Role of womens in indian politics essay sample

Sociology, Women

For the mixture of leaf and nut, see Paan. For the biblical place, see Bethel. The Betel (Piper betle) is the leaf of a vine belonging to the Piperaceae family, which includes pepper and kava. It is valued both as a mild stimulant[1] and for its medicinal properties. Betel leaf is mostly consumed in Asia, and elsewhere in the world by some Asian emigrants, as betel quid or paan, with or without tobacco, in an addictive psycho-stimulating and euphoria-inducing formulation with adverse health effects.[2] The betel plant is an evergreen and perennial creeper, with glossy heart-shaped leaves and white catkin. The betel plant originated from South and South East Asia (India, Nepal, Bangladesh and Sri Lanka).

Cultivation

The betel leaf is cultivated in most of South and Southeast Asia. Since it is a creeper, it needs a compatible tree or a long pole for support. Betel requires high land and especially fertile soil. Waterlogged, saline and alkali soils are unsuitable for its cultivation. In Bangladesh, farmers called barui[3] prepare a garden called a barouj in which to grow betel. The barouj is fenced with bamboo sticks and coconut leaves. The soil is plowed into furrows of 10 to 15 metres' length, 75 centimetres in width and 75 centimetres' depth. Oil cakes, manure, and leaves are thoroughly incorporated with the topsoil of the furrows and wood ash. The creeper cuttings are planted at the beginning of the monsoon season. Proper shade and irrigation are essential for the successful cultivation of this crop. Betel needs constantly moist soil, but there should not be excessive moisture. Irrigation is frequent and light, and standing water should not remain for more than half an hour. Dried leaves

and wood ash are applied to the furrows at fortnightly intervals and cow dung slurry is sprinkled.

Application of different kinds of leaves at monthly intervals is believed advantageous for the growth of the betel. In 3 to 6 months the vines reach 150 to 180 centimeters in height and they will branch. Harvest begins, with the farmer plucking the leaf and itspetiole with his right thumb. The harvest lasts 15 days to one month. The harvested leaves are consumed locally or exported to other parts of Asia, the Middle East, Europe, and the United States. Betel is an important part of the economy in rural Bangladesh. Varieties include ‘ Magadhi’ from Bihar, Gundi, Rasi & Bada varieties from Hinjilicut, Orissa which is more popular in Benaras, Mirzapur, Tunda, Agra & southern districts of Orissa, in India, and ‘ Venmony Vettila’ from Kerala.

Chewing

An extensive ca. 2004 research monograph by the World Health Organization,[2] reports that betel leaf is consumed, in southeast Asian community worldwide, predominantly as a betel quid (synonymous with pan or paan). The betel quid contains betel leaf, areca nut and slaked lime, and may contain tobacco. Other substances are often added to the betel quid, in particular spices, such as cardamom, saffron, cloves, aniseed, turmeric, mustard or sweeteners according to local preferences. Numerous commercially produced mixtures containing some or all of these ingredients are also available in various parts of the world. The betel quid is thus a mixture of substances, placed in the mouth; and betel leaf is not consumed alone. For a predominant majority, the paan usually contains the betel leaf

with two basic ingredients, either tobacco or areca nut or both, in raw or any processed form. The betel quid, or paan, as consumed in various parts of the world, consists of,[2] : * betel leaf with areca nut and slaked lime

* betel leaf with areca nut, slaked lime and tobacco
* betel leaf with tobacco, but without any areca nut
* betel leaf with areca nut and other spices or ingredients, but without tobacco
* betel leaf with areca nut, tobacco and other spices or ingredients

There is archaeological evidence that the betel leaves have been chewed along with the areca nut since very ancient times. It is not known when these two different stimulant substances were first put together. In most countries, the mixture of both has a ceremonial and highly symbolic value[citation needed]. In India, Burma, Bangladesh, Nepal, Sri Lanka and other parts of South Asia and Southeast Asia, the leaves are chewed together in a wrapped package along with the areca nut (which, by association, is often inaccurately called the “ betel nut”) and mineral slaked lime (calcium hydroxide). Catechu, called Kattha in Hindi, and other flavoring substances and spices might be added. The lime acts to keep the active ingredient in its freebase or alkaline form, thus enabling it to enter the bloodstream via sublingual absorption. The areca nut contains the alkaloid arecoline, which promotes salivation (the saliva is stained red), and is itself a stimulant. This combination, known as a “ betel quid”, has been used for several thousand years.

Tobacco is sometimes added. Betel leaves are used as a stimulant, an antiseptic and a breath-freshener. Betel quid with tobacco is strongly carcinogenic.[4][5][6] In India, the betel and areca play an important role in Indian culture, especially among Hindus.[citation needed] Many traditional ceremonies governing the lives of Hindus use betel and areca. For example, when paying money to a priest one might place money in a betel leaf. [citation needed] The betel and areca also play an important role in Vietnamese culture. In Vietnamese there is a saying that " the betel begins the conversation", referring to the practice of people chewing betel in formal occasions or " to break the ice" in awkward situations.

The betel leaves and areca nuts are used ceremonially in traditional Vietnameseweddings.[citation needed] Per tradition a groom might offer the bride's parents betel and areca, the leaf and the nut symbolizing the ideal married couple bound together. In Vietnamese the phrase " matters of betel and areca" (chuyện trầu cau) is synonymous with marriage.[citation needed] In Papua New Guinea, betel is prepared with a mustard stick dipped in lime powder and acts as a stimulant to suppress hunger, reduce stress and heighten the senses. Most families have backyard gardens and many grow betel there. The lime must be purchased. It is processed from corals, especially the fast-growing staghorn corals of genus Acropora.[7] Chewing betel quid to give fragrance to mouth, after washing one's teeth, applying collyrium on one's eyelids, coloring one's lips with alacktaka, is mentioned in chapter 4 of the Kama Sutra.

Health effects

The betel leaf is predominantly consumed as betel quid or paan, which is a mixture of substances. The paan almost always contains a betel leaf with two basic ingredients, either areca nut or tobacco or both, with lime (calcium hydroxide or calcium carbonate).[8][9] When areca nut is consumed with tobacco it is considered as carcinogenic.[10][11] In an extensive scientific research monograph, the World Health Organization expert group for research on cancer reported in 2004[2] that the percentage of oral cancer among all cancers diagnosed in hospitals in Asia has always been much higher than that usually found in western countries, where the habit of chewing betel quid, with or without tobacco, is virtually unknown. In many descriptive studies, investigators have obtained histories of chewing betel quid with tobacco from series of patients with oral cancer; and in all these studies the percentage of patients who practice betel leaf chewing was found to be extremely large.

Researchers also noted that the cancer generally develops at the place where the betel quid is kept. In an earlier ca. 1985 study,[9] scientists linked malignant tumors to the site of skin or subcutaneous administration of aqueous extracts of betel quid in mice. In hamsters, forestomach carcinomas occurred after painting of the cheek-pouch mucosa with aqueous extracts or implantation of a wax pellet containing powdered betel quid with tobacco into the cheek pouch; carcinomas occurred in the cheek pouch following implantation of the wax pellets. In human populations, they report observing elevated frequencies of micronucleated cells in buccal mucosa of people who chew betel quid in Philippines and India. The scientists also found that the

proportion of micronucleated exfoliated cells is related to the site within the oral cavity where the betel quid is kept habitually and to the number of betel quids chewed per day. This proportion, they report, could be reduced by administration for two to three months of vitamin A or β-carotene or a mixture of the two. In related studies,[9]the scientists reported that oral leukoplakia shows a strong association with habits of betel-quid chewing in India. Some follow-up studies have shown malignant transformation of a proportion of leukoplakias.

Oral submucous fibrosis and lichen planus, which are generally accepted to be precancerous conditions, appear to be related to the habit of chewing betel quid, that is paan. In a study conducted in Papua New Guinea, scientists found[12] oral squamous cell cancer as the most common malignant tumour in Papua New Guinea. They report that the oral cancer is concentrated at the corner of the mouth and cheek, and corresponds precisely with chewing site of betel leaf with lime in 77% of 169 cases. Powdered slaked lime applied to the chewed areca nut placed inside a betel leaf causes the mean pH to rise to 10, at which reactive oxygen species are generated from betel quid ingredients in vitro. Reactive oxygen species, together with sustained lime-induced cell proliferation, the scientists claim suggest a possible mechanism of carcinogenesis for this tumor. In a study conducted in Taiwan, scientists found[13] betel chewing increases the risk of cardiovascular disease and mortality. In this study, they investigated the association between betel nut chewing and general obesity (BMI 25 kg/m2) and central obesity. Using multiple linear regression analyses, after adjusting

for potential confounders, they claim betel consumption was statistically significantly associated with obesity.

The reason for this link between obesity and betel leaf chewing, the scientists admit is unclear. In another study, scientists report[14] the extent of cancer risks of betel quid chewing (without tobacco added) beyond oral cancer. In addition to oral cancer, significant increases were seen among chewers for cancer of the esophagus, liver, pancreas, larynx, lung, and all cancer. Chewing and smoking, as combined by most betel chewers, interacted synergistically and was responsible for half of all cancer deaths in this group. Chewing betel leaf quid and smoking, the scientists claim shortened the life span by nearly 6 years. A Lancet Oncology publication claims that betel leaf quid, or paan masala, may cause tumours in different parts of the body and not just the oral cavity as previously thought.[15] In a study conducted in Sri Lanka, scientists found[16] high prevalence of oral potentially malignant disorders in rural Sri Lankan populations. After screening for various causes, the scientists report betel-quid chewing being the major risk factor, with or without tobacco.

In October, 2009, 30 scientists from 10 countries met at the International Agency for Research on Cancer (IARC), a World Health Organization sponsored group, to reassess the carcinogenicity of various agents including betel leaf quid with areca nut, and mechanisms of carcinogenesis. They concluded there is sufficient evidence that betel quid without tobacco leads to tumor in oral cavity and oesophagus, and that betel quid with added tobacco is a carcinogen to oral cavity, pharynx and oesophagus.[17] The

high rate of oral cancer in South Asia is thought to be due to the chewing of betel preparations; the inclusion of tobacco may worsen the risk, but there is also evidence that the areca nut, alone or as part of a betel quid, may cause cancer even without tobacco.[18] See its article for more discussion of this point. Some scarce reports may suggest that betel leaf by itself has adverse health effects. For example, one research paper studied[19] chromosome damaging effect of betel leaf in human leukocyte cultures.

These researchers report an increase in the frequency of chromatid aberrations when the leaf extract was added to cultures. Another scientific study from Japan[20] indicates that the lab rats who ate a mixture of betel leaf and areca nuts all had severe thickening of the upper digestive tract whereas after undergoing a diet of betel leaves alone, only one laboratory rat ended up having a forestomach papilloma . Scientific studies that evaluate the health effects of betel leaves by itself are however limited, in contrast to extensive medical studies on betel quid or paan, which always includes betel leaf with additional substances such as those discussed above.

No negative reports have been made of preparations based on betel leaves that do not contain areca nut, tobacco nor (mineral) lime , that are not chewed like paan but eaten whole, such as miang kham , a thai snack wrapped in wild betel leaves, containing a mixture of spices, dried shrimp, cooked meat, chili, fruit bits and roast nuts, served with a sauce composed of fish sauce and palm syrup. Other vine leaves related to betel in the genus Piper are also used fresh as wrapping medium which are eaten with their

stuffing , such as vietnamese meat preparations wrapped in “ Lolot” leaves and no adverse effects have been observed. Effects of chewing betel quid during pregnancy

Scientific teams from Taiwan, Malaysia and Papua New Guinea have reported that expectant mothers who chew betel quid, during pregnancy, significantly increase adverse outcomes for the baby. The effects of betel quid and areca nut were similar to those reported for mothers who consume alcohol or tobacco during pregnancy. Lower birth weights, reduced birth length and early term were found to be significantly higher.

Medicinal properties

In India, betel is used to cure worms[citation needed]. According to traditional Ayurvedic medicine, chewing areca nut and betel leaf is a remedy for bad breath.[23] A related plant P. sarmentosum, which is used in cooking, is sometimes called “ wild betel leaf”. Economics

Betel leaves are cultivated throughout southeast Asia. The leaves grow on betel vines, and the average size of vine plots range from 0. 5 to 50 decimals (1 decimal = 0. 01 acre). Malaysian farmers cultivate four types of betel plants: sirih India, sirih Melayu, sirih Cina and sirih Udang. The harvest is then sold in bundles of 10 leaves, each bundle costing in 2011 between RM 0. 30 to 0. 50 ($0. 10 to $0. 15 per leaf). In Sri Lanka, betel is grown all over the country but the commercial production of betel, with bigger leaves with dark green colour combined with thickness, known as “ kalu bulath” is confined to a few districts such as Kurunagala, Gampaha, Kegalle, Kalutara and Colombo.[24] These are sold at a whole seller lots of 1000 leaves. In a

report published by theUnited Nations Food and Agriculture Organization (FAO),[25] a successful betel farm in Sri Lanka can provide a supplemental income to a farmer by providing six days of work every six months and net income when the leaf prices are attractive. The FAO study found the successful farm’s yield to be 18, 000 leaves per 150 square feet (14 m2).

The additional salary and income to the Sri Lankan betel grower, assuming he or she provides all needed labor and keeps all net profit, to be SL Rs. 1635 per 150 square feet (14 m2) of betel farm every 6 months ($90 per decimal per year, or $9000 per acre per year). If the farmer hires outside labor to tend the betel vines, and harvest the crop, the FAO found the net income to the betel farm owner to be SL Rs. 735 per 150 square feet (14 m2) of betel farm every 6 months ($40 per decimal per year, or $4000 per acre per year). According to FAO, the market prices for betel leaves vary with wet and dry season in Sri Lanka, and in 2010 averaged SL Rs. 200-400 per 1000 leaves ($1. 82 to $3. 64 per 1000 leaves).[26] The FAO study assumes no losses from erratic weather, and no losses during storage and transportation of perishable betel leaves. These losses are usually between 35% to 70%. [27] In Bangladesh, betel leaf farming yields vary by region and vine variety. In one region where betel leaf cultivation is the main source of income for farmers, a total of 2, 825 hectares of land is dedicated to betel vine farming. [28]

The average production cost for these betel farms in Bangladesh are about Tk 300, 000 per hectare ($4000 per hectare, $16 per decimal), and the farm owners can earn a profit of over Tk 100, 000 per hectare ($1334 per hectare,

$5. 34 per decimal). In India, a 2006 research reported[27] betel vines being cultivated on about 55000 hectares of farmland, with an annual production worth of about IN Rs. 9000 million ($200 million total, averaging $1455 per acre). The betel farming industry, the report claims, supports about 400, 000 – 500, 000 agricultural families. A March 2011 report claims that betel farming is on a decline in India.[29] While in ideal conditions, some farms may gross annual incomes after expenses of over IN Rs. 26, 000 per 10 decimal farm ($5, 780 per acre), a betel farm income is highly erratic from year to year, because of rainfall patterns, temperature, and spoilage rates of 35% to 70% during transport over poor infrastructure.[27] Simultaneously, the demand for betel leaves has been dropping in India because of contagious acceptance of gutkha (chewing tobacco) by consumers over betel leaf-based ‘‘ paan’’ preparation;[30] the report cites betel leaf trading has dropped by 65% from 2000 to 2010, and created an over supply. As a result, the report claims Indian farmers do not find betel farming lucrative anymore. [29] Bhrigu ji

and exalted Durvasa, and the virtuous Rishyasringa, the illustrious ‘ Sanatkumara’ of great ascetic merit and the preceptor in all matters affecting Yoga…” the first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic written during the Vedic period, Treta yuga.[1] Bhrigu is a ManasaPutra (mind-born-son) of Lord Brahma, who simply wished him into existence, to assist in the process of creation, for this reason he is also considered one of the Prajapatis. He was married to Khyati, the daughter of Daksha. He had two sons by her, named Dhata and Vidhata.[2] His daughter Sri or Shri, married Lord Vishnu

(Narayana). He has one more son, who is better known than Bhrigu himself – Shukra, learned sage and guru of the asuras. The sage Chyavana is also said to be his son. [Maha: 1. 5]

Testing the divine Trinity

Many great sages gathered at the bank of river Saraswati to participate in Maha yagya organized at that time. Maharishi Bhrigu was also present there. All the great saints and sages could not decide that out of the Trinity Lord Vishnu, Brahma and Shiv who is pre-eminent and to whom should they offer Pradhanta (Master) of that yagya. With the consent of all the great saints present there, it was decided that Maharishi Bhrigu will test and decide who was pre-eminent. Upon being entrusted with the task Maharishi Bhrigu decided to test Lord Brahma first. He went on to see Lord Brahma in Brahmalok. On reaching Brahmalok Maharishi displayed utter disrespect to Lord Brahma on purpose. Lord Brahma got angry and wanted to punish Maharishi but Maha Saraswati, wife of Lord Brahma saved Maharishi from his anger. Angry with disrespect, Maharishi Bhrigu cursed Lord Brahma that no one will worship Brahma in Kaliyug. To this day, there are very few temples devoted to Lord Brahma (the notable exception being the Brahma Temple at Pushkar). Maharishi Bhrigu then decided to visit Lord Shiva at Kailash Parvat.

On reaching Kailash Parvat, Nandi stopped him from going inside because at that time, Shiva and Parvati were sporting fun. Bhrigu curses Lord Shiva to be only worshipped in Linga form. Then in order to test Lord Vishnu, Maharishi reached Vaikunth Dham. He entered the Dham without Lord Vishnu’s permission and saw that the Lord was resting at that time.

Maharishi asked him to wake up, but Lord was in deep sleep. On seeing no reaction from Lord, Maharishi hit Lord Vishnu on his chest (that strike by Maharishi Bhrigu left a foot print on Lord’s chest and that foot print is known as “ Shri Vatsa”). Lord Vishnu got up after the strike and realized what has happened. On realizing that Maharishi had hit him with his foot, Lord asked him, “ Maharishi, are you hurt in your foot? My chest is strong but your foot is not so strong”. Seeing the decorum of Lord Vishnu, Bhrigu was pleased and declared him superior amongst the Tridev. According to Hindu mythology, goddess of prosperity and wife of Lord Vishnu, Maha Laxmi also witnessed the whole incident, as she was also present in the Dham at that time. She could not tolerate disrespect displayed by Maharishi Bhrigu towards Lord Vishnu and cursed him that henceforth she would never visit Brahmins and they will all live in absence of wealth.

On hearing this curse from Maha Laxmi, Maharishi told her, his very purpose of visiting the Vaikunth Dham and his mission. On hearing this, Maha Laxmi told Maharishi, that her curse will definitely haunt Brahmins but whenever any Brahmin will worship Lord Vishnu, he will be liberated from her curse. It is after this incident that Maharishi Bhrigu decided to write famous book of astrology, the Bhrigu Samhita, with the blessings of Lord Ganesha and Maha Saraswati, to help Brahmins earn their living. He eventually wrote this ‘ Grantha'(book) to the benefit of all mankind for their ‘ kalyan'(well being) which would lead mankind to ‘ Moksha'(Complete Salvation). Maharishi Bhrigu collected numbers of birth charts, wrote their predictions for full life and compiled them together to be known as Bhrigusamhita today. Parts of the Bhrigu Samhita are said to be destroyed over the ages but a few parts of

the book are still available in Hoshiarpur city in Punjab.[8] Bhrigusamhita is believed to be the first book of its kind in the field of astrology.

Parvati is Shakti, the wife of Shiva and the gentle aspect of Mahadevi, the Great .... the daughter of Himavat and Menā and is named Kali, ' the dark one', because of .... lingam of Shiva, who was cursed by sage Bhrigu to be the form of the lingam. ... The couple are often depicted in the Puranas as Sage Bhrighu tests trinities regarding right for Poornahoothi. In the Padma Purana it is related that the Rishis, assembled at a sacrifice, disputed as to which deity was best entitled to the homage of a Brahman (Poornahoothi). Being unable to agree, they resolved to send Bhrigu to test the characters of the various Gods, and he accordingly went. He could not obtain access to Siva because that deity was engaged with his wife; " finding him, therefore, to consist of the property of darkness, Bhrigu sentenced him to take the form of the Linga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable. His next visit was to Brahma, whom he beheld surrounded by Sages, and so much inflated with his own importance as to treat Bhrigu with great inattention, betraying his being made up of foulness.

The Sage therefore excluded him from the worship of the Brahmans. Repairing next to Vishnu, he found the deity asleep, and, indignant at his seeming sloth, Bhrigu stamped upon his breast with his left foot and awoke him; instead of being offended, Vishnu gently pressed the Brahman's foot and expressed himself honoured and made happy by its contact; and Bhrigu, highly pleased by his humility, and satisfied of his being impersonated

goodness, proclaimed Vishnu as the only being to be worshipped by men or Gods, in which decision the Sages, upon Bhrighu's report, concurred, " Who was he to test the trimurtis? How could he disturb their privacy? More so how could he even dare to curse the deities who by their mercy had bestowed upon him many a boon and made him so illustrious? Even when he had been unimaginably haughty, the Gods had displayed forbearance and kindness when they could have burnt him to ashes by a mere glance." Only then Bhrughu realized that the best of merits was to remain free of vain pride and conceit. He begged pardons from the Gods who were glad to bless him, seeing that he had realized his folly. Since then the trimurtis have been the supreme owners of the purnahuti and the devotees could offer the aahuti to the God of their choice and devotion. Tourism

Six miles in the east on Ballia-Bairiya bandh, the village Dubehar is renamed after the name of Mahrishi Durvasa Rishi, where was his Tapovan, during tapasya, he ate Dub (grass) i. e. Dub-Aahar, so the village named as Dubehar. In village Dubehar, there is Devi Durgaji temple in the middle of the village, where at every Ramnavami, devotees perform Puja & Havan and after this they offer their own blood to Maa-Durga. The devotees stand before Maa Durga with folded hands in " Namaskar" position, a barber (Naai) stands by the side and makes a minor incision on the right shoulder of the devotee with a knife (ustara), the devotee then wipes his blood with Bel-patra (Bel-leaf) and puts it before Maa-Durga. This act is called ' Vardaan'. It consists of many block (kasbas or tehsils) among which chief are bansdeeh, maniar, ratsar. It has many famous temples like barmyin (pronounced baar. r. ma. in), suryadevta, aseganath etc. There are even chief villages like

Gaighat, Reoti, Sahatwar, kaithwali, hanumanganj, basantpur etc. Kaithwali is famous for its bird sanctuary (surhatal).

In village Shaikhpur from Sikanderpur 5 km on the road of Maniar are many famous Moharrum there. Original Silver (Chandi) 4 ft Tazia Moharrum celebration since 1675 there is karbla building right now not available same design in world accept Kaba, Saudi Arabia one can visit your team and trace the place. There is nne family Shia'a Syed Ghazanfar Hussain (Nawab Saheb) behind of Dargah Shareef living in since 1675. Mangla Bhawani Temple [Divya Shakti Sthan] 35km from Ballia , 7km from Buxar. Ballia district is the easternmost part of the Uttar Pradesh state and borders on Bihar State. It comprises an irregularly shaped tract extending westward from the confluence of the Ganga and the Ghaghra, the former separating it from Bihar in the south and the latter from Deoria and Bihar in the north and east respectively. The boundary between Ballia and Bihar is determined by the deep streams of these two rivers. It is bounded on the west by Azamgarh, on the north by Deoria, on the north-east and south-east by Bihar and on the south-west by Ghazipur. The district lies between the parallels of 25º33′ and 26º11′ North latitudes and 83º38′ and 84º39′ East longitudes.

Political life

He joined the socialist movement and was elected secretary of the district Praja Socialist Party (PSP), Ballia. Within a year, he was elected joint secretary of the PSP's State unit in Uttar Pradesh. In 1955–56, he took over as general secretary of the party in the State. His career as a parliamentarian began with his election to the Rajya Sabha from Uttar

Pradesh in 1962. He came under the spell of Acharya Narendra Dev, a fiery Socialist leader in the beginning of his political career. From 1962 to 1967, Shekhar belonged to the Rajya Sabha, the Upper house of the Parliament of India. He had a nationwide padayatra in 1983 to know the country better, which he claimed gave the jitters to Indira Gandhi, the then Prime Minister. He was called a " Young Turk".[2] Chandra Shekhar was a prominent leader of socialists. He joined Congress in 1964. From 1962 to 1967, he was a member of the Rajya Sabha.

He first entered the Lok Sabha in 1967. As a member of the Congress Party, he vehemently criticised Indira Gandhi for her activities. This led to a split in the Congress in 1975. Chandrashekhar was arrested during the emergency and sent to prison. After the emergency, he became the President of Janata Party. In the parliamentary elections, Janata Party did very well and formed the coalition government headed by late Morarji Desai. In 1988, his party merged with other parties and formed the government under the leadership of V. P. Singh. Again his relationship with the coalition deteriorated and he formed another party, Janata Dal socialist faction. With the support of Congress (I) headed by Rajiv Gandhi, he replaced V. P. Singh as the Prime Minister of India in November 1990.

Prime Minister of India

After his predecessor V. P. Singh resigned, he led a breakaway faction of the Janata Dal, known as the Samajwadi Janata Party (Rashtriya). He became the eighth Prime Minister of India on 10 November 1990 as Congress decided to extend outside support to his government. The relationship crumbled

quickly, as the Congress party accused him of spying on Rajiv Gandhi, their leader at that time.[3] The Congress Party then boycotted Parliament and as Shekhar's faction only had 64 MPs, he resigned in a nationally televised address on 6 March 1991. He remained in office until national elections could be held later that year.[4]

Shekhar was known for abiding by the parliamentary conventions and was honoured with the inaugural Outstanding Parliamentarian Award in 1995.[3] Shekhar was a member of the Lok Sabha, India's lower house of Parliament. He led the Samajwadi Janata Party (Rashtriya), (Socialist People's Party (National)). Starting in 1977, he won elections to the Lok Sabha eight times fromBallia constituency in eastern Uttar Pradesh. The only election that he lost was in 1984 against Jagganath Chaudhary of Congress (I).

Another largest fair famous for being India's biggest bargaining bonanza event is the Donkey fair. In this fair, thousands of traders come to buy donkeys and other animals at cheap rates. The animals purchased by contractors are used for transporting materials. The overall view of fair, having more than 60, 000 donkeys, is very attractive as all donkeys are colorfully dressed up in ribbons and anklets to draw attention of visitors. The economy of Ballia depends on agriculture and industries. The major crops grown here are Rice in Kharif and Wheat in the Rabi season. Other important crops are sugarcane, pigeon pea, vegetables, oilseed, pulses, sorghum, oats, berseem, etc. There are some industries also. Rasra, second major commercial area of city Ballia, has one sugar mill and one cotton weaving industry.