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VISION

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A CAUSAL ANALYSIS OF RELATIONSHIP BETWEEN MULTIDIMENSIONAL POVERTY AND SELECT SOCIO-ECONOMIC INDICATORS IN INDIA

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ABSTRACT

Poverty is immensely painful to experience and tremendously complex to understand as it entails comprehensive layers of human deprivation on parallelly occurring physical and psychological realities at multiple facets of socio-economic life of the poor people. The effects are generally so deeper that they engulf many generations in the poverty trap. Therefore, several socio-economic variables together need to be analysed to understand poverty in the true sense. The present study analyses eleven socio-economic parameters to make a comprehensive assessment of the possible causes of variations in the level of multi-dimensional poverty across states of India. The study makes use of correlation, step-wise regression, t-test and F-test to address the objectives of the study. The study concludes that value added in services, gross enrolment ratio at secondary level, average size of land holding and expenditure on education together can explain more than 80% of variations in the level of multi-dimensional poverty across the states of India. Therefore, prevention of further fragmentation of land holdings, greater expenditure on education and growth of service sector should be the major thrust areas in the national policy formulation.

KEYWORDS: *Multidimensional Poverty, Socio-Economic parameters, Step-Wise Regression Analysis, F-test.*

INTRODUCTION

"Poverty anywhere is a threat to prosperity everywhere."

ILO Declaration of Philadelphia, 1944.

Poverty is known to have unwarranted implications for global peace, stability and prosperity and the need to address poverty has been acknowledged by all the renowned international organisations and policy makers. Although lack of money is the simplest manifestation of poverty but poverty in its true form is more complex and challenging experience than this. Poor people are deprived of the basic requirements of leading a reasonable human life that makes them vulnerable in almost all spheres of human existence including health, education, sanitation, clean drinking water, reasonable employment etc. The parallel vulnerability in several aspects at the same time causes spiral effect of poverty in multiple dimensions of life that doesn't only remain confined to the existing generations but passed on to the future generations as well. To

pursue and achieve sustainable development goals (SDGs), it becomes extremely important to address poverty in all its forms and dimensions.

Economic parameters considered alone, such as GDP per capita, fail to capture the true reality of poverty and therefore the world felt the need to assess multidimensional aspects of poverty at different levels in a more comprehensive manner. India is also constantly grappling with the issue of poverty since independence, at both national and regional level. Wide pockets of poverty exist in many states and regions of India with a sizeable percentage of population living below poverty line, also known as headcount ratio.

The Headcount ratio only reflects the incidence of poverty without capturing the intensity of poverty and therefore India, in collaboration with United Nations Development Programme (UNDP), marched towards a significant journey of addressing this issue by computing Multidimensional Poverty Index (MDP) in 2021. MDP also captures the intensity of poverty by measuring the percentage of deprivations suffered by each person or household on the average along with the percentage of poor population. Computation of MDP in India is considered as a significant step towards addressing the complex and multifaceted challenge of poverty that India faces at the national and regional level. A well formulated public policy based on national MDP can be used as a robust tool to monitor and mitigate poverty as it provides a multi-dimensional perspective on problems and deprivations of poor people. Public policy based on MDP can help India in its pursuit on realizing UNDP's SDGs. Global MDP includes components from three major dimensions of human life – Health, Education, and Standard of living. India's national MDP follows the similar methodology by retaining 10 indicators of Global MDP and adding two new indicators i.e., maternal health and bank account in the dimension of health and standard of living respectively.

Multidimensional characteristic of poverty requires in-depth understanding of the factors affecting it so as to devise effective tools to address this issue that presents the biggest challenge to the sustainable development efforts at the national and global level. The issue of poverty in India can be addressed effectively only if the factors affecting the size of Multidimensional Poverty Index (MDP) are carefully investigated and the socio-economic policies are designed accordingly. The present study is an attempt to explore and investigate into the possible demographic and socio-economic determinants of poverty across states of India. The study attempts to bring out the relative contribution of each individual factor separately and jointly to help building the targeted policy intervention and directing the state efforts in the most desired direction.

II. LITERATURE REVIEW

World Bank (1995) studied the impact of financial development and resultant economic growth on poverty and reported that the benefits of financial development gradually trickle down to the masses and help to reduce poverty in general.

A study by Jeanneney and Kpodar (2008) on the relationship between economic growth and poverty also reported the trickle-down effect of financial development on economic growth and poverty and reported that financial development can be used as an effective tool in making a dent on poverty.

Spaho (2014) analysed the determinants of poverty by regressing per capita consumption on various socio-economic and demographic variables and also tried to assess the effect of

government programmes on poverty. The study found residence and family size to be the most significant variables among others and concluded that positive policy intervention in the field of family welfare along with development of tourism and agricultural sector can help to alleviate poverty.

Chen and Wang (2015) used multilevel logistic regression to examine the determinants of poverty in Taiwan. The study found the presence of statistically significant relationship between poverty, economic growth, education, in equality and dependency ratio.

Cho and Kim (2017) investigated the effect of unemployment, land ownership, dependency ratio, health, education and household assets on poverty in Rwanda. The study concluded that promoting inter-regional equality by focussing on the development of rural regions, family welfare programmes with an aim to reduce birth rate and family size along with proper education of the masses can help to reduce the poverty.

Buba et al. (2018) used binary regression analysis to examine the effect of socio- economic and demographic factors on social exclusion and economic deprivation among households in Nigeria. The study concluded that literacy, age of the head of the family, size of the family, type of employment were the major determinants of poverty in Nigeria.

Felfoul and Jaloul (2019), using Autoregressive Distributed lag Model, examined the impact of population growth on poverty in Algeria. The study revealed statistically significant and direct relationship between population growth and poverty.

Otok et al. (2019) by using structural equation modelling examined the factors affecting poverty in the provinces of Java and found that factors related to health and human resources played the most significant role whereas the economic factors played statistically insignificant role in determining poverty.

Mardiyana's (2020) analysed the impact of population growth and education on poverty in Indonesia and found population to have statistically significant and direct effect on poverty whereas education shared significant negative relationship with poverty.

Dastgir (2021) examined the relationship between poverty and size of population, growth of NNP, gross domestic savings and capital formation on poverty in India. The study found all the determinants to be statistically significant. Gross capital formation shared significantly negative relation with poverty whereas gross domestic savings, size of population and growth of net national income shared significantly positive relationship with poverty which means that in the absence of targeted policy intervention, higher national income may not necessarily result into lower poverty.

Nguyen's (2021), by using structural equation modelling, studied the impact of various socio-economic variables on poverty alleviation in the ethnic minority areas of Vietnam. The study highlighted the significance of providing quality education and empowering the ethnic minorities by strengthening their identity.

Muhammad et al. (2022), by using structural equation modelling, investigated into the impact of public spending, inflation, expenditure on infrastructure, income inequality and economic growth on poverty in Indonesia. The results showed statistically insignificant effect of income inequality, inflation and economic growth on poverty in Indonesia. However, Infrastructure

spending emerged out to be a significant determinant. Effect of inflation was also found to be relatively weak.

III. OBJECTIVES

The study has been carried out keeping into mind the following objectives:

1. To identify the factors affecting the state of multi-dimensional poverty across states in India.
2. To make an assessment of the relative contribution of each factor individually as well as jointly in the determination of the level of multi-dimensional poverty across states in India.

IV. METHODOLOGY

The study makes use of state as a unit of analysis and twenty-seven states of India (except Telangana) have been included in the study for the aforementioned purpose. The data used in the study pertains to the period between 2019-20 to 2021-22, depending upon its availability in the published sources of statistical information. Primary sources of information used in the study are Economic Survey 2022-23 (Statistical Appendix); Handbook of Urban Statistics, 2019, Ministry of Housing and Urban Affairs, GOI; RBI Handbook of Statistics on Indian States, 2023; National Family Health Survey-5, 2019-20; NSS Report No. 589, Multiple Indicator Survey in India/A3, 2020-21.

It is a well acknowledged fact that a poor person experiences deprivation at various levels and the issue of poverty needs to be addressed at all the levels simultaneously. Policy neglect at any level can potentially reinforce poverty at other levels. Poverty being a complex phenomenon requires multi-dimensional approach with a deeper and holistic insight into the problem. Keeping in mind the multi-dimensional nature of poverty, the present study analyses eleven indicators pertaining to socio-economic and demographic aspects of human life as the possible determinants of multi-dimensional poverty index (MDP) across states of India. The indicators used in the study are as follows:

1. Number of unemployed persons per thousand of population (UEM)
2. Average size of household (AHL)
3. Female work force participation rate (FMW)
4. State expenditure on education per lakh of population (XED)
5. State expenditure on development per lakh of population (XDV)
6. Gross enrolment ratio at elementary level (ERL)
7. Gross enrolment ratio at senior secondary level (ERS)
8. Net state value added in industry at constant prices (VIN)
9. Net state value added in agriculture at constant prices (VAG)
10. Net state value added in services at constant prices (VSR)
11. Percentage of population living in urban areas (LOU)

Techniques of simple regression analysis and multiple regression analysis have been used to examine the relative role of indicators separately as well as collectively in the determination of value of multi-dimensional poverty index across Indian states. In the regression model, multi-

dimensional poverty indices (MDP) have been used as a dependent variable whereas Number of unemployed persons per thousand of population (UEM), Average size of household (AHL), Female work force participation rate (FMW), State expenditure on education per lakh of population (XED), State expenditure on development per lakh of population (XDV), Gross enrolment ratio at elementary level (ERL), Gross enrolment ratio at senior secondary level (ERS), Net state value added in industry at constant prices (VIN), Net state value added in agriculture at constant prices (VAG), Net state value added in services at constant prices (VSR) and Percentage of population living in urban areas (LOU) have been used as independent variables. MDP, in the study, has been regressed on all eleven indicators separately as well as jointly using the multiple (step-wise) regression model.

In order to effectively deal with the problem of multi-co linearity, explanatory variables have been entered into the regression model step by step in accordance with their relative importance in determining the level of multi-dimensional poverty as reflected by their t-values in the simple regression model. The variable (s), which reduced the explanatory power of the multiple (step-wise) regression model when entered into the model, have been dropped out of the model to develop the best possible model, given the various limitations of the study. The statistical significance of regression coefficients (β_i) has been examined by applying t-test. R^2 has been used to see the percentage variation in the dependent variable explained by a particular independent variable or various independent variables together in step-wise multiple regression analysis. To compare the different sets of multiple regression equations, adjusted R^2 has been used. Adjusted R^2 is a modification of R^2 that adjusts for the number of explanatory variables in the regression model. Unlike R^2 , the adjusted R^2 increases only if the newly added variable improves the explanatory power of the model more than what would be normally expected by chance. F-test has been conducted to test for the significance of the whole regression equation.

V. RESULTS AND DISCUSSION

Poverty is a complex socio-economic phenomenon and therefore it is assumed that the variables chosen for the purpose of study may share some statistical relationship with each other. With a view to understand the correlation among various indicators, correlation coefficients have been calculated between multi-dimensional poverty index and each independent variable and also between the independent variables among themselves. A correlation matrix has been prepared and the results are reported in table 1.

TABLE 1: CORRELATION MATRIX

	MDP	UEM	AHL	FMW	XED	XDV	ERL	ERS	VIN	VAG	VSR	LOU
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MDP	1											
UEM	-0.06 (-0.30) p>0.05	1										
AHL	0.64* (4.16) P<0.05	0.06 (0.30) p>0.05	1									
FMW	-0.24 (-1.24) p>0.05	0.04 (0.20) p>0.05	-0.27 (-1.40) p>0.05	1								
XED	-0.53* (-3.13) P<0.05	0.28 (1.46) p>0.05	-0.19 (-0.97) p>0.05	0.32 (1.69) p>0.05	1							
XDV	-0.16 (-0.81) p>0.05	-0.05 (-0.25) p>0.05	-0.15 (-0.76) p>0.05	-0.04 (-0.20) p>0.05	0.40* (2.18) P<0.05	1						
ERL	0.10 (0.50) p>0.05	0.15 (0.76) p>0.05	0.36 (1.92) p>0.05	0.04 (0.20) p>0.05	0.08 (0.40) p>0.05	0.16 (0.81) p>0.05	1					
ERS	-0.73* (-5.34) P<0.05	0.39* (2.12) P<0.05	-0.38* (-2.05) P<0.05	0.32 (1.69) p>0.05	0.31 (1.63) p>0.05	0.09 (0.45) p>0.05	0.05 (0.25) p>0.05	1				
VIN	-0.52* (-3.04) P<0.05	0.15 (0.76) p>0.05	-0.34 (-1.81) p>0.05	0.34 (1.81) p>0.05	0.77* (6.03) P<0.05	0.23 (1.18) p>0.05	-0.26 (-1.35) p>0.05	0.37 (1.99) p>0.05	1			
VAG	-0.32 (-1.69) p>0.05	-0.33 (-1.75) p>0.05	-0.03 (-0.15) p>0.05	0.11 (0.55) p>0.05	0.14 (0.71) p>0.05	0.11 (0.55) p>0.05	-0.12 (-0.60) p>0.05	0.09 (0.45) p>0.05	0.13 (0.66) p>0.05	1		
VSR	-0.75* (-5.59) P<0.05	0.21 (1.07) p>0.05	-0.35 (-1.87) p>0.05	0.07 (0.35) p>0.05	0.61* (3.85) P<0.05	0.12 (0.60) p>0.05	0.04 (0.20) p>0.05	0.51* (2.96) P<0.05	0.61* (3.85) P<0.05	0.12 (0.60) p>0.05	1	
LOU	-0.64* (-4.16) P<0.05	-0.04 (0.20) p>0.05	-0.36 (-1.92) p>0.05	-0.08 (-0.40) p>0.05	0.35 (1.87) p>0.05	-0.02 (-0.10) p>0.05	-0.02 (-0.10) p>0.05	0.40* (2.18) P<0.05	0.38 (2.05) P>0.05	0.10 (0.50) p>0.05	0.79* (6.44) P<0.05	1

Source: Author's own calculations

Table 1 shows that the average size of household (AHL), expenditure on education (XED), gross enrolment ratio at senior secondary level (ERS), net state value added in industry (VIN), net state value added in services and level of urbanisation (LOU) share statistically significant relationship with multi-dimensional poverty index (MDP) at the state level. In all these cases, the value of $p < 0.05$ at 95% confidence level showing that the coefficients of correlation between these variables are statistically significant.

Average size of household (AHL) and gross enrolment ratio at senior secondary level (ERS) share statistically significant and negative relationship. State expenditure on education (XED) and net state value added in industry (VIN) also share significantly positive relationship and a similar relationship emerged between the State expenditure on education (XED) and net state value added in services (VSR).

In order to analyse the role of each individual variable in determination of the level of multi-dimensional poverty across states, simple regression analysis has been carried out and the results are reported in table 2.

TABLE 2: RESULTS OF SIMPLE REGRESSION OF MDP ON EACH INDIVIDUAL EXPLANATORY VARIABLE

Variable	Constant	Reg. Coeff	R-square	Adjusted R-square	F-value	p-value
UEM	0.0599	-0.0000005 (-0.2894)	0.0033	-0.0366 [^]	0.0838	0.7747
AHL	-0.1863	0.0554* (4.1223)	0.4047	0.3809	16.9932	0.00036
FMW	0.0793	-0.0008* (-3.0068)	0.0585	0.0208	1.5545	0.2240
XED	0.0914	-0.00001* (-3.0331)	0.2690	0.2398	9.1996	0.0056
XDV	0.0598	-0.00000011 (-0.7953)	0.0247	-0.0143 [^]	0.6325	0.4339
ERL	0.0249	0.0003 (0.5009)	0.0099	-0.0297 [^]	0.2509	0.6208
ERS	0.1722	-0.0019* (-5.3827)	0.5368	0.5183	28.9739	0.000014
VIN	0.0766	-0.0000005* (-3.0228)	0.2677	0.2384	9.1373	0.0057
VAG	0.0846	-0.000003 (-1.7005)	0.1037	0.0678	2.8916	0.1015
VSR	0.1183	-0.0000012* (-5.6000)	0.5564	0.5387	31.3603	0.000008
LOU	0.1184	-0.0021* (-4.2057)	0.4144	0.3909	17.6878	0.0003

Source: Author's own calculations

Note:*The variable shares statistically significant relationship as $p < 0.05$ at 95% confidence level and null hypothesis of regression coefficient=0 is rejected and [^] variables with negative adjusted

r squared indicate that the model has statistically no predictive value. Figures in brackets are the t-values of regression coefficients.

Table 2 clearly shows that average size of household, expenditure on education, gross enrolment ratio at senior secondary level, value added in industry, value-added in services and level of urbanization merged as statistically significant variables when regressed individually on the multi-dimensional poverty index. Rate of unemployment, expenditure on overall development, gross enrolment ratio at elementary level of education, value-added in agriculture and level of urbanization have been statistically insignificant in terms of their effect on multi-dimensional poverty index in states of India whereas India being largely a rural economy, average size of landholding has emerged as a statistically significant variable affecting the level of multi-dimensional poverty, when considered alone.

Similarly, Female Work Force Participation Rate has also emerged as a significant variable as females, with their scientifically proven higher nurturing abilities, may have been providing better care and nurturing to their children and families out of their earned income. Enrolment Ratio at Secondary Level is significant because of its obvious effect on the overall confidence and understanding of the individuals. Value Added in Industry, Value Added in Services and Level of Urbanisation, if favourable, certainly have positive and deep spiral effect on all other aspects of life of the people across states and the nation. However, in order to analyse the effect of all these variables in determining the overall level of multi-dimensional poverty across states, it's important to eliminate the effect of multi-collinearity.

Therefore, in order to collectively analyse the impact of independent variables together on the multi-dimensional poverty index in India, step-wise regression technique has been used. All the individually significant explanatory variables have been included in the step-wise regression analysis in the descending order of their t-values obtained in the simple regression analysis in table 2 i.e., VSR, ERS, LOU, AHL, XED, VIN, FMW. The results have been reported in the form of Regression Models I to IV.

Regression Model I: Regressing MDP on VSR

Regression Model	0.1183 – 0.0000012 (VSR)
R-squared	0.5564
Adjusted R-squared	0.5387
F-statistic (df 2,24)	31.3603
Overall p-value	0.000008

As overall p-value is <0.05, the result is significant at $\alpha = 0.05$ and the regression model fits the data better than the model with no independent variables.

Regression Model II: Regressing MDP on VSR and ERS

Regression Model	0.1741 + 0.000001 (VSR) – 0.0012 (ERS)
R-squared	0.7245
Adjusted R-squared	0.7015

F-statistic (df 2,24)	31.5553
Overall p-value	0.0000002

As overall p-value is <0.05, the result is significant at $\alpha = 0.05$ and the regression model fits the data better than the model with no independent variables.

Regression Model III: Regressing MDP on VSR, ERS and AHL

Regression Model	0.0231 – 0000007 (VSR) – 0.0010 (ERS) + 0.0300 (AHL)
R-squared	0.8229
Adjusted R-squared	0.7999
F-statistic (df 4,22)	35.6408
Overall p-value	0.000000008

As overall p-value is <0.05, the result is significant at $\alpha = 0.05$ and the regression model fits the data better than the model with no independent variables.

Regression Model IV: Regressing MDP on VSR, ERS, AHL and XED

Regression Model	0.023801952 – 0.0000006 (VSR) – 0.0010 (ERS) + 0.0303 (AHL) – 0.000001 (XED)
R-squared	0.8313
Adjusted R-squared	0.8006
F-statistic (df 5,21)	27.1009
Overall p-value	0.00000003

As overall p-value is <0.05, the result is significant at $\alpha = 0.05$ and the regression model fits the data better than the model with no independent variables.

The results suggest that value added in services alone can explain 53.87% of variations in the level of multi-dimensional poverty across states whereas together with gross enrolment ratio at secondary level, the explanatory power of the model increases to 70.15% which further rises to 79.99% with the entry of average size of land holding and finally to 80.06% when expenditure on education is entered into the regression analysis. Therefore, value added in services, gross enrolment ratio at secondary level, average size of land holding and expenditure on education together can explain more than 80% of variations in the level of multi-dimensional poverty across the states of India. Entry of LOU in step III and VIN and FMW in step V and VI reduced the explanatory power of the regression model and therefore, have been dropped from the step-wise regression analysis.

CONCLUSION

GDP Per Capita alone is incapable of capturing the true reality of poverty in India or elsewhere. Along with the incidence of poverty, it's equally important to assess the intensity of poverty experienced by people in a more comprehensive manner by capturing the parallel effects of other socio-economic aspects of life, which create a deep spiral effect not only on the present life of the people but also on their future possibilities and opportunities of life too. The study shows that average size of landholding, Female Work Force Participation Rate, Enrolment Ratio at Secondary Level, Value Added in Industry, Value Added in Services and Level of Urbanisation

have statistically significant effect on the level of multi-dimensional poverty across states of India and therefore its important for the nation to prioritise in the desired direction and make greater budgetary allocation to improve these socio-economic aspects of people's lives. The analysis suggests that value added in services, gross enrolment ratio at secondary level, average size of land holding and expenditure on education together can explain more than 80% of variations in the level of multi-dimensional poverty across the states of India. Therefore, prevention of further fragmentation of land holdings, greater expenditure on education and growth of service sector should be the major thrust areas in the national policy formulation.

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A STUDY ON LEISURE AND RECREATIONAL TOURISM: TRENDS, IMPACTS AND OPPORTUNITIES IN SOUTH INDIA

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ABSTRACT:

Leisure and recreational tourism in South India has become a significant driver of economic growth, cultural exchange, and regional development. This study explores the emerging trends, socio-economic and environmental impacts, and future opportunities within the region's tourism sector. By examining key states such as Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, and Telangana, the research identifies major trends like the growth of wellness tourism, eco-tourism, adventure tourism, and digital tourism. It highlights the economic benefits, including job creation, infrastructure development, and foreign exchange earnings, while also addressing the challenges posed by environmental degradation, over-tourism, and cultural commodification. Through secondary data analysis, the study presents a comprehensive overview of South India's evolving tourism landscape. Opportunities for sustainable tourism development, niche markets, and community-based tourism are also explored, emphasizing the potential for balancing growth with environmental conservation. The findings suggest that South India's tourism industry holds significant promise for future expansion, provided there is a concerted effort to promote responsible tourism practices, develop infrastructure, and preserve the region's unique cultural and natural resources. This research offers valuable insights for policymakers, tourism operators, and researchers aiming to enhance South India's position as a leading global leisure and recreational destination.

KEYWORDS: *Tourism, Leisure, Recreational, Trends, Impacts, Opportunities.*

INTRODUCTION

Leisure and recreational tourism refers to travel activities undertaken for enjoyment, relaxation, and personal fulfillment, distinct from those driven by business or other utilitarian purposes. This form of tourism is a significant sector within the global travel industry, encompassing a wide range of experiences that cater to various interests and preferences.

Definition of Leisure and Recreational Tourism

Leisure and Recreational Tourism refers to travel undertaken primarily for personal enjoyment, relaxation, and recreation. It encompasses a wide range of activities that allow individuals to escape from their regular routines and engage in enjoyable, fulfilling experiences. This type of tourism focuses on leisure activities, such as sightseeing, cultural exploration, outdoor adventures, sports, wellness retreats, and relaxation, with the primary goal of providing pleasure and enhancing well-being.

In essence, leisure and recreational tourism is driven by the desire to have fun, discover new destinations, and participate in activities that promote rest, rejuvenation, and personal satisfaction, rather than for work, education, or other utilitarian purposes.

Importance of Tourism to the Economy of South India

Tourism plays a crucial role in the economy of South India, contributing significantly to employment, infrastructure development, foreign exchange earnings, and the overall growth of the region. South India, which includes the states of Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, and Telangana, is a popular destination for both domestic and international tourists due to its rich cultural heritage, natural beauty, historical landmarks, and diverse ecosystems.

Here are the key reasons why tourism is important to the economy of South India:

1. Contribution to GDP

Tourism is a major contributor to the Gross Domestic Product (GDP) of South India. The region's tourism industry generates billions in revenue each year, driven by its vibrant cultural festivals, historical sites, coastal destinations, hill stations, and eco-tourism opportunities. Tourism activities, including accommodation, transportation, food and beverage services, and entertainment, all contribute to the region's economic output.

❖ **Example:** In Kerala, tourism contributes to around 10% of the state's GDP. The state's picturesque backwaters, beaches, and hill stations attract millions of visitors annually, both from India and abroad.

2. Employment Generation

Tourism creates a vast number of jobs, both directly and indirectly, in South India. The hospitality, transportation, travel agencies, and retail sectors benefit from the influx of tourists. Local communities also experience a positive economic impact, with many finding employment in hotels, restaurants, tour services, and souvenir shops.

❖ **Example:** Kerala's tourism sector alone employs over 1 million people, with a significant portion involved in tourism-related businesses such as homestays, tour guiding, and hospitality services.

3. Foreign Exchange Earnings

South India attracts a large number of international tourists, especially in states like Tamil Nadu and Kerala, which are known for their historical sites, temples, and beaches. The revenue generated from foreign tourists helps boost the region's foreign exchange earnings, which can be reinvested into further economic development.

❖ **Example:** Kerala receives a high volume of international tourists, especially from Europe and the Middle East, which contributes significantly to the state's foreign exchange income.

4. Infrastructure Development

The growth of the tourism industry has led to the development of critical infrastructure in South India. This includes better roads, airports, railways, ports, and the improvement of health and safety standards in tourism-centric regions. Additionally, the demand for new hotels, resorts, and recreational facilities drives real estate development in many parts of South India.

- ❖ **Example:** The development of the Cochin International Airport in Kerala has been a significant milestone, as it is one of the busiest airports in India, facilitating both domestic and international travel.

5. Promotion of Local Culture and Heritage

Tourism in South India helps preserve and promote local culture, traditions, and heritage. Tourists are drawn to the region's temples, festivals, classical dance forms, and cuisine, leading to a revival and appreciation of traditional practices. The cultural tourism sector also encourages the conservation of historical monuments and heritage sites.

- ❖ **Example:** Tamil Nadu's temples, like the Meenakshi Temple in Madurai and the Brihadeeswarar Temple in Thanjavur, attract millions of tourists every year, promoting cultural preservation and community engagement.

6. Encouragement of Sustainable and Eco-Tourism

South India's diverse ecosystems, including its beaches, hill stations, and backwaters, have become hubs for eco-tourism and sustainable travel. States like Kerala and Karnataka are focusing on promoting environmentally friendly tourism that helps protect natural habitats while providing economic benefits to local communities.

- ❖ **Example:** The Western Ghats, a UNESCO World Heritage Site, attracts eco-tourists interested in hiking, wildlife viewing, and nature conservation in states like Kerala and Karnataka.

7. Boost to Small and Medium Enterprises (SMEs)

Small and medium enterprises in South India, particularly those related to local crafts, food, and tourism services, benefit from the influx of tourists. Local artisans, fishermen, farmers, and handicraft makers see increased demand for their goods and services, helping preserve regional industries and generating additional income.

- ❖ **Example:** The thriving handicraft industry in Karnataka and Tamil Nadu benefits from tourist demand for traditional items like silk sarees, wood carvings, and pottery.

8. Seasonal and Rural Development

Tourism can help revitalize rural areas in South India by bringing in additional income and reducing rural-urban migration. Many lesser-known rural and tribal regions are now emerging as popular tourist destinations due to their pristine landscapes, cultural experiences, and unique attractions. This helps in economic diversification and local development.

- ❖ **Example:** The hill stations in Tamil Nadu, such as Ooty and Kodaikanal, have become popular year-round tourist destinations, creating economic opportunities for rural communities.

Overview of South India's major Tourism Destinations. Andhra Pradesh, Telangana, Tamilnadu, Karnataka & Kerala

South India is home to a diverse range of tourism destinations, offering rich cultural experiences, natural beauty, historical landmarks, and modern attractions. Each state in the region — Andhra Pradesh, Telangana, Tamil Nadu, Karnataka, and Kerala — has its unique offerings that attract millions of tourists every year.

South India is a vibrant region that offers a diverse range of tourism experiences, from historical and cultural landmarks to serene beaches and lush hill stations. Whether visitors are drawn to religious tourism, adventure, wildlife, or cultural exploration, each state in South India provides a unique and enriching experience. The mix of natural beauty, rich traditions, and modern infrastructure makes South India a top destination for both domestic and international tourists.

Review of Literature

Leisure and recreational tourism in South India has evolved rapidly in recent years due to changing consumer preferences, improved infrastructure, and an increasing focus on sustainability and cultural experiences. This review synthesizes key studies, trends, impacts, and opportunities associated with leisure and recreational tourism in South India.

(Reddy, S. & Prabhakar, S., 2017) Leisure tourism in South India has seen steady growth, with both domestic and international tourists seeking the region's unique blend of culture, nature, and adventure. The emergence of new travel trends, such as wellness tourism, eco-tourism, and experiential travel, is reshaping the tourism landscape in the region.

(Smith, M., 2016) With an increasing focus on holistic well-being, wellness tourism is booming in South India. Kerala, in particular, has capitalized on its Ayurvedic treatments, spa resorts, and wellness retreats. This trend is also being seen in other states like Tamil Nadu and Karnataka, where wellness resorts and holistic experiences are gaining popularity.

(Gupta, A., & Sharma, R., 2019) As awareness of environmental issues rises, eco-tourism is becoming a key trend in South India. Destinations like Wayanad in Kerala and Coorg in Karnataka are seeing increasing numbers of visitors attracted to their natural beauty, wildlife sanctuaries, and sustainable tourism practices.

(Chakrabarti, S., & Nair, M., 2020) Adventure tourism, including trekking, mountain biking, water sports, and wildlife safaris, is another significant trend in South India. The Western Ghats, hill stations like Ooty and Kodaikanal, and coastal areas like Kovalam attract adventure tourists seeking thrilling and immersive experiences.

(Joseph, A., 2018) Leisure tourism has a significant economic impact on South India. It generates employment, boosts local businesses, and contributes substantially to state and national economies through revenues from accommodation, transportation, and leisure activities.

(Basu, R., 2017) Leisure tourism plays a vital role in promoting cultural exchange. Tourists visiting South India experience its rich heritage, festivals, art, and cuisine. This exchange not only enhances cultural understanding but also encourages the preservation of local traditions.

(Sundaram, V., & Nair, S., 2019) While tourism brings economic benefits, it also poses challenges to the environment, including habitat degradation, waste management issues, and

increased pollution. Managing these impacts is crucial for sustaining South India's eco-tourism and leisure destinations.

(Srinivas, M., & Kumar, V., 2020) Tourism has spurred significant investments in infrastructure, improving transportation, accommodation, and public amenities. New roads, airports, and eco-friendly hotels have been developed to cater to the growing demand for leisure and recreational tourism.

(Kumar, R., & Tiwari, S., 2019) There are significant opportunities in catering to niche markets, including culinary tourism, medical tourism, and heritage tourism. South India's distinct regional cuisine, rich heritage, and medical tourism services (particularly Ayurveda) present growing markets for specialized tourism offerings.

(Tussyadiah, I., & Fesenmaier, D., 2009) The rise of digital platforms and virtual tourism presents an opportunity to showcase South India's cultural, historical, and natural attractions to a global audience. Virtual tours, online cultural workshops, and augmented reality experiences offer tourists a chance to engage with the region remotely.

(Sharma, D., 2020) As travelers increasingly prioritize sustainability, South India has an opportunity to develop community-based tourism models that support local economies, protect natural resources, and create authentic travel experiences.

(Baker, M., 2021) Luxury tourism is growing rapidly, with high-net-worth individuals seeking exclusive, personalized experiences. South India's luxury resorts, private heritage tours, and wellness retreats present opportunities to cater to affluent travelers.

Methodology

The study on Leisure and Recreational Tourism: Trends, Impacts, and Opportunities in South India involves a comprehensive approach to understanding the dynamics of the tourism industry in the region. The research data related to the growth, impact, and future opportunities in leisure tourism. The study also considers secondary data sources to understand industry trends, tourism patterns, and economic, social, and environmental impacts.

Objectives

1. To examine the trends in leisure and recreational tourism in South India.
2. To evaluate the impacts of leisure and recreational tourism in South India.
3. To assess the opportunities in leisure and recreational tourism in South India.

Data Analysis

Trends in Leisure and Recreational Tourism

The trends in leisure and recreational tourism have been continuously evolving, with changes in consumer preferences, technological advancements, and environmental concerns. Below, I'll outline key trends that are shaping leisure and recreational tourism, along with references to academic sources that explore these trends:

1. Ecotourism and Sustainable Tourism

- ❖ **Trend:** Increasing demand for nature-based experiences and eco-friendly travel options. Ecotourism emphasizes the preservation of natural environments and supports local communities by promoting sustainable travel practices.
- ❖ **Key Activities:** Wildlife safaris, nature walks, hiking, and visit to national parks and protected areas. This trend is especially strong in destinations with rich biodiversity like the Western Ghats of South India.

2. Wellness and Medical Tourism

- ❖ **Trend:** A rise in wellness tourism, particularly in destinations known for Ayurvedic treatments, yoga, and meditation retreats. South India, especially Kerala, has become a leading destination for wellness tourism.
- ❖ **Key Activities:** Ayurvedic therapies, yoga retreats, spa treatments, and holistic health services. This trend is linked to a growing awareness of health and well-being.

3. Adventure and Experiential Tourism

- ❖ **Trend:** Adventure tourism is gaining traction, as travelers seek experiences that are physically challenging and emotionally fulfilling. This trend is supported by the growing availability of adventure sports and activities like trekking, scuba diving, and mountain biking.
- ❖ **Key Activities:** Trekking, rock climbing, paragliding, scuba diving, and kayaking. Popular destinations include the Nilgiris, Coorg, and the beaches of Kerala.

4. Digital and Virtual Tourism

- ❖ **Trend:** The digitalization of tourism services and the rise of virtual tourism experiences. Due to COVID-19, many tourists are exploring virtual tourism, which allows them to "visit" destinations through digital platforms.
- ❖ **Key Activities:** Virtual tours, online exhibitions, and digital engagements with cultural heritage sites.

5. Cultural and Heritage Tourism

- ❖ **Trend:** Cultural and heritage tourism continues to thrive, with travelers interested in exploring historical landmarks, UNESCO heritage sites, and participating in local festivals. South India is rich in cultural assets, including temples, traditional music, dance, and cuisine.
- ❖ **Key Activities:** Temple visits, heritage tours, local festivals (e.g., Onam, Pongal), classical dance performances, and visits to historic sites like Hampi, Madurai, and Cochin.

6. Wellness and Eco-Friendly Accommodations

- ❖ **Trend:** The demand for eco-friendly hotels, wellness resorts, and boutique accommodations that focus on sustainability. Green building certifications and organic food offerings are gaining popularity.
- ❖ **Key Activities:** Staying at eco-resorts, organic farms, and boutique hotels that follow sustainable practices.

7. Beach and Coastal Tourism

- ❖ **Trend:** Beach tourism continues to grow, particularly along the coasts of Kerala, Tamil Nadu, and Andhra Pradesh. Coastal tourism is increasingly incorporating water sports and marine conservation into its offerings.
- ❖ **Key Activities:** Beach holidays, scuba diving, surfing, boat tours, and visits to marine conservation areas.

Impacts of Leisure and Recreational Tourism

Leisure and recreational tourism has various impacts, both positive and negative, on the economy, environment, society, and culture.

1. Economic Impacts

Leisure and recreational tourism is a significant contributor to the economy, particularly in regions like South India. Tourism generates revenue, supports businesses, and creates jobs.

❖ Positive Impacts:

- **Revenue Generation:** Tourism contributes to local and national economies through spending on accommodations, transportation, food, and recreational activities. It also promotes the growth of related sectors such as retail, agriculture, and construction.
- **Job Creation:** Tourism leads to direct and indirect employment in sectors like hospitality, transportation, tour guiding, and local crafts.
- **Infrastructure Development:** Investment in tourism often leads to improvements in infrastructure, including roads, airports, and public facilities.

❖ Negative Impacts:

- **Economic Dependency:** Over-reliance on tourism can make local economies vulnerable to global trends, crises (like the COVID-19 pandemic), or environmental issues that affect tourist traffic.
- **Seasonality:** Many tourism destinations face peak and off-seasons, leading to inconsistent revenue generation and temporary unemployment.

2. Environmental Impacts

Tourism can have significant environmental consequences, especially when not managed sustainably. It can lead to degradation of natural resources, pollution, and habitat destruction.

❖ Positive Impacts:

- **Conservation Initiatives:** Eco-tourism and responsible tourism have promoted environmental awareness and conservation efforts. Many protected areas and wildlife sanctuaries benefit from tourism revenue, which is used for conservation and biodiversity protection.
- **Sustainable Practices:** The rise of green tourism has prompted businesses to adopt sustainable practices such as energy-efficient accommodations, waste management, and the use of renewable resources.

❖ Negative Impacts:

- **Overtourism:** Overcrowding in popular tourist destinations leads to habitat destruction, pollution, and depletion of natural resources. For example, in the Western Ghats, excessive tourist activities have affected wildlife habitats.
- **Pollution:** Tourism activities, especially in coastal areas, contribute to pollution through waste, plastic, and oil spills, impacting marine life.
- **Water and Energy Usage:** High demand for water and energy in tourist-heavy areas leads to resource depletion and environmental strain.

3. Social and Cultural Impacts

Tourism has a profound effect on local communities and cultures, often altering lifestyles, traditions, and the social fabric.

❖ Positive Impacts:

- **Cultural Exchange:** Tourism facilitates cross-cultural understanding and exchange, leading to global awareness of local traditions, art forms, and languages.
- **Preservation of Traditions:** In some cases, tourism has helped preserve traditional crafts, performing arts, and cultural practices by increasing their visibility and demand.
- **Community Development:** Tourism can foster community pride and investment in local infrastructure, improving living conditions for residents.

❖ Negative Impacts:

- **Cultural Erosion:** Commercialization of local culture for tourists can lead to the dilution of traditional values, rituals, and customs, especially if local customs are altered to meet tourist expectations.
- **Overcrowding and Displacement:** Local communities may be displaced from popular tourist sites due to rising property prices or overcrowding. In some cases, tourists' presence disrupts daily life and leads to social tension.
- **Changes in Social Norms:** The influence of global tourism can lead to shifts in local behavior, especially with regard to consumption patterns and social structures.

4. Impacts on Local Communities

Tourism can offer a mix of social and economic benefits, but it can also disrupt the lives of local residents.

❖ Positive Impacts:

- **Economic Empowerment:** Local communities benefit economically from employment opportunities in tourism-related industries (e.g., hotels, guiding, food services).
- **Increased Local Pride:** Tourism can encourage pride in local heritage, culture, and natural beauty, especially when community-based tourism is promoted.

❖ Negative Impacts:

- **Increased Cost of Living:** As demand for tourist services increases, local prices for goods and services can rise, making it more expensive for local residents to live.

- **Social Tensions:** The influx of tourists can sometimes create conflicts between locals and visitors, especially when tourists disrespect local customs or behave disruptively.

5. Health and Well-being Impacts

Tourism can impact both the physical and psychological health of both tourists and residents.

❖ Positive Impacts:

- **Health Benefits:** Wellness tourism, especially in places offering Ayurveda, yoga, and other holistic health practices, has health benefits for travelers.
- **Improved Quality of Life:** Tourism can lead to improved local infrastructure and health services, benefiting both visitors and locals.

❖ Negative Impacts:

- **Health Risks:** Tourism can bring health risks, such as the spread of infectious diseases, particularly in crowded tourist areas.
- **Mental Health Strain:** Overcrowded destinations and the stress of managing large numbers of tourists can strain local health systems and result in mental health challenges for residents.

Opportunities in Leisure and Recreational Tourism

Leisure and recreational tourism has witnessed significant growth in recent years, driven by evolving consumer preferences and the increasing demand for unique, enriching travel experiences.

1. Adventure and Eco-Tourism

The demand for adventure tourism and eco-friendly experiences is on the rise. Consumers are increasingly looking for outdoor activities that are both thrilling and environmentally responsible, such as hiking, trekking, kayaking, and wildlife safaris. This trend aligns with growing awareness around sustainability and environmental preservation.

2. Wellness Tourism

Wellness tourism focuses on physical, mental, and spiritual well-being. The global trend of prioritizing health, mindfulness, and self-care creates an excellent opportunity for the development of wellness retreats, spas, yoga getaways, and destination wellness resorts. This market is expected to continue its expansion as people seek rejuvenating travel experiences.

3. Cultural and Heritage Tourism

Cultural tourism, which includes travel motivated by an interest in the culture, history, and heritage of a destination, offers significant potential. Tourists are increasingly interested in immersive cultural experiences, such as festivals, historical tours, traditional arts and crafts, and gastronomy.

4. Sports Tourism

The intersection of sports and tourism continues to be a significant area of growth. Tourists travel to attend major sporting events, participate in sports tourism activities (such as skiing, golf, or surfing), or experience destination-specific sports experiences.

5. Digital and Virtual Tourism

Digital and virtual tourism refers to travel experiences enhanced or even fully delivered through digital tools such as virtual reality (VR), augmented reality (AR), and online travel experiences. While this is still emerging, the potential for combining leisure with technology is significant, especially for those unable to travel physically.

6. Luxury and Experiential Tourism

There is a rising demand for luxury tourism, driven by high-net-worth individuals seeking bespoke and unique travel experiences. This includes private yacht charters, exclusive access to events, tailored guided tours, and luxury safaris. The emphasis is on high-end experiences that go beyond traditional sightseeing.

7. Family and Multi-Generational Travel

The demand for family and multi-generational tourism is growing, as families look for destinations and activities that cater to all ages. This includes resorts with child and senior-friendly activities, as well as destinations that offer a variety of options for different family members.

CONCLUSION

The study on Leisure and Recreational Tourism: Trends, Impacts, and Opportunities in South India highlights the significant role that tourism plays in shaping the region's economy, culture, and environment. South India, with its rich cultural heritage, diverse landscapes, and growing tourism infrastructure, is emerging as a leading destination for both domestic and international travelers. The study identifies key trends such as the rise of wellness and eco-tourism, the growing popularity of adventure tourism, and the increasing use of digital platforms for promoting tourism experiences.

The economic impacts of tourism in South India are substantial, contributing to job creation, local business growth, and substantial foreign exchange earnings. However, the study also underscores the need to balance economic benefits with sustainable practices. Environmental concerns, such as habitat degradation, waste generation, and overcrowding in popular destinations, present significant challenges that must be addressed through responsible tourism practices, conservation efforts, and effective management.

The research further explores various opportunities for the future of tourism in South India, such as the development of niche tourism markets, the promotion of sustainable and community-based tourism, and the potential for leveraging technology to create innovative, immersive travel experiences. Key recommendations include fostering collaborations between local communities, governments, and the private sector to develop sustainable tourism models that enhance the region's appeal while preserving its cultural and natural heritage.

In conclusion, South India's tourism industry is poised for continued growth, driven by evolving travel preferences and the region's rich offerings. To harness this potential, it is crucial for stakeholders to focus on sustainability, infrastructure development, and cultural preservation. With the right policies, investments, and community involvement, South India can become a model for sustainable and responsible leisure and recreational tourism.

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36. "The luxury travel market is forecast to grow significantly, with travelers looking for more unique and tailored experiences, from private island retreats to exclusive art tours." (Baker, M., 2019, *Luxury Tourism Trends*)
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39. (Smith, M., 2016, *Wellness Tourism: A Global Perspective*). "Wellness tourism in South India has seen a significant surge, especially in Kerala, where Ayurveda and yoga practices are deeply embedded in the culture. The demand for rejuvenation and healing experiences is driving the growth of wellness tourism."
40. (Gupta, A., & Sharma, R., 2019, *Eco-tourism and Sustainable Development in India*). "Eco-tourism and nature-based travel are increasingly important for South India, especially in areas like Kerala and Karnataka, where rich biodiversity and conservation efforts are coupled with growing tourist interest in responsible and sustainable travel."
41. "South India's diverse topography, including beaches, hills, and forests, provides ample opportunities for adventure tourism. Regions such as Kerala, Tamil Nadu, and Karnataka are increasingly focusing on adventure tourism to diversify their offerings." (Chakrabarti, S., & Nair, M., 2020, *Adventure Tourism in India*).
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ONTOLOGY OF ANCIENT INDIAN PHILOSOPHIES: RELEVANCE IN CONTEMPORARY WORLD FOR GLOBAL PEACE

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ABSTRACT

The glorious past of Indian philosophies has a treasure of simplest but unique interpretations of all complex problems and cherishing a life, without hindering and harming each other. There were atheistic-theistic, orthodox-unorthodox, spiritual-materialistic ideologies prevailing simultaneously without any dispute or non-tolerance for each other. The increasing intolerance is pushing human in a state of annihilation. In such alarming conditions the whole world is looking for a hope of a silver lining in such dense clouds of writhing. Now it becomes the most needed area of study for educationists and philosophers of the world to study the essence of diversity of Indian ideologies and to analyse out the factors responsible for the development of such a unified glorious harmonious human society and culture. The study concludes that the ancient Indian prosperity, enriched culture, literature and flourishing society had resulted due to the impact of all ideologies prevailing in that aeon. Ideologies whether accepting God or not and accepting Vedic knowledge or not, all were paid full respect where tolerance was the unique feature of all. The study also concludes that in that period, being follower of different ideologies was not the basic concern, but all focused to reach at most important point i.e. humanity. The study suggests that our enriched ancient past should be reflected through every aspect of our institutions and should be covered through explicit and implicit curriculum of educational institutions. More debates, seminars should be organised on such topics together with presentation of these ideologies in the form of short films at the weekends and should be made available worldwide to teach the lesson of humanity through it.

KEYWORDS: *Ontology, Theology, Ancient, Ideology, Orthodox, Unorthodox, Theists -atheists, Humanity.*

INTRODUCTION:

It is a universal truth that human is the most important and powerful dweller of this earth. So, it becomes essential for him to not only be ethical for its fellow creature of the earth but also to develop conscious tolerance, compassion and we-feeling with all human being without considering their place, religion, creed and gender etc. We live in accordance with the metaphysics, related to ontology, theology and religious beliefs. Though all religions of the world are always concerned with human values and upliftment of quality of life for them but still

whole world is experiencing the deterioration of human values. The depletion of human values is the root cause of all other problems i.e. increasing gap between rich and poor, racial and sexual discrimination, corruption, terrorism cut-throat competition, religious bigotry and so many others. Such a non-tolerance for followers of other ideology is really an alarming question for today's world while such society was flourishing in ancient India. The glorious past of Indian philosophies as a treasure of simplest but unique interpretations of all complex problems and cherishing a life, without hindering and harming each other. There were atheistic-theistic, orthodox-unorthodox, spiritual-materialistic ideologies prevailing simultaneously without any dispute or non-tolerance for each other. Now a pertinent question arises that how among such variety of ideologies there was a unique unity in all existing diversity? The priority was for wider humanity and not for narrowness of sects. To find this hidden treasure one should surely peep into the mysterious pocket of ancient Indian philosophies to find out various explanations of soul, God, Universe etc. which though being extremely different from each other but still moving in one direction resembling to water streams, various knowledge streams flow with the same goal to meet the ocean of knowledge, i.e., ultimate reality.

Significance of the Study

Right from the beginning of evolution till date human mind has always been full of curiosity for the exploration of fundamental elements and the cause of this universe. The intellectual development in this field resulted many interpretations regarding ontology and theology together with study of emergence of various religions in the world. The ideologies converted into religions were mostly theists in nature, but it is not true in Indian context. From philosophical point of view, in India there are two religions which are atheist but are equally responsible in the enlightenment of human life with their blissful golden theories of life. It depicts that India's past have an unlimited treasure of intellectual property earned by its saints, sages called *Rishi*, *Muni*, *Tapasvi* etc. The highest standard of living with such a variety and diversity of thought was the unique feature of India's glorious past. Basically, there are six ideologies which are in acceptance of Vedic knowledge so are called orthodox or 'Astika Darshan' and three ideologies named Charvak, Jain and Buddha don't accept Vedic knowledge, so are called as unorthodox, '*Nastika Darshan*'. The term Astika and Nastika is not used with reference to God, for instance two out of six orthodox philosophies are atheistic but are Astika due to acceptance of Vedas. Though fundamental differences in ontology and theological viewpoint of all ancient Indian philosophies, they have constructed such a glorious human society and culture which was most flourished in contemporary world. In today's world we can see the mental narrowness of followers of one ideology as they don't have any tolerance for others. The increasing intolerance is pushing human in a state of annihilation. Is this really the human society frantic for devastation of humanity from this earth? In such alarming conditions the whole world is looking for a hope of a silver lining in such dense clouds of writhing. Now it becomes the most needed area of study for educationists and philosophers of the world to study the essence of diversity of Indian ideologies and to analyse out the factors responsible for the development of such a unified glorious harmonious human society and culture.

Objectives of the Study: The objectives of proposed study are as follows-

- To analyse historical account, ontology, theology and ethical perspectives of all six orthodox philosophies or ‘Astika Shad-Darshans’ i.e. Samkhya, Yoga, Vaisheshik, Nyaya, Purv-Mimansa and Uttar-Mimansa or Vedant Darshans.
- To analyse the historical account, ontology, theology and ethical perspectives of three unorthodox philosophies or ‘Nastika Darshan’ i.e. Jain and Buddha and Charvak.
- To analyse the impact of all above ideologies on all round development of human society along with development of universal values.

Research Methodology of the Study

The proposed study is a descriptive philosophical research study based on secondary data. The first source of data for such study must be the original Upanishads, four Vedas, Bhagavat Geeta, various Bhashya-Sutra, original Jain and Buddha scriptures etc., but it is not being possible for the researcher to analyse all the original scriptures. The researcher found it feasible and needful to analyse various analytical and interpretive studies of various contemporary great philosophers and educationists. According to the objectives of the study the limitation of proposed study is to confine it only up to ontological, theological and ethical aspects of all Orthodox and Unorthodox (Astika and Nastika) Indian philosophies to find out its relevance in present scenario and to draw some concrete solutions- suggestions for development of some blissful living standards not only to quench our thirst of knowledge but also to acquire eternal happiness.

Analysis and Interpretation of the Study

Though complicated in nature, all ancient Indian philosophies have effectively paved way for a happy, prosperous and contented human life. The study of all the branches of Indian philosophies is not an easy task for the proposed study, so it becomes essential to confine it for the study of six Orthodox Indian Philosophies (Astika Darshan) i.e. Samkhya, Yoga, Nyaya, and Vaisheshik, Purv- Mimansa and Uttar-Mimansa or Vedant and three Unorthodox Indian Philosophies (Nastika darshans) Jain, Buddha and Charvaka. According to the objectives of the study researcher has analysed their historical account along with their ontological, theological and ethical aspects in detail.

1. Samkhya Darshan –

According to Radhakrishnan “There is no subject absolutely new in the history of any ideology. No idea appears in its complete form in the mind of a single person.”¹ This is also true for Samkhya Darshan, being the oldest Astika ideology propounded by Maharshi Kapil in about second century BC. This ideology is based on some principles and postulates led in Rig Veda and Upanishads like *Shwetashwar Upanishad*, *Kthopnisada*, *Mahabharat* etc. Now the original writing of Maharshi Kapil named as *Samkhya Pravachansutra* is not available but some commentaries and interpretations of Samkhya are available such as Isvarakrishna’s *Samkhya Karika* (5th century AD), Godpad’s *Samkhyakarika Bhashya*, Vachaspati Mitra’s *Saamkhyatav Kaumudi*. Another important work on Samkhya *Pravachan Sutra* is done by Vigyanbhikshu in sixteen century A.D. known as *Samkhya Pravachan Bhashya*.² Dr. S. Radhakrishnan had quoted the statement of Richard Gorbey great scholar of Indian schools, who had especially studied Samkhya darshan and stated in his book titled *Philosophy of Ancient India* that “ In Kapil’s Samkhya principles, there is appearance of full freedom and complete faith on his own powers in

the history of human world.”³ There are two meaning of the term ‘Samkhya’; Numbers and Perfect Knowledge. Essential features of this ideology are as under-

1. Samkhya darshan is based on realistic dualism, because it accepts two ultimate realities in this universe i.e. Prakriti and Purush,
2. Both can manifest themselves through each other.
3. Prakriti is a sum of three qualities (Guna) i.e. sattva, Rajas and Tamas.
4. Sattva represents purity, fineness, subtleness, lightness, brightness, pleasure. It is associated with Ego, Consciousness and Cosmic Intelligence (Mahat Buddhi).
5. Rajas represents principle of activity; motion so is the cause of restlessness and pain.
6. Tamas represents heaviness, opposes motion or activity so it exhibits tendencies like ignorance, coarseness, stupidity, laziness, lack of sensitivity, indifferences etc.
7. All three constitute Prakriti, as a dynamic complex so Prakriti is not a static entity.
8. Being homogenous, non-mechanical organic entity these Gunas cannot be separated from each other.
9. Prior to evolution of universe Prakriti exist in a state of dynamic equilibrium due to perfect balance between three Gunas.
10. Evolution process starts due to imbalance and disequilibrium brought about by the dominance or pre-ponderance of one or other of these three Gunas.
11. In this process of disequilibrium Prakriti results in twenty-three different kinds of objects.
12. First is Cosmic Intelligence (Mahat Buddhi), and second is Ego (Ahamkara) which arises out of Mahat Buddhi.
13. Ego or Ahamkara also has three Gunas.
14. The Sattva Guna of Ahamkar is responsible for evolution of **five** sets of sense organs and **five** motor organs together with **one** mind.
15. Rajas Guna of Ahamkara is responsible for providing energy for other two Gunas.
16. Tamas Guna of Ahamkara is responsible for the emergence of **five** subtle elements called *Tanmantrayen*: form, taste, smell, sound and touch. (*Roop, Rasa, Gandha, Shabd, Sparsh*), and **five** gross elements called ether, fire, earth, air and water.
17. Out of two ultimate realities, Prakriti is subtle and devoid of any consciousness,
18. Purusha is pure consciousness, sentience, eternal uncreated and all pervading. It is beyond any pleasure and pain so beyond even bliss.
19. In the connected form with Prakriti, Purusha feels itself to be the real experience of pleasure, pain, joy and sorrow etc. due to ignorance of its original form this is called Bandhan.
20. The goal of Purusha is liberation from the imperfections and limitations of man that arises out of his involvement with Prakriti. Thus, Samkhya Darshan does not recognize any other ultimate reality in the form of GOD, so is atheistic in nature.

Dr. S. Radhakrishnan has quoted the statement of Vigyanbhikshu that “Purush in itself is not called living being (Jiva) but it is living being in combination with Ahamkar.”⁴Manas Buddhi and Ahamkara combines to form conscience or micro-organism (Sukshma Sharir) and this Sukshma Sharir is the base of re birth. To break this ignorance and illusion of seeking itself as conscience Purusha must attain the discriminating knowledge or *Vivek Gyan*, for which moral perfection becomes relevant to the attainment of freedom and salvation in Samkhya darshan.

All above discussion is depicting the fact that though the Samkhya ideology is atheistic and realistic in nature but still it teaches a lesson to live a life of detachment and will power to do work without any kind of selfishness. Such a teaching can makes true and devoted skilled persons to the society, who works for the welfare of others; they live life with a logical and scientific temperament. One can surely admit the golden impact of such great ideology on the then society of ancient India.

2. Yoga Darshan:

Ancient Indian ideologies believe in tremendous powers of human mind as far beyond to exhibited in day-today physical world. YOGA School of discipline is one such philosophy propounded by Maharshi Patanjali which is recognised as soul of Indian philosophy. The literary meaning of yoga is a ‘process’ to seek detachment from physical world and attachment to spiritual self. It shows the presence of two entities within one person. Dr. S. Radhakrishnan quoted that ‘For Maharshi Patanjali the meaning of yoga is not limited to connect only, “Yoga is a systematic effort made for the achievement of perfection through controlling various elements of human nature i.e. material or spiritual.”⁵ Yoga Tatva Upanishad has identified four types of Yoga- Mantra Yog, Laya yoga, Hath yoga and Raj yoga. Patanjali’s yoga is related to Raj yoga. The basic concept of meditation is flowing from Atharvaveda, Mahabharat and various Upanishads. In Mahabharat the term Samkhya and Yoga are being used as two parts of one whole, even Jain, Buddha and Charvak philosophies have also accepted it. Thus, yoga darshan is an integral part or we can say, it is the signature ideology of our past. “Patanjali’s Yoga sutra is the first most systematic and authoritative presentation of yoga darshan both in theoretical and practical aspects. It has four parts namely ‘*Samadhi Pada*, ‘*Sadhana Pada*, ‘*Vibhuti Pada* and ‘*Kaivalya Pada*.”⁶ The concept of Mahat buddhi of Samkhya Darshan is accepted in Yoga Darshan as ‘*Chitta*’. This *Chitta* has all impressions of life and explaining the cause-and-effect relation of universe, it is described as casual *Chitta* attached to Purusha and when it is explicated with new body it becomes effect Chitta. The aim of *Yoga Sadhana* is to suppress *Rajas* and *TamasGuna* of *Chitta* to facilitate it to return in all pervading casual *Chitta*.

Patanjali expanded Yoga as ‘*Ashtanga Yoga*’ as it constitutes eight steps in proper hierarchy, which are as follows-

1. Yama: Truth, non-violence, non-stealing, non-storing and simple living without any luxury. (Satya. Ahimsa, Asteya, Aparigraha and Brahmcharya)
2. Niyama: These rules are *Shauch* (body and mental cleanliness), *Santosh* (control of mind), *Tap* (practise of bearing) *Swadhyaya* (self-study habits) and *Pranidhan* (faith in God and meditation for the same)
3. Asana: This is body posture in which mind can concentrate, and body may become strongest.

4. Pranayama: It is control over breathing process. It has three parts- *Puraka* (Inhaling) *Kumbhaka* (Holding air in body) *Rechaka* (Exhaling in proper manner) This process strengthens body and mind both.
5. Pratyahara: This includes complete control over senses.
6. Dharna: Stabilizing Chitta over appropriate thought either external or internal to gain power of concentration.
7. Dhyana: Long duration meditation and stabilizing it. At this stage things explicit in their original form to the meditating person.
8. Samadhi: This is the stage when meditator, meditation-thought and whole process of meditation unifies, person goes deep within and is disconnected to external self-awareness.

According to S. Radhakrishnan, 'Yoga Darshan has explained physical life as full of desire and ill-wills. The life full of self-feeling (*Ahama-Bhava*), restlessness (*Ashanta*) and uncontended (*Asantushtha*) because it is commended by five types of illness (*klesha*) i.e. *Avidya* (understanding non eternal as eternal and non self as self), *Asmita* (illusion of feeling self as body and mind), *Raga* (involvement in luxury things of happiness) *Dweshha* (hatred for things responsible for pain) *Ahinivesha* (attachment to life and fear for death).⁷

Liberation of *Chitta* from self or *Atman* is called *Moksh* or salvation. When *Chitta* is more active than self, it has an illusion of enjoying various stages of life but when *Chitta* is controlled, peaceful quiet and still as in Samadhi then the self or *Atman* exist in its real form. Thus, Yoga darshan is purification of body, mind and spirit to seek eternal pleasure of yoga.⁸

Such a great ideology was another tool in the hands of ancient Indian society through which they became able to forge their destiny.

3. Vaisheshik and Nyaya Darshan

Vaisheshik and Nyaya both are considered as complementary to each other. Vaisheshik is propounded by Maharshi Karnad and Nyaya darshan is propounded by Maharshi Gautama. They both explicated their ideology through writing Vaisheshik Sutra and Nyaya Sutra simultaneously. The Vaisheshik School is known for its metaphysics and ontological explanation whereas Nyaya is basically the ideology focussed on epistemological aspects of philosophy. That's why they support and accept each other. Vaisheshik School has given the concept of atom as being fundamental element of universe. As quoted by S Radhakrishnan according to Richard Garve and Keeth Vaisheshik school is supposed to be prior to Nyaya darshan but Goldratkar accepted Vaisheshik a branch of Nyaya darshan, and according to Jaccobi "Both schools were mixed in very early stage, but it got completion at the time when Nyaya-Vartika was being written by Vachaspati."⁹ Generally it is believed that Vaisheshik school was originated as an unorthodox i.e. non-Vedic school but later it turned into orthodox *Astika* darshan. Vaisheshik Darshan has explained the universe made up of indivisible atoms which can neither be created nor destroyed. Universe is made up of both material substance and nonmaterial substance. Space (*Akasha*), time (*kaal*), and soul are non-material substances. Both the schools accept self as an individual substance which is eternal and universal. Nyaya school does not believe 'self' as pure consciousness as shown in Samkhya school. It believes it to be a fiction of imagination because all consciousness must belong to any subject. Thus, for Nyaya consciousness is not 'self' but an attribute of 'self'. Vaisheshik darshan also believes that consciousness is not a necessary quality

of soul but is merely accidental quality which the soul acquires through its association with body. Therefore, the dissociated soul has no consciousness. This school believes in two kinds of soul; Individual soul which is many in number and another is supreme soul, i.e. God. Further Nyaya and Vaisheshik both have accepted law of *karma*. According to Nyaya, the law of '*karma*' though by itself can be considered the sum of the moral merits and demerits of a man, which lacks any consciousness hence cannot itself apportion joy or sorrow to man. For its' apportion, it is therefore requiring the guidance of a supreme, intelligent and moral being, such being is indeed God.¹⁰ Thus, we see that both schools are based on scientific heuristic and logical style of all explanation which shows unique feature among spiritual ideologies and certainly being very effective in developing individuals with scientific temperament together with morality.

4. Purva- Mimansa:

Purv Mimamsa ideology founded by Jaimini is prior to *Uttar Mimamsa* or Vedanta Darshan. In Mimamsa Sutra the sage Jaimini has elaborated Vedic expressions. There are twelve chapters in Mimamsa sutra and is supposed to be of Buddha's period. This school accepts and advocates the testimony of Vedas, but its concept of God is either pluralistic or it seems to be atheistic realism in nature, as it accepts the reality of material world. This darshan explains soul as one who gain experience, body is the place of experience and senses are the means of experiences. Experiences are of two types – internal (pleasure and pain) external- seeing various things. Soul is different from body, senses and intellect. Body is a mean for achievement of some goal far beyond itself. Soul conducts the body to achieve that goal and allow changes but itself it does not change.¹¹ This school has opposed the concept of soul as elaborated in Buddhism, where soul is nothing, but a series of thoughts connected to each other like a chain. Each loop of this chain acquires previous impression by its pre- discussor loop. In contrast to this explanation of soul, Mimamsa has claimed that there is an all-pervading continuous eternal, non-material and non-atomic soul who can bear impressions of thought of previous life and change its body. Soul involves in karma because karma is not only atomic but mechanistic (In motion) also. The power of soul is cause of body movement. Purva-Mimamsa school also belief in plural self, the liberated soul is only in true eternal monistic form. The free soul cannot express feelings which can only be expressed with body. The existence of soul is not being supposed due to any authority, so it seems to oppose existence of God, but the ethics of this school are based on existence of God.¹²

5. Vedant Darshan:

The literary meaning of Veda is wit and that of Vedant is the conclusion of Vedas, as presented in various Upanishads. This school of philosophy is also called Brahm Sutra, as mainly founded by the sage Badarayana, but developed by various other sages of different time i.e. Shankaracharya, Bhaskar, Ramanuja, Vigyanbhikshu etc. The Vedas are probably oldest scriptures in the world history. As all knows that Vedas are four in number i.e. Rig Veda, Sama Veda, Yajur Veda and Atharv Veda. Each Veda has four parts the Samhitas, the Brahmanas, the Aranyaka and Upanishads. First three parts consists of rituals, sanctions and sacrifices. The last part Upanishad is related to knowledge. The literary meaning of Upanishad is to sit near teacher and seek knowledge. Other than this meaning, it also means destroy ignorance and illusions of man and bring them to know the ultimate reality. According to Rig Veda "the nature in all its diversity and multiplicity is not a chaos but is grounded by a basic cosmic law."¹³ As we see that Vedic hymns and chants are in praise of various natural phenomenon such as air, fire, rain,

thunder and sun etc., so it seems to be polytheistic in nature depicting an opportunistic approach, but a great ideologist of 19th century Max Muller had distinguished between polytheism and Henotheism. According to him “In Henotheism each God is the highest supreme or in the other words the supreme status of each God is governed by a belief that different Gods are manifestation of one single underlying reality.”¹⁴In the quest of soul it accepts it as pure, eternal, unborn, uncreated and present in all being irrespective to their kind. Brahman and soul both are all pervading eternal, but some sages consider this relation as monism, and some seeks a dualism between these two. The ethical part of Vedant darshan also shows the same trend by following the law of *karma*. It explains the rebirth as due to previous karma, self is entangled with body and suffer pain and misery, or one can say that self is responsible for this state. Here the salvation of soul is totally dependent on person’s all good deeds together with full devotion for God. This spiritual view of life had much influence on ancient Indian society making them to work for society selflessly.

6. Jain Darshan

Jain darshan is an unorthodox atheist ideology flourished in ancient India. It is very old ideology which was systematically resuscitated by Vardhaman the 24th Tirthankara born in about 540 BC at Kundra Rama Bihar. The ontology of this ideology shows that it believes in dualism between soul and non- soul and at the same time it also shows pluralistic nature by elaborating infinite number of animate and inanimate substances. Jain ideology defines all substances as possessing two types of characteristics; (1) Essential characteristics, always existing, unchanging and cause of permanence of world. (2) Accidental characteristics- these may or may not be present at a particular time; these characteristics are the cause of changing world. Thus, the ideology concludes that both change, and permanence are genuine and real features of all existence. In this reference Jain ideology explains the soul as a substance possessing both characteristics, where the essential characteristics is consciousness and accidental characteristics are pleasure and pain. In this way it rejects the permanent unchanging nature of soul as described in Vedant and rejects the Buddhist concept of soul as absolute changing devoid of any thing abiding as pure flux. Here it is worth describing that knowledge is essential characteristic of soul. Thus, the free soul is omniscient, but in bondage with material body this knowledge becomes imperfect due to limitations of material body.

The ethical area of Jain darshan also seems to accept the universal law of *Karma* and gives an explanation in the form of cause-effect karmic bondage. A man is powerless over Karma, as if there is a cause there must be an effect no one can change this effect. His disciplined life, prudential knowledge and his good deeds may acknowledge his previous Karma and may help him to prevent further accumulation of Karma. There is no supernatural power or God who can decide the rewards or punishments of his Karma. Though atheist they allow the worship of Tirthankarasto seek inspiration and courage to face the consequences of one’s own *Karma*. The high level of tolerance in ancient Indian society is its unique feature, which may also have a brilliant explanation in Jain darshan too. According to Jain darshan human is an un-liberated soul, so due to his bodily limitations he can seek only partial knowledge of any phenomenon known as *NAYA*. Jain ideology has elaborated these aspects in seven possible conditions, known as *Spata-Bhangi Naya* also called Doctrine of Relativity of Knowledge and Judgement. It develops we-feeling and acceptance for others’ ideas too without any animosity. Thus, we can say that such brilliant elaboration has always affected our ancient Indian society through its motivational guidance.

7. Buddha Darshan

Indian ideological tree has one more branch full of flowers of blissful thoughts named as Buddhist ideology. It was founded by Gautam Buddha. He was a prince named Siddharth who left the palace to seek the knowledge of causes of all suffering and their cessation. After passing six years in ascetic practices he cannot fulfil his queries, leading him to reject harsh asceticism and meditated under Bodhi tree in Gaya Bihar. There he got enlightenment with blissful thoughts to serve humanity. The main literature of this ideology is called *Tripitaka* which means three baskets- *Vinay Pitaka*, *Sutta-Pitaka* and *Abhidhamma Pitaka*. Buddha's ideology is focussed on causes and cessation of suffering, so it never focussed on metaphysical and ontological question that's why this is also called Anti-Metaphysical Pragmatist. He propounded the theory of four noble truths.

- A) Life is suffering: Here suffering is related to all Impermanence, which is the root cause of all suffering i.e. cause of all pain is in pleasure, Pleasure is also not permanent. So, impermanence is basic reality of all existence and is suffering.
- B) Suffering has a cause: The doctrine of dependent organization (*Pratitya-Sam-Utpada-Vada*) which means nothing exist unconditional or absolute. In the doctrine of dependent organization Buddha has propounded twelve-fold chains of causes and their effect arranged in a cycle. These twelve folds are as follows- Ignorance- Karmic Impressions – Initial Embryonic Consciousness- Embryonic psycho physical organism- six sense organs (mind included)- Sense and object contact- Sense Experience- Thirst for Sense object Experience – Clinging- Will to be Born- Birth/ Rebirth- Suffering----- again Ignorance. Here one must note that Karmic impression of previous life is due to ignorance. This chain of causation is foundation of Buddha's teaching and is also called *Dharm-Chakra*, *Samsara-Chakra*, *Bhav-Chakra*, *Dwadasha-Nidanam* (12 remedies) and *Pratitya-Sam-Utpada-Vaad*.¹⁵
- C) Cessation of suffering: If there is any cause of suffering, it can be removed. Here ignorance is the main cause of suffering, so if ignorance is removed from life one can gain freedom from suffering.
- D) Path of Cessation of Suffering: This path is called Ashtanga Marg.

Thus, Buddha's philosophy avoids extreme asceticism and inactivity on one hand and frantic activities including extreme attachment to pleasure on the other. Buddhism believes in middle path and enlighten whole world through his blissful ideology.

8. Charvak Darshan or Lokayata Darshan

There is one unique materialistic ideology prevailing in ancient India named on its founder as Charvak or Lokayata darshan. This was basically sceptic view which rejects not only Vedas but also the concept of soul, God or creator of universe. The only goal of life is pleasure. The most important aspect of this ideology is its ethics. Which formulated the doctrine of Hedonism i.e. theory of pleasure and pain. Here it is important to note that though materialistic in nature Charvak ideology opposes crude and egoistic hedonism and favours refined and altruistic hedonism. Pleasure for any person should not contrast with the needs of society, Law and order.

Indian materialism too was not malicious in nature but was laden with values like self-discipline and we- feeling in true sense.

After analysing such a treasure of ideologies full of variety, the most pertinent question arises that how they could live in such a harmony becoming an example for whole world? This was the land of so many religions and beliefs but all living like a well woven fabric of different colours. A society full of sentience, tolerance, encompassing self-reliant in such a vast diversity of ideologies is really a miracle for today's world, which is full of animosity, angst, writhing and craving. In such a world human is stuck in a frantic quagmire of annihilation. Indeed, the answer lies in ancient Indian philosophies, where being human is only thing which really matters.

Findings of the Study

All above analysis and interpretation of ancient Indian ideologies clearly depicts some common characteristics which reflected the basic essence of Indian culture and society. Here are some important findings of the study which need to be understood globally for the benefit of human and humanity. These are as follows-

- Indian ideology is basically divided in two categories i.e. orthodox and unorthodox, but within these two categories there is a huge diversity of thoughts.
- All six orthodox ideologies though accept Vedic knowledge but have very different ontological and metaphysical views.
- Samkhya is the oldest orthodox school, which is dualistic or pluralistic realism by nature and does not accept the existence of God but do accept law of karma.
- Yoga school is said to be complementary for Samkhya darshan, but it is theistic and accept the existence of God. It has presented a holistic picture of a very refine way of living.
- Vaisheshik and Nyaya schools are both complementary and supplementary to each other. Where Vaisheshik emphasises on meta-physics, Nyaya focuses on epistemology. Initially Vaisheshik was unorthodox school of philosophy due to not accepting Vedic knowledge but later it turned to orthodox. Ethically they both emphasise on law of karma and are theistic in nature.
- Purv Mimamsa is basically philosophical expressions of Vedic rituals. The concept of God is not very simple according to this school of philosophy. Either it seems to be pluralistic or atheistic realism by nature. This also believes in law of karma. Both Purv Mimamsa and Uttar Mimamsa are called to be complementary to each other.
- Uttar Mimamsa is basically called Vedant Darshan based on Upanishads. This is a foundation of pure hearted and refine way of life that enables all human to blossom with human values and eternal pleasure.
- Jain darshan is an unorthodox ideology of ancient India and is an atheistic ideology accepting priorities of human resolutions only. Without any acceptance of supreme power, it has effectively explained the universal law of karma and cause and effect Karmic bondage. The concept of *Sapta Bhangi Naya* of this ideology elaborates at least seven points of view of any phenomenon. This is also called Doctrine of Relativity of Knowledge and Judgement. This concept is unique to explain the phenomenon of 'VASUDHAIVKUTUMBKAM' the world-famous Indian identity.

- Buddhism is also an orthodox school of Indian philosophy. Opposing the extreme condition of both asceticism and fanaticism. Buddha paved the middle path to get blissful life. The ideology avoids any metaphysical explanations of universe but focuses on present life. The unique explanation of four Noble Truth, twelve Dharmachakras and Eight-fold path of living are really the ocean of humanity where everyone can be benefited with its jewels.
- At last, but not the least the Charvak or Lokayata darshan of Indian ideology is completely materialistic in nature, having no emphasis on metaphysics, ontology, existence of God or any creator of universe. The need is to know the way of day-to-day life for a lay man. The important point in its ethical explanation is its Hedonistic ideology, where it rejects rude hedonism of pure materialistic approach. It has favoured self-discipline and refined Hedonism. This picture shows that Indian materialistic ideology too had inculcated higher values in the lives of the-then dwellers, leading to a corruption free, animosity free, craving free society.
- With such a varying diversity the idea of unity is basically filters out from all ideologies in the form of pure hearted self-disciplined life full of values i.e. tolerance for all ideologies and laden with a feeling of VASUDHAIVKUTUMBKAM, means all dwellers of this earth are a family.

Conclusion and Suggestions

The study concludes that the ancient Indian prosperity, enriched culture, literature and flourishing society had resulted due to the impact of all ideologies prevailing in that aeon. Ideologies whether atheist or theist, orthodox or unorthodox, spiritual or materialistic, all were paid full respect where tolerance was the unique feature of all. The study also concludes that superiority was not the basic concern of all ideologies but was humanity. It resembles to different rivers tending to flow towards same ocean but with different tracks, different colours of water and different taste but without any conflict. It is well known fact that no one can work with a hand having fingers of same size, similarly a society without diversity will be colourless and lifeless entity. Thus, diversity is a unique feature of life, we should seek unity in that diversity which the ancient Indian ideologies explored in a very effective manner.

The study suggests that our enriched ancient past should be reflected through each and every aspect of our institutions. It should be covered through explicit and implicit curriculum of educational institutions. More debates, seminars should be organised on such topics together with presentation of these ideologies in the form of short films at the weekends and should be made available worldwide to teach the lesson of humanity through it. Various school programs such as NCC, NSS, Rovers and Rangers should also be included to spread the valuable way of human life.

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