

Examining Kumaoni women's experiences with colonialism in pre-Partition India

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Abstract - The 'women's collection of experiences' as a topic has been in the middle phase of serious research among western academics for the last many decades. Antiquarians have recently made an effort to highlight the significance of 'women' simply as half of the population, whose experiences have been largely left out of the formation of mankind's canon. In her first reading of the book, one researcher emphasises the fact that the topic of women has not been recognised until the recent past. He implies that the second half of the last century made significant progress towards what Carr has argued, namely, history as a discourse among many people over a long period of time that shapes the future. The first generation of women's rights activists focused on equality and equality for women, while the second wave fought against maltreatment of women. The third tidal surge highlighted internal fortification.

Keywords - Kumaoni women's, experiences, colonialism, pre-Partition, India

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INTRODUCTION

Clearly in quite a hypothetical settings, the thought of women or gender as a classification in recorded examination in the vast majority of the works didn't locate a sensible space. This pattern was very obvious even in Carr's plan of development of the past as well. During the 1980s, the verifiable revisionists set forward the contention of dismissing the financial and social determinism of the Carr era⁴. This thought of determinism was additionally sidelined, as the social history obtained conspicuousness to plan the forms of social fields, especially the part of character, awareness and mindset.

The recorded improvement of thoughts recommend that until eighteenth century the overarching discernment about gender, especially Aristotle's suspicions of presence of just one sex and considering women to be early stage and uncompleted male, impacted the regular comprehend of the general public. The polarity made by the Christianity especially in likening men with otherworldliness and women with materiality, further reinforced this idea. In eighteenth century, the two sex model was brought into talk. It gave conclusive significance to science through Darwinism and clinical science. Anyway during late many years, the main improvement in chronicled research has been the rise of thought of women history. This gave an alternate way to deal with the antiquarians for the development of past. It was viewed as another approach to comprehend and dissect the lives and experience of very much the

same extent of the populace which had been disregarded for a long ever. Elizabeth Fox-Genovese in her compositions got some information about putting women's set of experiences into history.

History as The Narrative of Power

Regardless of the new worries and another will amongst a section of antiquarians, a series of experiences that are indeed comprehensive of women are documented as a hard copy of many inalienable problems. The sources of history reflect the concerns of the people who wielded strength here and abroad. The notion of time and hence of history, also known as Brahmanic custom, has been repeated and not direct, with the defence now and then contested to have an urgent impact on understanding the past, in the prevailing Indian convention. In India the contemporary influence on history is submissive to the West, direct, classical and rejecting the spirit of the 'great' Indian practise. The second effect is that some sorts of inquiries cannot thus be conducted. This argument disregards the reality that the repeated conception of history is as much the result of those who have used force, as is the clear view of history. The difference of archaeological evidence that may be misrepresented as the backbone of histories and coincidental remnants of material culture, and which in such a way is not linked with the knowledgeable choice of leaving something behind the succeder, accounts

are uncertain and closely linked to those who have exercised strength, can well be of value. The Rajatarangini, the Harshacharita or the Itihasa Puranas are unambiguous depictions of intensity, regardless of whether or not they represent a repetitive historical point of view.

REVIEW OF LITERATURE

Gelling Leslie (2013) Feminist research focuses on women's meetings in normal social environments, where 'the objective is to show women, to increase awareness and involve them.' The receipt of a female activist methodology affects what analysts obtain information on them, but usually does not affect how information is monitored or examined. Two topic papers on questions about the assortment of and investigation of the subjective information in the fields of explorations obtained by the female activist technique are included in this release. The principal paper considers methodological issues in a women's activist educated investigation and the subsequent paper depicts how assessing women's activist belief systems may upgrade interpretive collaborations.

Maartje Meijs (2017) Six investigations test whether women who name themselves women's activists are decided as hotter and less equipped than women who express sex fairness convictions however don't mark themselves. An integrative information examination shows that women who name themselves women's activists are viewed as not so much warm but rather more capable than women who express sex fairness convictions however don't mark themselves. This distinction in assessments is brought about by the way that women who mark themselves women's activists are viewed as having more grounded women's activist convictions than women who faith in sexual orientation fairness yet don't utilize the women's activist name. This thought is affirmed by demonstrating that women with solid women's activist convictions are viewed as hotter as and less able than women with frail women's activist convictions. In rundown, women who mark themselves women's activists are viewed as hotter and less capable than women who express sexual orientation uniformity convictions, since it is surmised that the women's activist labeler doesn't have the equivalent, yet more grounded sex correspondence convictions.

Radhika Kapur (2018) the status of women in India can be gotten to from the social system, social structures, social standards and worth frameworks. These viewpoints impact the methodologies of the people and decide the jobs and places of women inside the general public. A general public is included numerous organizations, for example, drop, marriage, connection, family, work, training, conventions, standards and qualities. They give philosophy and good premise to people about their privileges, obligations, statuses and commitments. The fundamental reason for this exploration paper is to

comprehend the movement of status of women inside the Indian culture. The principle zones that have been considered are, status of women in old India, post-Vedic period, Smriti period, Muslim period, British period, contemporary period, strengthening of women, and weakness of women in country territories. Throughout the timeframe, there has been improvement in the status of women in financial, political, social and social perspectives.

Sarathi Mallik's Partha (2019) Gender is a social task, task, value, mentality, and status for two different sexes. Women in Indian cultures as a sex that is socio-socially degraded and the characteristics of assessment or depreciation are documented. This study attempts to promote the position of women on different occasions and actions undertaken by society. In any event, their social standing has not altered till now, irrespective of any sacrosanct measures or specific planes or methods implemented by the government. Thus, unique NGOs should contact government in conjunction with their reinforcement.

OBJECTIVE

To analyze the colonialism in pre-colonial India among Kumaoni women

NATURE OF COLONIALISM IN VARIOUS STAGES

From 1757 forward, the British took their own edge over India. However, the fundamental nature of its norm has remained to be seen as above all is improper. It is going through many stages of over 200 years throughout its lengthy existence. With a shift in example of British social monetary and political development, the notion of British principles and the government as its ways and effects altered. First, the UK East India Company was particularly fascinated by its contribution of funds even before 1857. It required a trade union with India and the East to prevent English, European or other shipping companies from exchanging or competing with it. Furthermore, the organisation didn't have to compete the Indian merchants to acquire or sell Indian commodities overseas. As such, the company had to sell its products at the highest cost predicted under the conditions and buy Indian goods as inexpensively as reasonably reasonable to anticipate, so that they could earn the most profit. If there were regular discussions that various groups and individuals were fighting for, this would not be imaginable. It was easy enough to keep his competitors in England out by using bribes and other money and politics to persuade the British government to enable the East India Company a restrictive trading infrastructure with India and the East. The British legislation could not, however, keep the merchants of the European nations and the exchange associations out. In this regard, the East India Company had lengthy fierce struggles to

achieve its purpose. Because the exchanges across several seas were far distant, the organisation required to maintain a wonderful naval might. In addition, competition with the Indian traders was difficult to maintain since it was guaranteed by the bottom-up Mughal Empire. It should be said, in the XVIIth Century and in the early XVIIIth century there was a small push for the Mughal leaders and their common governors to provide the choice of exchanges throughout India. Whatever the case, when the Mughal Empire became weak in the early 18th century and distant areas began to develop authority, the organisation used its marine boss capability progressively to maintain its trade presence along the Indian Coast and to expel the Indians from the beachfront and unknown exchange. Another major idea existed. In India and in the high seas, the company needed plenty of cash for weaponry and to maintain marine and army capabilities, fortifications and shops in India. None were so large in monetary terms by either the British Government or the East India Company. In all events in India a piece of cash must be raised along these lines. In its seashore reinforced towns, for example Calcutta, Madras and Mumbai, the Company carried out this through a neighborhood tax assessment. It was more vital to expand domains in India so that more spending could be spent on broader territories and their monetary assets increased.

The Rise of British Capitalism

Around this time, British free business also began to enhance its most wonderful phase. It needed huge cash for interests in industries, commerce and agri-business in order to flourish increasingly. The industrialist began to look at plundering far-off countries to get the required funds to increase British capitalism since the proper assets for such speculations were constrained in Britain at that time. India was thought to be affluent and hence furnished to play a major role in this respect.

Monopoly of Indian Trade

The organisation did not use its political capability to gain monopoly power via Indian exchanges and creation in any other manner. The Indian shippers were gradually crushed and the weavers and other professionals were either forced to sell things at unbeatable costs or to hire themselves at cheap pay from the organisation. In this initial phase of the British guideline, an important aspect has been that the organisation, legal systems, transport and communications, horticulture or mechanical strategy and business administration or in educational and academic disciplines have not changed much. At this point the British Guideline was not significantly different from the traditional organisations, but as such was much more successful in collecting garden excesses from their domains. Following their model, the British intended to invade the countryside since their monetary surplus was successfully absorbed by the old revenue mechanism. Any legislative

adjustments have thus been implemented at the highest point of the income range structure and are only fitted to make the income range more efficient.

New Trade Policy

Immediately after the East India Company became a regional powerhouse in India, a strong fight sprang up in Britain about whom the newly acquired realm would serve intrigues. After years of success, the firm was left with a mere shadow of financial and political power in India in 1813 to give ground to the next commercial and modern interests in Britain, the actual power was now being exercised by the government of Britain, in the light of its legitimate concern for the British industrialist class as a whole. In the meanwhile the industrial revolution has been in England. This made her the world's #1 producer and sender. Also in Britain itself, the mechanical revolution was responsible for important developments. Modern business people become the main elements with a remarkable political effect on the UK economy through time. Currently, India has to connect its colonial administration and policy substantially with its premium. However, their domain interest was completely different from that of the East India Company, an exchange company. The British guideline thus reached its latter period in India.

Impact on Peasantry

The Peasantry was perhaps British imperialism's primary survival. As land income and other costs, the Government withdrew a huge portion of its products. It swiftly caught in the hands of the land manager and the cash lending expert. The labourer ended up becoming an expert in his property and harvests; not even in his own labour force. Moreover, the government gladly brought against the worker the complete police and law enforcement apparatus for peace after mercilessly smothering their conflicts when they coordinated political and financial fighting against the Zamindar, landowners and lenders. In time, the workers realised the role of rule and understood that they were mostly responsible for their difficulties. The skilled workers and the craftsmen also suffered a lot because of the domination. Without the development of fresh remuneration routes, their incredibly old sources of business were gone. Its state towards the end of the 19th century was very unsteady and vomited. They thereafter played an active role in the 20th century counter-colonialist fight.

Rise of Middle Class

The centre and the lower working classes were another key socioeconomic sector of the population that was responsible for the basis of the nationalist development. In the major section of the Nineteenth Century, fresh open doors were established for these meetings by the British selecting a large number of trifling government personnel and

establishing up new schools and crude courts. The unforeseen evolution of the internal and unknown exchange has also led to the expansion of the trading class at all levels. But before long there stood the justification of the immature pioneering economy. Before the end of the 19th century, Delhi was faced with the development of unemployment, for example, even by the preset figure of trained Indians-less throughout the whole of India than nowadays in a limited territory. Moreover, the great majority of better-paid employment were preserved for the English centre and privileged societies even amongst the persons who acquired posts. Especially for persons who had to leave schools without a BA diploma, the career prospects turned out to be gradually disillusioning. The Indians of the centre and the lower working class had long realised that the lonely one country, financially developing and socially and socially up-to-date, would provide financial and social opportunities to lead an advantageous essential existence.

KUMAON UNDER COLONIAL POWER: ESTABLISHMENT & ITS NATURE

To comprehend the logical inconsistencies of the pilgrim framework and social elements according to women's changing status during this period, it is imperative to look at the cycle of colonization and foundation of organization in this area.

The pilgrim rule started in Kumaon in 1815 by supplanting the Gorkhas. Pathak states that in spite of propagation of bondage, imperialism had the intensity of the results of the European renaissance and mechanical unrest. Hence the happening to pilgrim rulers into Kumaon was an upper edge triumph of a wealthy solid frontier framework over an insecure and broke feudalistic setup.³⁸ The pioneer framework managed the locale with uncommon arrangements. Since its extension from the Gorkhas, Kumaon was administered as a non controlling territory at first and accordingly by the Assam Rules, Jhansi Rules and at last under the arrangements of Scheduled District Act 1874.³⁹ The frontier interruption, which from its starting set up solid authoritative structure, was not just centering to the income assignment; it had complex interests.

The new framework produced numerous weighty changes in the general public. Two components affected their recognition; first the key essentialness and political improvements in the district and second, the provincial view of Tibet which assisted with emphasizing this cycle giving another measurement to the local legislative issues. The frontier premium in Kumaon was to look for crude material just as a market to arrange its excess mechanical items and to guarantee its entrance into the taboo land.

Prior to the start of pioneer rule, numerous European voyagers, mountain climbers and adventurers visited this area, accumulated data on common assets. From

Denial siblings to Frazer, Hardwick, Webb, Rapper, Hearsey, Moorcraft, Troback, Thronas, Skiner, Pilgrim, Bishop Haber, White⁴¹ to Counter, numerous Europeans seriously investigated this part and they made recognizable the locale to Europe, yet additionally caused the Company government to comprehend the socio-political circumstance and future possibilities of Kumaon. These guests composed on exchange prospects, the vital significance and uncovered the financial and political real factors of the district. Hobart Counter in his movement account depicted the status of slope women as.

The Himalayan women are commonly very much preferred. They are neither so shy of height, nor so mean of angles as the men. Their figures are at long last proportioned, while their highlights have that delicacy of extent and non-abrasiveness of surface so curious to Hindoo females in their childhood. ... Here they are not separated as among the higher standings of Hindustan, and that apprehensions enviously which is a predominant inclination of the Hindu, is altogether obscure in these slopes where the women appreciate a freedom as ethically noxious as it is socially corrupting and of which they profit themselves to the furthest reaches... ... The spouses and little girls of these highlanders are their most important property, they work in the homesteads with the enthusiasm and address of men, and are hence entirely liberated from the submissive isolation to which Hindu and Mahomedan women are typically oppressed.

Despite the fact that the Jesuits were the underlying guests to this locale in seventeenth century, the European visits of eighteenth century were without a doubt roused by provincial interests. Add the reference from pathak Asia Ki peeth standard or tana bana) In 1802 Lord Wellesley asked Mr. Goit to visit Kumaon to gather data on the region. In 1808 Capt. Hearsey, Capt. Rapper and Capt. Web visited Garhwal. Under the guise of investigating the wellspring of waterway Ganga, they needed to comprehend the political circumstance of the locale. It was the primary coordinated visit of any European group that firmly studied and accumulated data on political state of the region. It merits seeing that Capt. Rapper in his records had alluded to the arising inconsistencies between the Nepalese government and the nearby society. He additionally demonstrated the developing disappointment among individuals and potential outcomes of uprising. Moorecroft and Capt. Hearsey likewise communicated comparable perspectives while going for an endeavor to Tibet in 1812 from this district.

The pioneer business exercises in Kumaon started with the establishment of turpentine industrial facility in Kashipur by East India Company. The agent of the Company Mr. T. Rutherford made a fruitful endeavor to start misuse of common assets and urged laborers to develop hemp in the Kumaon.⁴⁸

Advance was paid to a few ranchers to develop hemp⁴⁹. The expanding motivators and possibilities of additional increase functioned as impetus to draw individuals to adjust development of hemp in business scale. Such development put an extra weight on women's remaining burden.

WOMEN'S MOVEMENTS IN THE COLONIAL PERIOD

The women's developments in the frontier time frame are fundamentally of two distinct concerns: (1) social change developments and (2) patriot developments.

Social Reform Movements

The development of women began in the 19th century as a growth of social transformation. In Indian business as well as in the public view, the British success and standard against India accomplished transformation. New land settlements, horticultural business and infrastructure agencies like as roadways, railways, postal and broadcasting administrations, etc., which were established by the British led to a major transformation in the Indian city economy. The new financial framework and managerial apparatus required another sort of taught individual which brought about the foundation of Western instructive establishments bestowing current training. The Indians who were the recipients of the new monetary framework were pulled in towards this and accordingly another class of scholarly people advanced in the Indian culture. The expressive intellectual elite turned into the pioneers of all reformist vote based developments: social, political, financial and social. The alterations were not uniform and have changed a great deal as far as the ideas and alterations were concerned. They share a normal concern at revealing societal indecencies, incompletely because of the regional authorities' accusations of barbarity. This was a period when the provincial belief system controlled and affected. This was a time of transformation, one of new ways of thinking and of developing a shared civilization.

Nationalist Movements

As a result of the evolution of social change in the XIX century, the social shades of malice were removed and women were opened up to school. The growth of the education of women and their acceptance into educational organisations, established by the late 19th century a significant number of English teaching workers and their essence in political activities. The attributes of, for example, public growth in the second phase of women's growth are: unusually many women who have a place with the working class have started participating in political activities. Until 1919, public development was limited to the upper metropolitan society and Gandhi's public development eventually led to investments by a majority. In this phase there have been inseparable political changes of events and the investments of women in national growth.

The Bengal portion led to Swadeshi patriotic growth beginning in 1905. Despite the fact that broad awakening among women did not materialise, however, meetings were organised and women took over Khadi spinings. Women contributed to public assets with their bracelets, nose rings and bracelets. After this reason, every day in the cities, women started to care for a little bunch of grain. In Swadeshi development the women of Bengal and Punjab played a vital role. The Arya Samaj female workers were also responsible for boosting people's public soul. The Swadeshi development alliance was Swarna Kumari, Rabindranath Tagore's sister and her young child Sarala Devi. Ms Shyamji Krishna Varma, Ms P. Nauroji, Ms M. Chettopadnya, Ms Bhikaji Rustum, K. Kame, a regular Indian progressive based in Europe, compiled progressive exercises, were major females who were interested in progressive exercises. The Indians were the usual progressives. In global socialist circles, she also addressed questions about women's communications, which reflect the Indian experience.

WOMEN'S MOVEMENTS IN THE POST COLONIAL PERIOD

The post-provincial era is the time after India's autonomy. India needs to deal with a variety of problems after its autonomy. Our indigenous artworks have been devastated and drained over several periods under provincial authority. Industrialization, shifting ignorance, lack of adaptability all led to women's impotence to adjust to new demands.

During this age, social reformers sought to canalise Indian culture via holy, legitimate arrangements and the protection of the public and women from separation and by bringing all inhabitants into line with each other irrespective of their position, philosophy, race, religion and gender. A few remarkable advancements are:

Telangana Movement

The development of Telangana refers to the formation of another state, Telangana from Andhra Pradesh's preceding area in India. The new state has been comparable to the Telugu sections in Hyderabad in the last August. The central government under the United Progressive Alliance decided to divert the present Andhra Pradesh state, after many years of disagreement and unrest, and union cabinet uniquely approved the Telangana bill of establishment on 7 February 2014. This was one of the most lasting changes in South India around ten years later. Lok Sabha voted in favour of the measure on 18 February 2014. Therefore, two days after the event, on 20 February, the law was approved by Rajya Sabha. The Bill says that Hyderabad will be Telangana's capital, although the town would be Andhra Pradesh's capital languishing

for about 10 years as well. Telangana was produced on 2 June 2014.

Chipko Movement

Chipko's development, which in the 1970s was also known as Chipko andolan, aimed at guaranteeing trees and forested areas planned for state-sponsored logging, and also at peaceful social and environmental developments for local countries in particular women. Development started in Uttar Pradesh (later Uttarakhand) in The Himalayan region in 1973 and extended instantly over the Indian Himalayas. The term "chipko" in Hindi means "to embrace" or "to adhere to" and reflects the fundamental technique of protestors to hold the trees to prevent the birds of wood.

With the end of the outskirts of China in 1963, the Indian province of Uttar Pradesh has flourished, especially in the rural areas of the Himalayas. The inside streets worked for the contention pulled in numerous unfamiliar based logging organizations that looked for admittance to the district's tremendous backwoods assets. In spite of the fact that the rustic townspeople relied vigorously upon the timberlands for means—both straightforwardly, for food and fuel, and in a roundabout way, for administrations, for example, water refinement and soil adjustment—government strategy kept the residents from dealing with the terrains and denied them admittance to the wood. A considerable lot of the business logging attempts were fumbled, and the obvious timberlands prompted lower farming yields, disintegration, drained water assets, and expanded flooding all through a significant part of the encompassing territories.

Anti Arrack Movement

The counter Arrack movement was a mass uprising of women against the creation and offer of nation alcohol – arrack. Stemming out of acknowledgment of the impacts of alcohol utilization among rustic women in Andhra Pradesh, the movement got perhaps the greatest disturbance lead by women as a group against the state and its organizations, prompting the complete denial of creation of illegal alcohol in the state.

In January 1990, the public education movement was dispatched in Nellore region, Andhra Pradesh. The state-coordinated mass-proficiency crusades prompted women getting together and examining their issues. The mindfulness welcomed on by these gathering conversations brought about the women finding that the utilization of privately made, modest alcohol Arrack-was the wellspring of their disrupted homegrown life. The counter Arrack movement was a result of these gatherings and stemmed as an

unconstrained movement in the little town of Dubagunta in Andhra Pradesh.

CONCLUSION

The status of women has gone through extraordinary changes every now and then in Indian culture. Her position was diminished from divinity to devdasi, she has additionally stayed undetectable in every single recorded story. The male controlled society likewise assumed an indispensable function in molding and deciding the situation of women in the public arena. We additionally locate that in pre pilgrim India standing assumed a significant function in deciding her status; likewise parenthood decided her status altogether. Ceremonies and writings esteemed mother who could bear children inside marriage and were socially acknowledged. Anyway she was not estimated with a similar measuring stick in every single social gathering. In Kumaoni society her status was resolved in different authentic periods, inside different social gatherings in an unexpected way. The underlying Kumaoni society was ancestral and agrarian, in course of time changed into a peaceful, agrarian, dealers and so forth and consequently turned out to be important for the cycle of state development. The different social gatherings which came in different timeframes carried with them solid station arrangement and presented the delineation and broadcasted themselves as unrivaled. This changed situation prompted the rise of Brahmins and Rajputs as administering class and nearby as their subjects. This recreation of social request had huge effect on characterizing the space for women. We find ancestral women practicing more noteworthy freedom in taking an interest in different social and monetary exercises. The nonappearance of men people for exchanging purposes for a more extended timeframe constrained women to bear family obligation and the conditions constrained her to acknowledge different demands to oversee family just as network. Under such circumstance women practiced more prominent freedom in partaking different social and monetary exercises. Strangely she was likewise occupied with different exchange and business of the family. We likewise discover there was less unjust division of work among people.

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