE, creates the sense of finding the true 'I' in a simple dialogue structure, finding my true community and practicing consideration and contribution to one another, confirming its achievements in a fierce reality and living a life of absolute gratitude, freedom, pure love and becoming one with the whole life community

2. The Technique of Realization in Korean Traditional Working Philosophy. 3. Practical Pray Meditation and Pray practice in MOSEE

4. Discipline and cognition Ability: The discernment of phenomena (facts) and interpretations and the new cognition

5. Knowing knowledge and Knowledge information, knowledge of MOSEE, Distinction and cognition. 6. Sensory Perception. 7. High Sensory Knowledge, Higher Sensory Perception. 8. Supersensitive Knowledge Perception Super Sensory Knowledge Perception Methods of Perception. 9. Extra Sensory Perception. 10 Applied Kinesiology Kinesis

3.14. Vision of MOSEE: Life, Peace, Spiritual Autonomous Federation Network Establishment

[Table 4] Vision of MOSEE Universe Human Consciousness (Spirituality) Autonomous Federation Establishment Operations (from 2030). Universe Human Super-Connection Consciousness (spirituality)

Global Human Consciousness (Spirituality) Self-Government Establishment Operations (from 2027)

Globe super-connected society 5 Dimensional MOSEE Practice Resurrection of human existence and establishment dignity

Hongik (Benefit with Love for Human) Consciousness (Spirituality) Launches Global Human Spirituality Peace Federation Network (GHSPFN) (--2023.10.10.)

Super Science Technology Information Society (-- - - - 2022) Artificial Intelligence (AI) Revolution: Human signalling tooling Lost dignity of human existence
3. 15. The method for creative structuralization of spiritual industrial start-ups, success in achieving their existence and goals, and the way for full scale reproduction.

By maintaining the existence and perfection of start-up business management in the spiritual industry, the company can create a sense of nothing, recognize the prejudices it has with itself and its

organization, recognize the true aspects of freedom of consciousness (spirit), respond to people and things as they are, display the ability to harmonize human relationships, explore the ultimate value of synaesthesia, and focus on conscious resources. In designing a business model for start-up businesses, the company will need to incorporate the internal and external capabilities of the start-up business management entities by providing insight into the structural and technical approaches and the level of consciousness(Spirit).By practicing the 5th-dimensional Consciousness (spiritual) management philosophy, we achieve the creation of existence every moment and realize MOSEE that we can focus on real-life management and real resource assets as we are confident that we are not overly focused on the success of our goals and that sometimes breakdown is opening a new path to success of creating new opportunities.

3. 16. MOSEE's methodologies, techniques and tools with 100 Specific Ways have been developed already in design, application, experiment; measurement, quantification, indicator, and tracking of leap forward trends in 5th-dimensions, etc.

A method of quantifying measurement of indicator for the consciousness (Spirit) is provided as follows. Korea's Go-jo-seon Hong-ik Human 366 Psychiatric System is the only human invention so far, and as the author, I will quantify the matrixization of the Indices as MOSEE science technique to model multiple matrix and Inverse Matrix functions.

New Consciousness (Spirit) and Material Integrated Analysis Techniques in New Academic Sector: By making 366 Factors of Hong-Ik human beings as an indicator, a business-economical resource asset, we make them the core values of economics, humanities, social sciences, and the creation of the database (D/B) of 366 Factors of Hong-Ik human civilizations (D/B) for the creation of 21st-Century New Civilization. It is the creation of the spiritual and physical worlds of the Hong-Ik people.

1) The Consciousness (Spirit) of 366 Factors of Hong-Ik as data base (D/B) is derived as a quantification measure and adopted as the central value variable of the 5th-dimensional objective function that determines universal prosperity and peace of individuals, communities, households, work places, society, countries, and the world's human and earth's life systems, creating a mathematical statistical model and establishing new structural constraints.

This data base (D/B) is a standardized, universally valid data base (D/B) that can be applied universally to not only Korea but also to many civilized countries around the world.

I would like to list a few examples of the contents below,
A. Multiple matrix mathematic model: Computer processes a lot of data, so it is easy to do

(1) The Hong-Ik human 366 factors shall be listed horizontally and vertically and each individual direct relationship of 366 shall be numbered to form an indexed matrix and then converted to the direct matrix and the indirect inverse matrix.

This becomes the standard for direct and indirect ripple effects of one another among 366 factors.

(2) As the results of the efforts to foster a systematic consciousness(spirit) of 366 Hong-Ik human spirit model will improve performances of the spirituality, the multi-layered and multi-variable matrix models can be utilized in order for every individual or communities, such as a family, work group, society, country, and the world to level-up performances of spirituality.

(3) By applying this multi-variety Hong-Ik Human 366 factors consciousness(spirit) model to all countries, the present scientific material civilization of mankind is achieved by the creation of the Hong-Ik Human Civilization, which is the core value of the spirit and the physical world of the future Hong-Ik Human Spirit.

In a capitalist society, businesses tend to consider humans as a resource and tool them to achieve the goal of maximizing profits. As a result, the phenomenon of human alienation and polarization of wealth has been cited as serious social problems. Today, the conventional wisdom that material affluence and prosperity of economic growth will bring happiness to the human society is shaken by the problem of 'spiritual poverty in material affluence'. To play a role as a management economy and social system in which capitalism contributes to the well-being and co-prosperity of the human society, the free market capitalism must also make th quantum jump up to the 5th-dimensional transformation of all People and Communities that will create the future 21st century new Universe Human Spirituality Science Civilization at 2027(UHSSC).

CONCLUSION

Through the Management Of allSelves Enlightenment and Empowerment (MOSEE) founded by the author of this article in 1990, the individuals and organizations can create new surroundings and worlds by creating a new being of the 5th-dimension consciousness (spirit) that is self-awakening. The knowledge management and wisdom management define the 4th-dimensional External capacity including land, capital, human resources, technology level and innovation power as management resources and assets that determine management performances. However, the MOSEE is to invent the 5th-dimensional Consciousness (Spirituality, Spirit) and achieve fully the true creative management by fully intact capability integrated with both internal and external capabilities.

Under a few big powers dominated governance structure of a huge cluster, which has expanded to a future network of creating shared value (CSV) theory by Michael Porter, small-scale participants of the huge cluster may have serious constraints that narrow down the self-sustaining,

voluntary options of creating shared values. It is believed that the wider the cluster is expanding domestically or internationally, the more confidently posing the risks that political and social control will be strengthened in power governance.

Michael Porter's creating shared value (CSV) of Michael E. Porter and Mark R. Kramer is based on the management economic principles based on the recognition of people as rational businessmen, and management that relies solely on property-based management and land, capital, human resources, household resources, and resources innovation are the 20th-century framework of thoughts However it urgently requires transformation into a future-type framework of thinking in the 21st century. Therefore, there is no other way to break through the reality that has been stuck in the law of diminishing returns of outputs with respect to inputs since the birth of modern management economics theories in 18th century.

It is also a linear, incremental development model that can innovate something from something and thus has a limitation that prevents the actual creation of something from No `Thing. It seems clear that no specific methodologies have been established to analyze and evaluate the growth level of human consciousness (spirit) and its step-by-step management behaviour and secure the true integrity of trust and credibility that are essential for the life of management. The way to overcome the above limitations of Michael Porter's Creating Shared Value (CSV)of Michael E. Porter and Mark R. Kramer. is through the creation of 5th-dimension human consciousness(Spirit, Spirituality) and the confirmation of its new theory of scientific discipline, MOSEE's new philosophy of 'Life Origin Opening and Living"..

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Creative Management With 5th Spirit Paradigm Shift Will Transform People And Organization To New Spiritual Leadership And Achievement Of International Business Through Practical Anatomy Of Being In The 21st Century

*Prof. Harold Hang Jin Park

ABSTRACT

In a capitalist society, businesses tend to instrumentalize humans as a resource means in order to achieve the goal of maximizing profits. As a result, human alienation and polarization of wealth are considered serious social problems. Today, the conventional wisdom that material abundance and prosperity caused by economic growth will bring happiness to human society is shaken by the issue of "mental poverty in material abundance." In particular, artificial intelligence AI in the era of ultra-high level information technology will cause human disasters that fundamentally destroy human existence values, so mankind will be able to live with a powerful existence value only when it raises the current level of three-dimensional material-centreed consciousness to five-dimensional spirituality. It is the way to be born as a new person and live a life by realizing it. Nevertheless, the author has researched and developed practical tools to teach the dissection and practice of existence so that humans can realize the unfortunate reality that they do not even realize because of their accumulated constraints. For transforming the existing socioeconomic structures into a balanced system of the 21st century postmodern world, the current management skills and leadership styles can be upgraded at quantum jump by employing the concept of integral vision linked to 12 spiritual intelligence skills that are deemed useful for creative spiritual business leaders as explained in this paper.

In order for capitalism to play a role as a management economic system that contributes to the happiness and co-prosperity of human society, the capitalist business academic system must also make a new breakthrough. The business economics resource assetization should include not only tangible resources, i. e., land, capital, human resources and technological innovation but also spirituality.

This article is a new scientific practical research work by MOSEE (Management of allSelves' Enlightenment and Empowerment) that seeks new self-realization areas with the 5th dimension consciousness (sprit) management, while moving beyond 4th dimensional value management to new 5th dimensional elements: consciousness (spirituality) resources and assets. Therefore, it aims to systematically apply the unique exploration areas, theories, methods, techniques, tools, development-operating principles, and field practical utilization of the 5thdimensional consciousness (spirituality) industry.

The 5thDimensional Management through the Assetization of Business Economy Resources of Spirit will open the road to the Spirituality Management Development of the 21st Century Universe Human Spirituality Science Technology Civilization (UHSSTC).

KEY WORDS: *Spirituality Industry, Anatomy of Real Being, Humanity, Creative 5th Dimension Human Consciousness (Spirituality) Discovery, Practice of Creative Self- Education Tools.*

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INTRODUCTION

Since the need for creation of the Universe Human Spirituality Science and Technology Civilization (UHSSTC) beyond Global humanity is imminent in 2040,we should design and operate a creative start-up spirituality management system and educate to promote creative start-up entrepreneurs and members of spirituality industry structure and ecosystem.The5th dimensional human consciousness(spirit) and self-development methods of "Management Of allSelves' Enlightenment and Empowerment (MOSEE)" should be implemented by revolutionizing the frustrating management system of the world which is currently stuck in the Linearity line of the limited innovation venture going along the Linear line of development. From the5th dimension Spirituality theoretical point of view, the evolution of humanity may be seen as the unfolding process of Spirit or the "realization of the absolute Spirit" (Wilber, 2006, p. 214). Despite the difficulties and limitations of applying analytical methods, to measure spirituality is essentially a rational activity and scientific approaches have been taken to measure the immeasurable in some previous studies (Howden, 1992; Krahnke, Giacalone, &Jurkiewicz, 2003; MacDonald, 2000; Wigglesworth, 2012). In fact, some empirical evidences have shown that there exist positive effects of spirituality in physical and psychological health such as lowered stress, blood pressure, cholesterol levels, and enhanced creativity, greater self-control and self actualization (Carricoa, et. al., 2006; Jesse & Reed, 2004; Meraviglia, 2004 & 2006; Miller &Thoresen, 2003; Naghi, et.al., 2012; Walsh, 1999). To pay attention to spirituality issues has become an impressive "megatrend" (Aburdene, 2007) and the impact of spirituality has been studied in the business sector as well. During the last two decades, the theme of 'spirituality at workplace' has been gaining a steady attention from the scholars of business administration (Ahiauzu & Asawo, 2009; Bandari, 2010; Fry & Slocum, 2008; Giacalone &Jurkiewicz, 2003; Joshi & Priya, 2010; Pawar, 2009; Rai &Sihna, 2010; Tischler, Biberman, &McKeage, 2002). A small group of leadership theorists and scholars of organizational leadership have been focusing on spiritual factors that seem to be closely related to leadership styles and organizational management (Amram, 2009; Covey, 1989 & 1990; Fry, 2003; Singh-Sengupta, 2010.

Creative Management of allSelves' Enlightenment and Empowerment (MOSEE) with 5th Dimension Spirit Paradigm Shift

Ultimate Truth and Exploration Management Research Areas

The ultimate truth is Life Origin Opening Living. Human beings are the very essence of life. At the same time, it's the main source of life and it works opening and living and it's the realization of life. When we analyze, into percentages, the entire living capacity structure (100%) of a

person, groups and social organizations made up of humans, we know what we know, Knowledge Information business capacity is about 3%, and the capacity that we know what we don't know is the Wisdom area 27%.The rest area 70% is Enlightenment MOSEE capacity in which we don't know what we don't know what we don't know. This Spirituality capacity (70%) requires critically 5thDimension Enlightenment and Empowerment.
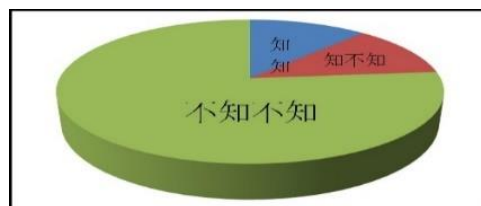
Figure.1. Human Spirit Area Blue area: 3%. Red area: 27%. Green area: 70%.

Transition from the law of Diminishing Law of Output with Regard to Inputs in Possession-centred Knowledge Management to the law of enlarging law of Output in Being-centred Enlightenment Management
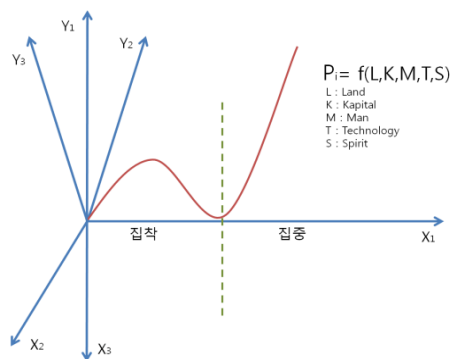
Figure. 2. MOSEE curves of the Law of Enlarging Output with respect to Inputs rather than the currently well known the Law of Diminishing Output with respect to Inputs.

In the expression of P=f (L, K, M, T, S), S (Spirit) is a human consciousness (spiritual) resources. L refers to land. K.capital. M, human resources. T, technological innovation information and knowledge.

5th Dimension MOSEE Leader's Pure Intent and Behaviours

1) Present and implement of future wills. 2) Recognize and embrace everyone as a new possibility 3) Differentiation between creativity and integration: Vision with internal members of the High Investment organization Value with the people outside the country. 4) Completeness and qualitative advancement of information are important, but a new level of creativity is more

important.5) Embrace bold challenges with a 1% chance of success. 6) There is a bold compensation system for the failure of creative challenges.

Education Methodologies and Technologies of MOSEEF or Creative Spiritual Leadership

Anyone can see that I, designated he or she, am my own new Being and able to create a very large and infinite realm of possibility than I have ever known about myself, and if I act with all my heart, I will not only live my own life, which I truly love, but also become one with everyone around me. Furthermore, self-improvement education method techniques are implemented to measure performance completion in a short period of time, so that the wisdom, ability, and system to live with natural ecosystems such as all creatures universal environment such as animals and plants can be easily seen in relation to me

1. One of the ways to practice MOSEE methodologies is to find the true self, find the true community, practice each other's consideration and contribution in a fierce reality, appreciate it with confidence, improve human relationships, and realize pure love and life. It is the true contribution to life (to find the true self and to care all the people around you, and to inspire them to devote to the community through participation and sharing.

2. Development of the MOSEE methodologies for the creative start-up venture entrepreneurs and corporate organization members and the ability to conduct integrated achievements.

3. Development of creative language system to authentically communicate with others and create new harmonized capabilities of creative start-up venture entrepreneurs and corporate organization members.4. The Methodologies and tools of MOSEE in Traditional Korean Philosophy.

4. Practical Meditation and Yoga in MOSEE.6. Distinction Ability: Distinction between phenomena and interpretations and new perceptions. 7. Distinction among Knowledge, Information, Awareness, and Perception. 8. Sensory Perception. 9. High-sensory perception. 10. Ultra-sensory Perception. 11. Super-sensory perceptions, Applied Kinesiology, Kinesis.

High Level-Up Programs for Humanities Consciousness (Spirit) Management

The height of the human consciousness level rapidly grows at an acceleration rate, proportional to the exponential multiplier effect, depending on the magnitude of the extension of one's own existence (Being). The expansion of one's own existence (Being) is to realize and practice that I and you and their communities are one and all, at the same time, part and never separate among themselves .

Humanity values orientation is to live a life as a member of a human community and live together with all creatures and environments of the earth and the universe. First, people are to be educated to have a high level of consciousness (spirituality) and exchange of human dignity and love,

and then choose a relative value of wealth that is not constrained by the economic absolute value. When selling and buying goods, not only economic analysis, but also love for the goods, transparency, ethics, and management of the companies are to be concerned respecting the management of a good and inspiring creative existence. Since modern knowledge management is currently the 3rd dimension business, it is not possible to manage the human consciousness (spirituality) as seen above, so the MOSEE that I pioneered is a 5th dimension business, so the growth of human consciousness is a 5thdimensional resource. MOSEE is the way to pioneer a new career path in the 21st century. It is to firmly establish the meaning of sharing the values of myself, the business community, and the public and societal organizations and the world to distinguish between the real and the unreal, to accurately recognize the gap between the real and the unreal, and to manage these gaps as the opportunities for the new creations.

Humanitas Consciousness (spirituality) Map Application of MOSEE.

We have many achievements of humanitas spirituality Maps that have been studied in many countries, i.e., Republic of Korea, the Eastern countries and the Western countries from the old days to the present, explained by various scholars in the Western countries like Piaget, Toynbee, Maslow, Ken Wilbur, and Dr. David Hawkins. Now I will summarize the practical aspects of each field, and I will explain the map of Dr. David Hawkins' systematic levels of consciousness (spirituality).Dr. Hawkins had designed a map of the consciousness (spirituality) of individuals, organizations, and cultures that demonstrated by experimenting with kinesis dynamics and divided the stages of reaching the highest consciousness from the lowest consciousness into 17 steps. The map of kinesis dynamics can be now applied not only to individuals but also to organizations and cultures large and small.

Successful anatomy Methodologies of MOSEE for the Being of Leaders and Organizations as a Creative Language System of Humans

Individuals should consciously use creative language systems to make their own enlightenment a daily life and improve their performances. If one makes a declaration that one creates a new being through the language of life, one will act as such accordingly. It is repeated as a habit and the personality changes and becomes a philosophy. The creative language system should disconnect from past prejudices, exist in the present and create an infinite realm of possibilities with new thinking. The language or speech should create reality. Many intellectuals can see that language or speech is tailored to what they think is reality. This allows the gradual improvement but not intrinsic creation (see the following table).

[Table 1] Integrated innovation theory of creative language and behaviour (Professor Dr. Jae Yoon Rhee's theory)

Language dimension	3rd dimension	3th dimension	4th dimension	5th dimension
Speaker Intent	Ordinary people. Automatic reaction life.	Unauthentic people. Justification Intent.	Authentic People. Improvement intent.	Creative Action people. Transformative intent
Way of thinking & Language role	Already always as it was in past	Stand for own stance. 2 Extreme judgment Good/Bad Progress/ Retreat Left/Right Unite/Divide. No creditability.	Keep on past practices experience influence. Change a little better more. Lengthy explain complex persuade. Words to fit Reality.	Break past prejudice. Existing now &here. New way of seeing thinking. New realm Of actual possibilities. Simplify the World. Be in harmony communication. Words create new reality

The Theory of Integrated Innovation in Creative Language and Behaviour (Dr. Jae Yoon Rhee's Theory)
A system of self-enlightened life, gentleman, and behavioural language Words become seeds (declaration → action → habit → personality → thought → philosophy)

Empirical Management of MOSEE and Education Operation Techniques for Creation and Contribution

(Real Being Discovering Action Forum truly works through participation and sharing practice)Each participant runs a "Real Being Discovering Action Forum," in which each participant creates opportunities for one another to bring about their own lives that they love and enlightenment management in a harsh and intense reality every day.

How to operate the Real Being? Discovering Forum in Action
(Detail explanation is omitted due to space limitation)
The following is a list of some examples of the experiences of the Real Being Discovering Forum in Action (Seminar):
(Detail explanation is omitted due to space limitation)
(Table 2) Four spiritual leadership areas, emotional intelligence competencies, and spiritual intelligence skills

Four Spiritual Leadership Areas	18 Emotional Intelligence Competencies (Daniel Goleman, 1995)	21 Spiritual Intelligence Skills (Cindy Wigglesworth, 2012)
Inner-Personal: Spiritual Leadership within the Self and in Individual Consciousness _____ _____ Personal: Spiritual Leadership in Behaviours and Interactions with Family, Others, and external Environments _____ _____ Inner-Collective: Spiritual Leadership within Groups, Culture, and Collective Consciousness involving Managerial & Organizational Decisions	3 Competencies of Self Awareness _____ ____ 3 Competencies of Social Awareness _____ ____ 6 Competencies of Self Management	5 Skills of SELF/self-Awareness _____ ___ 6 Skills of Universal Awareness _____ ___ 5 Skills of SELF/self Mastery
External Collective: Spiritual Leadership in Social Systems and Policies involving Local and Global Communities	_____ ____6 Competencies of Social Skills	_____ ____5 Skills of Social Mastery/Spiritual Presence

(Table 3) Spiritual intelligence skills and examples of integral visions in four spiritual leadership areas,

4Quadrants	12 Spiritual Intelligence Skills	Examples of Integral Visions for Business Leaders
"I" realm Subjective Persona	Awareness of Own Worldview	To know myself with humility, dignity, and self-worth
	Awareness of Life Purpose	To aim for a life that benefits others and the world
	Awareness of Ego self/ Higher Self	To become aware of weaknesses and strengths in personal habits and lifestyles
	Awareness of Interconnectedness of Life	To understand and respect the oneness of humanity and interconnectedness of life
"It" realm – Objective Personal	Awareness of Worldviews of Others	To create and nurture mutually beneficial net-works and relationships
	Awareness of Spiritual Laws	To maintain faith in the operation of universal spiritual principles in the world
	Commitment to Spiritual Growth	To study and respect diverse spiritual principles and practice methods
We" realm – Inter subjective Collective	Keeping Higher Self in Charge	To practice the highest levels of social ethics & social responsibilities
	Sustaining Faith	To sustain faith in the evolution of collective consciousness &progressive organizational culture
Its" realm – Inter objective Collective	Being a Wise and Effective Mentor of Spiritual Principles	To honour and practice universal spiritual principles in social and business relationships
	Being a Wise and Effective Leader/-Change Agent	To transform social structures and systems to benefit the entire spectrum of humanity
	Making Compassionate and Wise Decisions	To make integral decisions that maximize social and environmental benefits for all.

CONCLUSION

Through the principles and utilization of creative practices of MOSEE (Management Of allSelves' Enlightenment and Empowerment), we can always create something out of nothing in Now and Here for the Being and achievement of creative leaders and creative organizations in the industry. It recognizes the biases it has, recognizes the freedom of consciousness, recognizes and responds to the true aspects of people and things as they are, and demonstrates the ability to communicate and harmonize human relations, and pursues empathy, harmony, action, ultimate Being and integrated vision management of consciousness (spirituality) resources. In the design process of creative business models, management characteristics and structural approaches and technological in-depth structural approaches and spirit-level approaches should be in sighted so that creative practice business and organizational ability can be integrated opportunities to create the better performances. This paper proposed a list of integral visions linked to 12 spiritual intelligence skills that are deemed useful for creative spiritual business leaders. Conventional leadership skills that are not grounded in integral perspectives of spiritual leadership have a limited utility in creating harmonious global world. For transforming the existing socioeconomic structures into a balanced system of the 21st century postmodern world, the current management skills and leadership styles can be upgraded at quantum jump by employing the concept of integral vision as defined in this paper. To achieve mutually beneficial relationships and humanity in the business world, emotional intelligence and social skills need to be enhanced further by the depth and the breadth of spiritual intelligence skills. It is a vision of the future of spirituality business management, a new history creation, and a holy vision to develop the spirituality industry structure of a new 21C Universe Human Spirituality Science and Technology Civilization (UHSSTC) by MOSEE (Management Of allSelves' Enlightenment and Empowerment).

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LEARNING FROM KUKAI SENSEI AND SHUGEISHUCHIIN FOR EDIFIED EDUCATION

*Ryo Takahashi

ABSTRACT

This paper is introduced about Kukai (774-April 22, 835), who was a monk in the early Heian period. Kukai is known as educator. He founded Shugeishuchiin on January 23 in 828. This is established for the purpose of general education and integrated education of various arts. The aims of this paper are to develop edified educational curriculum through consciousness. This heritage can be applied in all cultures, religions, and in ancient writings from around the world. This paper will be introduced as a part of chapter of Master Thesis of American University of Sovereign Nations entitled "Man: A Study on the Philosophical Edification of Zanshin in Bushido Context of Future".

KEY WORDS : *Kukai Koyasan Edification Education Gerontology Shugeishuchiin*

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INTRODUCTION

Kukai (774-April 22, 835), who was a monk in the early Heian period. Kukai is known as educator, as well (Kukai2002; Makabe 2004). The Arthur visited Koyasan for learning of Kukai's life from August24th-Auguest26th, 2021 for collecting resources for this paper. Koyasan is located in the northern part of Wakayama Prefecture in Japan. Ko means High, Ya means Field and San means Mountains (Kongobuji 2016: Kurihara 2019). Koyasan is known as head quarter of Shingonshu which was established by Kukai. The Koyasan temple is called as 'one mountain precinct' and Kongobuji Temple is main temple in Koyasan area. There are Kukai's whole life paints in Kongobuji Temple. This paper introduces Kukai's Life stories by showing 26 paints and each story which was kindly provided with newest documents of Kukai's life through the International Bureau at the Kongobuji Temple. Author considers that Kukai sensei is not only one of the best educators in world, but also in universe because Kukai sensei's vision and human value is not only physically, but also spiritually for time and eternity.

That is also related to value of eternal love of the natures including Men. There are no unnecessary people on the earth that we can teach each other. That is way of education. Education means originally from Latin word educere, educare, and educatum which means "to learn", "to know" and "to lead out". That is education means to lead out internal hidden talent of MAN with edification. The first word, Eify has Latin Roots.

The Latin noun aedes, meaning "house" or "temple," is the root of aedificare, a verb meaning "to erect a house." Our body and mind is used symbolically as House of the LORD. Symbolized Generations of speakers built on that meaning, and by the Late Latin period, the verb had gained the figurative sense of "to instruct or improve spiritually." Edify is used as lens (Takahashi 2020). Lens has two types of Lenes such as Concavo-convex lens as one unit. We can intelligence in wide, narrow, deep and shallow unlimitedly. That is symbolized a teacher and a student are one unit by teaching each other. My favourite scripture is saying as follows: "And when the priests left their alabor to impart the word of God unto the people, the people also left their labours to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labours; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labour, every man according to his strength. "(Smith 2009).The next section will introduce such learner's life, whose name is Kukai.

BACKGROUND STDUSIES THROUGH 26 PAINTS OF KUKAI'S LIFE STORY

There are beautiful Kukai's Life Story Paints in main hall at Kongobuji Temple (Sakata1961). Around 1913, Ms. Itoko Hosokawa heard about the construction of Shotoku den, and there were some people who tried to dedicate the paintings of Kobo Daishi's' Daishi Gyojo Zuga' (picture scroll of Daishi gyojo) in the inside. On April 25, 1914, she went to Mt. Koya with Buddhist sculptors, Shoetsu Matsushita and his son, Naonobu, who were living in Takanawa, Tokyo, and promised to donate Daishi gyojo pictures in Shotokuden. Ms. Itsuko Hosokawa was considered as a woman of considerable financial power from the Meiji to Taisho Period (Photo1, Photo2). On May 18, 1914, when she built a gravestone on the Left hand side of the Okunoin mausoleum, it is said that she invited a large number of people in the Shojishinin in temple, which was the Bodhisattva temple, and held the Large memorial service, so it is understood that she was a person who was very religious and practiced the line of the property. From the Meiji period to the Showa period, the Jodo sect was a believer in Tokyo, who was a person who was a cloth enforcement person and served as a construction site for the precepts (Jikyoan) of Satta Honshinni (1845-1928), known as a hidden philanthropist, to give the land of five hundred square meters in kuwanuma, Fujisawa city. This is written in the biography of 'Sada Honshinni no Mikoto' (Fujiyoshi 1991; Yonemura 2019). It is said that she was the same person (Kitano1972; Koyasan Reihokan 2006)[1]. Kukai's life influences many good souls as introduced the above so that this study will provide way of learning and education.

RATIONALE OF THE STUDY

The rationale of the study is to develop a common foundational philosophy of Gerontology through Kukai's learning experience. To achieve the above aim we have been proceeded international and national Gerontology conference.

According to Gerontology International Synthesis Meeting 2007 in Okinawa, Gerontology is a systematic study concerning aging. In order to understand complexity of aging, and to predict and prepare for the influence of aged society, interdisciplinary research is being done in various areas of

specialization. We extend our message to the world from Okinawa, a land of high longevity rate, including the idea of normalization, that through gerontology, elderly people might have a motivated life, and that each individual might live well from birth to death enhancing quality of life and creating beautiful aging in our country, where we will experience the world's first aging society with fewer children. In addition, as its result, we are viewing the reduction of healthcare costs, and economic effect that can make elderly people become consumers.

Gerontology is considered not only as interdisciplinary research, but also as an international and inter-professional learning. But in college education, business network, which is an inter-professional learning, is not well enhanced at this moment. Therefore, what is expected of Japan and the world down the road is to practice Collaborative Learning of applied Gerontology. What makes that possible is the cafeteria curriculum, which consists of curriculums necessary for each individual. Through implementing the cafeteria curriculum, we can develop human resources that can determine personalized style service and act based on the determination. In order to do so, we must make universal approach, setting our viewpoint on global and universal environment.

Okinawa is attracting worldwide attention as a land of longevity. "Yuimaaru" is a good example that shows the strong family and ancestral bond. Okinawa is a sort of a treasury of practicing Gerontology, which makes it very meaningful to hold Gerontology International Synthesis Meeting in such a place. In this meeting, Gerontology will be expressed from its three different aspects; "learning", "art" and "sports". We are pleased to serve that gerontology would be understood more fully. We will also make an effort to absorb the culture and custom of the venue, Okinawa, into the world's Gerontology research, gather the contents of this meeting as a written declaration, and extend our message to the world of what role Gerontology played. Then, we preceded Gerontology International synthesis conference 2009 at Andhra University in India. The Synthesis Conference was examined two perspectives regarding the whole concept of human aging with lifelong educational views for our earth: (1) Gerontology as the study of aging throughout the entire life course; and (2) Gerontological Education delivery through enhanced IT educational development, interdisciplinary practice, business networking, and environmental resources.

OBJECTIVE OF THE STUDY

The philosophy of Gerontology is a practical philosophy to explore the nature of humanity itself and to practice learning. The essence of Philosophy of Gerontology is to develop the concept of love, balancing benefits and risks of choices and decisions. This heritage can be applied in all cultures, religions, and in ancient writings from around the world. Objective of this study is to apply to develop educational curriculum by learning of Kukai sensei's long life experience.

Photo 1 Hosokawa Ancestral Records
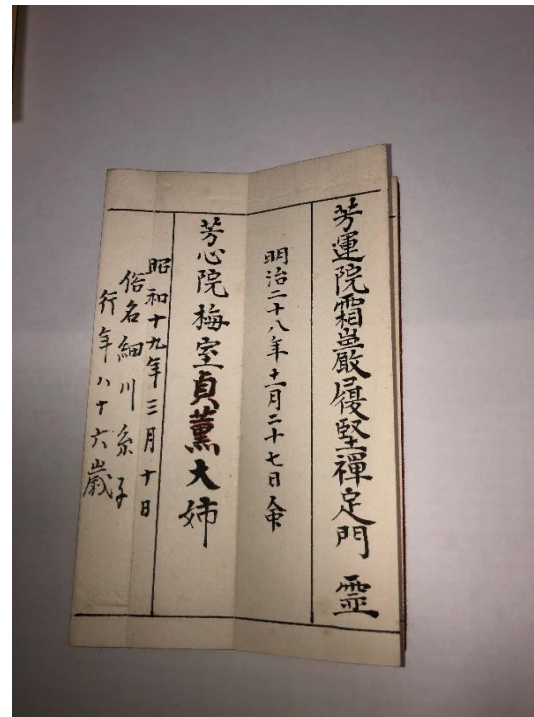
Photo2 Ms. Itoko Hosokawa Record

Dr. Hideki Yukawa, the first Japanese Nobel laureate said about Kukai as follows: "On a global scale, it's broader than people like Aristotle or Leonardo da Vinci kept looking at activities across religion, literary arts, art, scholarship, technology, and social work. It's superhuman (Yukawa 1975). " This paper will give introduction about How to Think like Kukai Kobodaishi. The following paints and stories were specially offered for this paper by Koungoubuji where Kukai's Life Paints are introduced before updating to their home page. I would like to express thanks to all people in Koyasan for helping me to complete this paper as introduction.

KUKAI'S LIFE

"On April 26, 1915, Itoko Hosokawa of Tokyo presented the Daishi Kyokai main hall with 26 illustrated plates commemorating the 1,100th anniversary of the founding of Mount Koya. However, many years then passed, and the plates were subject to the ravages of time. However, thanks to the work of the late Satomi Miura of Kagoshima Prefecture, the plates were beautifully restored in 1996. The plates depict the life of Kobo Daishi and explain his deeds and spirit in a clear fashion."

1. The Birth of Kōbō Daishi

2. The Great Vow and the Leap

1. The Birth of Kōbō Daishi

Kobo Daishi was called Mao in his childhood. Master Mao was born at Byōbu-ga-ura in Sanuki Province (modern Zentsūji City, Kagawa Prefecture) on the fifteenth day of the sixth month, 774. He was born into a family of hereditary local officials in Sanuki. His father was named Saeki Atai Tagimi, and his mother was called Tamayori Gozen.

His family was deeply religious. One day both his father and mother had a dream at the same time that an Indian monk riding on purple clouds approached and entered his mother's breast, and afterwards Master Mao was born. Master Mao later became the monk Kūkai, who was given the title, Kōbō Daishi. In Shingon Buddhism, the anniversary of Kōbō Daishi's birth is celebrated on June 15th and is called the Aoba Matsuri (Festival of Green Leaves).

2. The Great Vow and the Leap

In his youth, Master Mao played by making statues of the Buddha out of clay and worshipping them in little temples he built out of grass and twigs. When he was seven, he climbed a nearby cliff named Shashin-ga-dake and prayed to the Buddha, "When I grow up I want to help all those in trouble. If I will be able to do this, I beg you to preserve my life!" He then jumped into the deep chasm below, but there arose then a sublimely beautiful music, and celestial maidens appeared

to catch him safely. Master Mao was greatly pleased, and devoted himself to his studies with increased diligence.

3. Study in the Capital

4. Buddhist Ordination

3. Study in the Capital

Master Mao delighted in worshipping the Buddha, and also loved to study. He studied in Sanuki when he became 14 years of age, and at 15 went to the capital of Nagaoka, where he studied writing and other subjects with his uncle, a Confucian scholar named Ato no Ōtari. At age 16 he entered the National University to begin a course of study in the Confucian classics. However, he considered that his studies were leading toward government employment, and would not be useful to the many people suffering in the world. Gradually his interest shifted towards Buddhism. He went to visit the monk Gonzō Daitoku at the Iwabuchi-dera Temple in Nara several times, from whom he heard inspiring talks on Buddhism.

4. Buddhist Ordination

Master Mao entered a life of Buddhist practice, dedicating his life to working for the good of others. He left the National University, and travelled to such locations as Mt. Ōmine, Tairyū-ga-dake in Awa Province (modern Tokushima Prefecture), and Muroto-no-saki in Tosa Province (modern Kōchi Prefecture) to do austerities. Overcoming the objections of his family, he determined to receive Buddhist ordination. At the age of 20, he received the tonsure and Buddhist precepts at Maki-no-o-san-ji Temple in Izumi Province (modern Osaka) under the tutelage of Gonzō Daitoku, changing his name to Kyōkai. Later he changed his name to Nyokū, and devoted himself to following the Buddha's path.

5. Revelation of the Dainichi-kyō

6. The Journey to China

5. Revelation of the Dainichi-kyō

At the age of 22, he changed his name again to Kūkai. He received instruction from the wisest and greatest monks of his day, yet was still unsatisfied. He finally went to Tōdai-ji Temple in Nara, where he prayed to receive a revelation of the highest teachings. After he prayed for 21 days as he had vowed, he received a message in a dream saying, "You will find what you seek in the Eastern Stūpa of Kumedera Temple in Yamato Province." There he discovered the text of the Dainichi-kyō (Mahāvairocana-sūtra). He was disappointed to learn that parts of the text were incomprehensible to him, and that there was no one in Japan who could instruct him. He then made up his mind to travel to China.

6. The Journey to China

Hearing that there were learned monks in China, Odaishi-sama joined the official delegation to China as a student monk at the age of 31 on the sixth day of the seventh month, 804. The ships departed from Ta-no-ura in Hizen Province (modern Nagasaki Prefecture). The monk Saichō, who introduced Tendai Buddhism to Japan, was also part of this delegation. The ships in those days were small and dangerous. After being buffeted by repeated storms, Kobo Daishi's ship landed at Chi-an-zhen in Fuzhou Province. The Chinese authorities were suspicious of the group and detained them. The Japanese ambassador wrote a letter petitioning them to no avail. Then Kobo Daishi wrote a letter to the Chinese provincial official in place of the ambassador. The Chinese official was amazed at the high quality of the calligraphy and wording of the letter, and realizing Kobo Daishi was no ordinary person, permitted the group to disembark immediately. After that, Kobo Daishi travelled to the capital of Chang-an in the company of a Chinese Imperial envoy.

7. Discipleship under Huiguo   **8. Master of Five Brushes**

7. Discipleship under Huiguo

Kobo Daishi entered the capital of Tang dynasty China, Chang-an, and went to see Priest Huiguo staying at the Dongta Monastery in the Qinglong Temple.

Huiguo was the seventh patriarch of the orthodox lineage of Shingon Buddhism. No one was more learned and famous than he. When Huiguo met Kobo Daishi, he was delighted and said, "I have known you were coming for some time, and have been awaiting your arrival." Huigou asked Kobo Daisihi to receive the initiation of Shingon Buddhism immediately. Kobo Daishi received initiations three times in the sixth, seventh, and eighth months of 805, and was granted the esoteric Buddhist name, Henjō Kongō, becoming the eighth patriarch of Shingon Buddhism. On his deathbed, Huiguo called Kobo Daishi to him and said, "I have taught you everything about Shingon Buddhism. Now you must return to Japan and transmit the teachings there." Huiguo passed away on the fifteenth day of the twelfth month of the same year, surrounded by his many disciples.

8. Master of Five Brushes

It was decided to erect a stone monument memorializing Huiguo. From among Huiguo's more than 4000 disciples, Kobo Daishi was selected for this honour. Kobo Daishi composed the text and wrote the calligraphy. This fact became known all over China, and eventually reached the ears of the Emperor. In the Imperial Palace there was a wall with calligraphy by the great calligrapher, Wang Yizhi. The Emperor bade write over this calligraphy. Kobo Daishi took up five calligraphy brushes, and holding one in each hand, one in each foot, and one in his mouth, he wrote five lines of calligraphy all at once. Amazed at the excellence of the calligraphy, the Emperor gave Kobo Daishi the title of "Master of Five Brushes."

9. Return to Japan: the Flight

  of the Three-pronged Vajra
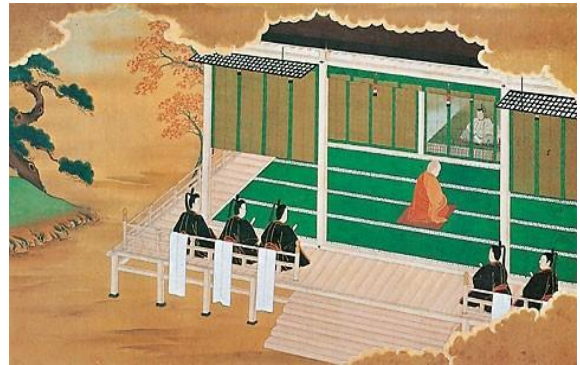
10. Establishing Shingon Buddhism

9. Return to Japan: the Flight of the Three-pronged Vajra

Kobo Daishi had learned everything there was to learn about Shingon Buddhism from his master, Huiguo. He decided to return to Japan on the fifth day of the eighth month of 806 from Mingzhou.Kobo Daishi stood on the beach at Mingzhou and, holding a three-pronged vajra, prayed, "If there is a suitable place for me to spread the teachings which have been entrusted to me, I beg you to go forth first and guide me there!" Then he threw the vajra into the sky, which rode on a cloud of five colours towards Japan. This vajra was later found in the pine tree in front of the Portrait Hall of Mt. Kōya. The tree was honoured as the Pine Tree of the Vajra, and the vajra found there is called the Vajra of Flight.

10. Establishing Shingon Buddhism

Kobo Daishi sailed home from China to introduce the Shingon Buddhist teachings to Japan. During the journey he was assailed by repeated storms, and the ship was in danger of sinking. Kobo Dasihi formed the mudrā and recited the mantra of Fudō Myō-ō, pacifying the raging sea. Then in the tenth month of 806, he landed at Hakata on the island of Kyūshū.Kobo Daishi sent a letter to the Emperor asking for permission to teach Shingon Buddhism in Japan. Kobo Daishi went to the capital of Japan in 809, where the Emperor Saga gave him permission to found the Shingon-shū sect, to spread the teachings of Shingon Buddhism throughout Japan in order to relieve the doubt and suffering of the people and bring betterment to society.

11. Praying for Rain at Shinzen Garden
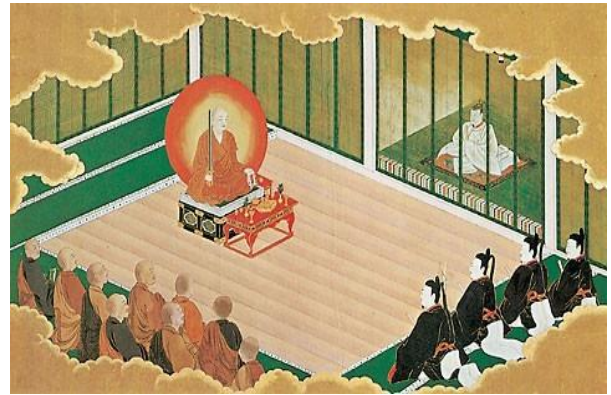
12. Expounding the Heart Sūtra

11. Praying for Rain at Shinzen Garden

In the second month of 824, all of Japan experienced a severe drought. All the crops were ruined and the green growth of the forests withered. Suffering was everywhere in the land. At that time, at the request of the Emperor Junna, Kobo Daishi took eight disciples and went to pray for rain in the Shinzen Garden inside the Imperial Palace. Then a rain dragon appeared, and deep clouds suddenly gathered in the cloudless sky. A sweet rain poured for three days and three nights, returning life to all living beings, and greenery to the land. Everyone was delighted and praised the virtue and Buddhist power of Kobo Daishi.

12. Expounding the Heart Sūtra

In the spring of 818, a plague spread throughout Japan, bringing disease to young and old alike. The country was plunged into deep gloom.

The Emperor Saga was worried, and summoned Kobo Daishi to the Imperial Palace to pray for the nation. To bring aid to the people, the Emperor himself wrote a copy of the Heart Sūtra in gold ink and offered it in prayer to the Buddha, at the same time calling on Kobo Daishi to expound the meaning of the Heart Sūtra. Through Kobo Daishi's fervent prayers, the plague was abated and health returned to the people. His fame throughout the land became even greater. The lecture Kobo Daishi gave at that time is the famous work entitled, The Secret Key to the Heart Sūtra.

13. Debate with the Eight Schools: Manifesting Dainichi Nyorai

14. The Shugei Shuchi-in and the I-ro-ha Poem

13. Debate with the Eight Schools: Manifesting Dainichi Nyorai

In the first month of 813, the Emperor Saga summoned Kōbō Daishi and the leaders of the other schools of Buddhism to the palace to discuss Buddhism.

At the time, the Nara schools of Buddhism held the opinion that Buddha hood was possible only after a very long period of training. Kobo Daishi, however, declared that it was possible to anyone during this lifetime. The teachers of the Nara schools did not accept Kobo Daishi's teaching, so he formed a mudrā, recited a mantra, and concentrated on Dainichi Nyorai. Suddenly, from his body shone a five-hued light, on his head a jewelled crown of the fivefold Buddha wisdom appeared, and he was seen to be sitting on a golden lotus. Kobo Daishi had manifested himself as Dainichi Nyorai.

The Nara clerics who had been so critical then honoured him, and the Emperor's faith in Kobo Daishi deepened.

14. The Shugei Shuchi-in and the I-ro-ha Poem

In Kobo Daishi's day there were schools for the children of the nobility, but none for the common people. To provide educational opportunities for all, Kobo Daishi established the Shugei Shuchi-in school in Kyōto in 826.At the time, the writing taught in school was mostly Chinese, and small children found it very difficult to read and write the characters. Kobo Daishi wrote a poem in 48 different syllables explaining Śākyamuni's teachings in simple language. Each syllable became one of the letters of the kana syllabify. This was Kobo Daishi's famous I-ro-ha Poem, which has enjoyed long popularity.

15. Founding the 88 Pilgrimage

Temples in Shikoku

16. Completion of the Mannō-no-ike

15. Founding the 88 Pilgrimage Temples in Shikoku

During his youth, Kobo Daishi trained himself at Dairyū-ga-dake in Awa Province (modern Tokushima Prefecture), and at Muroto-no-saki in Tosa Province (modern Kōchi Prefecture). Based on that experience, Kobo Daishi made a pilgrimage to the four provinces of Shikoku, Awa, Iyo (modern Ehime Prefecture), Sanuki (modern Kagawa Prefecture), and Tosa at the age of 42. He caused miracles and founded temples everywhere he went. This was the origin of the 88 pilgrimage sites in Shikoku.

To this day hundreds of thousands of pilgrims make this pilgrimage annually, trusting in Kobo Daishi's vow to walk with everyone during the pilgrimage, and the suffering of many is relieved and merit acquired.

16. Completion of the Mannō-no-ike

In Sanuki Province (modern Kagawa Prefecture), there is an irrigation reservoir 16 kilometres in diameter known as the Mannō-no-ike. It was crucial to agriculture in Sanuki, where there is little rainfall. The provincial administrators and technicians repeatedly repaired it using a workforce of thousands, but still the banks collapsed every time there were heavy rains or wind, much to the suffering of the farmers. In 821 the Emperor Saga asked Kobo Daishi, who was well-versed in civil engineering, to take responsibility for repairs to the reservoir. When Kobo Daishi arrived in Sanuki, many people were drawn to him because of his virtue, and joined the project. In just three months the project was completed, and the reservoir never again suffered damage even from major storms. The people of the area are grateful to Kobo Daishi even to this day.

17. The Granting of Tōji Temple

18. The Plaque of Ōten-mon Gate

17. The Granting of Tōji Temple

From the year 809, Kobo Daishi took up residence at Takaosan-ji Temple, from where he spread the teachings of Shingon Buddhism. However, Takaosan-ji was inconvenient and too small for the purpose. Then, in the first month of 823, the Emperor Saga granted Kobo Daishi the Tōji Temple in Kyōto. In recognition of the Emperor's consideration, Kobo Daishi renamed the temple Kyō-ō Gokoku-ji, signifying its role as a temple dedicated to the protection of the nation through Buddhism. Here Kobo Daishi prayed for the prosperity of the Imperial family, and worked for the spread of Shingon Buddhism.

18. The Plaque of Ōten-mon Gate

Once, Kobo Daishi was commanded to write the calligraphy on the great plaque over the gate of the Imperial Palace.

Kobo Daishi wrote the three characters of the name of the gate, Ōten-mon, on the plaque, which was then raised into place. Looking at it from below, Kobo Daishi observed that the first stroke of the first character was missing. It would be too great a burden on the workmen to lower the plaque again, and going up to add the stroke was not possible. Everyone was worried and anxious. But Kobo Daishi remained calm. He put some ink on his brush and threw it up to the plaque, which it touched in just the right way to finish the calligraphy perfectly. All were amazed at this marvellous feat.

There is a proverb saying, "even Kōbō makes errors in calligraphy," but it is not likely that Kobo Daishi simply forgot to write the first stroke of the calligraphy. Along with other proverbs, such as "Kōbō is not particular about the brush he uses," this story is an illustration of the excellence of Kobo Daishi's skill in calligraphy.

19. Mishuho: Prayers for the Nation

20. Founding of Mt. Kōya (1)

19. Mishuho: Prayers for the Nation

Kobo Daishi was always fervent in his prayers for the health of the Emperor, the happiness of every citizen, and for peace in the world. To continue this prayer in future generations, Kobo Daishi inaugurated an annual ceremony at the Imperial Palace beginning on the eighth day of the first month and lasting for seven days, called the Goshichinichi Mishuho. After the successful completion of the prayer ceremony, Kobo Daishi himself would anoint the body of the Emperor with sacred perfumed water.

This important ceremony was begun in the first month of 825. Even after Kobo Daishi entered eternal meditation, the ceremony was maintained, and continues even to the present day.

20. Founding of Mt. Kōya (1)

Kobo Daishi travelled extensively searching for a place to establish his primary training centre for Shingon Buddhism. In Yamato Province (modern Nara Prefecture) one day, he encountered a hunter with two dogs, one white and one black. The hunter asked Kobo Daishi where he was going, to which Kobo Daishi replied that he was looking for a place appropriate for building a monastic complex, or Garan. The hunter said that the place he sought was deep in the mountains of the Province of Kii (modern Wakayama Prefecture). Asking Kobo Daishi to follow his dogs to the place, the hunter then disappeared. The hunter is said to have been the god, Kariba Myōjin, now enshrined at Kōyasan.

21. Founding of Mt. Kōya (2)

22. Founding of Mt. Kōya (3)

21. Founding of Mt. Kōya (2)

Kobo Daishi followed the white and the black dogs as they ascended Kōyasan. Halfway up, they arrived at the shrine of the goddess, Nyū Myōjin.The goddess revealed herself to Kobo Dasihi saying, "Bodhisattva, I am delighted that you have come to this mountain. I present you with this land for all time, bordered on the south by Nankai, the north by the Ki River, the west by Mt. Ōjin, and the east by Yamato Province (modern Nara Prefecture)."Grateful to the goddess Nyū Myōjin and to the god Kariba Myōjin whom he had met earlier, Kobo Daishi constructed two shrines for them as tutelary deities on Kōyasan. These shrines are the ones found in the Garan now.

22. Founding of Kōyasan (3)

Arriving at Kōyasan, Kobo Daishi discovered an unexpectedly flat area surrounded by mountains, resembling the eight petals of a lotus blossom. Kobo Daishi was delighted that he had at last found a perfect place for the transmission of the Shingon Buddhist teachings. Moreover, Kobo Daishi discovered in the branches of a pine tree there the three-pronged vajra that he had thrown from the shores of Mingzhou in China at the time of his return to Japan, after completing his studies. Kobo Daishi was pleased that he had found the place he had been seeking, and immediately decided it was to be the primary training centre for Shingon Buddhism. In 816 he petitioned the government, and received from the Emperor Saga permission to do this. Working with his many disciples and craftsmen, the land was cleared, halls and stūpas were built, and the Garan took shape.

23. Final Teachings

24. Eternal Meditation

23. Final Teachings

Kobo Daishi decided to make Kōyasan the primary centre for Shingon Buddhist training. For about twenty years, he made great efforts to bring the teachings of Shingon Buddhism to all of Japan with the centre at Kōyasan. He brought aid and salvation to all, from the Emperor himself to the suffering peasants, through his mastery of Buddhist teachings and practice. Kobo Daishi had decided early on that, rather than live in a limited physical body, he would choose to enter eternal meditation so that he could bring aid to the suffering for all future time as well. In 834, he gathered his many disciples and gave him his final teachings.

24. Eternal Meditation

Kobo Daishi decided the time he would enter eternal meditation would be in the early morning of the twenty-first day of the third month of 835, at the age of 62, and he told his students of this beforehand. One week before the date, he cleaned a room in his residence, ceased eating all grains, and bathed himself in perfumed water. Then sitting down in the posture of meditation, he entered meditation on the Buddha of the future, Maitreya. On the fiftieth day after his entering eternal meditation, his disciples transported him to a spot already determined by Kobo Daishi at the Oku-no-in, and placed him in an underground chamber there. In 832, Kobo Daishi had announced in his prayer at the Ceremony of 1000 Lights and 1000 Flowers that, "space, all beings, and nirvāna may be come to an end, but my vow never will." This means that Kobo Daishi's great vow will not be fulfilled until every single being in the universe has attained liberation, and there is no one left to seek nirvāna.

25. Receiving the Title of Kōbō Daishi

26. Changing Odaishi-sama's Robes

25. Receiving the Title of Kōbō Daishi

In 918, 83 years after Kobo Daishi had entered eternal meditation, the Cloistered Emperor Kanpyō asked the Emperor Daigo to confer on Kobo Daishi the title of Daishi. The abbot Kangen also made this request, yet it was not approved.

On the night of the twenty-first day of the tenth month of 921, Kobo Daishi appeared to the Emperor in a dream, and saying that his robes were in bad repair, asked for new ones. The Emperor decided to present Kobo Daishi with new robes, and to grant him the title of Kōbō Daishi at the same time. On the twenty-seventh day of the tenth month, the Imperial envoy Shōnagon Taira no Koresuke arrived at Kōyasan, and a ceremony was conducted presenting the title granted by the Emperor in front of Kobo Daishi's shrine.

26. Changing Kobo Daishi's Robes

The abbot Kangen thought that, along with granting the title of Kōbō Daishi, the Emperor had sent his envoy to Kōyasan to present Kobo Daishi with new robes. Kangen prostrated himself in front of Kobo Daishi's shrine, and then taking the robes received from the Emperor, and accompanied by his student Shunnyū, he opened the chamber where Kobo Daishi was in eternal meditation. However, he could not see Kobo Daishi.

Despairing over his lack of virtue, Kangen prayed wholeheartedly. The mists parted and Kobo Daishi appeared to him, and he was able to change Kobo Daishi's robes.

Since that time, a ceremony is held on March 21st of each year to offer a new set of robes to Kobo Daishi.

SHUGEISHUCHIIN'S CURRICULUM

Shugeishuchiin is a school which was established by Kukai(Hisaki & Oyamada 1984; Kitao 2021;Kusanagi&Miyasaka1976; Nakamura1930; Yoshida 1984). This school was deeply impressed and inspired when Kukai was studying abroad in China. At that time, there was only one university built by the government in Kyoto in Japan. This university was allowed to study by only children with a higher status. and there were no schools for children with a rank of 6 or lower and children of the common people. Kukai created the school with hope that even low-ranked people would be able to study freely if they had the ambitions, create a country with a high cultural standard, and hope that all people would be happy. This text is in the form of a scroll, spelled out on ten sheets of paper, and spans 139 lines. It is a famous Chinese sentence. This original was originally stored at Gokurakuji Temple in Kamakura, but during the Tensho era the Buddhist Priest, Seihen delivered this to Koyasan Muryokoin. Because of Uesugi family was the Dadnapati of is Buddhist temple, it was returned it as the possession of the Sugi family. When Uesugi Shrine was founded in 1871, scroll of Introduction of Shugeishuchiin was dedicated to the shrine, as the treasure of the family(Mame 2012).

The following is content of Kukai's educational curriculum which is called

The expression and the introduction of Shugeishuchiin

Campus site

Fujiwara no Tadamori, who resigned from the position of Chunagon (vice Councilor of state), had a residence in kujo in Sakyo, Kyoto, and his residence was two square meters (approximately 4000 Tsubo), and there was a house with five broad rooms. The east side of the site is adjacent to Seyakujiin (today's Hospital) and there is To-ji (Kukai was given by the imperial court) near the West. The south side is close to the cemetery where nobe Okuri is located, and the northern side has a government warehouse that stores national clothing and food. The spring which rises to the residence is clear like a mirror, and it reflects the surrounding scenery on the surface of the water, and the stream which flows to the left and right of the garden is abundant water quantity which is full of overflow. Moreover, there is a pine forest and bamboo grove, and when the wind blows, the sound of the leaf seems to be playing the koto (Japanese harp), and the red and white plum blossoms and the willows of the willow become wet to the rain, and it is beautiful like the Nishiki. In the spring the Japanese nightingale sings, and in the fall the big goose climbed over the spring and flew away. If you relax here in hot summer, you can forget the heat and get a refreshing cool.

In the west, there is a big road which corresponds to Byakko, and there is a pond in the south of Suzaku. (The topography of 'Shijin Soou': there are gods who protect the orientations in each of the four directions of the East and West and North and south, and the land which is located in the place where the mountain is seen in the North 'Genbu', the water which is seen in the East 'Blue Dragon, 'Seiryu', the pond which is seen in the South Vermilion Bird 'Suzaku', and the road which is seen in the West White tiger 'Hakutora' is the good fortune.)

In this place, there is a quiet nature that people who practice asceticism seek to walk, and even if it is not necessary to go to the mountain, it is sufficient here. Moreover, it is convenient for wagons and horses to travel from morning to evening every day.

The acquisition of land

If you are a student of learning, I, Kukai think that there is an open education where anyone can study freely regardless of their status.

Confucianism: (moral education and Human relations in family and society)

Buddhism: (Why do people live and the teaching of practice of various acts to serve people's happiness)

Taoism (Teaching the body and spirit in order to live according to natural reason)

I wanted to be a general school that can be studied as well as three subjects. When we talked about it in front of each other, the above mentioned Fujiwara no Tadamori Kyo was approved to our plan, and it was offered to use the residence of an individual who deserves thousand gold as a campus site immediately. No real estate contract and all of the land and the house were donated to raise the future young people as an act of compassion.

There is a legend in which India's long time Saddta had sought to buy a garden of King Hashinok of the country in order to donate a Buddhist garden to Buddha, and the king's son, King Jeta, demanded the request of the king of Jeta. In my case there was no such trouble, and I donated a splendid garden from the Lord of the Fujiwara clan.   My wish has come to this way.

When advancing the plan of the school which became a reality, I considered the school name and named it "Shugeishuchiin." (This is the name of a group of young people who had the opportunity to learn a comprehensive study in this school, cultivate their own fields of education, and cultivate the seeds of wisdom there, and hope that the species will be able to produce a good bud by the soil that is well cultivated.)

Now, I would like to show the educational philosophy of this school, the talent of the teacher who teaches the subject, the subject, and the management method.

1.   **General Education**

"**Kyuryu**"(The nine ideas spoken by ancient Chinese scholars)

1) **Inyoka**: the creation and change of all things are caused by both yin and yang thought.

2) **Confucianism:** the virtue, humanity, righteousness, gratitude, wisdom, and human being systematized by Confucius. It is the thought that social order is maintained by the ethics of the relation.

3) **Bokuka**: a thought against Confucianism. Asserting the upper and lower fairness and denying invasion to other countries. It is the thought of egalitarianism that can be acquired by all wise ideas.

4)**Houka**: it is thought that it is a law not a Confucian chant, but a law.

5) **Meika**: the idea of logic to clarify the relationship between names

andwords.

6) **Douka**: a thought intended to live according to the natural reason preached by Laozi.

7)**Jyuouka**: the idea of diplomacy that is clever and tactful and persuasive.

8)**Zakka**: they were excluded with various ideas such as Confucianism, douka, Houka and Bokkuka Thought.

9)**Nouka**: the farmer: the agriculture technique is transmitted, and the agriculture is recommended, and the food and the food is satisfied Thought to live.

"**Rikugei**": six basic cultures in ancient China

1): Rei:Etiquette; 2)Raku: Music; 3)Sha:Archery4): Gyo: horsemanship 5)Sho: Literature; 6)Suu: Mathematics

The Chinese thought and the art are the ships and bridges for the individual to pass.

Jyuzo: Sociology by stages of ten kinds of mind Five myths in India which is teaching of India Buddhist Philosophy.

1)**Kugyoumyou**: craft and engineering technology, astronomical calendar
2)**Ihoumyou**: Medicine and pharmacy
3)**Shoumyou**: Language, grammar and Literature
4)**Inmyou**: Logic
5)**Naimyo:** Buddhist Studies

It is the study of the sociology of Buddhism and the study of the science of mind in India. It is for happiness. Therefore, even in the past, in the present and the future, the Buddhists with wisdom learn all the arts of the world, acquire them, and realize the devotion to others by the mercy of Buddhism, and the unforeseen action and the arts and Humanities (today's Science). By using the technology, various facilities for Zendo are constructed, the civil engineering and flood control business is taken, and the weather is grasped for the blessing of the paddy field, the people are saved by the medical treatment and the welfare, and the people are healed by the word and the voice, and the foreign culture is introduced by the language power, and the idea which is mistaken by the logic force is refuted.

It is not possible to make a feast in one taste, as well as cooking, as well as the five tastes of sour, bitterness, dizziness, hesitation, and hesitation. It is not possible to achieve the purpose of the person if it does not come to the world of the enlightenment and the world of the enlightenment, and

to enjoy in the world of enlightenment. Therefore, many temples and ministers during the era of emperor Kinmei, had understood the fact and were accepted for the first time in Buddhism. It was built many templesand the teachingsof Buddhism for spreading throughout Japan. However,the priests of the temple are only recitingscriptures, and the scholar who is said to be superior in the world is reading only Chinese books. They are not interested in knowing all the scholarship of Confucianism, Buddhism, and Taoist books, and it does not touch the book of the five scholarship which helps to make the society which is a miserable reality.

Therefore, I, Kukai would like to invite the many talented teachers who established this shugeishuchiin in the wide Library of three Buddhist books and teach them. In accordance with the individual skill level, each education coach will be prepared, and students and teachers will be able to take them to the garden of vast knowledge.

2. School Establishment questions

One person asks you about your plan, "your idea is good. However, there have been people who tried my school so far, but I have never heard of a successful story. For example, there is a Nikyoin temple that teaches Confucianism and Buddhism of Kibi no Makibi, and Isosnokamino yakatsugu's Unteitei in temple were taught, but they were not continued. There's nothing wrong with it. "

Answer to you whether or not a good person comes out is depend on you. Whether it is a good person will be grown or not, it is like the big sea is deepened by the flow of a lot of rivers, and the mountain of Himalayas also has a small pile. Large buildings are supported by many wood; the head of a country is supported by many vassals. In this way, if there are many comrades, business is supported and it is natural that the business should be inclined to a small number. For this reason, I, Kukai's desire is that, under the permission of the emperor, with the cooperation of ministers, all the people of the world, such as nobles and priests, will be able to support and support their plan.

If this happens, this business will surely be successful and you will be able to continue on forever. Questioned Man say, "That's right".   Moreover, a person asks, "the nation is wide, and the educational business of various scholarships is being developed. What is the significance of opening a private elementary school of the existence of the mosquito that is already prestigious country science and Central University?"

Answer to your question. In Chang'an, China, there is a school district in Chang'an, there is a school in each district, and the children are widely learned, and there are schools in every prefecture besides Changan, and the students in the blue collar uniform pass every day. Therefore, the talented intellectuals are overflowing in the capital, and there is a place in the country. However, there are only one university in Heiankyo in Japan, but there is no school in the city of Changan, so there are no schools in the city where there is no such school as Changan. Because it is away, it is impossible to obtain the environment of the education. It is such a thing, and now, I am going to establish a school, and to open a door to a wide youth. He asked; "Is not this a wonderful thing, if it is true, it is as bright as the sun or the moon. It's a long way to be in the world which is worthier. "Now, as far as I, Kukai

am not sufficient, I want to work on this business so that I can repay all my gratitude to carry out the dust of the earth, and carry up the soil of Moco, and build the hill that runs around the soil.

3.Conditions for Education's Establishment

In the "Analects of Confucius," "people should live in a place with a beautiful breeze, and it is not a wise person to live in a place where they are not intentionally done." People must live in an amusing place, build good relationships, form a better personality, and encourage them to study. In "Dainichikyo", to become a mentor who leads people as a Buddhist person, at first, you should learn all the study and the art and raise the knowledge. According to "Jujiron," the practitioner of wisdom should first learn all the arts of Gomyo and must communicate with these truths. Therefore, Zenzaidoji sought the truth, walked about 100 cities in southern India and visited the 53 people to pray to teach them and taught them, Jotaibosatsu. It was helped by the blessings of the people in one city, and continued to seek the way of truth while always in tears. Therefore, the condition of education is arranged as follows:

1. He can ask for truth in a humorous environment.
2. There are studies of the Gomyo (Engineering, medicine, language, logic, and Buddhist Studies)
3. There are many competent and talented teachers who teach the Gomyo of learning
4. All people's clothing and food are guaranteed so that the learner and the teacher can concentrate on the education which is approved. Therefore, he founded the school which filled the four conditions of the law, the law, the teacher, and the resource, are opened the door, raised the buds of many good educated young people in the people, and wanted to lead the society by the rich talents.

4 Subject and conditions of Education

By the way, if there is a vivid environment and a rich book of study is written, even if the teacher is lacking, the understanding of learning cannot be obtained. Therefore, we have to be a talented and competent teacher for all subjects. There are two types of teachers who are recruited; one is a Buddhist person (a person who studies Buddhism), and the others are teachers as general scholars. The former teaches Buddhist scriptures, and the latter teaches the books of learning other than Buddhism (in the Faculty of liberal arts).When I was studying in Changan, China, my master, Eika, was always said Buddhism is the teaching of the heart, and it is the true Buddhist person who learns the learning of the world by the mind, and does for the happiness of the people from both sides. Because it is the truth of Buddha's teaching, the Buddhist person must be sure to be able to pass through both Buddhism and art.

Experience of teachers from the Ministry of Education

The Buddhist person, the ruler of Buddhism, must be connected to the two teachings of Buddhism, Kenkyo (the teachings of the mind) and Mikkyo (the teaching of the teachings of life). (It is biased to the education, and it gives the teaching of only one to the students)

If you want to be familiar with Buddhist books other than Buddhism, learn from worldly scholars. The teacher, who is a teacher, gives mercy, pleasure and pleasure, and not only equal, but also wide and wide, with the words of grace, kindness, and the act of scolding with the service.

Experience of teachers in General Art Department

At First, be familiar with any of the following documents.

"**Kyukei**"(Nine Confucian scriptures)

1) "**Ekikyo**": A natural phenomenon is taken as a symbol of all events, and prediction of the change of formation.

2) "**Shokyo**": the oldest historical book in China, from the Tang Dynasty China to the Tang Dynasty, yin and Zhou. It is a word for the monarch's subject. the words of the oath to the people which is arranged to the written ones.

3) "**Shikyo**": a collection of the oldest poems in China. It is the lyrics of music played in Kuji, banquet, etc.It are roughly classified into three.

4)"**Raiki**": a collection of literature about ancient "courtesy"; daily etiquette and crown marriage, the rites for funeral, the rank of the court rank, the status system, the study and the training are explained.

5)"**Saden**": summary of shunjusashiden (the spring of the spring and autumn calendar); in the spring and Autumn period of China Articles of death of kings and lords, diplomatic articles such as wars and commitments, solar eclipses, earthquakes, floods and insects. It is interpreted as the chronological table of articles on natural disasters.

6) "**kokyo**":Confucius said to his disciple that the word "Ko" to his disciple, Zengzi's written words. i) Individuals begin to serve their parents, serve the society, and serve them from others. ii).If the leader of the country loves the people to love as their parents love the people, as well. iii)Respect the leader for the social person to serve the leader and the superior person to love his parents.

7)"**Rongo**": Confucius's ancestor, Confucius's description. It is the meaning of the righteous compassion.

8) "**Mouji**": the Confucian's grand disciple, Mencius's thought.

People originally have four minds to judge. They also govern the kingdom by doing politics, and by gaining the hearts of the people. All the officials served the king, and all the farmers cultivated the fields of the king; All the merchants had done business in the king's market, and all travellers went through the king's territory. They say that all the people who suffer under the king of other nations will come to consult the king.

9) "**Shurai**": A description of the ideal system of the Zhou dynasty. The official officials are divided into six officials, and a total of 360 official officials are described. Tenkan <ji> (jurisdiction

of national affairs) / local official <teaching> (jurisdiction of education) / spring official <religion> (jurisdiction of courtesy and festivals) / summer official <military> (jurisdiction of military affairs) / autumn official <punishment > (Jurisdiction over litigation and punishment) / Winter official <things> (jurisdiction over civil engineering work).

 "**Kyuryu**" (A classification of Chinese ideas into nine schools. Details have already been described)

"Sangen": China's Three Natural Thoughts

1)"**Roushi**": A thought book of Laozi in the Spring and Autumn period around the 5th century BC. When observing nature, life is chained and circulated. When something is missing, something makes up for it and balances it as a whole. However, the monarchs of human society only ingest. If there is a prince who knows the reason of nature, he preaches that he is a great prince.

2)"**Souji**":Around the 3rd and 4th centuries BC, a thought book of Zhuang Zhou."Wu wei nature" In other words, the theme is as it is, and the essence of nature is explained by its insight. While Laozi preached the reason of nature and its use in human society, Zhuang Zhou played with the reason of nature as a friend.

3)"**Shueki**": A book that systematizes the wisdom of fortune-telling from ancient times. Eki means change, and explains that the events of all things are generated and changed into the past, present, and future. Since the character of Eki matches the day and the moon, it means to read the fate of all things from the movement of the sun, the moon, and the stars, and the week means universal.

"**Sanshi**" (history of the ancient dynasties of China) History book of the ancient Chinese dynasty. The history of the Chinese dynasty is 24 history, but the history books from the first history to the third history.

First History, "History": A historical book of the ancient dynasty compiled by Shbasen during the time of the Western Han Wudi.

(1) "**Honki**": record from the five emperors to the Han Dynasty of Han.
1)**Gotei**(Five emperors): starting with the emperor, the retired emperor, and
the emperor, calling the birth of the human race, then the legends of the five emperors, such as the Yellow Emperor, the Tang Dynasty, and shun, who brought civilization to humanity.

2)**Ka:** from around 2070 B.C. to around 1600 B.C. the founder of the Ka Dynasty was commanded by Emperor Sheng who was ordered by managing the flood of the Yellow River.

3)**In:** from around 1600BC to 1046 B.C., the Ka Dynasty was destroyed. The new dynasty (the oldest Dynasty in which archaeological evidence is confirmed) is also known as Sho. The social form is a combination of villages of the clan, and several hundred people who have thousands of villages. There was king Yin on the top of union.

4)**Shu**: from 1046 B.C. to 255B.C., the dynasty which defeated Yin.(during the time when the king was absent in this period, politics was done according to the Council of Ministers). In the spring and autumn era,

Its rule diminished, and in the Warring States period, each lord claimed to be the king, but it was unified by the Qin nation.

5)**Shin**:From the Zhou dynasty to 206 BC. Zhou dynasty, Spring and Autumn period, Warring States period. It exists and unifies China in 221 BC. The king calls himself an emperor, following the legendary Chinese sacred king, the Three Sovereigns and Five Emperors. Qin Shi Huang (259 BC to 210 BC) created a weights and measures (unit of length / volume / weight), unified the characters, and implemented a county prefectural system (administrative division). In addition, the Great Wall of China will be built in preparation for the Northern Horsemen. Its territory extended to the south (today's northern part of Vietnam). After the death of Qin Shi Huang, the Qin dynasty was destroyed in 2006 due to civil war and rebellion. <Xiang Yu> (Kou: 232 BC to 202 BC. Chu's military commander at the end of Qin. Became the core of the rebel army against Qin and destroyed Qin with Liu Kun)

6)**Ryuu Hou**: the first emperor of the Western Han. He joined the Allied Forces of the Qin and defeated the capital of Qin, but was relegated to Hanzhong in the west and became the Han King, and later went east to defeat Xiang Yu and unified the whole of China. Ryochi: Liu Hou's true wife. After the death of her husband, she was maintained in power by her family, the Lu family, as the empress dowager. There was no big business, and the lives of the people were stable.)

7) Buntei: From 202 BC to 157 BC. After The fifth emperor Lü Zhi was demise, he was enthroned. The policy was to rest the people who were exhausted by the war and revitalize the rural areas. He hated luxury and did his best. As a result, food was flooded in warehouses and finances were abundant.

8)**keitei:**Emperor Jing: From 188 BC to 141 BC. Former Han 6th emperor. The fifth child of the Emperor. Enthroned in 157 BC. Inheriting the policy of the Emperor, he tried to save money by refraining from the expedition. In addition, the agricultural policy worked on tax cuts, most of the people were engaged in agriculture, and the economy was stable.

9) Butei: From 156 BC to 87 BC. Former Han Seventh Emperor. The ten children of the Emperor Jing. Enthroned in 141 BC. Due to the rebellion of countries such as Wu and Chu, influential lords collapse and centralization progresses. Measures to divide the territory of the lords and recommend talented human resources for each regionStrengthen the system by promoting the system and making the people thoroughly teach Confucianism basically. However, due to financial difficulties and tax increases caused by the expedition, the people became migrants and the society became rough. Severe punishment strengthened to crack down on crime has created a climate of false accusations, and many false appeared.

(2)"**Hyou**" records of ancient dynasties, chronological table of Lords, chronological table of officials, etc.

(3) "**Sho**" ancient music, astronomy, flood control, economy, and culture.

(4) "**Zeke**": Genealogies of genealogical history and thinkers of royals and lords.

(5) "**Retsuden**": A record of the way of life of people classified into 69 items.

Warlords / Staff / Politicians / Officials / Scholars / Doctors / Different ethnic groups / Yuu / Male color / Entertainers / Fortune-telling / Business etc.

Second History, "Kanjo": A history book compiled by Ban Gu during the Emperor Zhang period of the Eastern Han. From 202 BC to 8 AD. Along with the historical record, this book is one of the best in the twenty-four ancient Chinese history. The difference from the historical record is that "Sho" has been changed to "Shi", "Seika" has been incorporated into "Retsuden", and a new "Hundred Official Lord's Table" has been added to record the history of the government system.

Third History, "Gokanjo": A history book compiled by Akane during the Nanbokucho period. From the 25th year of the Eastern Han to the 220th year. (There is a description about Japan in "Retsuden Vol. 75, Touden", and it is said that in 2007, the king of Wakoku, the master, presented 160 slaves to the emperor of Han.)

"**Shichiryaku**" 1)Rikugei: a Book of culture,2)Shoshi: a Book of thought, 3)Shifu: Poems and verse, 4) Heijo: military book, 5)Jussu: a Book of fortune telling, 6): Hougi: medical instrument, 7)Souki.

"**Shichidai**": A total of seven generations of history books, including the fifth to ninth history of the twenty-four ancient Chinese history, and the twelfth and thirteenth history. From the beginning of the Jin dynasty in 280 to the end of the Sui dynasty in 618)

Fifth History, "Shinjo": A history book of the Jin dynasty compiled as a national project during the Tang dynasty. From 280 years ago to 317 years. Chen Shou's "Sangokushi" (from 220), which describes the pre-unification of Jin. Includes the biography of Wei, Wu, and Shu Han's history book "Fourth History" up to 280.

Sixth History, "Sojo": The history book of So in the South Dynasty. From 420 to 479. Shen Yue, who served So, Qi, and Liang, was compiled. (It is said that the Five Kings of Wa made a tribute to the "Barbarians" in this)

Seventh History, "Nanseisho": A history book of the Southern Court. From 479 to 520.

Eighth History, "Ryojo": A history book of Liang. From 502 to 557.

Ninth History, "Chinsho": Chin's history book of the South Dynasty. From 439 to 589.Compiled by Tang historian Yao Silian.

Twelfth History, "Shusho": A history book of the Northern Zhou.

Thirteenth History, "Zuisho": A history book from 589 to 618 in the Sui dynasty.

(It is said that Zu Chongzhi, the founder of Song Saiyo, calculated the circumference ratio to the order of 3.1415927 in "Ritsurekishi").

Those who are familiar with the above books, and the grammar of poetry and verse, will enlighten the students with their wisdom as their textbooks. So let's come to this school and sleep together and teach them together. If there is a Buddhist person who wants to learn these books, the teacher of the liberal arts department should teach it in the sense of morality, the reverence, and the clean mind as it is in the recommendation of the government official in the later Han period.If there is a person who wants to learn from the reading and writing of a character in a young schoolboy, please teach it as a teacher, and do not be able to do it, and think that it is a child, and teach it without a position and a poor wealth, and teach it properly, and do not mind it.It is the word of Confucius that all living things in this world are the words of Buddha, and that all living in the world is brothers. Do not forget that the teacher and the teacher are connected with each other like their parents and brothers.

5. Payment system

Buddha and Confucius are said to not live unless they eat. Therefore, people must be guaranteed to spread their education. Even if it is a Buddhist person, a public scholar, a teacher or a student, everyone who is in the field of education must be able to give equal expenses to everyone. However, because Kukai is a Buddhist priest, he cannot be enough to handle them and prepare for the place to open the school. I hope that you will be able to cooperate with your wishes, as I have a feeling of raising the future talents of the country in the future. Let's develop a better society that is the teaching of Buddha.

December 15, 828, Written by Kukai

KUKAI'S LEARNING FROM CHINA AND INDIA

It is important to learn that what Kukai had learned through journey from China.

There is the following explanation about Japan and China background of Christianity in Japanese Wikipedia. There is a theory that Christianity was introduced to Japan in the 5th century. According to this theory, it is said that the neoliberal Christianity and architectural technology called Keikyo in China were introduced to Japan by a Jewish person, Hata no Kawakatsu who had been strongly influenced to Prince Shotoku.

The nesting group is one of the ancient Christian sects, but in 431, it was rejected by the disagreement of Christianity held in Ephesus in Turkey, and it was rejected, and it was handed down to China, and it was called Keikyo in Tang Dynasty China. Keikyo means "faith in light" in Chinese, and Daian Ji Temple, a Christian Church, was built in Changan. Daishin means the Roman Empire. The picture below is the cross of Keikyo discovered in the Gyeongju Buddhist temple in Korea in 1956.

At that time, Kukai was dispatched as an envoy to Tang Dynasty China with Saicho. It is said that when Kukai was in Choan, he met a person called keigakan Sanzo and learned the Bible and absorbed the knowledge of Keikyo. It is said that Kukai argued that he was quite controversial with Hannya Sanzo, and when the real saviour argued, Kukai insisted, 'it is Buddha,' but Hannya Sanzo argued, 'it is different, Jesus.' It is said that there was a consensus between most scholars when Kukai had been introduced to Hannya Sanzo, and he also met kagejo, a priest of Keikyo who lived nearby.

It is said that Kukai was considerably inclined to Keikyo. However, Hannya Sanzo had the idea that Hannya shingyo was the same Sutra as the Old Testament, and seems to have not been purely a Christian idea. Hannya Sanzo presented it to Kukai to bring the Bible and scriptures he had translated to Japan. It is said that they were documents of the Keikyo such as the gospel of Matthew and Ten Commandments. In addition, Kukai received the baptism of 'kanjo', which is said to be Christianity, and it is said that he was given the baptism of 'henjo.' This henjo means that the light shines the world, which is said to be taken from the Chinese language of the gospel of Matthew, chapter 5:16 in the Bible. For this reason, Kukai thought that the Enlightenment was mixed with Kukai, and after the training in Tang, he returned to Japan and founded Shingon sect at Mt. Koya. The Shingon sect of Koyasan is said to have been exchanged with Keikyo because it implies the teachings of the New Testament, unlike other Buddhism(Kanda 2016). For example, Saicho was supposed to be a disciple of Kukai at the same time, but it is said that Saicho was able to conclude from the difference between the two views of Buddhism because Saicho was connected to the Shingon sect of Kukai and connected with Keikyo.

Kukai told his disciples that he died in the same way as Maitreya Bodhisattva. In the future, this belief that Kukai himself revives when Miroku Bosatsu comes to salvation is the same as the Christian belief that Christ revives. In addition, in the beginning of esoteric ceremony, it is similar to Christianity, but it is said that this is not an action other than Buddhism. In addition, the golden Katsuma and Kongosho are the essential tools for the ceremony of Esoteric Buddhism.

In the period of the Tang Dynasty, the "Monument of the Qin Dynasty of China," which was created in the period of the Tang Dynasty, was excavated in Changan in the Ming period from 1368 to 1644, about 800 years after Keikyo was introduced. Then, at the end of the Meiji period, after the end of the Meiji period, Elizabeth Gordon, an English authority in the history of Buddhist history, studied the origin of the "Miroku Bosatsu."(Gordon 1909; Hashimoto 2021; Okuyama 2018). "Hebrew's Messiah" became "My Treaties" in India, "Mirev" in China, and "mirok." in Japan. In this way, Gordon, who was convinced of the relevance between the Shingon sect and the kyokyo sect, built a replica of the Monument of Keikyo, which was located in Chang'an, on Mt. Koya This monument remains in Mt. Koya, and the grave of Gordon is next to it. There is "IROHA UTA" (the poem of IROHA like ABC), but it is unknown when and who was made. However, since it is considered to be made by Kukai because it is a song that was able to do so well, if it is so, the influence by Keikyo is considered. It is said that the oldest 'IROHA UTA' was written in the manuscript of the book of "Konkomyo Saisho Oukyo Ongi" (the Sutra of the golden sun) in 1079, and after about 250 years after Kukai's death. This "IROHA" is divided into seven lines by seven characters, as shown in the

figure. First of all, when you read the first step from the right, it becomes' Ichiyoraae. ' This is the Hebrew word, "Eeshi El Yahwee," which means people, and Yahweh is the name of God. Next, when you read the bottom of the bottom from the right, it is said that it becomes the meaning of 'not to blame' and 'to die.' And the word "IESU" in the corner represents Jesus, and the hidden word "Jesus Christ died without blame" is hidden. However, it is hard to say that it is difficult to sing a song without using the same character. In the Edo period, it is said that this' IROHA UTA 'was not lucky because it was bad luck(Hashimoto 2021). From this learning it is learned that Philosophy of Kukai may be the same as like Love of Christ, even the Savior, Jesus the Christ.

APPICATION OF KUKAI'S PRACTICE AND TEACHING METHOD

It's very important that the corporate people think of what they can do in the future while they understand the following content through the above learning experience of Kukai (Takahashi 2019). Even if the most educational policies have been useful ones, it's hard to say that the educational approach has been accepted for individual needs in the historical background. It will be understood by analyzing the historical process of Japanese education. In considering Japanese university education, the imperial university was founded in 1886, and to enter the imperial university became an elite track. The imperial university was classified into 5 colleges (changed to faculties later) depending on law, medicine, engineer, literatures, and science. The main purpose of establishment was to train the elite bureaucrat under the statement, "Imperial University has as its goal the teaching of, and the fundamental research into, arts and sciences necessary for the state." The modern Japanese university was modelled on European university education, but the purpose was quite different. In Europe, the university was founded around 12-13th century. The characteristic of European University was to pursue the learning freely or autonomously without the protection from authority. This difference may cause one of the facts that the educational method for freewheeling thinking and creative ability is late in Japanese education (Kobayashi 1989; Komuro2000; Koyasandaigaku Senshokankokai 2006). The educational design pursued in the world including Japan is a concept of collaborative learning with grass-roots international support in future. It means to go forward a collaborative project related to education and corporation under the international field of vision while we understand own culture. For this creation, a collaborative learning centre for coordination with all sectors of corporation, public, school, and citizen as well as university will be needed (Manabe 2004; Takahashi 2021a; Takahashi 2021b).

If the research and collaborative learning activity will develop in the centre, the international, inter-professional, and interdisciplinary activity based on the principle of education of gerontology will be also important challenge (Takahashi 2005).

CONCLUSION

It seems to expect fostering human resources who can immediately respond to social needs like a cafeteria of restaurant to entry to university business (Kotter1996). Furthermore, the learning is

important to take in cultural element because of human education. In other word, human is to be artificial or creative existence. Kukai Sensei shows holistic educational curriculum and living model throughout his life (Hirose 2006; Kaga 2018). The art is mirroring our humanity. Therefore, what we should do for cultivation of human resources is an approach of collaborative learning into educational integration with nature and museum in mind. Finally, we have to know that who the first is given our lives are our mothers. Kukai's mother, Tamayorigozen is the most important fundamental philosophy was coming from. Tamaorigozen strongly hoped that she wanted to see his son Kukai in her own eyes. That was why she came to Koyasan in the mid-80s age by pushing her old age and left Shikoku with commitment to fill up her bones in the Mt.Koya. Kukai himself also wanted to pick up his mother to Mt. Koya, but Mt. Koya at that time prohibited women to climb. Even the mother of the founder is permitted to step into the sanctuary. According to legend, a terrible thunder strikes as Tamayorigozen approaches Mt. Koya. It is said that the rain of the fire fell like crazy. After all, the sky and the sea ran up and pushed up a big rock near him, and sheltered his mother under it which is now calls the "pushing stone". After that, Kukai made her mother live in Jisonin, where she lived in Mt. Koya. It is said that Kukaivisited through her mother about nine times a month. Therefore, the area of Jisouin is called kudoyama means nine times mountain. Mothers are demanding teachers as Kukai had learned from his mother."Ikebana" is from the Japanese 'ikeru' ("to arrange (flowers), have life, be living") and 'hana' ("flower"). Possible translations include "giving life to flowers" and "arranging flowers" (Takahashi&Takahashi2021). My personal teacher is my mother as Kukai did. I, Ryo Takahashi began to learn Ikebana from My mother, Masae Takahashi through online between Kitami, Hokkaido and Shibata, Miyagi where Sendai University is located. Academy is begun from very simple manner as my son taught me. I will conclude by his words as follows:

"The love that is hard to see is unexpectedly close to me, with the warmth."

(Ko Takahashi 2021).

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Guidance and Counselling For Victims of Ragging from Rural and/or SC/ST Backgrounds

*Sumit Dutta

ABSTRACT

Ragging is a menace in many colleges/universities in India. The Supreme Court of India has declared ragging to be a crime. University Grants Commission has announced that if in any college/university ragging occurs and the institution concerned fails to deal with it properly, then it stands to lose all existing privileges it enjoys. A lot of social activism is prevalent concerning ragging- anti ragging campaigns and opening of websites and help-lines for victims. Generally marginalized/tribal communities include victims of oppression, discrimination, violence and ostracisation, be it socio-economic, cultural or communal where the perpetrator and the victim never converge. But the dynamics of ragging is such that here the victim often joins hands with the perpetrator to rag new victims. This differentiates ragging from all other forms of violence and makes it even more dangerous because of such a thin line between the perpetrator and the victim. With the victim often becoming the ragger, it may seem that s/he has gained the upper hand. But therein lies the pitfall because raggers too develop psychological problems following ragging thus remaining victims of the very ragging they perpetrate. Also, often, the victims who don't rag get along with their duties and responsibilities. This marginalizes these two types of victims of ragging as others are unable to understand their suffering. Especially for raggers, they can't find sympathizers to their problems as they are perceived either as power-figures or law-breakers and hence no one to share their guilt/regret and other psycho-physiological issues. As of, a fresher is full of anxiety at the start of a new life in college or university filled with the challenges of having to cope with the new milieu- new teachers, seniors, studies of higher standards etc. If, on top of all these, they are subjected to ragging, then their young sensitive psyche are further burdened with more anxiety and stress to the extent that they often cannot handle the situation anymore and go into depression causing them to become dysfunctional. Many a times they abandon the course and in extreme cases they commit suicide. Thus this paper aims at highlighting the effects of rigging on rural students, SC, and ST students with strategies to control , prevent mad provide necessary steps to irradiate it.

KEY WORDS- *Ragging, Stress, Anxiety, Depression, Traumatized, Dysfunctional, Suicide, SC/ST*

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INTRODUCTION:

Ragging is a sad reality in many academic institutions of higher education in India. It has become such a serious problem that the Supreme Court of India has given a clear definition of ragging and declared it to be a crime with severe punishments to be meted out to the perpetrators according to the severity of the act/s of ragging. It is compulsory to run legal cases regarding ragging in a fast track court to deliver justice at the earliest. Also the University Grants Commission (UGC) has made it mandatory that any college/university found lacking in its efforts to deal ragging in its campus will have its privileges withdrawn (Ghosh, 1993),. Apart from these severe legal and administrative steps taken to deal with ragging, a lot of social activism is prevalent to counter this menace like holding rallies and campaigns against it and opening of websites and help-lines for victims. The same is more relevant for SC/ST students given their vulnerabilities (Surhone, et.al. 2010&Mohnot, 2014).

While legal, administrative and social actions are necessary to combat ragging, guidance and psychological counselling are of paramount importance to deal with ragging as they delve into the depths of this evil analyzing its causes, dynamics and effects. Such analyses are essential to understand the trauma of the victim, especially SC/ST and also the psyche of the ragger.

The danger increases manifold if the victims of ragging are from SC/ST backgrounds. Such students come to colleges/universities from extremely backward areas and already have lots of problems to deal with, namely-adjusting to new and challenging environments, handling issues of jealousy and acrimony from students from general categories, financial issues and so on. Such students, for whom the situation is already difficult, if subjected to ragging have all the more chances to become traumatized. More so they run the risk of getting attracted to vain glory of the power of the ragger and become raggers themselves without understanding what harm it may do to their well-being. Also many such students lack proper guardianship, being far away from their families. So family support for them to handle their psychological issues and also legal matters, should they be punished for ragging, is all the more rare than that of regular students (Denis, et.al., 2007).

Psychological counselling is very important in helping victims of ragging, who are extremely vulnerable, given their suffering. The paper focuses on how ragging makes entire student communities vulnerable, how the violence associated with ragging hurts the ragger too and how guidance and counselling helps the victims deal with their trauma.

About Ragging and Anti-ragging

Definition of Ragging given by The Honourable Supreme Court of India is "Ragging" is-'Any disorderly conduct whether by words spoken or written or by an act which has the effect of teasing, treating or handling with rudeness any junior student, indulging in rowdy or undisciplined activities which causes or is likely to cause annoyance, hardship or psychological harm or to raise fear or apprehension thereof in a fresher or a junior student or asking the student(s) to do any act or perform something which the student will not do in an ordinary course and which has the effect of

generating a sense of shame or embarrassment so as to adversely affect the psyche and do a physical harm to a fresher or a junior student' (Pal, D.,2011 &Mohnot, 2014)). This differentiates ragging from every other social evil though they may have many similarities. In order to differentiate ragging from myths and misconceptions, it can be explained as:

1. student/s misbehaving with junior/s or students of same batch, in school is not ragging- it may be termed bullying
2. Senior member/s of family/extended family misbehaving with junior/s or members of same age is not ragging- it may be termed domestic violence
3. senior/s misbehaving with junior/s in office is not ragging- it may be termed workplace violence/aggression
4. even in an academic institution of higher education, teaching/non-teaching staff misbehaving with student/s or student/s misbehaving with senior/s or student/s of same batch in campus, hostel or outside is not ragging
5. lastly any person/s misbehaving with another/others in any other public/private place/s is not ragging- it/they may take various form/s like torture, exploitation, harassment, insult, abuse, violence, domination, sexual exploits etc.

So it is important not to confuse the above mentioned social injustices with ragging because then tackling ragging properly and doing justice to its victim/s become difficult. Though there may be some similarities in the modus operandi and the consequences, each form of social abuse is unique in its nature and thus needs to be dealt with in accordance with its characteristic dynamics to eradicate it forever.

Coming to the dynamics, what makes ragging unique is that here when the victim/s (the junior student/s) become senior/s s/he/they join/s hands with the perpetrator/s (her/his/their senior student/s) to rag her/his/their junior/s. In this way the vicious cycle of ragging is maintained. No other social crime involves the victim joining hands with the perpetrator, as part of its dynamics. There are such instances in other social evils but only as stray examples and not as part of the system that runs the cycle and maintains the evil act/s. So to handle ragging this cycle needs to be broken which automatically differentiates tackling ragging from dealing with other social evils. Thus it is necessary not to confuse ragging with other social abuses (Chaudhary, 2010).

Now, why does the victim join hands with the perpetrator? It is because when someone is ragged s/he is filled with tremendous aggression which s/he cannot exert upon her/his perpetrator/s. But this aggression has to be channelized so the victim aims at her/his junior/s that act as soft targets upon whom this pent up aggression can be easily vented. It gives a false sense of power that is vainly used to nurture the bruised psyche battered black and blue while being ragged. Other than this someone indulges in ragging because:

1. to show off power or stamp authority over junior/s for fear of not getting respect otherwise and losing her/his social position among juniors

2. If her/his batch-mate/s indulges in ragging s/he may join in to avoid being left out or criticized by them

3. To derive sadistic pleasure

4. For many seniors ragging is the only way to exert them upon the junior/s to force the latter to bow down before them, obey them unquestionably and thus compel them in joining in all the maladaptive activities which the seniors may indulge in like consuming alcohol, drugs, watching pornography and so on. This ensures that the seniors are not alone in doing such acts. This gives them a false sense of security

5. Many seniors nurture the myth that it is fashionable to rag and also important in order to become famous, powerful and influential in campus. The myths that the perpetrators and supporters of ragging try to pass of as justifications for ragging are-

- Ragging is important for juniors because it makes them mentally and physically tough- but they cannot justify who gave them the authority to toughen the juniors or whether they are at all qualified to do so
- Ragging prepares the juniors for the future to face the big bad world they will face once they leave the campus- again they cannot reason out as to who gave them the grand responsibility of preparing the juniors for the world outside something which they have not faced themselves yet
- Ragging is needed for better interaction among seniors and juniors to create a positive atmosphere in campus- yet the fact is nothing positive comes out of ragging. Interaction among students is surely but if is done forcibly where interaction becomes interrogation then it becomes ragging as per the definition given by The Honourable Supreme Court of India and surely it can never bring out anything positive
- A bit of ragging is alright. It is just for fun- it is to note that there is nothing called Mild Ragging. As per the definition given by The Honourable Supreme Court of India any disorderly conduct by means of words spoken or written or by an act which causes or is likely to cause physical or psychological harm to a junior student by her/his senior/s amounts to ragging. Now the senior/s concerned cannot know beforehand whether their so-called Mild Ragging will cause any harm to the junior/s and to what extent. Thus such Mild Ragging needs to abandoned
- Ragging, if not physical, is alright- again going by the definition of ragging given by The Honourable Supreme Court of India, any disorderly conduct that causes or is likely to cause psychological harm amounts to ragging
- Ragging is a temporary phase. Once it finishes everyone concerned becomes friends- this is the most dangerous aspect. Ragging never creates friendships. The harmful effects of ragging remain with the victim for the rest of her/his life if not handled properly. S/he may try to get out of it by justifying that ragging indeed is beneficial and may participate in ragging her/his juniors. In this way s/he will only maintain the vicious

cycle of ragging and create more victims directly or indirectly. If seniors really want to interact with junior/s in a positive way they will always allow the latter to do so at the latter's free will giving them ample space. If they truly want to help the junior/s they can always consult the authorities, the junior/s concerned and their guardians instead of doing the same on their own without caring as to how it may affect the junior/s.

The effects of ragging are enormous and can be both long-term and/or short-term. What is to be noted is that, not only does ragging affect the victim, which is obvious, it also affects the ragger, which often go unnoticed.

Effects of ragging on the victim may be classified as:

Physical- if there is physical violence involved it may cause short-term/long-term/permanent damage to one or more organs of the victim's body depending on the magnitude of violence inflicted leading to bodily malfunctions like

1. Abnormal blood pressure (high or low)
2. Abnormal heart rate (high or low)
3. Twitching, fidgeting, ticks
4. Screeching of nails and/or teeth
5. Drop in immunity level of body leading to greater susceptibility to illnesses and diseases
6. Excessive gain or loss in weight

Behavioural- changes may occur in victim's behaviour related to her/his physiological functions, like:

1. Lack of sleep that may lead to insomnia. Or excessive sleep
2. Overeating or under-eating
3. Excessive sweating
4. Hot flushes
5. Excessive urination
6. Disturbed movements

Emotional- changes may occur in the victim's emotional expressions like:

1. Lack of affect. Or excessive affect
2. Increased irritability at all times
3. Heightened fear/anxiety/anger
4. Low frustration tolerance
5. Guilt/shame/embarrassment/regret

Cognitive- changes may occur in the cognitive functioning of the person like:

1. Lack of concentration/memory
2. Inability to perform cognitive tasks that s/he could do otherwise
3. Lack of planning/focus
4. Suicidal thoughts
5. Lack of motivation
6. Paranoid thoughts

Social- changes may occur in the person's social functioning too like:

1. Social withdrawal
2. Inability/lack of interest in social interaction
3. Overdependence on others

The person may develop certain disorder/s as an outcome of ragging, like:

1. Schizophrenia
2. Paranoia
3. Obsessive-compulsive disorder
4. Manic Depressive Psychosis
5. Phobia
6. Generalized Anxiety Disorder
7. Post-Traumatic Stress Disorder
8. Dissociation
9. Psychosomatic Disorders
10. Physical ailments caused by acute stress

Needless to say the family members of the victims also go through severe pain and can develop one or more of the problems mentioned above.

After running the anti-ragging campaign for five years and doing innumerable counselling sessions with numerous students seeking help for ragging related problems it can be proudly stated that incidences of ragging have reduced dramatically in the university and a much more positive atmosphere prevails among the seniors and juniors of the university. It was significant to note how ragging affects even the ragger too. Often many a ragger would come for counselling reporting bio-psycho-social problems similar to those faced by the victims, mentioned above.

The anti-ragging campaign has become a flagship activity of CCSS with many other colleges/universities modelling their anti-ragging drives based on this. Also various departments/authorities in the university who were aloof or ignorant of this entire movement are now

forced to take cognizance of this because of the following-University Grants Commission No. F. 1-21/2009 (Anti Ragging) March, 2012 circulated a notice "In pursuance with the Judgement of The Honourable Supreme Court of India dated 08.05.2009 in Civil Appeal No. 887/2009, the University Grants commission has framed 'UGC Regulations on curbing the menace of ragging in higher educational institutions, 2009' which have been notified on 4th July, 2009in the Gazette of India. These regulations are mandatory for all Universities/Institutions."

Consequences of ragging for the ragger/s depending on the severity of the crime:

1. Suspension from attending classes ranging from days to weeks to months to a semester
2. Debarring from sitting in examinations
3. Year loss
4. Debarring from sitting in interviews for campus placements
5. Rustication from the institute
6. Police Arrest
7. Trial in a fast-track court of law
8. Imprisonment

How incidences of ragging may affect the institution:

1. Loss of reputation for the institution
2. Decrease in the number of companies comin for campus interviews
3. If ragging is not curbed and cases of ragging not handled properly then-

   a)   Loss of NAAC credits
   b)   Loss of UGC, CSIR DST etc grants and other facilities
   c)   Institute being blacklisted

Rationale:

Current trends in academic institutions on ragging create harm to both physical and mental health of the students. Especially in case of rural students, ST and SC groups the percentage of sufferings are more. The focuses on a social menace that has sadly become an undeniable reality of the community comprising of students in academic institutions of higher education in India, one of the most important communities in a country where pursuit of academic excellence is essential to its culture. Thus there is a need to highlight the rationale behind choosing the issue of ragging and explain the innovative practices in giving guidance and counselling to those victims, to handle this 'social evil existing' problems.

Objectives:

Thus the objectives of the study are:

> ➤ To find out the causes of ragging
> ➤ To find out Socio-cultural effects of ragging
> ➤ To find out Its effects on SC/ St group of students
> ➤ To find out Its effects on students of Rural background
> ➤ The remedial measures of ragging
> ➤ The provision of guidance and counselling for the victims of ragging in educational institutions
> ➤ To build resilience against it among the students

Methodology

Background:

The Centre for Counselling Services and Studies in Self-development, Jadavpur University started off as a counselling cell back in 1995 in Jadavpur University, Kolkata, West Bengal, with the aim of providing counselling services to the students of the said university. It was transformed into a centre in 2002 becoming the first counselling centre in India in a university set-up. In 2010, with ragging taking alarming proportions in the university, the university authorities approached the centre to intervene. Meanwhile the counsellors in the centre were getting plenty of cases where students were coming for counselling for being traumatized by ragging. What is very significant is that many a times even the perpetrators of ragging came for counselling the reasons being discussed later in the paper. It's a unique revelation highlighted later in the paper.

Analysis:

Based on the following factors analysis was made:

1. Findings from innumerable counselling sessions with university student scoming with ragging related problems and their families (keeping their identities strictly confidential),
2. Extensive survey of relevant literature existing in print (authentic books and journals)and electronic (verified media reports, credible information from websites) forms,
3. Findings from counselling sessions done by counsellors of the centre, in their private practices, with students and their families from other colleges/universities reporting problems due to ragging,
4. Directives given by The Honourable Supreme Court Of India regarding ragging including the definition of ragging, the punitive measures to be taken by the various law-enforcing agencies like the Judiciary, Police, University/College Authorities etc and other points

based on the findings from the report presented by the enquiry done by the committee under Justice Raghavan regarding ragging in various academic institutions all over India,

5. Guidelines given by the UGC regarding steps to be taken by an institution to prevent ragging, the punitive measures to be executed in the event of ragging in its premises and the consequences to be faced by the institution concerned for not following them properly

6. Consultations by experts from various fields relevant to the issue of ragging like psychiatrists, psychologists, lawyers etc. regarding ways to prevent and deal with ragging, the team of experts at the counselling centre of the university formulated a truly innovative and elaborate action plan to deal with ragging in the university premises comprising of the two campuses and the various hostels of the university. The said plan was sanctioned by the university authorities which sponsors the execution of the same.

Strategy:

A two-pronged strategy was devised for the anti-ragging campaign in the university, namely-

1. **<u>Preventive:</u>**- it constitutes running an Anti-ragging Campaign throughout the university to prevent ragging at all costs, involving a zero-tolerance policy towards ragging and including the following practices executed by the experts attached to CCSSS :

   a) Developing varied contents for population-specific workshops to be held with different populations of the university, namely-
      I. First-year students of each department of the university, newly admitted, still unadjusted to the new settings(especially those from rural/suburban areas), not being united as yet among themselves, thus potential victims of ragging,
      II. Senior students of each department of the university, including potential raggers specially those who were ragged as juniors, those who do not actively perpetrate ragging but are party to it and those who oppose it directly,
      III. Teaching and Non-teaching staff of the university including those who have tacit support towards ragging, stay neutral to ragging and those who oppose it,
      IV. Members of the Anti-ragging squad including students, staff (teaching and non-teaching) and university authority personnel,
      V. Hostel boarders of each hostel of the university

   b) Conducting separate hour-long workshops with each population mentioned above disseminating the contents customized for the population concerned, that involve:
      I. Establishing what constitutes ragging, introducing the definition of ragging as given by The Honourable Supreme Court Of India,
      II. Demarcating what ragging is not, thus creating distinctions between ragging and other evils like bullying, harassment, domestic/workplace violence etc
      III. Dispelling all myths and misconceptions regarding ragging,

IV.   Logically negating all justifications given by the perpetrators and other supporters of ragging trying to trivialize or glorify it for vested interests,

V.   Explaining the dynamics of ragging regarding how and why it is perpetrated and propagated underlining its unique nature and dangerousness,

VI.   Highlighting how ragging adversely affects the victims and their families, the institution and moreover even the raggers and their families,

VII.   Stating the various punishments for the ragger/s and also the institution if the latter fails to curb ragging in its premises and punish the culprit/s

VIII.   Elucidating the do's and don'ts of ragging for the-ragger/s, victim/s, onlooker/s,anti-ragging squad members and the institution regarding possible incident/s or during an incident of ragging occurring to prevent it further,

IX.   Introducing other avenues for senior students to stay away from ragging,

X.   Promoting healthy co-existence among seniors, juniors and university staff.

c) Inviting luminaries from various fields like former chief justice of The High Court Of Kolkata, eminent psychologists, psychiatrists etc to address the anti-ragging squad regarding how to deal with ragging in the university,

d) Making suggestions to the university authorities regarding further steps to be taken to prevent/curb ragging, based on findings from counselling sessions with victims/raggers and their families and observations derived from the workshops,

2. **Curative:-**it constitutes the steps to be taken after incident/s of ragging occur/s-

a) In the anti-ragging workshops mentioned above the following are done-

i) Elucidating the DOs and DON'Ts of ragging for the ragger/s, victim/s, onlooker/s, anti-ragging squad members and the institution after an incident of ragging has occurred, the principle being intervention at the earliest,

ii) Addressing grievances of victim/s and others willing to share their negative experiences regarding and/or making efforts to prevent/deal with them,

b) Providing counselling services to students (victims/raggers)/staff and their families who seek/referred to for counselling for being adversely affected by ragging.

CONCLUSION

This paper is an exploratory research work and expected to contribute in its own way to create a proper understanding as to what ragging is, how it is propagated and maintained by virtue of the myths associated with it, how it is different from other social evils, accordingly it helps in abolishing it forever which can be done only by doing away with the dynamics of ragging and

breaking the myths regarding it, once and for all. Especially for SC/ST and rural background students who are still in their present adjustment issues and trauma it can act as a milestone and solicits more scientific researches on the issue.

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Drug Addiction in adopted Children:

An analysis on genetic factors and effective Parenting style

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ABSTRACT

Addiction is considered as a brain disease because psychoactive substances change the structure of the brain and how it works. These brain changes can be long-lasting and can lead to addiction and the harmful behaviours associated with addiction. SUD is a diverse set of common, complex diseases that are to some extent tied together by shared genetic and environmental etiological factors. They are frequently chronic, with a relapsing/remitting course. Genetic studies and other analyses clarifying the origins of addiction help destigmatize addiction, leading to more prompt treatment. Knowledge of genetic factors in aetiology and treatment response may enable the individualization of prevention and treatment, as well as the identification of new therapeutic targets. This study discusses adoptees who have demonstrated that there are genetic factors leading to alcohol/drug abuse and/or dependence (abuse/dependence). In addition, environmental factors found in the adoptive family also predict alcohol/Drug abuse/dependency independently. This study was designed to test the hypothesis that genetic factors and adopted children, defined by alcohol / Drug abuse/dependency and antisocial personality disorder in biological parents were etiologic in drug abuse/dependency and that psychiatric problems in adoptive parents were an additional factor associated with drug abuse/dependence.

KEYWORDS: *Drug addiction, Adoption, Genetic factor, and Parenting style*

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INTRODUCTION:

The adoption of minors by people who are not biologically related to them is by no means a recent phenomenon. It is found in all historical eras (its regulation is engraved on the basalt slab of the Code of Hammurabi, from around 1750 BC) and all cultures (Bowie, 2004; Volkmann, 2005), and is indeed very common in animals (Avital, Jablonka, & Lachmann, 1998). The presence of adoption in mythology (Sargon in the culture of Mesopotamia, Moses in Hebrew culture, Oedipus in that of Greece, Romulus and Remus in that of Rome) and in literature (Perdita in Shakespeare, Oliver Twist in Dickens, Quasimodo in Victor Hugo) is testimony to its existence in all places and times, and to its ability to excite the imagination (Novy, 2004). Researchers' interest in adoption-related matters is a much more recent phenomenon. Almost since its inception, adoption research took two parallel tracks governed by different interests and inspired by different disciplines, although the lines separating these research traditions are by no means rigid or impenetrable. From the perspective of social work

and child welfare, researchers sought to understand the best policies and practices related to the placing of children and the type of support needed to ensure adoption stability and the well-being of all family members. Among other areas of interest, this line of research has been (and still is) concerned with practical issues such as matching children and prospective parents, adopters' need of services and satisfaction with its provision, and factors related to placement stability versus disruption. From the perspective of developmental psychology and psychopathology, researchers have been concerned mainly with mental health issues and developmental patterns in adopted children, the impact of pre-adoption experiences on later adjustment, and the implications of adoptive parenthood on adults. Whereas adoption as protection has been at the core of child welfare-inspired research, the connections between adoption and mental health risks has been more germane to research psychologically inspired. These two research perspectives are by no means incompatible; they simply ask different questions. In fact, one of our suggestions at the end of this article is the need to bridge the gap between.

When parents open their home to an adopted child, they do their best to create a welcoming environment perfect for growth and development. They probably do not expect for their child to eventually fall into a cycle of substance abuse. Unfortunately, research does show that adopted children have an increased risk of chemical dependency due to a variety of factors. Bear in mind that addiction is an evolving subject that continues to be studied and understood. Adoption can add an even more nuanced twist: children adopted as adolescents may face different challenges than those adopted as new-borns, some will have been through several foster families before making it to your forever home, and some may have faced significant trauma throughout their lives.

Adoption

Adoption is the foundation of a parent-child relationship through a lawful and social process other than the birth procedure. It is a procedure by which a child of one arrangement of guardians turns into the child of another arrangement of guardians or parent In India, the adoption system is thousands and thousands of years old. Indian religious cultures, the epics, history, and ancient literature have a number of examples of adoptions (Kartik & Dhanasekar, 2018).

The book, "Adoption in India: Policies & Experiences" by Vinita Bhargava, researches child adoption in India and challenges prevalent in theories of adoption. The book, "Sociology of Adoption" by Elfrieda Momin, states that Cultural Norms and practices related to adoption vary from society to society. The book, "Child Rights in India Challenges and Social Action" by Geeta Chopra, is a comprehensive compendium on child rights in India from a child development perspective (Kartik &Dhanasekar, 2018).

An adoptive family is a family who has welcomed a child born to another into their family and legally adopted that child as their own. After the adoption is complete, the child's name often changes to the name their adoptive family has selected for them, and that child legally becomes a part of their family, just as if they have been born into it. The adoptive family can vary in age, race,

nationality, and gender. You may not be able to spot an adoptive family unless there are clear racial differences, as adoptive families are very much your normal family unit.

Addiction

Substance addiction is not just a lot of drug use. The U.S. National Institute on Drug Abuse defines addiction as a chronic, relapsing brain disease that is characterized by compulsive substance seeking and use, despite harmful consequences. A common definition of disease is any alteration of the normal structure or function of any body part, organ, or system that can be identified by a characteristic syndrome, or set of symptoms and signs. Addiction meets the criteria of disease because, like heart disease, addiction alters normal functioning in an organ, in this case, the brain, and it has a characteristic set of symptoms and signs.

Drug addiction in adopted children
• **A symptom is subjective**—something that is directly experienced and cannot be seen or measured by another person. Examples of symptoms include stomach-ache, fatigue, or dizziness. A symptom of addiction is craving.

• **A sign is an objective physical indication** of disease that can be seen or measured by another person. Examples of signs include a skin rash, fever, or high blood pressure. A sign of addiction is an abscess at an injection site or differences in brain activity measured by imaging techniques. Imaging techniques allow scientists to see what is happening in the brain in response to drug use and addiction. These techniques include:

• Magnetic resonance imaging (MRI);

• Positron emission tomography (PET) scan; and

• Single-photon emission computed tomography (SPECT).

Research has shown that the addicted brain is distinctly and biologically different from the non-addicted brain, just as a heart with heart disease is distinctly and biologically different from a healthy heart. A term that is often used when discussing disease is an etiological, or causal, agent. The etiological agent for AIDS, for example, would be the human immune deficiency virus (HIV). If you have a severe sore throat, the agent might be the streptococcus bacterium. With addiction, the etiological agent can be considered the substance used. Not all diseases have an external etiological agent. Heart disease and diabetes are examples. Although the etiological agent is necessary for the disease to develop, it is usually not enough in and of itself.

So it is essential to keep the child's specific circumstances in mind, and should be remembered that many adopted children end up overcoming the odds and living happy, successful lives — even if they do struggle with addiction.

Addiction is defined as a chronic disease because the brain shows distinct changes after substance use that can persist long after the substance use has stopped. And, like diabetes and

hypertension, they cannot be cured, but they can be managed with pharmacotherapy and counselling intervention or with counselling intervention alone.

Studies have shown that as much as half of an individual's risk of becoming addicted to nicotine, alcohol, or other drugs depends on his or her genes. While the environment a person grows up in, along with a person's behaviour, influences whether he or she becomes addicted to drugs, **genetics plays a key role as well**. Scientists estimate that genetic factors account for 40 to 60 percent of a person's vulnerability to addiction. The disease known as **drug addiction** shares many features with other chronic illnesses—one of which is *heritability*, meaning a tendency to run in families. Scientists are now studying how **genes** can play a role in making a person vulnerable to drug addiction, or in protecting a person against drug addiction. The National Institute on Drug Abuse (NIDA) is currently supporting a major research effort to identify gene variations that make a person vulnerable to drug addiction. This effort involves studying **DNA (deoxyribonucleic acid)**, which directs the development of every human cell. By mapping DNA sequences in drug addicts, scientists have been able to isolate gene sequences that indicate a greater risk of becoming addicted to drugs. These gene sequences contain the instructions for producing specific **proteins**, which perform most of a body's life functions. The way these proteins function or don't function can indicate how vulnerable a person is to drug addiction.

Biogenetic factors as one of the causes of drug addiction

Despite significant advances in our understanding of the biological bases of addictions, these disorders continue to represent a huge public health burden that is associated with substantial personal suffering (Potenza, et.al.2013)

The impact of addictions typically is widespread, with some estimates indicating seven people being affected for each identified addicted individual, and they're often exist substantial social consequences (Volkow,et.al.,2011)

Prior to embarking on a discussion of the biological factors contributing to addiction and addiction vulnerability, it is important to consider which disorders are encompassed by the term "addiction." Historically, there has been variation in the application of the word. "Addiction" is derived from the Latin verb *advice* meaning "bound to" or "enslaved by," and in its original usage was not associated with substance use behaviours (Maddux, 2000). Dating back several hundred years, the term became linked to excessive patterns of alcohol use and later to excessive patterns of drug use such that by the 1980s there was apparent consensus amongst some groups of experts that addiction could be defined as "compulsive drug use" (O'Brien,2006).Research findings indicate that brain circuits may influence motivational decision-making processes and behaviours within the primary circuitry (Chambers, et.al. 2003)

Similar studies have been posed by researchers countless times. To put it simply, we don't know exactly why adoptees are more likely to use drugs and alcohol. There are a few prevailing theories that could explain this phenomenon.

Parenting Style

As per Wikipedia "A **parenting style** is a psychological construct representing standard strategies that parents use in their child-rearing. The quality of parenting can be more essential than the quantity of time spent with the child. For instance, a parent can spend an entire afternoon with his or her child, yet the parent may be engaging in a different activity and not demonstrating enough interest towards the child. Parenting styles are the representation of how parents respond to and make demands on their children". Jean Piaget, Erik Erikson, and several other psychologists have developed different theories on parenting style and its effect on childhood behaviour.

Developmental psychologists have long been interested in how parenting styles affect child development. However, findings indicate differential results relating to cause-and-effect links between specific actions of parents and later behaviour of children. Research findings indicate some children raised in dramatically different environments can later grow up to have remarkably similar personalities. Conversely, children who share a home and are raised in the same environment can grow up to have very different personalities.

Rationale:

The above discussion reveals the idea that there may be the effects of biological and environmental factors upon the drug addiction and in the case of adopted children whether it is more susceptible or not. In the present-day situation, it is essential thus to ponder about the facts and to do the necessary steps to help the adopted children for a better and safe life avoiding the drug addiction.

Objective:

Thus the objectives of the study are:

- To find out the effects of adoption on drug addiction
- To analyse whether adopted children are more likely to become addicted
- To explore whether drug addiction is an outcome of biological factors in the case of adopted children
- To explore whether drug addiction is an outcome of psycho-social factors in the case of adopted children
- To explore whether drug addiction is an outcome of parenting style in the case of adopted children

METHOD

Genetically informative studies, including family, and adoption studies that have examined the role of genetic and effective parenting influences on the various stages of drug/ alcohol involvement, licit drugs and other hard drugs, are reviewed. Thus this study is an exploratory review of the facts based on secondary data, collected from various reviews of literature.

Exploration of the facts

It's widely accepted that genetics play a significant role in a person's susceptibility to substance abuse. If addiction tends to run in the family, a child has a significant predisposition to face it themselves: if one or both biological parents of an adopted child were addicted, their offspring are twice as likely to abuse substances. It's important to consider the shortcomings of these studies, however. To start, addiction problems are usually identified according to legal records, drug- or alcohol-related hospitalizations, and/or prescription history. This means that there could have been numerous subjects, both adopted and not, who did in fact struggle with addiction but had no paper trail of it. The same can be said for their parents: if Mom and Dad had clean records, it doesn't eliminate all chances that they never abused substances before surrendering their child, or that a substance abuse issue didn't surface in later years.

Additionally, substance abuse is increasingly contributing to adoption rates: nearly 31% of all US children placed in foster care were removed from their homes due to parental drug or alcohol use, and in some states, more than 60%. Though these figures are specific to the United States, it's safe to assume that other countries see a similar trend. That means that the sample of adopted children is already going to have a higher genetic predisposition for addiction, skewing the numbers from the get-go.

It's widely known that genetic predisposition to addiction exists. If substance abuse runs in the family, a child is likely to deal with this issue themselves, even if they were not raised in the home. This is especially common for this demographic because addiction is a significant contributor to adoption rates. Many children who are placed in foster care were removed from their homes due to parental substance use.

It's a terrible stereotype that foster and adopted children are all "damaged," and this stigma alone can present emotional challenges. However, many children in the system have faced some kind of trauma in their lives; the mere fact that they were taken from their biological parents and displaced somewhere completely foreign is traumatic already. Add to that they may have left behind beloved siblings, extended family, friends, or even pets, and it isn't difficult to see why the adoption process can be tough on a child, even if they're ultimately moving to a healthier environment.

For some children, it's the event that led to their relinquishment in the first place:

- Substance abuse-related problems among parents
- Natural disasters or humanitarian crises
- Neglect
- Death of one or both parents
- Domestic violence
- Poverty
- Accidents

While not all adopted children will experience life-altering trauma, they are at a higher risk than the general population. Certain events, like neglect, domestic violence, poverty, serious injury and losing one's parents are inherently traumatic. This can create unresolved issues which persist into adolescence and adulthood.

Results

Findings across a number of such studies based on a review of literature have indicated that there is a genetic basis to each stage of drug addiction involvement although a proportion of the genetic factors influencing individual stages may be specific to that stage. Multivariate analyses that explore the association between adopted family patenting style and licit (alcohol and tobacco) as well as hard drugs (e.g. cocaine, opioids), using multiple methodological strategies, suggest the role of common genetic and environmental influences influencing the liability to addiction and other drug involvement.

CONCLUSIONS:

The substantial evidence for the genetics of drug use, abuse, and dependence underscores the importance of linkage and association studies that aim to find genes of etiologic significance and adoptee family parenting style.

Future Implication

The truth is, it's scary to look at the numbers and theories surrounding adoption and addiction — but that doesn't mean that you're helpless against them. Though there's no fool proof way to eradicate any chance of your adopted child-abusing substances now or in the future, there are plenty of ways to guide them.

There's nothing wrong with feeling like you were destined to have the adopted child you do, or that an almost-supernatural force brought them to you. Whether they've been with you since birth or you adopted them when they were an adolescent, their biological identity is still an important part of who they are, and they could resent you if you try to take it away from them.Stay Engaged and Involved In Their Activities

Knowing what your child is doing, who they are hanging out with, and where they like to hang out is an important part of preventing drug and alcohol experimentation. Ask how the debate team is going, attend soccer practice when you can (taking turns with your partner can make it more feasible with a busy schedule), and make it a point to meet their friends and their friends' parents.

Some families will realize that their adopted child will benefit tremendously from counselling, and that's not a bad thing. If you find yourself in this situation (but remember, don't assume it's necessary without clear reasons), bring it up with your child in a positive light.

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Ground Water Management:

A case study of Angul District

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ABSTRACT

Despite enough rainfall, water scarcity affects a vast portion of total agricultural area. Groundwater has rapidly emerged to occupy a dominant place in agriculture and in ensuring food security in the recent years. Over the last three decades, it has become the primary source of irrigated land expansion, accounting for more than 60% of the country's irrigated land. It is estimated that now over 70 percent of India's food grain production comes from irrigated agriculture, in which groundwater plays a major role. Diversification of cropping patterns, greater productivity, employment, and income have proven achievable in places without surface water irrigation and in areas relying solely on rain water by harnessing ground water, subject to ground water level viability. Since the development of groundwater irrigation has not largely been government or policy driven- has happened gradually through highly decentralized private activity, this revolution has gone largely unnoticed. However, despite this huge significance, groundwater irrigation is heading for a crisis and needs urgent understanding and attention. The creation of wells must completely stop, scaling new heights every year. Yet, the sinking of wells continues rapidly at enormous private, public and environmental cost. The groundwater resource in the future will clearly have very serious implications for the future growth and development of the agriculture sector as well as the alleviation of poverty.

KEY WORDS: *Ground water, Irrigation Intensity, Crop Intensity, Productivity*

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INTRODUCTION

Angul district is categorized under the Agro-climatic zone of Mid-central table land zone of Odisha which is generally flat with undulating hilly areas. The two major rivers Brahmani and Mahanadi with their distributaries pass through this district. The climate of the zone is characterized by a fairly hot and humid monsoon and mild winter with the mean annual rainfall of 1422 mm. The zone frequently witnesses vagaries of weather like drought and flood and represents a rain fed farming situation. The soil types vary from rich red loam to gravely soils of hill slops. Though blessed

with fairly high annual rainfall, it is not uniformly distributed in time and space resulting in bulk of the rainfall escaping as runoff. This results in incomplete utilization of available surface water. Ground water plays a decisive role in the absence of adequate surface water during lean season in most part of the district and further the topographic set up gives rise to divergent ground water situations in different parts of the districts.

In the absence of any kind of control/regulation for the use of ground water and over the users , there has been a significant decline in the water level as pointed out by Ground Water Survey in India . During last ten years, the ground water level has decreased by 88mm. Per head water use was 40 litre which has increased to 112 litre, resulting from massive use of ground water and deep ground water by industries as well.

The groundwater mechanism analysis has been carried out in Bimalabeda village, Banarpal block of Angul district. The farmers in village are utilizing ground water extracting from earthen dug well to irrigate their land for cash crop production as there is no source of surface water and the farmers are only cropped paddy during Kharif season with rain water. In the present work attempts have been made to detect groundwater management for agriculture by using sample survey methods and also to prepare a note on ground water irrigation management. The present study has tried to show the utilization of ground water across class of farmers, cropping intensity and patterns using ground water.

REVIEW OF LITERATURE

A humble attempt has been made to review some of the articles relating to irrigation management.

Hukla V.P. (1973) in his paper has examined the profitability of using wells either through electricity or diesel pumps for irrigation purpose in Jabalpur district in Madhya Pradesh, particularly in the context of advanced technology. Sivanappan R.K. (2001) has pointed out that the water allocation for irrigation will be reduced from 84% to 71% and on the other hand the percentage of allocation of water for industries and municipal use will increase from 8 to 20 per cent. In India about 40-45 percent of water allotted for agriculture is used to grow rice crops and this figure is about 75-80 percent in Tamil Nadu. Ten to fifteen per cent of water can be saved by using better water management practices applied for paddy. The average productivity of paddy in India is only about 3T/Ha (it is about 5-6T/Ha in Tamil Nadu) which is very low. Even in some developing countries like Egypt, Korea and Taiwan the yield is about 7-10T/Ha. Currently the irrigation efficiency in canal/tank irrigation system is only about 30-40 percent and in well irrigated area it is about 60-65 percent. On an average only 40-45 percent of irrigation water is actually used by the crop.

Hanumantha Rao (2003) expressed that step taken so far for improving water-use-efficiency through modernization / renovation of exiting systems have not been significant and rather have deteriorated over the years. According to the Mid-Term Appraisal of Ninth Five Year Plan, the

progress achieved so far in Participatory Irrigation Management (PIM), designed to improve water-use-efficiency, is rather slow. The irrigated area transferred to Water Users Associations (WUAs) in India is only about 7 per cent as against the 45 per cent in Indonesia, 66 per cent in Philippines, and 22 per cent in Thailand (Government of India, Planning Commission, 2000). As regards groundwater, the rate of extraction has been far above the rate of recharge. As a result, the number of over-exploited and dark blocks has increased by nearly 70 per cent over the last 14 years (government of India, Planning Commission, 2000). According to him the technology and public policy, institutions concerning water use hold the key to raising water productivity by bridging the vast gap that now exists between knowledge and its application.

Palanisamy (2004) revealed in his research work on 'Policies for Sustainable Use of Water' that inequities in water supply are more predominant in tail-end region of each distributor resulting in conflicts and inefficiency in water use. Improved crop and water management have not been properly adopted by the farmers due to unequal water supplies.

John Briscoe and Malik R.P.S. (2007) mentioned in the book on 'Hand Book of Water Resources in India Development, Management, and Strategies' with regard to water stress and scarcity, the temporal and special variability of rainfall in India is a well-recognized fact. The average annual precipitation is 1170 mm but varies from 11,000 mm in the north eastern region to 100 mm in the western desert. Fifty per cent of the precipitation takes place in 15 days or so and less that 100 hours altogether in a year. In a monsoon dependent rainfall environment, 90 to 95 per cent of the flows in rivers occur in the four months of June to September. The per capita availability of water has been steadily declining since independence from 6008 m3 to 1829 m3 as of now. A water availability of less than 1700 m3 per capita is termed as a water stress condition while less than 1000 m3 is water scarce. Broadly, the breakdown of 1000 m3 is 600 m3 for food security, many basins like Pennar and Sabarmati are already water scarce. One of the main reasons for water problems in the country is the low per capita storage (only about 200 m3) as compared to Russia (6103), Australia (4733), Brazil (3145), Turkey (1739), Mexico (1245), Spain (1410), China (1111), and South Africa (753).

Somashekaraiah N.T. and Mahendra Kumar S. (2008) in their article have assessed the impact of tube well irrigation on resource use efficiency in agriculture with special reference to paddy cultivation in the study area. To them, tube well irrigation has made a drastic change in the sample villages. There has been upward trend in the number of tube wells and a change in the pattern of tube wells. More and more tube wells have been energized. The cropping pattern has undergone a forcible change. The traditional crop, ragi has been replaced by paddy. There has been remarkable increase in the level of income of the farmers and in the level of employment of the households. The households have also undergone socio-economic changes. The literacy level has gone up and the banking habits increased. In short, the life-style of the sample village folks has under gone drastic changes in recent years due to resource use efficiency. Drip irrigation can help farmers to save up to 50% and can help them to achieve higher yield of 60 tonnes per acre. **Vairavan K. (2010)**

Suvinder Sud (2012) have pointed out that utilization of available water is far from efficiency as wastage of water is huge in surface water irrigation and there is low water rates in canal

irrigation system . the wastage even exists in case of ground water system because of subsidized and free power supply . As a result of   free and subsidized water supply has caused rapid depletion in countless development dug-wells and bore wells going dry many others requiring further deepening to access water. The need therefore is to enhance water rates in a manner so as to reflect the scarcity value of these natural resources, as envisaged in the national water policy. Besides the exploitation of both surface and ground water need to be properly regulated.

Babu N.S Desai (2012) this study is a systematic documentation and analysis of events that motivated development of irrigation in Madras presidency in general and Krishna District in particular during the colonial period the delta talukas had a clear cut edge over the moderate and dry talukas in terms of cropped area, irrigation type of irrigation and cropping pattern even though the moderate and dry talukas improved their conditions in agriculture over time in terms of cropped area irrigation and cropping pattern they still lagged very much behind delta talukas. However, the gap diminished during the post colonial period due to state intervention by way of its emphasis on minor and lift irrigation project in moderate and dry talukas.

OBJECTIVES

To study the ground irrigation in proposed study village, the following objectives adopted

1. To examine the ground water potential in the study village

2. To evaluate the cropping pattern due to the effect of ground water

3. To examine the economics of ground water

METHODOLOGY

To assess the management of ground water irrigation, efforts are being made to collect data from the secondary source ground water users for irrigation. To meet the appropriate objectives of the study, purposively a village "Bimalabeda" has been taken as sample village with consultation of district agriculture office as most of the farmers in this village are utilizing ground water for irrigation purposes and utilizing water in Rabi season for different vegetables. Out of 180 households, 100 samples have taken for the work out of this paper. Stratified random sampling technique is used in the present study while selecting 100 households in the village Bimalabeda in Banarpal Block of Angul District. The selection of 100 experimental house hold has been done from among the owner user, non-owner users of ground water sources and from five different categories (Land holding wise) of framers viz. marginal (1.25 acre to 2.5 acre). Small framer (2.5 ac to 5 ac of holding) Medium farmers (5ac to 10 ac of holding) and large farmers (Above 10 Ac of holding) In the present study, simple statistical tools have been used like average, percentage we have analyzed the collected information with the help of various statistical tools like simple averages, percentages.

RESULTS AND DISCUSSION

The district is endowed with ground water potential which can be harnessed for irrigation, domestic use and industrial purposes. The ground water potential of the district indicates that 78 % of total ground water utilization goes for irrigation purpose and 22 % of the potential has been utilized for domestic and industrial use.
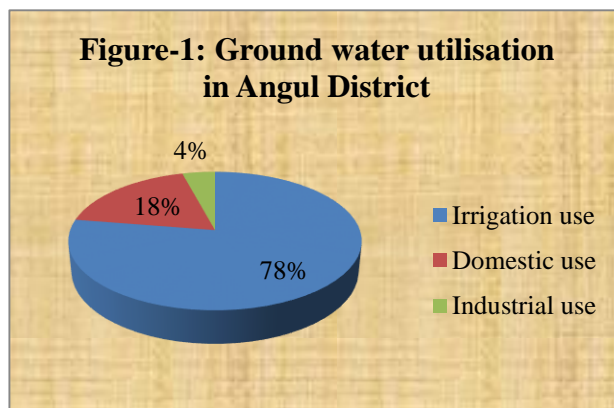
Source: Statistical Abstract of Odisha

Ground water promotes the farmers to crop different vegetable crops during Rabi and summer season. Ground water available is 8-12 feet depth in this area. These crops not possible in the rainy season rain water logging. This village is consisting of 58 % marginal farmers, 29 % small farmers, 11 % medium farmers and 2 % large farmers are among the sample households.
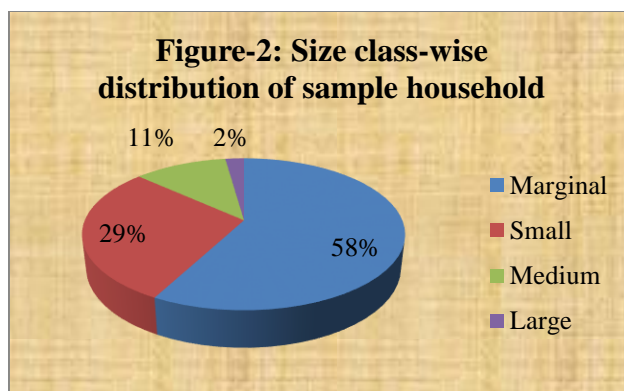
The cropping pattern of this village is depicted in table-1 that nearly 25 % (82.40 acre) land are being irrigated through ground water extraction, 164.80 acre land are rain fed during kharif season. Out of total surveyed area, marginal farmers operating 34.60 acre, small farmers 25.40 acre, 12.80 acre and 9.60 acre. Now-a-days, ground water potential has decreased as the expansion of

urbanization and industrialization and this village close to Angul town though there is more access to extract ground water.

Table-1: Size class-wise distribution of area under cropping pattern (In Acre)

S.l. No	Size Class	Ground water source	Rain fed	Total
1	Marginal	34.60	46.90	81.50
2	Small	25.40	53.10	78.50
3	Medium	12.80	52.90	65.70
4	Large	9.60	11.90	21.50
5	Total	82.40	164.80	247.20

To assess the ground water irrigation intensity, it is revealed that 82.40 acre irrigated in Rabi season and 42.75 acre irrigated in summer season which accounts 125.15 acre gross irrigated in the village. Irrigation intensity is very low due to lack of precipitation, growing urbanization engaged in other activities, lack cost benefit ratio.

Table-2: Size class-wise irrigation intensity (In Acre)

S.l. No	Size Class	Kharif	Rabi	Summer	Gross irrigated	Irrigation Intensity
1	Marginal	0.00	34.60	19.40	54.00	0.64
2	Small	0.00	25.40	13.75	39.15	0.65
3	Medium	0.00	12.80	5.80	18.60	0.69
4	Large	0.00	9.60	3.80	13.40	0.72
5	Total	0.00	82.40	42.75	125.15	0.66

Crop intensity has estimated in table-3 that increase of crop intensity with the increase of size class which has the direct relationship. It is evident that 164.80 acre area cropped in kharif season, 82.40 acre land cropped in Rabi season and 42.75 acre land cropped in summer season which

accounts 289.95 gross cropped areas of the sample households of this village. Crop intensity is 56.84 which is significant to the crop production.

Table-3: Size class-wise crop intensity (In Acre)

S.l. No	Size Class	Kharif	Rabi	Summer	Gross Cropped	Crop Intensity
1	Marginal	46.90	34.60	19.40	100.90	46.48
2	Small	53.10	25.40	13.75	92.25	57.56
3	Medium	52.90	12.80	5.80	71.50	73.99
4	Large	11.90	9.60	3.80	25.30	47.04
5	Total	164.80	82.40	42.75	289.95	56.84

Table-4: Size class-wise cropping pattern under Ground water (In Acre)

Crops	Marginal	Small	Medium	Large	Total
Onion	31	24.5	9	7	71.5
Garlic	5	5.5	5	3.2	18.7
Vegetables	18	9.15	4.6	3.2	34.95
Total	54.00	39.15	18.60	13.40	125.15

Size class-wise and crop-wise area reveals that 54.00 acre land area cropped by marginal farmers, 39.15 acre cropped by small farmers, 18.60 acre cropped by medium farmers and 13.40 acre cropped by large farmers which accounts 125.15 acre cropped as a whole. Crop-wise figure reveals that 71.50 acre land under onion crop, 18.70 acre cropped under garlic crop and 34.95 acre cropped under vegetables. These cash crops are adopted by the farmers to extend their income level. In present situation, most of the farmers are engaged in other activities as Nalco industrial area attracted them to generate more income.

Table-5: Size class-wise production under Ground water (In Quintal)

Crops	Marginal	Small	Medium	Large	Total
Onion	1398.10	1133.13	430.20	340.20	3301.63
Garlic	62.00	70.40	67.50	45.12	245.02
Vegetables	379.80	204.96	114.08	81.92	780.76
Total	1839.90	1408.49	611.78	467.24	4327.41

From the point of production, 3301.63 quintal production from onion crop, 245.02 quintal production from garlic crop and 780.76 quintals production from vegetables crops which accounts 4327.41 crop productions of the sample households. After interactions with farmers, it is perceived that production has decreased comparing to the yester years that farmers are reluctant to crop more due to low cost-benefit ratio and attracted to other non-agricultural work due to urbanization and industrializations in this area.

Table-6: Size class-wise productivity / Yield rate under Ground water (In Quintal)

Crops	Marginal	Small	Medium	Large	Total
Onion	45.10	46.25	47.80	48.60	46.18
Garlic	12.40	12.80	13.50	14.10	13.10
Vegetables	21.10	22.40	24.80	25.60	22.34
Total	34.07	35.98	32.89	34.87	34.58

Crop-wise and size class-wise productivity/yield rate has estimated in table-6 that small farmers have highest yield rate (35.98 quintal), followed by large farmers (34.87 quintal), marginal farmers (34.07 quintal) and medium farmers (32.89 quintal).Among the crops, the yield rate of onion is highest i.e. 46.18 quintal and yield rate is increase with the increase of size class which have direct relationship as the large farmers are able to invest more to produce more with the extraction of ground water in this village.

Table-7: Size class-wise per household average income of water users in sample village

S.l. No	Size Class	Agriculture		Non-Agriculture	Total	Share of Ground water (3/6*100)
		Ground Water	Other			
1	2	3	4	5	6	7
1	Marginal	768.02	11905.38	12500.00	25173.40	3.05
2	Small	1177.02	26958.46	28600.00	56735.48	2.07
3	Medium	1415.60	69828.00	32700.00	103943.60	1.36
4	Large	5328.40	78540.00	42800.00	126668.40	4.21
5	Total	953.52	21753.60	18062.00	40769.12	2.34

To examine the economics of ground water, source of per household income of sample households has estimated in table-8 that the share of ground water is i.e. 2.34 % of the all sample households. Size class wise share of ground water reveals that large farmers have highest share (4.21%), followed by marginal farmers (3.05 %), small farmers (2.07%) and medium farmers (1.36 %). Out of total per household income (Rs.40, 769.12), per household income from ground water is Rs. 953.52/-, Rs. 21,753.60/- from controlled area and Rs.18062/-.

The efficacy of water institutions (laws and policies) in managing the groundwater challenges:

As has been indicated above, groundwater is under private regime in the study area and the rights to groundwater belong to the land owner. The rights to groundwater are transferred to anyone to whom the land is transferred. There is no limitation on how much groundwater a particular land owner can draw. Therefore, a land owner can legally abstract any amount of water unless the geo-hydrology or technology limits it. The consequence of such a legal framework is that only the landowners can own groundwater in study area. The landless households who have community rights over land have no private rights. The legal framework also implies that rich landlords can be water lords and indulge in open extraction and selling as much as they wish (Singh 1991). The lack of well-defined property rights, the invisibility, and the complex flow characteristics of ground water makes it very difficult to monitor the use of groundwater (Singh 1995). Besides this, water is a state subject in India under the constitution.

The Ministry of Water Resources proposed a Bill on Groundwater Control and Regulation in 1970 and revalidated in 1992 and circulated to all state governments. Some of the major elements of this included powers to notify areas for control and regulation of groundwater development, grant of permission to extract and use groundwater in the notified areas, registration of existing users in the

notified areas, prohibition of carrying on sinking wells in the notified areas and so on. But it failed to take off. There was no clause to involve the users or user group in the management structure.

Given the above status of the groundwater in the country, the Government of India has recently brought out a National Water Policy 2002 (India, Ministry of Water Resources 2002a) and this also focuses on groundwater resources. The policy states that:

1 "There should be a periodical reassessment of the groundwater potential on a scientific basis, taking into consideration the quality of water available and economic viability of its extraction.

2 Exploitation of groundwater resources should be so regulated as not to exceed the recharging possibilities, as also to ensure social equity. The detrimental environmental consequences of overexploitation of groundwater needed to be effectively prevented by the Central and State Governments. Groundwater recharge projects should be developed and implemented for improving both the quality and availability of groundwater resources.

3 Integrated and coordinated development of surface water and groundwater resources and their conjunctive use should be envisaged right from the project planning stage and should form an integral part of the project implementation.

4 Overexploitation of groundwater should be avoided especially near the coast to prevent ingress of seawater into sweet water aquifers."

However, the National Water Policy as well as other policy statements has not been translated into action, Jeet 2005. This is primarily because they are not supported by institutional structures, laws and other mechanisms. The legal and absolute right to groundwater rests with the land owner. Transferability of ownership independent of land is not defined. Tying water rights to land rights has implications for access to groundwater and distribution of benefits from water use, and also constraints the potential for inter-sectoral allocation. The regulation of groundwater extraction suffers a major gap, Brisco and Malik 2006. Apart from a limited Act for the Chennai metropolitan area, a Bill in Gujarat and the one recently passed by Maharashtra for protecting rural water supply, none of the states in India have addressed groundwater rights. However, indirect attempts have been made for controlling groundwater extraction. These are, for example, through credit rationing by NABARD based on degree of aquifer development, curbing new power connection to bore wells, and electric power supply restrictions. The present environmental legislations and regulations are also weak in minimizing the environmental impact of groundwater utilization (Brisco and Malik, 2006).

The Central Ground Water Board (CGWB) has prepared a model legislation for groundwater regulation, and this has been circulated to the state governments and undergone many revisions. The current version mainly emphasizes regulation and addresses management and overdraft regulations. These versions, however, contain no provision for ensuring participation of local population in management or regulation, Jeet 2005.

The establishment of tradable private property right in groundwater would be a major institutional reform. This could also empower communities to establish rights over the water they

manage and address the issues of efficiency, equity and sustainability (Kumar 2003). However, bringing about reforms in water right would be a complex process. This is because such rights may not be always mutually exclusive (Saleth 1996). If appropriate legal, institutional and policy regime exist local user groups/ organizations can emerge in problem areas with support from external agencies such as NGOs. Some of them can help recognize the rights of individuals and communities over groundwater, and establish of tradable private property rights. The present institutional arrangements in India including central, state, and local institutions, and both formal and informal structures, do not enable comprehensive water allocation, planning and management.

Bold steps have been taken by many countries in face of similar challenges concerning groundwater ownership that India faces. In early 1980's the legislatures of the American arid states of Arizona and New Mexico replaced the common law rule of absolute ownership of groundwater with a government-administered permit system of groundwater extraction, (World Bank 1999a).So also, the legislature of the Australian state of Victoria with the 1989 Water Act. In England and Wales, instead, government-administered licensing requirements were superimposed on the enjoyment of riparian rights in groundwater under the 1963 Water Act. The Spanish legislature passed legislation in 1985 whereby all hitherto private groundwater resources became the public property of the State. Italy's parliament passed legislation in 1994 vesting in the State all private water resources, including, in particular, groundwater. These legislations effectively curtailed such significant attributes of land ownership as the right to sink a well and to extract groundwater from beneath one's own land, (World Bank 1999a).

CONCLUSION

It is observed that ground water irrigation supports to the family income of sample farmers during Rabi and summer season. Groundwater has rapidly emerged to occupy a dominant place in agriculture and food security. It has become the main source of growth in irrigated area and it now accounts for over 25 percent of the irrigated area in the study area. It is estimated that groundwater plays a major role. Despite this huge significance, groundwater irrigation is heading for a crisis in and needs urgent understanding and attention. The creation of wells must completely stop is scaling new heights every year. Yet, the sinking of wells continues rapidly. The way that it will manage its groundwater resource in the future will clearly have very serious implications for the future growth and development of the agriculture sector in study area, as well as the alleviation of poverty. Groundwater is found to be a superior source of irrigation compared to surface water and is associated with better yields, input use and profitability. This is mainly because it offers better control over water availability and use to the farmers. Groundwater irrigation is closely associated with a reduction in the risk and variation in production.

Water is a state subject and groundwater are under the private regime in study area. The rights to groundwater belong to the land owner. The rights to groundwater are transferred to anyone to whom the land is transferred. There is no limitation on how much groundwater a particular land

owner can draw. This leads to a concentration of water ownership with the land owners in study area and a lack of control over the extraction of water. Water markets can play an important role in reducing the inequalities between resource poor and rich farmers in the short run, but, in long run they may result in an adverse impact. The faster and excessive use of groundwater can cause an increase in the inequity among the farming community in the long run. Some institutional provisions have been made to check over-exploitation of groundwater. This includes the withdrawal of institutional support for sinking new wells and a restriction on electric connection for irrigation purposes. These measures have proved to be largely ineffective to regulate the extraction of groundwater. Often, such measures are taken only when the situation reaches an alarming stage. When the zone is converted into a dark zone or over-exploited, only then are the proposed restrictions exercised.

Under the existing property rights groundwater is considered as an open resource in which farmers make private investment thinking that they have absolute rights to groundwater beneath their land, treating it as private property. This results in unchecked extraction of groundwater. In order to make the institutions more effective, there is an urgent need to define water rights. An integral approach at various levels is needed in general and through formal institutions in particular. Community-based action is also required for the efficient use of water resources in scarcity conditions through making effective the working of informal institutions. The establishment of tradable private property right in groundwater would be a major institutional reform. This could also empower communities to establish rights over the water they manage and address the issues of efficiency, equity and sustainability. Bold institutional and legislative steps have been taken by many countries in face of similar challenges concerning groundwater and such steps need to be taken up urgently for groundwater.

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Yoga Helps To Be A Better Dancer:
An Exploratory Analysis

*Dr. Chiiho Sano

ABSTRACT

Dancing is a powerful form of movement art, which gives every individual to express themselves through their very own unique bodies. Dance may look effortless, but it requires a lot of strength, flexibility and stamina. In order to do that, as dancers, we train in multiple disciplines and believe that versatility in dance education helps develop well-rounded dance artists. When dancers practicing yoga on a regular basis can help them to develop concentration and focus and fights stress. Yoga calms down the mind and gives more sense of inner awareness. Yoga encourages a non-competitive and accepting attitude toward the body and this more compassionate and accepting way of approaching physicality could be so helpful during times of injury or stress. Whether you are looking to build strength, improve flexibility and balance, or just recalibrate your brainwaves to a more relaxed state, yoga has a lot to offer dancers. On the other hand, the number of injuries caused by yoga is increasing, which is also a problem that cannot be overlooked.

In this paper, we will consider the pros and cons of yoga for dancers. It also explains how yoga is beneficial to dancers and how it should be incorporated. Based on these facts the study aims at highlighting the benefits of yoga practice on dance and how it helps a dancer to have a better performance in the dance arts.

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INTRODUCTION

From the time immemorial Yoga is having its own importance. And its role in dancing sector is more noteworthy to discuss.

A short history of yoga

Yoga is primarily a spiritual discipline that concentrates on subtle science that focuses on achieving harmony between an individual's mind and body. It is an art and science of healthy living. The word Yoga first appeared in the oldest sacred texts, the Rig Veda and is derived from the Sanskrit root "Yuj" which means join or unite. According to the Yogic scriptures, the practice of Yoga leads an individual to the union of consciousness with that of universal Consciousness. It eventually leads to a great harmony between the human mind and body, man &nature (La Vallée Poussin, 1936-1937).

Yoga is one of the oldest sciences in the world, which originated in India. According to mythology, Lord Shiva was the first one to impart the knowledge of yoga. Yoga, dating back to 2700

BC, is an offering of the Indus valley civilization that seeks to promote both the material and spiritual well-being of humanity. Basic human values are at the heart of Yoga.

500 BC to 800 AD is considered the classical period and also the richest period in the growth of Yoga. The commentary by Vyasa on Yoga Sutras was written during this period, and two great religious teachers—Mahavira and Buddha—made their appearance during this time. The eight-fold path by Buddha can be considered as the precursor of Yoga Sadhana.

Patanjali's Yoga Sutras, besides focusing on various aspects of yoga, is identified with the eight-fold path of yoga. During this period, the focus was on the mind; Yoga seeks to bring both body and mind under control to experience equanimity.

The Post-classical period stretches from 800 A.D.–1700A.D. Later, in the mid-nineteenth century, Swami Vivekananda took Yoga to the West.

Dancer and yoga

The life of an athlete is full of challenges, and dancers are no exception to this. All dancers are ultimately on the same quest: to become better, stronger dancers. To be an amazing dancer you need to be flexible, to have balance and a really good sense of your body, so you can express all kind of emotions through your dance. So to achieve all of that you need something to help you. So, in order to reach beyond their limits, many dancers now find they need additional training methods besides dance. One of them is yoga. Now let's consider why yoga is a popular choice for dancers and what kind of dancers can benefit from it (Stalder MA, 1990), (Twitchett EA, 2011).

1. **Increased Body Awareness**

While all dance classes focus on position and alignment, yoga classes take this one step further. The slower pace of a yoga class naturally allows for greater precision. For example, instead of just putting your feet into a parallel position, you have time to check that the outside edges of your feet line up the with the outside edges of your mat, your weight is equally distributed to all four corners of your feet, your toes are spread wide and your pinky toes are anchored firmly into the floor.

By taking the time to fine tune the details of proper alignment (including your pinky toes) you learn to build each pose from the ground up to create a strong foundation, and to stack the joints for greater stability and power.

Yoga also helps dancers improve their proprioceptive sensation (feeling of one's body position, movement, and strength) and body awareness, which helps in being more mindful of their movement. Dancers can apply this to become more mindful of any movement they do on the stage and ensure that their alignment is correct. Injuries usually happen when our form is not correct. In yoga, they can develop that feeling by focusing on "this moment"(Bronner, 2002).

In this way, every movement is conscious and deliberate, a moving meditation. Moving slowly and deliberately allows more opportunity to notice and correct habits that might create issues over time, such as rolling in or out on your ankles as you balance. Yoga asanas will provide dancers with new ways to explore their bodies that they don't usually use in dancing.

2. Increased Strength And Flexibility

Many of the standing poses in yoga develop the same muscles that are used for develops, battements, and jumps, while other poses build strength in areas that are often overlooked. The upper body strength developed from downward dog and handstands is useful during promenades and lifts with a partner. Balancing poses have direct application in centre floor (particularly during adagio) and backbends and back strengthening poses such as the locust pose help develop a killer arabesque(Stephens, J.A., 2020).

Even though dancers are flexible, most of us have certain tight areas. Poses that focus on these areas will help you unlock greater range of movement and since yoga stretches are generally held for longer periods, you get greater results and make the body less prone to injury.

3. Improve Body Image

Dancers are prone to perfectionism. Perfectionism is also the cause why many dancers suffer from eating disorders and body image issues. When dancers think of themselves as not perfect, which is usually unattainable, that's when they start suffering. According to study, 31.9% of dancers are not satisfied with their body image, even when they have an ideal body mass index. It is an epidemic that affects the career of many dancers by influencing how they look at themselves. Another study shows that dancers are three times more likely to suffer from an eating disorder, such as anorexia nervosa. And, perfectionism is linked to anxiety, depression, eating disorders, and suicide (Chiiho, 2020). Yoga can help dancers have a positive body image.

4. Reduce Stress

In the dance industry that is very competitive and physically exhausting, dancer always feel stressful dancers need to relax more. Perfectionism and injury are the top two significant causes of stress amongst dancers. By practicing yoga, promotes relaxation and dancers can learn how to control their stress levels. Yoga decreases the secretion of the stress hormone cortisol while also increasing endorphins or the happy hormone.

5. Linking Breath To Movement

One of the most valuable tools you will learn in yoga is breath control. Many dancers haven't been taught to use the breath to help power certain actions. Even worse, we sometimes forget

to breathe at all. Most yoga classes begin with tuning into the breath, focusing on lengthening the inhale and exhale, and working from there to maintain a slow, steady breath through the rest of class. Inhales are used for expanding movements, such as arching your back or lifting a leg, exhales are naturally suited for contracting actions such as stepping into a lunge or bending into a forward fold. Learning to link breath to movement helps you harness the energy of breath and use it to your advantage, which is especially helpful during challenging combinations like big jumps or long adagio sequences where you need extra power.

Focused breathing has a few other benefits: it helps to keep your mind from wandering, and serves as a way to measure when you have gone too far past your limits. If it's too challenging to stay for at least three breaths in a pose then that's a clear indication you are pushing too hard. Developing this awareness is a way to learn to tune into your body's pain responses so you can avoid injuries.

6. Health Benefits

Aside from the more obvious physical perks, yoga also works on a subtle level that isn't immediately apparent. Spinal twists, for instance, not only keep the spine pliable, they also put gentle pressure on the internal organs, which has a detoxifying effect on the body. Inversions such as handstands and headstands reverse the blood flow, redistribute blood throughout the body, and improve circulation. This helps the mind feel clearer and calmer and may also ensure a healthier heart and lungs. Studies have found that regular yoga practice improves coordination, reaction time, memory, and even IQ scores.

7. Peace Of Mind

An important component of yoga is taking a break from the chaotic pace of today's busy world through focusing on the present. Yoga encourages you to relax, slow your breath, and focus on the here and now; this breath, this pose, this moment. This shifts the balance from your sympathetic nervous system (the fight-or-flight part of the brain) to the parasympathetic nervous system (the calming and restorative part of the brain). It also lowers the heart rate and decreases blood pressure.

Yoga practice has also been shown to improve depression and increase serotonin levels. Yoga and meditation build awareness, and the more aware you are, the easier it is to break free of destructive emotions like anger and stress and add a little more calm wisdom to your thinking(Chiiho, 2020). Yoga poses were originally designed to prepare the body to be able to sit in meditation and many people who practice yoga find they carry the meditative quality of yoga with them throughout the rest of their activities. Some decide to add regular meditation to maintain and grow these peaceful feelings (Lisa C, 2010).

Whether you are looking to build strength, improve flexibility and balance, or just recalibrate your brainwaves to a more relaxed state, yoga has a lot to offer dancers. By learning to align your body, mind and spirit on the mat you will bring your best self to your dance (Lee, 2014).

Prevent injury and Facilitate recovery

The last reason yoga is beneficial to dancers is to prevent injuries. Now let's think about how yoga can help dancers and prevent injuries.

Dancers may look beautiful, graceful, and light as they move around the stage, but to pull it off, they need to have a lot more than expected, strength, stamina, and flexibility. And they also don't have an off-season. So, their bodies don't get much time to recover from the physical stress it has gone through. While the role of a professional dancer can vary from teaching to performing, like any other sport, the physical demands of dance can sometimes result in occasional harm to the body. And most dancers have one major thing in common: injuries.

In short, professional dancers are facing a lot of injuries when they practice. Studies have shown that dancing five hours a day or longer leads to increased risk of stress fractures and other injuries. And according to other study, eight out of ten professional dancers get an injury each year — 60% more than rugby players.

So how can yoga help prevent injuries and recover from injuries? Yoga promotes wellbeing and improves joint mobility while strengthening the musculoskeletal system. The focus on strength, flexibility, and balance maintains the body's equilibrium and prevents injury. And there is evidence to suggest that Yoga may be beneficial for increasing and maintaining flexibility and balance amongst dancers, which serves as a form of injury prevention(Bronner, 2002), (Stephens, J.A., 2020).

For example, a group of dancers who attended a weekly Yoga class for 10 weeks. The results showed that each participant experienced a significant increase in both mobility and stability measurements and the researchers concluded that a regular Yoga practice may enhance dancer's performances that require these characteristics.

Furthermore, yoga can be beneficial for injury prevention because you're tapping into awareness about your body and how its feeling that normally isn't a focus when you're drilling out contemporary or choreography(Bronner, 2002). It also works in supplementation for strength training in areas that could be weak, while simultaneously giving you the opportunity to elongate and release places in your body that we may not even realize are carrying tension.

Therefore, yoga is an excellent cross-training program for dancers, and they benefit from this form of supplemental training because it promotes functionality (Sonia.R, 2010).Professional dancers and dance students can use yoga as a tool to improve their dance technique and also prevent career-ruining injuries.

What are the abilities required of modern dancers?

For many years there has been a widespread assumption in our culture that flexibility is a quality we should pursue because it reduces our risk of injury and generally makes our bodies healthier. Now that we have a better working understanding of flexibility versus mobility, we are realizing that it is actually mobility, not flexibility, which decreases injury and increases joint health and resiliency. In fact, there is a significant lack of scientific evidence to support the notion that increased flexibility decreases injuries; numerous scientific studies have actually concluded that there is no correlation between stretching for flexibility and injury-prevention.

Mobility, on the other hand, is a known means for decreasing injuries and increasing tissue health. The more strength and control that we have available to us in all of our ranges of motion, the better prepared our body will be to catch itself in an unexpected fall, for example, and the stronger and less injury-prone our tissues will be when we enter deeper ranges of motion, such as yoga's hanuman asana.

For that reason, in the recent ballet world, mobility, stability, and flexibility are qualities we're often taught that we are working to improve through our dance conditioning. However, these ideas are still relatively new, and somewhat ambiguous, and it's common for each of them to be interpreted differently by different sources and way. As a result, not all dance teachers and trainer approaches these concepts the same way. And this is exactly the same for yoga.

The importance of clarifying concepts

We use a variety of words to talk about our body. The better we understand the concepts they describe, then the more effectively we can apply these concepts on the yoga and dance. So, at first, I will clarify the concepts of mobility, stability, and flexibility and present what I consider to be the most helpful definitions for each as applied to the practice of dance.

Stability

First, explain the concept of stability. The phrases "core stability," "shoulder stability," and "pelvic/hip stability" are all common uses of this term in the ballet and yoga world. So what exactly does this stability mean? Stability is defined as the ability to maintain control of joint movement or position by coordinating actions of surrounding tissues and the neuromuscular system.

Perhaps the most common understanding of stability is "not moving" or "stillness. " In yoga, the idea is often that in order to be stable a body part should be prevented from moving. When we apply this notion of stability to our ballet, we are inclined to hold parts of our body rigid. Some examples of this "stability as rigidity" strategy are the common practice of drawing the lower abdominal in throughout a ballet, the emphasis on non-moving, pelvic during the tendu exercise, and the belief in the importance of a "neutral spine" that neither flexes nor extends in the majority of ballet movement.

But despite the widespread understanding of "stability" as meaning "unmoving," this is not actually the true textbook definition of the word. In kinesiology, the study of how the body moves, stability is technically defined as how well a system can return to an orientation after a perturbation.

For example, picture a arabesque pose who is strong and actively extending through her supporting leg and entire body. If someone were to come up and bump this dancer (i.e., initiate a "perturbation"), her body would move somewhat in response to the bump, but then it would most likely quickly return to its original arabesque pose with little disturbance. This is an example of a stable arabesque. "Stability" in this sense doesn't mean that no movement happened—it means that when an unexpected bump happened, the dancer had control over her position and body, and could return to her original pose efficiently.

Now picture this same dancer in arabesque, but this time her supporting leg is not very active, and instead of using muscular engagement, she is leaning into the ligaments of that joint. If someone were to bump her in this situation, it's likely that her leg would drop down and touch to the floor, because her leg was simply propping her up in the pose, rather than being strong and contributing to the stability of the shape. This is an example of an unstable arabesque pose and after a perturbation, the system could not return to its original pose.

Joint stability depends largely on the shape, size, and arrangement of the articular surfaces (the surfaces on joints and cartilage where the bone makes contact with another bone), the surrounding ligaments, and the tone of the surrounding muscle(Carpenter, 2013).So, we can consider stability as being less about rigidity and more about having control over one's movement.

The difference between mobility and flexibility

Next let's look at the concepts of mobility and flexibility. Although these two terms are often used interchangeably, they actually mean different things. There are two main sets of definitions for these terms in the field of kinesiology. In the first version, flexibility has to do with the extensibility of the muscles and other soft tissues that cross a joint, whereas mobility has to do with how the joint itself and its associated structures move.

Flexibility

Flexibility is the absolute range of motion in a joint or system of joints, and the length of muscle that crosses the joint involved. It directly correlates with range of motion and mobility, but does not directly correlate with strength, balance, and coordination. Range of motion is the distance and direction the joint can move, while mobility is the ability to move without restriction.

Mobility within a joint is the degree to which the area where two bones meet (known as an articulation) is allowed to move before restricted by the surrounding tissue such as tendons, muscle, and ligaments. Think of mobility as the range of uninhibited motion around the joint.

The example of flexibility is the flexible hamstrings and Quadriceps, and about example of mobility, mobile hip joint.

The second version of mobility/flexibility definitions is more relevant to us in terms of ballet. In this version of definitions, flexibility refers to how far a joint can move, whereas mobility is the ability of an individual to initiate, control, or sustain active movements of the body to perform some movement. In other words, flexibility is simply a matter of range of motion (e.g., "How far did the leg up?"), whereas with mobility, we look at a range of motion and determine whether someone has the ability to actively control their body within that range (e.g., "can they rise their leg the same position as the flexibility", or "in this raised and stretched position, can the person contract their muscles with a significant amount of force—or do they have no strength there?")(Stephens, J.A., 2020).

In other words, mobility has to do with movement, as one might ascertain from its name, while flexibility is more about a static position of a joint—something that can be captured in a still photograph(Erik J, 2018). Consider stretch, the splits (in yoga, hanuman asana). In this stretch, how low you can get your pelvis toward the floor is a measure of how "flexible" you are. However, this static position doesn't tell us much about how well you can actually move. The majority of dancers who can come into full splits, resting their hips on the floor, are certainly very flexible, but they may not actually be very mobile. Their bodies can move passively into this position with the help of gravity, but they cannot generate much force in their muscles, if any, while that deep into their joints' range of motion. In other words, they do not have active control over this position. Instead they can only sit there, leaning on their ligaments and other connective tissues to hold them up. Someone with a high degree of mobility, on the other hand, could slide into and out of splits without their hands on the floor to help them—using only the strength and control of their leg muscles.

A good level of mobility allows a person to perform movements without restriction, while a person with good flexibility may not have the strength, coordination, or balance to execute the same movement. Good flexibility does not always denote good mobility.

To summarize, flexibility is purely a matter of distance (How far can the body move?), while mobility is a matter of neurological control and strength (How well can the body actively move itself within that range of motion?).

On the surface, the terms stability and mobility seem like they could be opposites. But once we clarify their definitions, we understand that they are actually so similar that they could almost be the same concept. Flexibility and mobility, on the other hand, are two words that on the surface seem as though they could be synonyms. But once we clarify their definitions, we understand that they are actually quite different.

Two primary areas we focus on in ballet are mobility and stability. Mobility is defined as the ability to move freely and with ease, and stability is defined as the ability to maintain control of joint movement or position. It is important to focus on both aspects equally, as too much of one can be bad for your body.

We often see people chasing flexibility when in fact; they already have great joint motion and actually need stability. If we continue stretching muscles around joints that are hyper mobile (outside of the normal range), then it can cause dysfunction. We then transfer that load to the ligaments, which are supporting our joints, instead of the muscle. This is not the natural physiological role of those ligaments and can lead to injury.

Though maintaining flexibility is important, flexibility alone cannot prevent or heal injuries. A person can be very flexible, but lack mobility or stability within a joint. Rather than consider one more important than the other, we need to think of flexibility, stability and mobility as equal partners. And also, many ballet teachers should understand that mobility is more important than flexibility. For that purpose, this would require a decreased emphasis on visiting unstable end ranges in ballet classes and an increased emphasis on building strength and active control within currently available ranges of motion (Sonia.R, 2010).

So it's important to know these differences and to understand that yoga is a complement to this. When thinking this way, the best thing about yoga is, yoga can be a great form of stability training due to the prolonged static holds of various poses. By incorporating yoga, dancers will be able to build longer and stronger bodies(Welsh, 2009). Furthermore, the important things is that a working knowledge of their difference has the potential to change the way we practice and teach ballet.

Yoga poses for dancers

So how do dancers achieve that through adding yoga into their dance practice? Now, this is where yoga poses for dancers comes in.

Here are some asanas that can help dancers gain strength, loosen their bodies, and prevent injuries. The following poses are intended to strengthen the muscles that dancers are most likely to move too much and injure. These poses are specifically targeted at the back, core, gluteal muscles, hip flexors, and hamstrings.

1. **Salabhasana / Locust Pose**

   Salabhasana or Locust Pose can help dancers strengthen their back and abdominal muscles, which helps in doing backbends. If you are one of those dancers who have extreme flexibility in your hamstrings, strengthening the glutens and hamstring muscles is the key for preventing injury in this area, plus mental fortitude to hold the pose. This asana also improves the flexibility of their front body. This asana also improves the flexibility of their front body.

2. **Navasana / Boat Pose**

   Navasana or Boat Pose is an excellent asana for strengthening the core and teaching dancers when to contract or relax their core, especially their pelvic floor. Many dancers suffer from hip pain, sacroiliac sensitivities, and hamstring injuries because of the overactive pelvic floor. In Navasana, dancers need to contract the core muscles and release them to get out of the pose. Also, it strengthens

the abdominal and hip flexors, so it's a great pose to do if you are a dancer who has extreme flexibility in your hips and also in your spine. If your back muscles are weak or if you have scoliosis, strengthening the abdominals is an excellent way to help prevent injury.

3. Ardha Chandrasana / Half Moon Pose

Ardha Chandrasana, or Half Moon Pose, helps improve your balance, leg extension, and oblique strength. This is an excellent yoga pose for dancers if you need to work on keeping parallel legs (i.e. a tuck jump, kick forward in jazz/contemporary dance, and petite jumps in parallel first position).

4. Eka Pada Rajakapotasana / Pigeon Pose

Eka Pada Rajakapotasana or Pigeon Pose will increase your hip flexibility, external rotation, and quad flexibility. Becoming more flexible in these areas will help you better execute dance movements such as leg extensions and full splits.

5. Virabhadrasana / King Arthur Pose

Virabhadrasana, or King Arthur is an extremely intense quad and hip stretch, and it feels so good! This one will help you achieve deeper backbends and higher extensions of your leg toward the back body in dance moves like an arabesque.

6. Supta Padangusthasana / Reclining Hand-to-Big Toe Pose

Supta Padangusthasana, or Reclining Hand-to-Big Toe Pose, is an excellent hamstring stretch to do after a dance class. This yoga pose stretches your hamstrings and glutens, and it will help you achieve higher extensions in the front and sides of your body (i.e. développé to the front or side or grand jeté in ballet).

7. Utkatanasa/ Chair Pose

Dancers usually have a hyper extended low back and hyper mobile hips. To counter these, Utkatanasa, or Chair Pose is the excellent asana. It will strengthen the glutens, the hips and thighs, helping to stabilize your knees.

8. Ardha Pincha Mayurasana/ Dolphin (plank)Pose

Ardha Pincha Mayurasana, or Dolphin (Plank) Pose doesn't just strengthen dancer's abs; it tones their arms and legs while working their shoulders, too. The pose also offers the opportunity to cultivate a deep focus in dancers mind as they find a way to breathe through the inevitable shaking that their body experiences as they stay in the pose longer and longer.

9. Setu Bandha Sarvangasana / Bridge Pose

Setu Bandha Sarvangasana, or Bridge Pose is another asana that strengthens the legs and glutens, at the same time, massages the spine, and opens the heart. It also supports the hamstrings and the core, which helps protect the hips and low back of dancers. For dancers who have low back pain, this pose will give them some relief. Methodical practice of this asana also offers an opportunity to explore the body and its movements with attention and care. In the process, the mind is calmed and the body becomes energized, leaving the practitioner feeling revitalized and refreshed.

These yoga poses barely scratch the surface of the many ways that yoga can assist dancers in having a long, happy, and healthy dance career. Practicing these six yoga poses for dancers and incorporating yoga into your dance training is a great place to start!

Keep coming back to the mat to gain strength and flexibility in the parts of your body you need most for dancing. You'll build strength, increase flexibility, and create more space in your body – all the perfect recipe to have you dancing at your best.

Potential risks that yoga leads

As mentioned above, there are hundreds of studies demonstrating the benefits of yoga. Some of the benefits range from improvements in stress, anxiety, pain, depression, cardiovascular disease, blood pressure, joint stiffness, respiratory conditions, blood glucose control, diabetes, and more. Additionally, there are countless individual reports from yoga practitioners reporting the benefits they've obtained from yoga as well as the positive impact it's had on others. However, these benefits aren't unique to the practice of modern yoga. It means, the similar benefits can also be obtained from many other forms of exercise and physical activity-including running, swimming, biking, walking, stretching, hiking and strength training.

In this way, it's obvious that while yoga provides many health-related benefits, there are also potential risks. In other words, most of the research to date has focused on the many health benefits of yoga as noted above, in recent years the subject of potential risks and injuries from the various forms of yoga practice has come under increasing scrutiny. In fact, a recent report using data from the National Electronic Injury Surveillance System shows the injury rate for yoga per 100,000 participants has been steadily rising over the last two decades.

Perhaps the most recent report that sparked controversy in the yoga world was an article in BBC news from journalist Caroline Parkinson (Parkinson C, 2019). What's most fascinating about this article is that it has less to do with fitness enthusiasts and trainees and more to do with yogis and yoga instructors themselves, as there appears to be an increasing number of reported yoga-related injury incidents in this population.

In many ways this highlighted the evolution of yoga-related injuries. This is where it becomes quite obvious that specific guidelines for what's constitutes proper and improper body positions based on neurophysiology, biomechanics, muscle physiology, and functional anatomy must be defined by both the fitness and yoga industries alike(Mikkonen, J, 2007).

Now, to understand current methods and practice of modern yoga we must first have a brief understanding of its origins. Simply put, most forms of "modern" exercise-yoga were not developed based on the original tenets of ancient yoga practice nor were they developed based on the fundamental elements of kinesiology such as neuromuscular physiology, biomechanics, functional anatomy, or structural muscular physiology. Instead, these forms of yoga appear to have evolved through the somewhat haphazard, rather than deliberate, application of various forms of physical activity and exercise to an ancient concept that was designed primarily for meditative purposes, not

physical activity. So, to say that modern yoga, as we know it, was developed as a fitness fad is not farfetched.

That being said, this suggests that all modern yoga training methods are not flawed. However, it does highlight the fact that many of the positions and poses currently used are not based on the ancient practices they originated from, nor are they grounded in the foundational elements of the science of movement and biomechanics previously mentioned. As a consequence, it's easy to see that what many of the current modern yoga practices offer is a mixed bag of training methods and results.

For example, a study examining Ashtanga Vinyasa yoga found 62% of surveyed participants had suffered one or more musculoskeletal injuries that lasted in excess of one month. The three most common injury locations were hamstring, knee, and low back.

That more time spent practicing yoga is associated with greater risk and number of injuries would not be surprising if one considers yoga as a form of exercise. However, viewed as a therapeutic, restorative, or rehabilitative modality, one would not expect it to be associated with an increased risk or number of injuries over time. Insight into the nature of the risks can be gained by examining a combination of empirical research, anecdotal evidence, experiential findings, and observational data particularly as reported by researchers, orthopedic surgeons, qualified yoga instructors and experienced health practitioners.

Taken together, these data suggest that modern yoga is perhaps not the therapeutic modality or source of healing it is believed to be by some, but should be viewed as a form of exercise that, much like other forms of exercise, if taken to extremes or practiced improperly, can have serious adverse effects and result in injury. To avoid this, yoga must be properly modified and customized for each person based on their body structure.

And, yoga is just as much about the mental and psychological benefits as it is about the physical. Attempting to overemphasize the physical component may lead to greater risk of injury. For that purpose, more research is needed on Yoga as a form of injury management for dancers specifically.

And, dance professionals, especially choreographers and trainer may benefit from investing time to investigate the effects of Yoga on dance related injuries. While an injury can almost never be anticipated, but they should be prepared to take care of those they teach should one arise. So, while choosing the proper type of yoga that's suitable for your body is important, but what is most important is the competency of the teacher is in many ways more important.

How to teach yoga for dancers

The next step is to consider how yoga should be taught to dancers in order to help them improve their abilities. Because when teaching yoga for dancers, it's essential to keep in mind that they have different needs from yogis who are not dancers. Given that dancers are more susceptible to injuries, body image issues, and stress, we have to teach them yoga that will cater to their needs. For that, here are some ideas on how to teach them yoga that will cater to their needs.

1. **Always Incorporate Meditation**

    Dancers practice yoga as a cross-training for flexibility and strength, but another important aspect of yoga is meditation. Meditation is a great tool to help dancers improve their body image and be less judgmental of themselves. It can help you find inner peace by teaching you to focus on the present moment and avoid negative self-talk. Meditation can help dancers develop self-compassion, and become less judgmental and more accepting of who they are as a person, which is a cost-effective and valuable tool for improving body image(Chiiho, 2020).

2. **Focus on Stability**

    Most dancers desire to improve the mastery of their technique. They were trained to do that and constantly push, extend, and go way above their limit, especially in their range of motion. That's why you see many dancers hyper extending their joints easily, which can lead to injuries. But as already mentioned, if we are interested in building healthier, more resilient bodies through our ballet class, we should be working on mobility and stability, rather than flexibility. So, a yoga teacher should focuses on stability and safety, then encourage the dancers to find their neutral position instead of them to go deeper in the pose,

3. **Slow Down**

    Dancers are agile because they are used to physically moving because they are often required to constantly contract their muscles and move quickly and powerfully. So, to counter their dance training and practice, which is usually fast-paced, we let them slowdown in yoga. Slowing down helps they become more aware of their alignment, which helps in preventing injury. Also, slowing down is better in improving their muscle endurance and strength as there is more resistance. Dancers are agile because they are used to physically moving because they are often required to constantly contract their muscles and move quickly and powerfully. So, to counter their dance training and practice, which is usually fast-paced, we let them slowdown in yoga. Slowing down helps they become more aware of their alignment, which helps in preventing injury. Also, slowing down is better in improving their muscle endurance and strength as there is more resistance.

4. **Let Them Be Beginners**
5.

    Dancers can easily take many poses. However, in yoga classes for dancers, it is important to start from the ground up of the poses, not advanced poses. Focus on alignment instead of sinking into a pose so they are more stable. If they find that it's too easy, hold poses longer, as long as they are in correct alignment.

6. Teach Them Ahimsa and Brahmacharya

Yoga is not simply about the physical postures. According to "Yoga Sutras" of Patanjali's, yoga Asana is only one of the eight limbs of yoga(Bühnemann, Gudrun , 2007), (Feuerstein, Georg, 1989). Although playing with advanced yoga poses can be fun, studying the limbs realize that practicing asana is simply a gateway to a deeper, more fulfilling practice that encompasses body, mind and soul.

Ahimsa (non-violence) and Brahmacharya (right use of energy) are two of the yamas in the 8 Limbs. Yamas are moral values that guide us on how to treat ourselves and the world. These moral values can help dancers treat themselves better.

Ahimsa, which means non-violence, can help them to become non-judgmental of themselves. Dancers are more prone to perfectionism, when they can learn not to be violent with their bodies, they will learn how to nurture it instead of judging it for what it can't do. They will learn to appreciate their body and feed it with good food.

Brahmacharya can help dancers control their energy. They will recognize when to take a break from their physically demanding job. When they do this, their recovery will be better.

CONCLUSION

By integrating yoga philosophy into asanas, dancers can benefit from yoga. Therefore, dancers also need to respect and know the underlying philosophy of yoga, not just doing Asana.

Yoga offers both physical and mental benefits, but above all, yoga is based on the ancient Hindu tradition and aims to achieve a balanced body and a higher state of consciousness. For this reason, we must incorporate yoga philosophy into our practice to reap the benefits. Therefore, the most important thing to do when teaching yoga to dancers is to teach the philosophy of yoga together. Doing yoga will help them develop a more mindful approach to whatever physical activity they do, and help them become more compassionate and appreciative of their bodies.

But, the beauty of a yoga practice is that it's an opportunity to train our minds to react to situations or people without judgment and attachment to the outcomes. By reflecting on our attitudes towards situations, people, the external environment, and even ourselves, we can cultivate a healthier and tranquil mind, also known as 'Cittaprasadanam'. Such a mind will allow us to perceive and react with clarity (Gregor, 2007).

For dancers, yoga philosophy does not offer tools for solving practical problems, but looks for a sense of concrete situations through a rational reflection. "What is philosophy for"? The answer

given by Cornelio Fabro (Giannatiempo, 1995), which was the following: "Philosophy is not at service, but reigns". It expresses something true: philosophy does not have the task of providing tools or instruments to be used in dancer's life. This is the task of science or technology, but this does not mean that philosophy has no other task in front of even concrete situations.

At the end of the day, yoga is not just a physical practice and asana is just one of the eight limbs of yoga. There are many benefits a dancer can get from Asana, but the way to deal with unexpected problems that may arise is through philosophy. Throughout the pandemic, we have become more and more aware of the importance of philosophy. For dancers, a healthy body is necessary for healthy dancing. The main reason to promote yoga to dancers is because of the philosophy that exists.

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Psychosocial impact and Human stress Management during Covid 19

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ABSTRACT

Along with its high infectivity and fatality rates, the 2019 Corona Virus Disease (COVID-19) has caused universal psychosocial impact by causing mental stress, economic burden and financial losses. Mass fear of COVID-19 termed as "corona phobia", has generated a psychiatric manifestations across the society. Considering the population density, healthcare capacity, limited resources and existing poverty, environmental factors, social structure, cultural norms, and already people infected, the community transmission of COVID-19 is happening fast. These exacerbated a complex fear among the public. The aim of this article is, therefore, to understand the psychosocial impact, public perception of socioeconomic crisis and human stress in resource-limited settings of India during the COVID-19 outbreak and stress management.

KEY WORDS: *Covid – 19, Stress management, Corona phobia,*

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INTRODUCTION

The World Health Organization (WHO) announced COVID-19 as a global pandemic on March 11, 2020. The disease has advanced into a pandemic, started with small chains of spreading, further culminating (2020)**,** 14 May 2020, with the total corona virus cases rising to 4,490,958, and total deaths 301,616, USA is the worst affected country from theCOVID-19 pandemic with 86,098 deaths. It took 67 days from the first reported of COVID-19 to reach 100,000 cases, 11 days for the second100,000, and just four days for the third 100,000 (WHO, 2020a,b). The accelerating spread of the COVID-19 and its outcomes around the world has led people to fear, panic, concern, and anxiety (Ahorsu et al., 2020),panic buying of surgical masks (Wang et al., 2020), stigma, depression, racism, and xenophobia. Besides, as there is no medication and vaccination yet, wrong use of disinfectant liquids, methyl alcohols, garlic, lemon tea is amongst the many misinformation to cure COVID-19.Moreover, the fear of infection, quarantine, social isolation, a lack of self-care even leads individuals to suicide. Predictably, any contagious epidemic outbreak has deleterious effects on individuals and society (Duan and Zhu, 2020).

Amidst the lockdown of the COVID-19 pandemic, India also has been facing other epidemics of panic buying, social stigma, fear, and hatred. The primary healthcare treatments in the hospitals and private clinics were disrupted in the lockdown. Moreover, many emergency service providers such as frontline doctors, healthcare staffs, caregivers, police and armed forces, bankers, Asha workers and government authority were infected, isolated and even died. Private practitioners, clinics, and hospitals in sub-urban and rural areas were shut down due to the fear of infection.

Moreover, the healthcare workers who have treated the patients and infected have been socially hatred and stigmatized. Besides, the deceased was even denied burial in the local graveyards which are basic human rights and, in most cases, handled by the government authority .The price hike of the daily necessities was observed due to low supply and shopkeepers and suppliers stopped working fearing infection. Middle-income, lower-income and daily-wage earners fell into a severe financial shortfall due to loss of jobs, incomes. With their last savings spent, they are plunged to be ultra-poor. Considering the population density, environmental factors, social structure, cultural norms, healthcare capacity, and poverty in India, it is certainly hard to lockdown millions of people.

To save their jobs, thousands of workers travelled back to home state and its surrounding districts on foot, in a truck, or covered vans without social distancing while ensuring further transmission. It is utterly depicting the scenario of overlooking risks of the pandemic by unaware citizens while social anxiety and fear of the pandemic in concerned citizens. Both should be immediately dealt with by the Government along with the alliance groups with proper risk communication.

Moreover, the possibility of natural disasters such as tropical cyclones, flooding, and landslide preparedness, and other infections are potentially overlooked. Furthermore, the consequences of disposal of used personal protective equipment (PPE)without proper treatment in the landfill will just arise more disease transmission and environmental disasters leaving the country at stake. In these circumstances, this study was therefore designed to analyze socioeconomic crisis and mental stress in resource-limited settings of India due to the COVID-19 outbreak. This assessment might be useful for the government and policymakers of countries with a similar socioeconomic and cultural structure like India.

Without safeguarding the fundamental needs for the vulnerable ultra-poor group can undeniably cause the socioeconomic crisis and mental stress due to the COVID-19 lockdown. It has further created unemployment, deprivation, hunger, and social conflicts. The weak governance in the fragile healthcare system exacerbates the general public's anxiety as the COVID-19 testing facilities are centred around in the urban areas, a long serial to be tested, minimum or no treatment facilities in the dedicated hospital units for COVID-19 patients are the chief observations hampered along with the disruption of other critical healthcare services. Also, different emergency service provider professions such as doctors, healthcare staff, police forces, volunteer organizations at the frontline, and bankers are at higher risk of infection and subsequently mentally stressed. Proper risk assessment of the pandemic and dependable risk communications to risk groups, multi-sectorial management taskforce development, transparency, and good governance with inter-ministerial coordination is required along with strengthening healthcare capacity was suggested to reduce mental and social stress causing a socioeconomic crisis of COVID-19 outbreak. Besides, relief for the low-income population, proper biomedical waste management through incineration, and preparation for the possible natural disasters such as flood and cyclones (States like Odisha, Assam, Bihar, West

Bengal). Finally, this assessment process could help the government and policymakers to judge the public perceptions to deal with COVID-19 pandemic in densely populated lower-middle-income and limited-resource countries like India.

Nationwide lockdown and complete shutdown in specific locations to control the spread disease .This Covid19 affected the economy of our country as well as the world to a great extent .Most of the industries and sectors are almost paralysed owing to the lack of work force. The pandemic has impact on all human activities the most concerning being the psyche of uncertainty over the present and future. As academicians we are deeply concerned about the present scenario .All student communities is also apparently trying to cope with the situation with a lot of psychological issues due to the uncertainty and adversities in the current situation. They don't know and no one can assure them also to when they will be able to return to the classroom, interact with their teachers and feel reassured about their academic programme like test, results, classes etc. We do know in one hand the relaxation of lockdown is the urgent need but on the other social distancing is also equally important. We have to keep a balance between life and livelihood. In this situation it is difficult to answer can we think of a healthy future a healthy human society and healthy economy and a healthy psychosocial life.

Covid 19 psychosocial and its impact .we all know the devastating effect of covid which has really damaged the health, economy, psychology, education and over the entire world. This pandemic has not spared anything. Pandemic is a disease which rapidly affects the entire community. If we look at the pre-pandemic condition world was very healthy prosperous and we are very happy digitally developed and modern human being. In this six month time world has collapsed to certain extent. This is no less than any world war. So this pandemic create the economic instability, life is not peaceful and happiness of humanity is lost.

This is what happened to all over world .so there are many issues related to this covid 19.so its not only about health ,more than 6.5lakhs people are died of this disease This virus is very dangerous .about 20 million people affected in six months and 6.5 died. In India 18 lakhs cases and death is more than 45000. There Issues

1. for the people

2. for the government

What are the issues?

1. Disease

2. Death

3. Loss of jobs

4. Locked down'

5. Closing of Educational Intuitions

6. Health

Many powerful countries and advanced counties have suffered. So we know here that finance and the facility do not matter. The maximum death in US is going to be around 1.6 lakhs. May be US is the best in infrastructure and health care despite of that they have suffered the maximum. No of people suffered .There are mental stress depression, suicidal tendency attitude of people towards this disease, insecurity and fear.

COVID-19 and psychosocial impacts have also been added as per context. Disease itself multiplied by forced quarantine to combat COVID-19 applied by nationwide lockdowns can produce acute panic, anxiety, obsessive behaviors, hoarding, paranoia, and depression ,and post-traumatic stress disorder (PTSD) in the long run. These have been fueled by an "info-demic" spread via different platforms of social media. Nevertheless, frontline healthcare workers are at higher-risk of contracting the disease as well as experiencing adverse psychological outcomes in form of burnout, anxiety, fear of transmitting infection, feeling of incompatibility, depression, increased substance-dependence, and PTSD. Community-based mitigation programs to combatCOVID-19 will disrupt children's usual lifestyle and may cause mental distress. The psychosocial aspects of older people, their caregivers, psychiatric patients and marginalized communities are affected by this pandemic in different ways and need special attention.

Many psychological problems and important consequences in terms of mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19 outbreak emerged progressively. The psychological reactions to COVID-19 pandemic may vary from a panic behaviour to pervasive feelings of hopelessness and desperation which are associated with negative outcomes including suicidal behaviour. Importantly, other health measures may be compromised by abnormally elevated anxiety.

Psychosocial Impact:
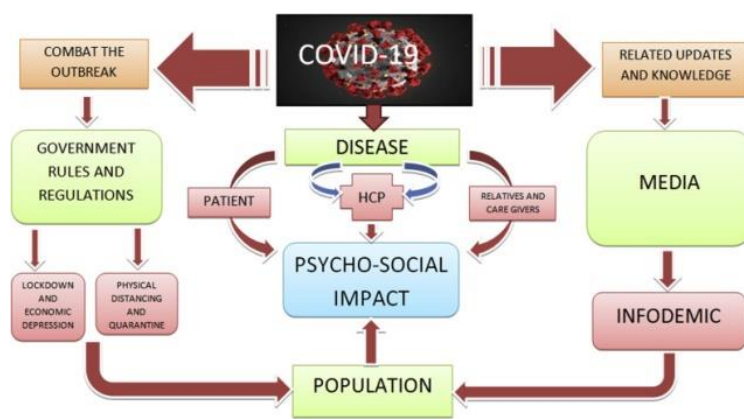
COVID-19: Common Responses

As the COVID-19 pandemic and its far-reaching implications continue to unfold globally and in our community, it's normal for people to experience a wide range of thoughts, feelings and reactions including:

- Feeling stressed or overwhelmed
- Anxiety, worry, or fear
- Rushing thoughts
- Sadness,
- tearfulness,
- loss of interest in usual enjoyable activities

Physical symptoms, such as

- increased heart rate,
- stomach upset,
- fatigue, or other uncomfortable sensations
- Frustration,
- irritability, or anger
- Restlessness or agitation
- Feeling helpless
- Difficulty concentrating or sleeping
- Feeling disconnected from others
- Apprehension about going to public spaces
- Trouble in relaxing

These experiences are all understandable in the face of this significant challenge. There has been loss of life, rapid changes to our way of life (e.g., study, work, social gatherings), and disrupted plans due to travel restrictions and physical distancing measures in our efforts to slow the spread of transmission. People are naturally concerned for their own and their loved ones' health and safety. There is still much uncertainty.

It's important to recognize the seriousness of the public health challenge facing our society, community, and *be* mindful that reacting from a place of panic and fear is usually unhelpful, especially in the long-term. Looking after our wellbeing in times like this can help to reduce stress, and is crucial in enabling us to still take calm and effective action in the midst of this global crisis.

Managing stress during the Corona virus (COVID-19) outbreak

Social distancing because of Corona virus (COVID-19) is the best thing we can do right now to decrease the risk of spreading the virus in our communities. But social distancing and self-isolation can be really stressful. The following people may respond more strongly to the stress of a crisis such as this:

- Older people and people with chronic diseases that put them at higher risk

- Children and teens

- People who are helping with the response to COVID-19, like doctors and other health care providers or first responders

- People who have mental health conditions, including substance abuse

Even if you don't fall into one of those categories, being cooped up in your house isn't always easy. We have some recommendations for lowering your stress during this time of uncertainty.

Acknowledge your feelings.

Whatever you are feeling right now, know that it's okay to feel that way. Allow yourself time to notice and express what you're feeling. This could be through journaling, talking with others, or channelling your emotions into something creative (e.g., drawing, painting, poetry, music). Mental training practices can help us stay grounded in the midst of an emotional storm. You can learn how to witness and let thoughts and feelings come and go in their own time, without getting overwhelmed by them.

Do virtual gathering or play dates

Use whatever technology you have available (Skype, Zoom, Face Time, etc.) to virtually meet up with those you love. If your kids are missing their friends from school or best friend from down the block .If communicating this way isn't your thing, become pen pals with people. Most people love getting letters in the mail and the anticipation of the return letter will help pass the time.

Make "me" time.

"Me" time is important for everyone in your home to practice. Set aside time every day for your kids to do something for themselves or have quiet time in their rooms, and during this time, treat yourself to relax. Do 30 minutes of yoga; eat your favourite snack without having to share with your kids, or watch a new episode of a TV show—whatever it is that will help you slow down.

Cut yourself (and your kids) some slack

When schedules and routines are turned upside down, everyone is off their game. You and your kids may feel cranky or frustrated, and there might be more crying than usual.

Remind yourself that some days are going to be harder than others, and don't dwell on the things you could have gotten done or should have done differently. Instead, try to focus on the more positive moments throughout your day.

Remember that physical distancing does not need to mean social disconnection.

There are many ways we can use technology to stay touched, and both give and receive support. You could:

➢ Call, text, or video-chat with friends and family
➢ Share quick and easy recipes
➢ Start a virtual book or movie club
➢ Schedule a workout together over video chat
➢ Join an online group or peer forum.

Limit your time on social media and watching the news

This can be tough for some people because scrolling through social media is often seen as a way of relaxing. But the constant exposure to the worries over COVID-19 can be harmful. Put a limit on how long you will spend on social media and how much of the news you'll watch each day. Consider doing the same thing for your children. Their exposure to the news of COVID-19 can cause fear, worry, and stress.

Check in with yourself and your partner about how you're handling the stress as a parent

It can be helpful to take a step back and evaluate how you're handling the stress of COVID-19 and social distancing. Getting your partner's feedback about whether you're losing your cool often, raising your voice more than normal, or generally not acting like yourself is also helpful. Keeping open and honest communication is vital during this time. If you find that the stress and worry of the situation is causing more irritation or anger with your child than usual, remind yourself of the following:

Everyone in your family is experiencing some level of stress right now. No one is behaving as they would normally. If your child is acting up more than normal, try to figure out if there's an underlying reason.

Recognize that feelings of loneliness, boredom, fear, and anxiety are normal reactions to a stressful situation like this. You may need a time out yourself. Leave the room your kids are in for a few minutes, give yourself quiet time, or reach out to friends, family, or mental health professionals when you need a little extra help.

Make sure any discipline tactics you're using are fair and consistent. Discipline is more effective when parents know how to set and enforce limits, and when expected behaviours and punishments are based on their child's age and level of development. Ultimately, you should teach your child how you would like them to act in the future.

Communicate with your child about how you're feeling. If you react in a way you wouldn't normally, explain to them that you are struggling with sadness, frustration, or stress, and talk about how this situation is making you both feel.

Keep your routine (as much as possible)

With kids being out of school, and parents being out of work or working from home, routines are basically thrown out the window. But you can keep your family's morning, mealtime, and bedtime routines consistent. This will give your kids a sense of consistency, and it will help you too.

Plan activities to pass the time

Doing puzzles, taking classes online, or playing outside are all great ways to spend time during isolation. This is a great time to review old "Bill Nye the Science Guy" videos with your kids and recreate some of his experiments together. If you usually get together with other families to play board games, cards, or watch movies, plan to still do those activities virtually. It might feel a bit odd at first, but it will help keep vital connections with others and help keep your mind busy.

This can be a stressful time for adults and children, but by tempering expectations of yourself and your kids, and finding ways to pass the time, you can get through this.

CONCLUSION

This perception-based study tried to visualize the mental stresses as well as the psychosocial impact due to the COVID-19 pandemic in India. It can be undoubtedly established that mental stress due to the COVID-19 is because of the lockdown/Shut down without ensuring the fundamental needs of the vulnerable ones. The weak governance in the healthcare systems and the facilities further exacerbates the general public's anxiety. The urban COVID-19 testing facilities, long serial to be tested, lowest facilities in the dedicated hospital units for COVID-19 patients hampered the other critical patients to get healthcare services. It was a good decision by the government to recruit doctors, nurses and health workers to combat this pandemic. The government needs to take decisions to implement testing facilities for both public and private clinical laboratories all over India. As with the COVID-19 outbreak, other critical care patients and infectious diseases testing are being affected and patients are being deprived.

However, numerous mental wellbeing and socioeconomic factors that have been identified in the study are already threatening public with fear and anxiety can be considered for the upcoming threat due to COVID-19 in India are as follows; risk of community transmission, healthcare capacity, governance coordination and transparency, relief for the low-income population, proper biomedical waste management through incineration, and preparation for the possible natural disasters. The recommendations collected in the perception study can be summarized as to increase COVID-test rate and medical facilities. The strengthening and decentralization of the COVID-19 medical facilities and treatment are especially important for all districts as the disease spread to entire India. Besides, proper risk assessment and dependable risk communications, multi-sectoral management taskforce development, take care of biomedical waste, ensure basic supports to the people who need, and good governance was suggested to reduce mental and social stress causing a socioeconomic crisis of COVID-19 outbreak in India. Finally, this assessment process could help the government and

policymakers to judge the public perceptions in an emergency situation to deal with COVID-19 pandemic in densely populated lower-middle-income countries like India`.

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Effects Of Lockdown Period Of Covid Pandemic On Stress Level And Anxiety Level Of Young Adults

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ABSTRACT

As per various surveys, the early adulthood of an individual's life is considered as the preparatory age for earn and maintaining a livelihood. This stage of life is considered as the period of transition and energy. but the year of 2020 is the year of isolation, that have brought about immobility in everyone's life, forcing many to question their life decision or the existence itself . Being a social animal, during the pre-adulthood stage isolation is often considered as a punishment to them but it became a mandatory measure because of the covid-19 outbreak. This social isolation has created hazardous effect on the physical and mental health of each and every individual. The intention of the study is to understand how social isolation and self-quarantine period have affected young minds in terms of anxiety and stress levels. This grave psychological impact of covid pandemic needs a better understanding so that the conclusions can be used for finding solution to this problem and future references. The survey was conducted through online platforms using perceived stress scale PSS and state trait anxiety inventory STAI as tools. The responses were collected from 200 subjects during the survey period. the study assessed that perceived stress and anxiety among the young adult respondents was affected by the social isolation because an immense decrement in the levels of stress and anxiety was observed from the data that was collected during the first lockdown during month of may in comparison to the data collected in the month of December. Thus it can be concluded that the social isolation has tremendous effect on stress and anxiety levels of the young adults.

KEY WORDS: *COVID Pandemic, stress, anxiety, social isolation, young adults*

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INTRODUCTION

The global pandemic situation created due to spread of corona virus has led to not just a drastic decline in quality of health causing deaths in large number, but also caused unprecedented hazards to mental health globally. Corona virus disease is caused by the SARS-CoV-2 virus that can spread through the respiratory fluids. So if an individual comes in contact with the nose or mouth droplets of an infected person they will get infected too. Due to lack of medication and vaccines for this drastically evolving viral disease it becomes difficult to fight against this disease, so the cause of concern is the mortality rate due to this infection. The health professionals and experts suggested that for the time being social isolation is the only possible physical means to avoid this infection.

Being social animal and the present now is a dreaded situation as we are divided from our society. It's been more than a year now that people are confined to their homes so Initially Social distancing and isolation was an effective solution to this situation but not any longer. Work spaces had to make their employees to work from home and schools used virtual mode of education. Even people meet their acquaintance on virtual platforms now. This disease is even more fatal to the older generation because they have poor immune system that makes them prone to this disease. For this, they are more confined to their rooms. Daily wage-workers lost their jobs, small and large businesses lost their clients and income, and as a consequence salaries were cut off. Some of the industries had to go through downsizing; lesser number of new graduates got jobs, family financial status became questionable. For students there are other concerns like freshly graduates got less job opportunity, final year students didn't have proper academic lectures, missed out on exposure the field offers, the entrance exams and admission procedures got delayed and lost most of the academic year. Most importantly the uncertainty of future gave birth to anxiety and stress in the minds of the young-adult. They even start questioning their life goals and hamper their self confidence.

Social isolation that health professionals wanted us to follow is a type of confinement where you have to widen your area of personal space and sometimes that area becomes your entire living space and you are not permitted to come in physical contact with others apart from your immediate family. Individuals were never left alone with fear for such a long duration before this pandemic, so for everyone it was an unpredictable situation. Adaptation is the key to this situation but even adaptation will take eons. Some tried to pay more attention towards household chores: like baking cooking, cleaning home more often. Spending more time on social platforms, watching videos or playing games are major forms of pass-time activity that people indulged themselves during this isolation period. But even with these activities researchers indicated that prolonged period of isolation can give rise to negative thoughts and emotions.

In such isolation people also faces existential crises and questions about their life. If you consider the mind body relationship then this thought process may adversely affects their body physiology. Some experts even consider that isolating humans can be the worst thing that lashes onto the overall wellbeing of person. In a study conducted on people who were a part of a space missions, Participants who were made to live in isolation for few months, experienced changes to their endocrine, immune, and neuro cognition, and alterations to their biological clock and metabolisms. Even in the above study people knew about the time period but at the face of the pandemic people are not even certain when this is going to end and we can get back to our normal lives. The anxiety and stress is a major concern these days because those who were on the spectrum of mild anxiety are now facing moderate or severe anxiety and distress. In general we know that anxiety causes depression and affects our body physiology but consequences of anxiety also include detrimental actions such as self-harming or suicides.

As per various surveys the young of an individual's life are considered as the crucial age. Those years are the period of transition and energy. But this is the year of isolation and that have

brought about immobility in everyone's life, forcing many to question their life decision or the existence itself in some cases. The intention of the very study is to understand how social isolation and self-quarantine period have affected young minds in terms or anxiety and stress level. This grave psychological impact of COVID pandemic needs a better understanding so that the conclusions can be used for finding solution to this problem and future references.

REVIEW OF LITERATURE

The fatal effect of COVID-19 has its differential effect on both physical and mental wellbeing of each and every individual. The reviews collected from different studies also revealed different conclusion on the effect of the pandemic upon the physical and mental health of individuals.

In one study, Liu et al. (2019) discussed the challenges of college life amidst covid pandemic in their study. These challenges included starting new relationships, new life experiences, often new living situations, often an exploration of their sexual identities, usually academic pressures, need for time management, and sometimes balancing study, work, and personal life. During this phase of life, a student's major concerns are related to success rate, educational performance and plans for future. While establishing the prevalence of depression, anxiety, and stress in a sample of college students in a study, Beiter et al. (2015) concluded that above mentioned concerns affect them adversely. The affects can range from stress, anxiety and maladaptive behaviour to conditions like insomnia and suicidal ideations. These conclusions are also supported by another study conducted by Woodford et al. (2013). The affects of these stressors are affecting the productivity of youth life. In a study conducted on college freshman by Bruffaerts et al. (2018) concluded that mental health problems are closely associated with lower performance rate. Under such psychological pressure the youths often opt for maladaptive behaviour such as alcohol consumption, drug abuse, overeating, and addiction of social media in order to get a sense of relief or escape from reality. Kenny et al. (2013) conducted a study to understand this relationship between mental health problems and drinking motives among college students. The results supported the idea that poor mental health somehow affects the drinking habits in youth.

The COVID-19 Pandemic is not just a physical health threat but also a blow to the mental health condition of people of all age, culture and race. The pandemic caused affective and cognitive alterations of people. This was concluded by the findings of a survey conducted by Gamonal et al. (2020). The findings also reported that youth, women and students are most stressed out than other groups. Similarly, Giallonardo et al. (2020) developed a methodology to study the effects of quarantine and physical distancing on mental health of a small Italian population. The study highlighted the main areas to be targeted by supportive long-term interventions for the different categories of people prone to the pandemic. Considering the gender differences, females are more affected by pandemic than males. A survey conducted by Qui et al. (2020), in china concluded the same when female respondents showed higher psychological distress than male. In a study conducted by Robb et al. (2020) with adults of London, Women, younger participants those were single

widowed or divorced complained about feeling lonely and poor sleep cycle. A similar conclusion was drawn from analyzing a survey conducted by Varshney et al. (2020) with Indian population where one-third of respondents showed significant prevalence of psychological impact and women and young adults were the most affected categories of all. In a study conducted by Orgilés et al. (2020) with parents of children and adolescent in Italy and Spain it was concluded that, Uneasiness, loneliness, restlessness, nervousness, boredom, irritability and worries, of children were some the most common state recorded from data. Italian parents reported fewer symptoms than Spanish parents. Screen time, less physical activity and long sleep hour were also recorded in these children. In another study conducted by Sprang et al. (2013) PTSD was reported with children and parents who went through quarantine during a pandemic disaster. The outbreak of COVID-19 pandemic and isolation as a consequence of it has impacted without any exception of personality traits. In other words introverts were equally affected as extroverts who were confined to four walls. In a study conducted by Wei et al. (2020), it was found that introversion showed rather predicted increment in experience of loneliness, anxiety, depression and predicted cognitive impairment their counterparts.

During this outbreak, lockdown was the only measure left with the governments in order to reduce the death tolls. But confinement didn't last as an effective solution for long. The lockdown has left many unemployed and without the daily income they depend on, imposing significant financial stress. These stressors contributed to further degradation of mental health condition of adults. Ajlouni et al. (2020) discussed how the state of lockdown increased the levels of stress and depression and induced poor sleep health in their study with Jordanian adults. Xiao et al. (2020) conducted a survey with people who had self isolated themselves for 14 days in Central China. The results indicated that lower the levels of social capital higher were stress and anxiety levels. The psychological impact of the outbreak of COVID-19 Pandemic wasn't just psychosocial in natures. It also caused some severe destruction to the physiological wellbeing of the people. Physiological consequences of isolation and loneliness may include increased blood pressure, cholesterol and have inflammatory markers. This was concluded in a study conducted by Shankar et al. (2011)

Loneliness and isolation affected people from different sects of the society and not just one group. A study was conducted by Cava et al. (2005) in Toronto to understand the event of home quarantine imposed due to SARS outbreak in 2003. The results indicated that apart from individual differences the common theme of uncertainty, isolation and coping came up frequently in the response. Williams et al. (2020) conducted several interviews via online video-conferencing and the qualitative analysis of the same reported similar themes as the previous study such as criticisms of governments' policies, sense of loss (loss of economy, motivation, and self-worth), uncertainty about social integration and future, adherence to the guidelines or protocols of quarantine. In a study conducted by Hawryluck et al. (2004) depression and PTSD symptoms were observed in the respondents. It was concluded that PTSD was related with longer duration of quarantine. Li et al. (2020) conducted a study that showed a decrease in life satisfaction and positive emotions of people during COVID pandemic. Even in absence of fear of life threatening risks like pandemic outbreak loneliness and social isolation in itself can be distressing. Childhood experience may also affect the adult life. A study was conducted by Sheikh et al. (2018) to examine if the perceived social isolation

in adulthood is a function of childhood physical maltreatment and internalizing symptoms in adulthood. The results concluded that 68% higher risk of perceiving social isolation prevailed with adults who faced childhood physical maltreatment. The greater levels of internalizing symptoms in adulthood were associated with Perceived social isolation in adulthood and childhood physical maltreatment.

The fear of pandemic pushed few people to take drastic steps such as suicide. A study was conducted by Dsouza et al. (2020) to identify the causative factors for COVID-19 suicidal incidences to a large extent. The study consists of 69 suicide cases during this pandemic. As per the findings the major factors are: loneliness, not being able to travel back home due to lockdown, socially isolated and necessity to be quarantine, work-related stress, corona disease positive and fear of infections, followed by financial crisis. Similar conclusions were drawn by a study conducted by Yip et al. (2010) with older adults in Hong-Kong during the SARS outbreak in China. The study also reported the fear of being a burden to the family during the pandemic outbreak among the older adults.

Loneliness might be a bigger problem in young adults than the older adults. This was pretty evident in the past year when social distancing became a necessity for survival. Beam et al;. (2020) published a commentary in this regard which is based on the results of 3 longitudinal studies conducted with US and Sweden youth. In an Indian study of college student after phase two lockdown, the findings concluded that the student population is suffering from more stress than other age group people. In an article written by Zhai et al. (2020) stated that, the universities had to conduct all their lectures online. The students went through a great deal of stress because of the lack of class room interaction and introduction of new form of teaching on virtual platforms. Wang et al. (2020) conducted a research with Chinese college student to understand the prevalence of anxiety and stress because of the COVID-19 Pandemic. The findings of this research suggested that those students whose relatives lived in affected areas were more prone to depression than students whose family who lived in safer zones. So the fear of this life threatening epidemic just added up to the pre-existing stressors of college life. Moreover the study also concluded that social isolation caused by pandemic and inadequate peer support affected their mental health adversely.

The consequences of the degrading mental health of the youth included disruptions in sleeping pattern, difficulty in concentrations, decreased social interaction. In a study conducted by Son et al. (2020) 138 out of 195 (71% of the total sample population) students from one university in US reported increased stress and anxiety due to COVID-19 Pandemic. Similar conclusions were also drawn from the studies with the Indian population. Roy et al. (2020) conducted a study in order to estimate the attitude, knowledge, anxiety experience among adult Indian population during the pandemic. In the study though the level of knowledge about the COVID-19 Pandemic was moderate but the anxiety levels were recorded at the peak.

The young adults were more prone to stress, anxiety and depression than other age group. A study conducted by Kaurani et al. (2020) with the general population concluded that the adults between the age group of 21-39 have more stress and anxiety than other age groups during second phase of lockdown in India. Desai et al. (2020) conducted a survey in 26 cities of Karnataka. Out of

total number of respondents two-third was undergraduate students. The survey results concluded that people between the age group of 21-30 are more prone to depression than other age groups.

While most of the studies gathered as evidence related to psychological impact of social isolation due to COVID-19 on different population such as general population, health-care workers, people with pre-existing psychological condition, students, college students but similar investigation needs to be done with the recent graduates or young working population who faced a greater challenge with economic crisis and job loss. With this consideration, the following study aims to analyze the psychological impact of social- distancing and isolation brought by lockdown measures among young adults in terms of stress and anxiety following the COVID-19 pandemic. From the above review of literature and different surveys done by different social scientists it is evident that social isolation and loneliness is an inevitable phenomena but there are very few studies relating loneliness and social isolation with the stress and anxiety level of young adults that compelled for this present research work.

RATIONALE-

The transition period between adolescences and adulthood is an important phase of life. Generally this phase builds up an individual's career and future perspective and involves some drastic changes in view points. But the outbreak of COVID-19 Pandemic brought a full stop to their progress. People lost their loved ones to this epidemic. The entire fearful environment has adversely affected the mental wellbeing of young minds. So the effort here is to explore the cause and effects of stress and anxiety levels of young adults, so that the stress and anxiety can be controlled, managed and strategies can be made to improve the productivity of this particular population.

AIM-

The aim of this study is to analyze whether social isolation was affecting the anxiety levels and the stress levels of young adults during lockdown period.

OBJECTIVE-

Thus the primary objectives of the study are-

- To assess the significant difference between the stress level during lock down phase (when people followed complete social isolation) and stress level after lockdown phase.
- To assess the significant difference between the anxiety level during lock down phase (when people followed complete social isolation) and stress level after lockdown phase.
- To compare the gender difference in the levels of stress caused by social isolation.
- To compare the gender difference in the levels of anxiety caused by social isolation.
- To compare the difference based on living situation during lockdown phase in the levels of stress caused by social isolation
- To compare the difference based on living situation during lockdown phase in the levels of anxiety caused by social isolation

HYPOTHESIS

- The levels of stress must have increased due to Social isolation during the lockdown phase.
- The levels of anxiety must have increased due to Social isolation during the lockdown phase.
- Females have more stress due to the isolation during lockdown phase than male.
- Females felt more anxious due to social isolation during lockdown phase than male.
- People who lived alone in complete isolation during lockdown phase had more stress than people who lived with family or friends
- People who lived alone in complete isolation during lockdown phase were more anxious than people who lived with family or friends

METHOD

SAMPLE DETAILS:

A total of 200 subjects were collected during the survey period. The demographic profile of the respondents shows that on the basis of gender the population is equally divided (50% males and 50%female). Nearly more than half of the total number of respondents (i.e. 65.5%) constitutes of students or scholars. The age range considered for this study was between 18-30 years old. The mean age of the respondent population is 21.94. Out of total 200 respondents 153 individuals stayed either with their parents or some other blood relatives or the whole family. 47 of them lived alone during the lockdown period that makes up to 23.5% of total population.

The schematic diagram of the sample design

Variables	Group		frequency		proportion	
gender	Male	female	100	100	50%	50%
profession	Students	Working professionals	131	69	65.5%	34.5%
During lockdown period	Isolate but Living with at least one family member	Living alone in complete isolation	153	47	76.5%	23.5%

TOOLS USED

The schematic representation of the tools used for the research work

S No.	Name of the tool	Author and Year	No. Of Items	Reliability
1	PSS-10	Sheldon Cohen/1988	10	Internal consistence .78
2	STAI-AD Y form	Spielberg, Gorsuch, Lushene, Vagg and Jacobs/1983	40	Test retest reliability .75, internal consistence.95

- The inventory perceived stress scale has 10 items that has purpose to assess psychological stress. It is a self report inventory designed by Sheldon and Cohen. Original scale had 14 items but later on 4 items were removed that had poorly performed. The questions in this scale ask about feelings and thoughts during last month. This scale was used twice both in May and December data collection phase.
- The state-trait anxiety inventory was designed by Spielberg, Gorsuch, Lushene, Vagg and Jacobs in 1983. The present y form has two sets form-1 and form-2. For the purpose of the research form -1 was used that address the state anxiety because intention here was to study the state anxiety due to isolation and not trait anxiety. The inventory use 4-point Likert scale and is self-report base.

RESULTS

As per the data collected the following tables and graph are composed representing the results.

**Table 1 : showing mean and SD and p value of stress and anxiety assessed, of young adults**

(N=200)

Variables	group	Anxiety	Stress
		Mean±S.D	Mean±S.D
Months	May (1st data collection)	49.63±11.289	20.78±5.185
	December (2nd data	38.32±7.527	16.14±3.648

|	collection)		
Gender	female	52.00±11.951	22.29±5.709
	male	47.26±10.098	19.27±4.104
Isolation criteria	Living alone	56.68±10.639	25.43±4.598
	Living with family or friend	47.46±10.606	19.35±4.200
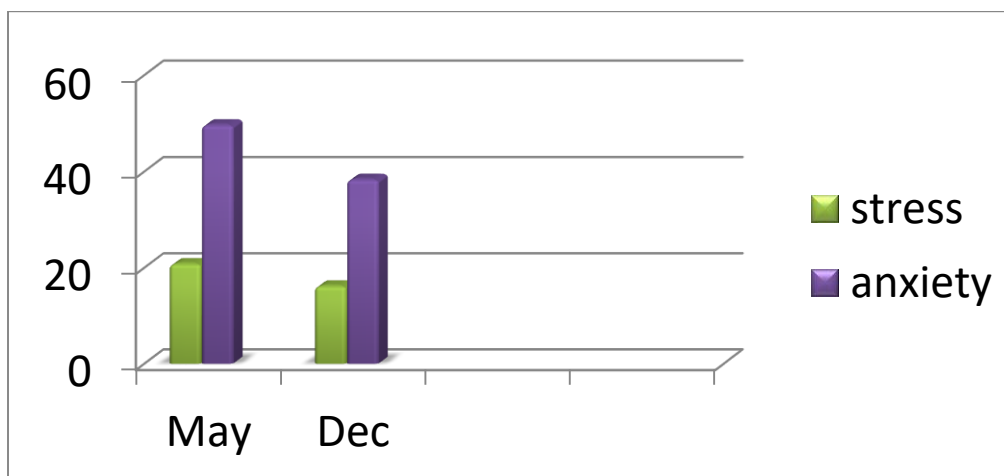
Fig 1; showing Graph of mean difference between level of stress and level of anxiety during month of May and during month of December of young adults (18-30) (N=200)
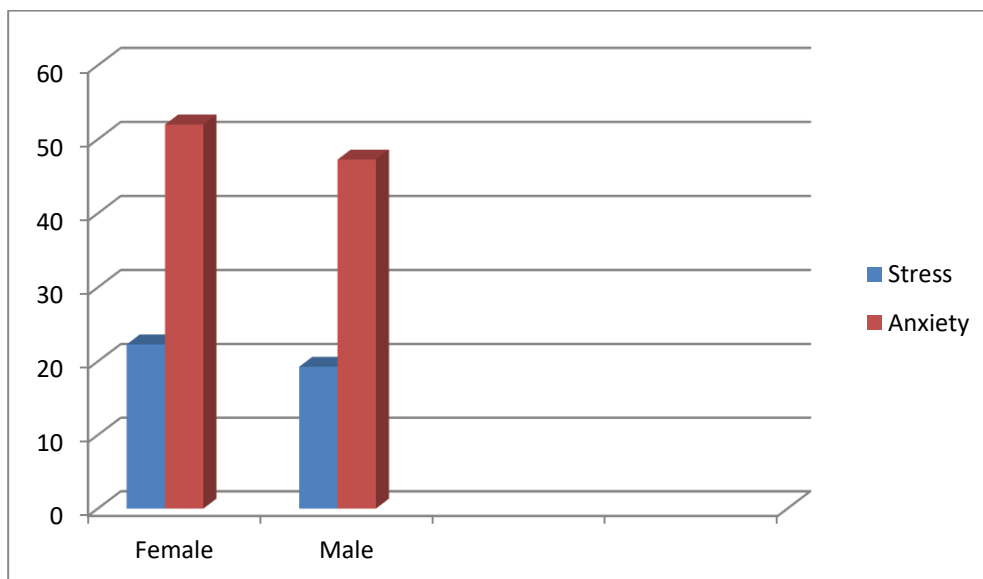
Fig 2: Showing graph of mean difference for level of stress and level of anxiety between two genders (100 males and 100 females) of young adults (18-30)
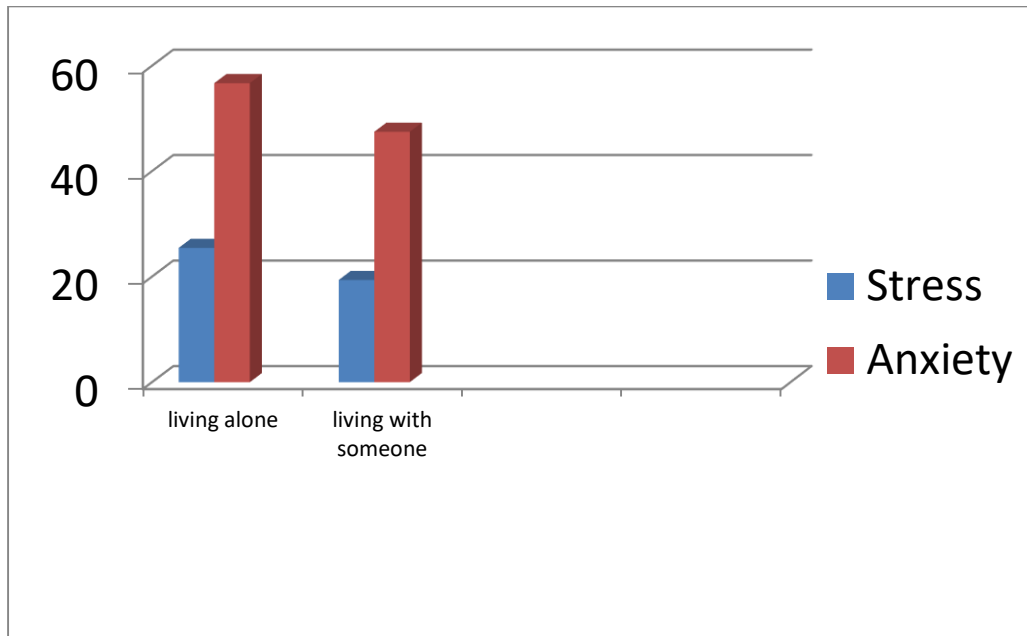
Fig 3: Showing graph of mean difference for level of stress and level of anxiety between population living alone (n=47) and population living with someone (n=153) of young adults (18-30)

DISCUSSION

According to the interpretation of the Data collected, the mean value and S.D for stress of young adults (N=200) in the month of May was 20.78 and 5.185 respectively, which is higher than mean value and .S.D for the month of December i.e. 16.14 and 3.648 respectively of the same subject. By the Month of December the guidelines for lockdown became more flexible and people were no longer confined to their home. So being able to socialize again brought about some relief to their stress. Similarly the mean value and S.D for anxiety for young adults (N=200) went down from 49.63±11.3 in the month of May to 38.32±7.5 for the same subjects. Hence findings prove that the gradual decrement of anxiety among young adults is due to relaxation in isolation restrictions.

The gender difference with regard to the effect of social isolation can be explained like this, the females tend to have slightly higher anxiety score (m=52.00 S.D=11.951) in compare to male respondents (m=47.26 S.D=10.098). Similarly females felt more stressed than males during the lockdown months as it seems because their stress score (m=22.29 S.D=5.709) higher than that of their male counterpart (m=19.72, S.D=4.104).

Similarly, with regard to isolation criteria based on living arrangement indicated that, The individuals living with family may have some emotional support that helped them because they were less anxious (m=47.46 S.D=10.606) than those who were living alone (m=56.68 S.D=10.639).

Similarly the level of stress for individual living alone (m=25.43 S.D=4.598) was higher than those for living with someone (m=19.35 S.D=4.200).

CONCLUSION

Based on the above discussion the following conclusion can be drawn,

The primary objective of this study was to understand the psychological impact of social isolation in terms of changes in the levels of anxiety and stress on young adults. The hypotheses proposed earlier are supported by the findings. The study assessed that perceived stress and anxiety among the young adults of Indian population was affected by the social isolation because an immense decrement in the levels of stress and anxiety WAS observed from the data that was present during the first lockdown during month of May in comparison to the data collected in the month of December. Because by the month of December the guidelines for lockdown were lenient and people didn't face complete isolation like month of May. But being conducted on a small sample size the findings may not be conclusive for larger population. Thus, there is a need for further research work in this regard. The findings of this study can be used as reference for research work as well as framing effective interventions as a solution to the management of psychosocial consequences of social isolation during pandemic covid 19.

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Sustainability in Indian Education System through Artificial Intelligence

*Aafiya Zafar

ABSTRACT

In the recent era, artificial intelligence is an emerging digital technology to overcome all the obstacles related to education sector. This paper will provide an overview of sustainability in education in India due to artificial intelligence. The objective of 'education for all' is incomplete without the programme 'Artificial Intelligence for all'. The use of AI in education for all benefit of teachers, learners, stakeholders, parents and administrators etc. for the development of a sustainable education.

KEY WORDS: *- Sustainability, AI, Transformation, Curriculum.*

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INTRODUCTION

India, as a developing country is continuously transforming education system. Apart from this it is facing multiple challenges and issue related to planning, assessing, recruitment etc. A severe shortage of teachers, lack of access to quality education, poor infrastructure equality in global education, standardization in curriculum at global level etc are major concerns. Wastage and stagnation or drop-out is also a problem in India.

These problems can be overcome through the use of digital technologies. The Information and communication technology (ITC) can be used as a tool to fulfil the gap and managing the instruction in the education sector of India in the past. Now-a-days, Indian education system from primary, secondary and higher education are in need of some interventions based on smart machines and technologies.

Artificial intelligence is gradually becoming part and parcel in our lives. According to the 2018 Horizon report, experts founded the use of artificial intelligence in the education to grow by 43% in the period of 2018-2022. AI in Indian education system will be a boon to reconstruction of knowledge of learners and to sort out the existing problems for the sustainability of education.

AI in Education

The International Artificial Intelligence in Education Society (AIED) is an interdisciplinary community at the fields of computer science, education sociology, linguistics, and psychology was launched on 1st January 1997. According to the 21st International Conference on AI in Education held in 2020, AIED is one of the currently emerging fields in educational technology.

Singh and Jain (2018) [2] writes "The term Artificial Intelligence or AI was coined by John Mc Cartley in 1956, two years after the death of Alan Turing, who came to be known as the father of AI. In 1950, at a time when the first general purpose computers were being built. Turning developed a hypothetical machine called turning machine, for encrypting codes built to test and defines machine intelligence and thus refers to computer programs that exhibit human - like intelligence such as logical reasoning, problem solving and learning".

The inclusion of AI in education plays a vital role in resolving the different issues and problems in education section :-

1. It improves the learning experience of the learner.

2. The efficiency and effectiveness of the grabbed knowledge increases.

3. It provides new opportunities to learners growth and developing.

4. It can be used as an assessing tool.

5. It provides the sustainable and quality education to the learners in the adjustable learning environment.

6. It can also help in assessing it for getting the real time modelling predicting and optimizing the learning process.

7. It helps in decision-making about learners.

Chassignol et. al. (2018) have reflected that by using the AI based applications such as Intelligent Tutoring Systems, Learning Management System students can be given continuous feedback regarding their performance and it helps to ease the assessment of students.

Some examples of artificial intelligence in education is -

(i) Intelligent Tutoring System - Personalised electronic tutoring according to the preference of learners and adjustable learning styles and learning experiences to the learners.

(ii) Smart Content - Technology that attempts to recreation of textbook into useful tools for examination preparation and better understanding of learners.

(iii) Collaborative Learning platforms - Intelligent Virtual reality (IVR) uses game based learning environment. Virtual agents act here as teachers, mentors, facilitators and student's peer.

Technological development makes our life easier, gain in productivity, improves our efficiency and reduces human labour with the help of mechanisation. Like think AI in education is bringing revolutionary change in the learning environment. Education becomes more accessible and accurate through AI.

Sustainability in Education and Artificial Intelligence :-

Sustainability in education means human being to require knowledge, skills, attitude and values for the sustainable development for the future generation. Human being can be able to reduce their poverty, improve their moral and ethical values, learns new skills through transformation of education in this digitized era.

With the help of sustainability in the curriculum, human being can get quality education.

United Nation (UN) in its report Transforming our world; the 2030 Agenda for sustainable development (2015) stated as, quality education; Obtaining a quality education in the foundation improving people's life and sustainable development.

By using ICT the development in education sector is becoming possible now-a-days. But the new technology, Artificial Intelligence is brought a drastic change in the global education with the help of Internet.

Artificial Intelligence minimises the daily tasks of teachers and they do more innovative practices for mastery teaching learning process. Education is an continuous process and it needs transformation through technology.

Tuomi et. al. (2018) in the report 'The Impact of AI on learning and AI".

For the implications of AI in education mind-mapping, think pair-share and confidence to facilitate the interactive learning techniques is needed. AI is being addressed by many organization in interdisciplinary and multidisciplinary ways.

Sustainability will come in education by the inclusion of AI in curriculum from primary to higher level. Through AI the works of learners and teachers are scrutinized easily and provide the right path of understanding knowledge.

Sustainability in education comes through AI by better assessment and provide decision making ideas to learners for their career development. It bridges the gap of learners to teachers and save time for sustainable education.

Artificial Intelligence and Indian Education System :-

For inclusive and equitable education to all i.e. from primary to higher level, Artificial Intelligence is an important tool in Indian Education System. In the draft of National Education Policy (NEP) - 2019, the Ministry of Human Resource Development (MHRD), has recommended the role of AI, in the coming years of Indian Education System is right from primary to higher education sector in India. Steps are taken by the Govt. to use the Artificial Intelligence for Education transformation. The National Council of Educational Research and Training (NCERT) have initiated the process for preparation of a new and revised National Curriculum Framework (NCF) for school education in pursuance of the NEP-2020. It may be an introductory course on AI at secondary level would be explored.

The Central Board of Secondary Education (CBSE) has introduced AI as a subject in Std. IX from session 2019-2020 and XI affiliated schools.

AI can play a very important role in Indian Education System in various domains to lessen the burdens of teachers, administrators and stakeholders.

Today it is providing feedback and guidance to students, evaluation of curriculum materials and learning experiences for their quality assurance, adaptive learning, fulfil the lack of teachers in every stages in education. AI can also capable for the assessment of drop-outs or wastage of education and decision-making process is also done.

Some examples of AI in education in India is -

(i) Zishan Hayath Co-founder and CEO, Topper :- At topper, we use both AI and AI to layout the learner's characteristics and inadequacies.

(ii) Sarkar (2018)[3] :- To predict drop-outs based on past student scores and student backgrounds.

(iii)Dhar (2019)[1] :- Personalised Learning using adaptive assessment software.

At the first anniversary of NEP, 2020, 'AI for All' and SAFAL (Structure of Assessment for Analysing Learning) is launched, joint initiative in collaboration with CBSE.

The NEP, 2020 calls for investment in development of online teaching platforms and tools, creation of virtual laboratories.

Thus, AI systems in education sector give an interaction with parents and provide access to resources easily. Through AI in education in India teacher is free to teacher, and there is no any extra burden of non-teaching activities, which wasted their time of teaching - learning process.

CONCLUSION

It is a universal truth that education and research will always demand further innovation for perfection and satisfaction. For sustainability in education it is needed that lifelong learning and innovative practices are continuing with the revolution of new digital technologies.

Therefore, Artificial Intelligence in Education is necessary for further implications and sustainability in Indian Education System.

AI is needed at various domains of life like Recruitment, Guidance and counselling, Examination, Teaching and learning, Finance and planning etc.

The adoption of National strategy on National Institution for Transforming India (NITI Aayog, a policy think tank of Govt. of India) has highlighted education as one of the key areas for potential AI applications in India.

Hence, adaption of AI in Indian Education System is necessary for socio-economic development and sustainable development.

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