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Editorial

New Cold War!

Amidst media reports pouring in daily about almost ubiquitous spread of COVID-19 that has made the world awfully staggering from the shattering effects of this global pandemic by the closing part of April this year, reports are also pouring in about the commencement of a new Cold War with United States, China and Russia as leading protagonists of this new game. While Russia and the US are engaged in a mad race for acquiring nuclear superiority over each other, especially in the aftermath of unilateral withdrawal of Trump Administration from INF Treaty and American accusations against Moscow for the possibility of Russian interference in the ensuing presidential elections in November 2020.

For over past couple of years, trade war has been gathering momentum between the US and China and over decision of Trump Administration to ban operations of Huawei within the United States. Interestingly, at a time when tensions between US and Russia are mounting on one hand and Sino-US relations have witnessed a new low, military cooperation between Beijing and Moscow is getting impetus. This scenario along with regional hotspots like Syria, Libya and other places where these great powers are confronting each other indirectly has given rise to speculations, especially in the media, about the commencement of a new Cold War. According to media reports, Washington has been engaged in the rebuilding and extension· of the Campia Turzii air· base· in Romania for use· by US strike· aircraft, reportedly under the Pentagon's European Deterrence Initiative, which was initiated in June 2014. Some experts have observed that the build-up of US-NATO forces has continued unabated around the Black Sea and along the length· of Russia's borders. Some American military leaders have often declared that China and Russia pose 'overt challenges to the free and open international order.'

The US is also said to have stationed 50, 000 troops in Japan and half of these troops are stationed in the bases on the island of Okinawa, and according to defence experts, it provides a pivotal foothold for Washington, both to protect Asian allies including Japan, South Korea and Taiwan and as a ploy to project American power. America is also reported to have been carrying out huge military maneuvers comprising two aircraft carrier strike groups and nuclear bombers in order to continue warning China against its misadventures in South China Sea. Besides, according to media reports, Washington is also deploying B-1 nuclear bombers in its territory of Guam in the western Pacific what Pentagon calls to carry out "strategic missions to reinforce the rule-based international order in the region." In the wake of escalating trade war between the US and China, Trump Administration put a squeeze on the Chinese telecommunication s giant Huawei and also gradually adding more of Huawei's subsidiaries to its trade blacklist and also warned US companies doing business with Huawei. According to media reports, the US Commerce Department has -laced Huawei and 70 of its subsidiary companies on its 'Entry List' that is primarily a trade blacklist that bars anyone on it from buying parts and components from American companies without the official approval.

The Trump Administration has seemingly embarked on launching an all-out war against Huawei and it is also persuading its allies to ban Huawei activities in their respective territories. And Canada, France and UK are seemingly falling in line. Canadian authorities arrested Huawei' chief financial officer in late 2019. In January this year, US federal prosecutors slapped Wanzhou and Huawei with 23 indictments for a variety of alleged crimes including bank and wire frauds and stealing trade secrets. Various US agencies like the FBI, the National Security Agency etc., have expressed suspicions about close ties between Huawei and the Chinese Communist Party. Some US intelligence officials are reported to have expressed the view that Huawei and ZTE, another Chinese tech company posing potential national security risks to the US. The rift is seemingly widening between Washington and Beijing with each passing day and things have come to such a stage that Trump Administration has ordered closure of one of the Chinese consulates in US with Beijing also resorting to similar measure by ordering the closure of an American consulates in China. By adhering to such measures and countermeasures, both are inching towards a new type of Cold War.

— BK

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The UN Response to COVID-19

Dr G. Lakshmi*

[This article focuses on the United Nations' role as a contributor to contemporary global health governance. The novel corona virus, named, COVID-19 is a new kind of crisis, one that involves the public health, economic, political, social, psychological and cultural dimensions of billions of people across the world. In a networked world, new forms of cooperation will be needed with the involvement of State and non-State actors to tackle and curb corona virus. As it did in the past, the UN needs to adopt a security-oriented approach or any other means to public health policy in order overcome the current pandemic.]

Today, the world is confronted with the worst crisis since the Second World War, in the form of novel corona virus pandemic, named COVID-19, virtually akin to as the Third World War with unprecedented political, economic, social and humanitarian consequences.

In the past, general crises have led to major multilateral systems and the United Nations Organisation (UN) was created in the wake of Second World War in 1945. Its objective is to prevent international conflict and to facilitate cooperation among States. Furthermore, the UN was intended to bring countries together to improve the prospects of social and economic development all over the world. The UN will soon be celebrating its 75th anniversary. There have been vast changes in human society in the last 74 years. Today, the UN, besides maintaining international peace and security, has to devise means in tackling complex global problems. With the end of the Cold War and the complexities of emerging global agenda, the UN has a different role to play in fulfilling its responsibilities toward peace, security, health and socio-economic development of the world community.

In the light of current corona pandemic, the next one or two decades a prospect of world economic instability is very much dreaded. According to a World Bank analyst, economic indicators suggest a deep recession, like nothing seen "since the Second World War" [Security Council Report 2020]. In an interdependent world society, people are increasingly inter-connected. Most things that happen, in some way or the other, have repercussions for the other parts of the world. Today no government can manage to solve its problems, as the emerging issues are of global ramifications.

There are issues that are so challenging which can only be dealt with when everyone works together. Disease is an example. An international organisation can help provide mechanisms, rules and a bureaucracy to meet international challenges. The UN is the only organization having the mandate with a truly international character. Restructuring the UN to enhance its capabilities (by giving the necessary weight and muscle) is an immediate task.

The Novel Corona Virus Impact

On December 30, 2019, the world first learned that the novel corona virus had emerged weeks before in China's Wuhan province. The virus has since January 2020 (until April 30) already claimed many globally and has had an impact on more than 212 countries and territories (WHO Report). On 11 February 2020, the World Health Organisation (WHO) announced a name for the new corona virus disease, COVID-19.

Corona virus is the greatest peacetime challenge that the UN and humanity as a whole has ever faced. The pandemic is not just as a global health and bio-safety issue but potentially a global security challenge which might have implications for international peace and security. Concerns have been raised over

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the corona virus impact on the health of UN peacekeepers, virus spreading through camps for refugees or internally displaced persons in South Sudan, Syria, Cox's Bazar in Bangladesh (home to more than a million Rohingya refugees from neighbouring Myanmar) and elsewhere.

While the pandemic is being dealt with by the WHO, along with other relevant United Nations Specialised Agencies, the threat needs a global response, which has been inadequate. As a matter of fact, the WHO was slow in its fight against COVID-19, in contrast to the leadership it demonstrated in previous campaigns against pandemics. Although, the WHO was informed of 'cases of pneumonia of unknown cause' in Wuhan on 31 December 2019, it (WHO) declared the corona virus outbreak a 'global pandemic' on 11 March 2020 [Dag Hammarskjold Library, UN].

The UN Security Council and Global Pandemics

The UN Security Council (UNSC) has twice addressed public health emergencies, previously. First, on July 17, 2000, the Security Council passed Resolution 1308 on HIV/AIDS which declared the pandemic a threat to international peace and security. It underscored "the importance of a coordinated international response to the HIV/AIDS pandemic, given its possible growing impact on social instability and emergency situations." (Thakur and Weiss 2009). Second, in September 2014, the UNSC has called the Ebola outbreak in West Africa a "threat to international peace and security." It unanimously adopted Resolution 2177 and lifted State-imposed ban on travel to and from West Africa. It stressed "the crucial and immediate need for a coordinated international response to the Ebola outbreak" and a coordinated approach by all relevant entities of the UN system (Enemark 2017).

In its August 2018 Resolution 2439 on Ebola in the Democratic Republic of Congo the UNSC noted that "the security situation negatively impacts the ability to respond to and contain the outbreak of the Ebola virus" (Security Council Report). It was the first time a disease outbreak had been described as an international threat. "The gravity and scale of the situation now require a level of international action unprecedented for a health emergency," then Secretary-General Ban Ki-moon said. The resolution empowered then UN Secretary-General to create the UN Mission for Ebola Emergency Response (UNMEER), the first UN emergency mission for a public health crisis (Deutsche Welle). Analysts say that the UNSC appears to have acted according to the security logic of governance, whereby the health of populations (within and beyond West Africa) would be secured by facilitating cross-border circulation of medical professionals (Enemark 2017).

The UN Response to COVID-19

The UN has faced rising criticism as it has not addressed the pandemic sweeping the world over. The UNSC should have addressed the COVID-19, given its devastating impact on the entire international community on almost every dimension, including international peace and security, which comes under its mandate under the UN Charter.

The UN Secretary-General, Antonio Guterres, warned the UNSC that the corona virus pandemic threatens international peace and security — "potentially leading to an increase in social unrest and violence that would greatly undermine our ability to fight the disease" (Davidson 2020). He cited pressing risks to global security from the pandemic such as armed groups seeing an opportunity to strike, potentially with a biological attack; the erosion of trust in public institutions, economic instability, political tensions from postponing elections, uncertainty sparking further division and turmoil in some countries and COVID-19 "triggering or exacerbating various human rights challenges" (Security Council Report 2020). He said the pandemic the "fight of a generation" and that the UNSC involvement to mitigate the peace and security implications of corona is critical. Guterres called for a ceasefire in all global conflicts on 23 March 2020 and the UN launched a first-of-its-kind 'COVID-19 Solidarity Response Fund' on 25 March 2020. He declared that the UN must fully assume its responsibilities first, by doing what we have to do our peacekeeping operations, our humanitarian agencies, our support to the different bodies of the international community, the Security Council, the General Assembly"

Members of the UNSC discussed in video-conferencing and in one public statement expressed their "support for all efforts of the Secretary-General concerning the potential impact of the Covid-19 pandemic to conflict-affected countries and recalled the need for unity and solidarity with all those affected." (Davidson 2020).

On 02 April, 2020, the UN General Assembly (UNGA) adopted unanimously a Resolution titled 'Global Solidarity to Fight COVID-19', calling for increased international cooperation (Security Council Report, 2020). Tunisia has proposed a (draft) resolution during March 2020 that called the corona virus pandemic a threat to humanity and to international peace and security (Gladstone 2020). The draft underscores that combating this pandemic requires greater international cooperation and a coordinated, comprehensive and global international response under the leadership of the UN. However, some members of the UNSC took the view that it was beyond the scope of the Security Council's mandate of addressing threats to international peace and security [Security Council Report, 2020].

Members of the UN have sent two rival resolutions for consideration. One resolution from Saudi Arabia, which had more than 135 co-sponsors, supported the WHO and calls for "intensified international cooperation" to contain the pandemic. The other, sponsored by Russia with support from four countries, also recognized WHO's leading role, but it says unilateral sanctions must not be applied without UNSC approval (The Times of India). Both the resolutions stand rejected. However, UNGA adopted the Mexico-drafted resolution 'International cooperation to ensure global access to medicines, vaccines and medical equipment to face COVID-19' by consensus, which was co-sponsored by India (The Hindu).

UN Charter Provisions for Collective Action

The UN Charter and the Security Council's provisional rules of procedure provide limited explicit guidance with regard to pandemics, but both offer the UNSC a high degree of flexibility. According to Article 30 of the Charter, the UNSC "shall adopt its own rules of procedure", and can therefore decide on its own practices [What's in Blue, 2020]. Among other things, it emphasises on the need to press the UN system into multilateral cooperation to contain the pandemic.

The Security Council members can take recourse to Article 99 of the UN Charter. The Secretary-General may refer to the Security Council any "overwhelming outbreak of infectious disease" which in his opinion may threaten the maintenance of international peace and security (Thakur and Weiss 2009). In this way, all 15 Members of the UNSC undertake their collective and individual responsibilities.

One might recall here that by the "Uniting for Peace" Resolution of November 1950, the General Assembly granted to itself the power to deal with threats to peace if the UNSC fails to act after a veto by a permanent member. The UNGA can take authority into its hands, resolving that the "General Assembly shall consider the matter immediately with a view to making recommendations to member states for collective measures".

The past decade has seen significant erosion in UN capacity for collective action. While the world has literally fallen sick, the UNSC is distracted with squabble among the veto powers. Diplomatic efforts may be affected in conflict-affected countries due to travel restrictions. Yet, the UNSC could take a step as it did six years ago during the Ebola outbreak in West Africa. The greatest strength of the UN is that it is the only universal forum for international cooperation and management of the global commons. We have yet to see an UNSC response that matches the scale of the corona threat worldwide. A broad consensus, cooperation, far-sightedness and comprehensive approach will perhaps provide the UN the possibility to play a promising role for a safer world to "save succeeding generations".

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India in the Post-COVID 19 World Order

Dr Khushnam P N*

[World is set to witness numerous far reaching changes in its nature and structure in the wake of this pandemic COVID 19. The contemporary structure and architecture of globalization will be suffering from huge scepticism, opposition and confusion. The subsequent state of flux of the world order is going to present multiple challenges and necessity of adjustments in light of the impending changes and realignment of power and legitimacy of countries, institutions, process and ideas of governance in the post-COVID 19 world.]

The enormity of the crisis is a clear hint to the fact that the post-Second World War structure and architecture is not competent and ready to manage the crisis of this scale. It has developed several iniquitous structure and visions under the influence of the powerful countries and therefore failed to build and promote strong multilateral institutions and mechanism with shared vision to deal with such common threats and challenges. Thus the response strategy and its pace in the face of this pandemic has been characterised by narrow and parochial approach which is worrisome and going to complicate and test hard the mankind as never before.

The major players of the present global architecture are on the way to lose their legitimacy in the future world order. The immediate post-Corona world is going to witness considerable uncertainty, contest for new legitimacy and acceptance of new players and leaders of the emerging world order. Situation like this involves risks and unassured outcomes but also throws new opportunities to the bold and performer. It is surely a moment of opportunity for a country like India to prove its capacity, leadership vision and chart a decisive course to the frontline of the World Order underway.

The size of population, proportion of population in unorganised sector, not-so-good state of health care system and its distribution in our country makes the situation very alarming and portends very difficult times ahead. India's response to the pandemic so far has been marked by appropriate both in terms of direction and requisite pace. The administrative measures of lockdown is surely going to help arrest the menacing spread of the virus- the most pressing concern at the moment. There is a huge concern about the essentials materials and their availability during the period. Government steps have so far managed the services quite appreciably.

The concern about the large sections of daily-wagers, workers of small businesses and large unorganised sector is truly enormous and needs immediate contingency plan and action. The government has taken initiative to distribute food and essentials to the needy through police, other government aid organizations and agencies. This step can be effective with the participation of capable private individuals and entities in the society.

Amidst the crisis while every country busy with their crisis management effort and sealing of their borders to contain the spread, the SAARC video conference has been bold step in the direction of regional cooperation to deal effectively with the pandemic. India has proposed a swift and shared response for the region. The Indian Prime Minister has called for creation of a *COVID 19 Emergency Fund* and a *Rapid Response Team* and pledged a contribution of $10 for the Fund. It has been suggested that Experts in the countries of the group would share and exchange their experiences and concerned information through video-conferencing every week to analyse the situation and revise the plan to fight in a more effective manner. The initiative is a sincere and pragmatic approach as the whole region is extremely vulnerable to the spread of this fatal virus. Such a measure of cooperation, concerted and coordinated action is an urgent need of the hour.

* Independent IR researcher and analyst, Bengaluru.

Besides this neighbourhood outreach, India has taken necessary step to coordinate the efforts in the extended neighbourhood specially the region of Gulf. Around 6000 Indian nationals were stranded in Iran and the latter didn't have necessary testing facility to test the Indian nationals. India made a bold plan and sent the C-17 Globemaster III, a heavy military transport aircraft with experts and medical equipment to set up a testing lab there and which will be donated to the hard-pressed Iran as a gesture of friendship and cooperation in their times of unprecedented hardship. These steps and gesture will boost our vision of *'Link West Policy'* in the region in the post-pandemic era.

India has also reached out to other countries in the region to create a bond of needful coordination to overcome this transnational pandemic emergency. The region carries a very special importance for India as it host a large India diaspora of considerable economic significance. The region holds paramount geo-strategic significance and energy security importance too. Building cooperation at this juncture is sure to spur India's standing in the region in long term in the post-COVID 19 world and enable India to the leadership position in the consequent emerging world order.

During its outreach in the region and beyond the Indian Prime Minister has been hailed for the initiative of SAARC Video-Conference and the Regional Strategy and the Crown Prince of Saudi Arabia, Mohammed Bin Salman has requested to expand the G-20 level to create broader consensus and expanded cooperation to tackle the crisis. India has responded with responsibility and swiftness to the requests from all quarters including China. Despite its own requirements India has made cooperative responses to requests in the region and beyond. It made the medical emergency assistance of 15 tonnes of masks, gloves and requisite concerned medical materials to China as well.

Besides, the Indian government has displayed notable contributions in the evacuations of Indians and people of other countries from the pandemic-hit countries. The Air India Flight was made a very smart evacuation of Indian from the epicentre of the COVID 19, Wuhan. It also displayed an appreciable gesture of a leader in evacuating the nationals of other countries from the region responding to the requests from their respective countries like Myanmar, Maldives, USA and Nepal etc.

The swift precautionary measures by the government have limited the spread and with the size of the population of 1.3 billion the performance of the country has attracted the appreciation of the WHO. The Health Emergencies Programme Director, Michael Ryan has said India has tremendous capacity to combat this novel virus as it has shown and proven it before by eradicating two pandemics-small pox and polio. Besides, Dr Roderico Ofrin Regional Emergencies director, WHO, has lauded the rapid response of India to the pandemic. Measures of social distancing, home quarantine and isolation during the ongoing 21-day lockdown are going to produce the desired results with other initiative towards the availability of essential commodities to all including the poor and homeless. Pandemic of such scale is really very taxing but the measures taken by the government with the sincere cooperation of people and agencies involved will catapult India to the front in the comity of nations.

World is already in the mode of 'Easternization' as 21st century is projected as 'Asian' century. The pandemic is there to fasten the pace of the same. India with its size- geography, demography and economy appears to be capable of taking the centre stage in the global structure and governance. India's stake and role in the multilateral institutions in every issue of global nature so far along with its constitutional democracy and non-hegemonic pursuits will make it most appropriate model of leadership unlike the Chinese in the post-pandemic world. Thus India is going to be the powerful claimant to leadership of revised, restructured and more equitable global architecture based on principles of shared responsibility and pragmatic multilateral institutions and mechanism to lead the world to a safer and better future.

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Economic challenges of India's Foreign Policy

Mohammad Amir*

[*India in recent times faces many economic challenges in its foreign affairs. Its economic diplomacy is the pivotal point in foreign policy through which India could become super power and could exercise its influence. In this paper, wide aspects of India's economic diplomacy have been covered. This paper tries to find out the economic challenges not only with regional powers and unions but also to the other major powers and the international organizations. It focuses minutely on the energy security, maritime security, trade related matters, climate change and its impact on economic diplomacy etc. Methodology used is descriptive and historical. Secondary data is used extensively. This paper also focuses on the internal economic challenges being faced by India. India needs to work out on foreign policy more realistically than ever before so that position of the super power could be ensured in next ten to fifteen years.]*

Economic development oriented foreign policy is a common phenomenon in the globalised era as many states look for expansion and diversification of foreign trade. In Twenty-first century, the shift of priority from military competition to economic competition has become necessary for power play. Globalization enabled Indian industries to do business outside its territory to maximize profits. Economic diplomacy has emerged as a core tool of Indian foreign policy in the last couple of decades which is quite visible in Modi government's foreign policy. Economic power will continue to be used as a regional policy tool to assert power in South Asia and world. India in recent times faces many challenges in its foreign affairs in the fields of energy security, trade related matters, economic security, neighbourhood affairs, climate change etc.

India's external economic challenges

In the area of economic globalization and liberalization, economic diplomacy has assumed greater importance due to the institutional developments at the multilateral, regional and bilateral levels.

India failed to negotiate with its most powerful neighbour, China. China's alliances with Russia and Pakistan have the potential to alter the economic equation against India. China is very hegemonic with Sough Asian countries in terms of economy. China was quite comfortable in investing economic resources because it accumulated huge forex reserves backed by double digit growth rate. China remains a main economic aid donor to Bangladesh, Nepal, Pakistan and Sri Lanka, who can open their economy for China, which could be a great loss for India economically. China-Pakistan economic corridor has threatened India in terms of sovereignty, security and economy. China tries to create vassal states around it. Chinese ambitious string of pearls in Indian Ocean Region is to pursue military and commercial interests from the mainland China to port of Sudan.

The biggest challenge with Bangladesh is illegal migration to India which has created economic and security related issues. Illegal Bangladeshi people have created job insecurity to the people of India. This has created the civil unrest time and again. This created poverty and other livelihood issues. Another issue is the border determination which remained undemarcated. India's steps to integrate Bangladeshi economy with India is being perceived with some suspicion by Bangladesh. The Islamic NGOs and foreign nations have been promoting Wahabism in Bangladesh which is a big security as well as economic concern for India.

China's assistance towards Maldives and Maldivian-Pakistani Axis is a big problem for India. China

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expanding influence in the island country may cause an economic loss to India through maritime trade and services.

Two thirds of the Nepal's global trade is with India and over 90 percent of their export and import go through India. India-China signed a bilateral deal in 2015 to increase trade through Lipulekh without consulting Nepal. India has been occupying around 300 sq. kms of disputed land in Kalapani in Nepal. Nepal is not happy. Unfortunately, Nepal has not developed its hydropower potential due to a fear that if they undertake hydropower generation, India will assert dominance over the generated hydroelectricity.

Eighty percent of Bhutan's trade takes place with India. Bhutan exports around 45 percent of its hydropower to India. In recent times China is investing in the telecom sector and both are negotiating on trade intensification.

India is the fifth largest export destination for Sri Lankan goods, accounting for 3.6 percent of its exports while India exports account for 14 percent of Sri Lanka's global imports. Both have signed South Asian Free Trade Agreement (SAFTA). But, Sri Lanka favours China over India.

SAARC could not work properly and smoothly which hinders India's economic ambitions. At the recent SAARC summit in Manila, the United State has agreed to revive the quadrilateral, composed of India, the U.S., Japan and Australia, but this was discontinued due to Chinese opposition. SAARC was largely unsuccessful because Pakistan was not cooperating with it. Other South Asian countries suspect India as a 'big brother', who can influence their foreign policy.

India developed its trade relations with many South-East Asian countries, but unfortunately it lacked its attention. India's bilateral relations with the countries of ASEAN have not yet evolved into more productive terms. The balance of trade, except for the year 1993-1994, is tilted in favour of the Southeast Asian countries.

Major challenge with (Brazil, Russia, India, China, South Africa) BRICS is the low level of foreign direct investment. BRICS is an example of multilateral economic engagement. BRICS states through moving towards economic growth are politically and economically different and geographically segregated. The total share of BRICS trade is decreasing.

Today, India's biggest challenge has been now to protect India's interest in the ongoing Doha Round of Trade Negotiations under the World Trade Organization (WTO). Under GATT rules, global trade was conducted on Most-Favoured-Nation (MFN) basis, the essence of which is that all countries grant the same trade advantages, including tariffs, to all other countries. The agenda was clearly set by the West. Communist countries with non-market economies like Soviet Union and China were excluded. Items of interest to the developing countries like textiles and agricultural products were excluded from the ambit of GATT. Developing countries had to concede some crucial matters that reduced market access for their competitive products in the developed world.

India has not taken a strong position on Non-Agriculture Market Access. Its interests are limited to ensuring that duties are not reduced to levels that would threaten infant industries and other business enterprises. WTO negotiations have become extraordinarily complex, legislative and jargonistic.

Maintaining relation with the US under the President Trump remains a big challenge and his stand on the H-1B visa issue has not been very helpful either. In terms of remittance it has significant role in Indian economy which is a big concern for India. Trump's idea of 'making America great Again' is based on the idea of de-globalisation which involves the US policies against free trade and easy immigration policy. He is slashing tax rates and implementing strict trade policies that involves tariffs and non-tariff barriers. The outsourcing giants like TCS, Infosys, Wipro and others users of H-1B visa will be the most affected.

The biggest problem of India-Russia trade is geographical distance between the two nations and the lack of direct connectivity. Another problem is lack of awareness about commercial opportunities in each offer's territory. Absence of support by

banks in financing bilateral exports on both sides acts as a hurdle in bilateral trade cooperation.

France had a good strategic relation with China which was resented by India. A setback in India-French cooperation is the lack of clarity on emerging strategic issues that France and India are deliberating. The numerous challenges in West Asia like religious fundamentalism, sectarian strife etc. have not yielded to common understanding between India and France. There are procedural hassles and bureaucratic delays between India and France on energy security.

Israel's arms sales to India has legitimized China's arms sale to Iran and other East countries. India's economic engagement with Arab countries and at the same time engagement with Palestinians requires high level diplomacy. China will keep creating pressures on Israel to stop or restrict arms shipments to India.

Extremism and trading practices are the biggest hindrances for India to trade with Central Asia. Central Asia is landlocked which makes it difficult to connect easily to India. The old silk route has concern with security situation and unresolved borders are the great hindrances for India to connect economically.

In Latin America, geographical distances have been a major obstacle in building ties, and thus we could not be able to be benefitted economically till now. The pirates in Africa is the biggest challenge in terms of economic security for India. Due to rise in piracy, the cost of transporting goods has increased. The ships have started circumventing the area in favour of a longer route, thus raising the cost. The insurance firms have hiked the premiums. China is competing with India by giving economic aid to Africa. African States prefer Chinese venture over India.

Internal issues crating economic challenges

Ministry of External Affairs is the key to economic diplomacy by coordinating and proving value addition to various ministries and departments. Many branches of the government act on their own in matters involving relations with foreign countries; without consulting MEA. India as a whole loses when different branches of government act autonomously. The same way MEA does not consult to implementing agencies or domestic stake holders while making international commitments.

On climate diplomacy, India demanding financial and technological support for climate policy as a developing country, while its rapid economic growth has made it one of the world's leading emitters of greenhouse gases. Indian energy market is still highly fragmented, and there are conflicts of jurisdiction between central and state governments. Due to the country's low generation capacities and lack of a reliable and efficient energy infrastructure, India is unable to guarantee the uninterrupted supply of energy. Despite improvement, India still has worst overall level of household energy poverty among major economies. This puts a strain on national budget, causes emissions to increase and promote energy wastage.

India has largest coal reserves, but of low quality. There are delays in licensing, and investment projects are on hold because authorities have not issued the necessary permits. India is compelled to import coal. India's liability legislation covers on US-India Civil Nuclear Cooperation Initiative (CNCI) which covers not only power plant operators but also plant manufacturers. Thus, no significant investments in nuclear power generation have been made.

Modi government and India's Economic challenges

India foreign policy witnessed aggressive thrust in economic diplomacy. PM Modi has successfully used soft power, like promotion of democratic values, Buddhism, and yoga, and reached out to the diaspora to project India's influence. His economic and technological objective is 'India's First'. Domestic policy is to be linked with foreign policy through 'Make in India'. But some critics allege that Modi's 'Neighbourhood First' policy is turning into 'Neighbourhood Lost'. India's other neighbours are constantly wooed by China which has a lot money in the form of "Check Book Policy" to almost all neighbouring states. Modi's robust and multi-aligned foreign policy has not been accompanied by a similarly energetic and proactive trade policy.

Modi's foreign policy has completely ignored the old and reliable friends in the Non-Aligned Movement, particularly in Africa. Indian policy on Pakistan, China and Nepal has been a complete failure. The policy remained Modi-centric and celebrated media events. Modi's skip from attending 17th meeting of the NAM in 2016, reflects poorly on his ability to utilise strategic levers that have served the country well in the past and continue to have relevance even today.

Conclusions

There is a need for a paradigm shift in our engagements with other countries if economic diplomacy was to be made more effective. Economic diplomacy must be focusing on 'peace creating property'. Initiative like 'Make in India' can act as a driver to attain higher level of economic development but this requires adopting an integrated approach by linking the manufacturing sector with the other sectors of the economy and at the same time, having a clear understanding of the connecting external dimensions.

India's democratic system, its legal system and widespread use of English in business are seen as providing of stable, predictable entity which could be easily approached by the other countries to pursue trade. To bring a new world order, India needs to involve more and more in world economic trade. If India wants, it can give economic assistance through a combination of grants and concessional loans that would make Indian lines of credit competitive with soft loans. Importance of public-private partnership and demographic dividend can pave the way for large economic integration. In today's era, there is need to engage more in bilateral relations in foreign trade with great speed.

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India- Iran Relations in the New Millennium

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[India-Iran relations are rooted in history and are based on close cultural and civilisational affinities. In the modern context, India-Iran relations are marked by regular interactions. India considers Iran as an important country in its immediate 'economic and security space'. India-Iran relations are spread into diverse areas, such as trade and commerce, industry, energy transfer of Iranian gas to India, transport and communications.]

With India as a large and growing buyer of energy resources and Iran being a major supplier, there exists a coherent basis to construct a close cooperation. Besides bilateral considerations, however, progress in India-Iran relations during the post-Cold War era crucially depended on geopolitical actions of several world powers. Prominent among these were the changing policies of the United States. India-Iran relations in recent decades could only be understood in the context of the eruption of Iranian nuclear controversy and India's predicament to balance between Iran and the USA. Iran perceives threat from the US to its Islamic regime and its regional ambitions.

Early Phase

The emergence of India as a sovereign democratic Republic put Iran outside the immediate neighbourhood of India as the newly created state of Pakistan came between India and Iran in the aftermath of the partition of the Indian sub-continent in 1947. Iran was the first country to recognise Pakistan in May 1948. Pakistani Prime Minister visited Iran in May 1949. Notably, the Shah of Iran was the first Head of State to visit Pakistan in March 1950. Further, the Cold War era witnessed Iran along with Pakistan being firmly placed in Western bloc with treaties like Baghdad Pact and the Central Treaty Organisation (CENTO); whereas India was pursuing an independent course in its foreign policy through the nonaligned movement.

India had established formal diplomatic relations with Iran in March 1950. The Shah of Iran had visited India in 1956, while Prime Minister Jawaharlal Nehru visited Iran in 1959[1]. Though diplomatic relations were formally maintained between the India and Iran; bilateral exchanges were few and far between. In the meantime, the British withdrawal from the Persian Gulf in early 1970s paved the way for emergence of Iran as a preeminent power in the region. And India's concerns about China and Pakistan and the attitude of NATO members towards it had led India to conclude treaty of friendship and cooperation with the Soviet Union. Foreign Minister Sardar Swaran Singh's visit in July 1973 could dissipate some of the mutual apprehensions harboured by two countries[2]. Prime Minister Indira Gandhi visited Iran in 1974 and so also Morarji Desai in 1977. The Shah of Iran also visited India in 1978.

Iranian revolution proved to be a watershed in geopolitics of the region. The domestic politics of Iran turned upside down with the overthrow of Shah Regime. Iran's relations with the West, particularly the United States deteriorated. Soon, Iran had to fight a war with Iraq. The end of the Cold War and ushering in the phase of globalization was marked by major changes in India's domestic and foreign policies too. During the 1990s the relations between India and Iran saw upward trend, particularly since the periods of P.V. Narasimha Rao. Rao visited Iran in September 1993 and Iranian President Akbar Ahmad Hashemi Rafsanjani visited India in April 1995.

Turn Around

During NDA rule, Prime Minister Atal Bihari Vajpayee through his visit in April 2001 took the relationship further ahead. Ideas like Iran-Pakistan-India gas pipeline, construction of Chahbahar port, and North-South Transit Corridor with the potentiality to facilitate linkage with the states of Central Asia

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were mooted. Iran emerged as one of the factors in India's energy security endeavours. Iran remained a major supplier of crude oil to India. Obviously India started sharing geopolitical relationship with Iran. Both countries were interested in forging a long-term strategic relationship built around energy security and transit routes. Iran was prepared with India to provide viable and rapid access to Afghanistan and Central Asia. Some projects were agreed upon.

The understanding between India and Iran was symbolised by the fact the President of Iran Mohammad Khatami was the chief guest at India's Republic Day parade in January 2003. India-Iran joint working group on counter-terrorism was established in 2003, which was motivated by their common fear from resurgence of Deobandi and Wahhabi political influence in Afghanistan and their shared interest in curbing the pernicious consequences of the spread of Sunni Islamist militancy in South and Central Asia as well as elsewhere[3]. India's foreign minister Yashwant Sinha and National Security Advisor Brajesh Mishra visited Iran. Iranian head of judiciary, ministers and officials also visited India.

India had to face US sanctions over 1998 Pokhran tests, but post 9/11 relationship moved towards normalisation. Parleys between Indian cabinet minister Jaswant Singh and the US Strobe Talbott bore fruit. Both countries moved towards strategic partnership; while relations between Iran and the US deteriorated. Despite full support offered by Iran to the US in ending Taliban rule in Afghanistan, the US clubbed Iran with Iraq and North Korea as the axis of the evil. However, the elimination of Saddam Hussain from Iraq and Taliban Regime from Afghanistan was helpful to Iran in the region.

Impediments

Iran was a signatory of the Nuclear Non-Proliferation Treaty (NPT), but revelations about its efforts to acquire nuclear weapon capability had alarmed the Western powers. Attempts were made by Britain, France and Germany to broker peace. They sought to persuade Iran to adhere to its commitment to NPT. The US sought to curb Iranian nuclear ambitions through the International Atomic Energy Agency (IAEA). Meanwhile, after the UPA came into power in May 2004, President Khatami had talked to Prime Minister Manmohan Singh. But gradual slowdown had ushered in bilateral relations. Foreign Minister Kharrazi visited India twice, but India did not reciprocate. Only NSA J.N. Dixit went.

Twin developments: election of hardliner Mahmoud Ahmadinejad as President of Iran in August 2005, who took aggressive stance on nuclear issue, as also India's deal with the US on civil nuclear cooperation added to the slowdown. All these culminated into India's vote against Iran at the IAEA on 24 September 2005, while Russia and China had abstained. It was a turning point in India's foreign policy as it had departed from its earlier position, though President Ahmadinejad had called PM Manmohan Singh. Thus far being a strategic partner of India, Iran used to take helpful posture towards India in Organisation of Islamic Conference (OIC) forum. Even then, India-Iran trade relations continued to thrive for some time despite the gradual intensification of the Iranian nuclear controversy.

Though, India had maintained regular contacts with Iran through high-level exchanges and regular institutional mechanisms; but the relationship was marred by this vote. The then Prime Minister Manmohan Singh explained India's position on Iranian nuclear programme, "we do not want nuclear weapon states emerging in our region. As a signatory to the NPT, Iran was entitled to all that is needed to develop its civilian nuclear programme, but it must do so in tune with its obligation under the NPT." He said so during the Ninth India-European Union summit in Marseilles.[4] In 2006-07, bilateral trade between India and Iran increased by around 55 percent. India-US civil nuclear deal in late 2000s led it to keep quiet over Iran- Pakistan-India gas pipeline proposal. India did not want to roughshod the US and Israel. Iranian President Mohamoud Ahmadinejad visited India in 2008 as also President Pranab Mukherjee visited Iran in November 2008. But the chill in relationship was palpable after India's continued voting against Iran in the IAEA[5].

It was a tightrope walk for India to balance between its growing strategic partnership with the US and its relationship with Iran encompassing energy security, potential access to Afghanistan and Central Asia. It was a challenge to Indian diplomacy to balance between successive UN sanctions on Iran and its trade and infrastructural cooperation. India had little choice to remain ambivalent on the Iranian nuclear issue, but to vote against Iran. India again

voted against Iran in February 2006 and November 2009.Series of United Nation Security Council sanctions followed from December 2006, March 2007. March 2008 and May 2010. Uncompromising attitude of President Ahmadinejad and persistent US hostility were added to these developments.

The unilateral sanctions on Iran in December 2011 exacerbated the situation. The effects of these sanctions were gradually felt on India's oil trade with Iran. India was the third largest oil importer from Iran that was its second source after Saudi Arabia. India now shifted to Venezuela, UAE and Kuwait. In 2012-13 Indian imports from Iran declined from 18.11 million tonnes in 2011-12 to 13.4 million tonnes. Though official visits continued. During BRICS summit in March 2012, India's predicament was apparent. Prime Minister Manmohan Singh attended the 16^{the} summit of the nonaligned movement in August 2012 at Tehran and held extensive bilateral discussions to assuage Iran.

The US during Barack Obama presidency along with other powers entered into a treaty with Iran to solve the nuclear imbroglio. Election of Rouhani as President in 2013 had changed equations with the West and paved the signing of nuclear deal with P5+1 in Geneva. Hassan Rouhani was the chief negotiator on the nuclear issue; nuclear deal between Iran and P5+1 was agreed and finalised on 14 July 2015.

India-Iran commercial ties improved after lifting of sanctions. India's commercial relations with Iran continued to expand. India-Iran trade stood at US $7.35 billion for the period April-September 2014 showing an increase of 15% over the same period in the preceding year. Indian trade, commerce and industry took interest in Iran. Business associations like FICCI, ASSOCHAM and CII continued to maintain exchange with Iran. India progressed in the development of Chahbahar Port in Iran. Modi cabinet cleared the project in October 2014. India conducted a successful transit run along International North South Transit Corridor (INSTC) from August, 2014[6]. India's participation in both Chahbahar and INSTC was aimed to enhance connectivity with Afghanistan and other landlocked countries of the Central Asia.

Prime Minister Narendra Modi met Iranian President at Ufa, Russia on 9 July 2015. PM Modi visited Iran on a state visit on May 22-23, 2016. It was the first bilateral visit by an Indian PM in 15 years. PM Modi held extensive discussions. Main focus was on a) connectivity and infrastructure; b) energy, boosting bilateral trade; and c) peace and stability in the region Joint declaration was titled 'India-Iran Joint Statement: Civilisational Connect, Contemporary Context'. A trilateral agreement with Afghanistan to enhance prospects of India's connectivity with Afghanistan, Central Asia and beyond was also signed in the presence of PM Modi, President Rouhani and the Afghan President Ashraf Ghani.[7]. India intended to setup plants in fertilisers, petrochemicals and metallurgy in Chahbahar Free Trade Zone. India's Minister for External affairs also visited Tehran. She called on President Hassan Rouhani and met her counterpart Javed Zarif and Ali Akbar Vilatyati, senior advisor to the Supreme Leader.

In 2015-16, meeting of Joint Commission and joint working groups on trade, infrastructure and ports and energy met. Joint Consultation Meet was held on 18 [8]December 2015 in New Delhi. The Memorandum of Understanding (MoU) on Chahbahar Port was signed on May 5-7, 2015. India on January 16, 2016 welcomed lifting of international sanctions against Iran in the aftermath of agreement with P5+ and JCPOA.

Agreement with P5+1 and lifting of sanctions facilitated India to cement its ties further with Iran. Then President Trump's unilaterally withdrew the US from Joint Comprehensive Plan of Action (JCPOA) and imposed sanctions. The US put pressures on India to stop buying oil from Iran. It proved highly problematic for India, which has worked hard to forge fruitful relations with Iran in energy sector as well as in infrastructure to counterbalance Pakistan. The US declaration that any company doing business with Iran would face sanctions was alarming for India. US officials Bolton and Nikki Haley said so in uncertain terms during their visits. They underlined US uncompromising line with no exception and demanded India's oil imports from Iran to go to zero. Post-JCPOA in 2016, India committed to invest US $500 million in Chahbahar port project with the prospects of US$ 16 billion investment in Free Trade Zone. Work on some of these projects had already begun and some phases are complete. However, US sanctions had put India's investment at risk. Nikki Haley said in

2018, "We know the port has to happen and the US is going to work with India to do that.[9]"

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Mahatma Gandhi & Abolition of Untouchability

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[*Mahatma Gandhi was a great champion of Hinduism but he never approved evil customs and traditions that were prevalent in Hinduism. He always endeavoured to refrain Hindus from these evil things by frequently rebuking or criticizing it. Mahatma Gandhi had faith on transformation of mind. So, he propagated the change in the hearts of the upper caste people and to wash out the sins of untouchability instead of laws. He didn't want to mar the glory of Indian freedom struggle by bringing social issues in it. Therefore, Gandhiji was not ready to give collective form to the entry of untouchables in temples because he thought that it would weaken the freedom struggle by hurting the religious sentiments of Hindu religious fundamentalist. This was the prominent reason behind not openly supporting the entry of untouchables in the temples. Mahatma Gandhi's thoughts and deeds about the abolition of untouchability created sympathy, compassion and awareness among Indian upper caste people. Upper caste people gradually realized about the injustices and atrocities meted out to untouchables due to untouchability. Many activists continuously strove hard for the abolition of untouchability which was initiated by Mahatma Gandhi. 'Harijan Sevak Sangh' was established to abolish untouchability as per the path shown by Mahatma Gandhi. It was the greatest instrument to materialize the Gandhiji's thoughts regarding the abolition of untouchability. But this instrument hadn't been used so effectively for the abolition of untouchability.*]

Mahatma Gandhi started working for the abolition of untouchability since 1920. Untouchables were residing all over India. So, they were earning their livelihood as per the favour of mostly populous Hindus in the villages. Gandhi opined that untouchables were an integral part of Hindu religion. But Dr Ambedkar's views were contrary to Mahatma Gandhi. Dr Ambedkar organized the movement of untouchables with great efforts for their emancipation. Dr. Ambedkar propagated that untouchables have no rights as Hindus so they can't be a part of Hindu religion and he organized independent movement for them.

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Mahatma Gandhiji worked hard to connect untouchables to Hinduism as well as tried to avail some social rights to them in Hindu religion till the end of life. But, his main role was based on the transformation of minds. He never adopted violent mode for the abolition of untouchability. The main reason behind it was that Mahatma Gandhi had always seen the issue of the abolition of untouchability from the perspective of Hindu scriptures. So, he tried to find out the remedies over this issue from this perspective. Present research sheds light on the review of Mahatma Gandhi's work regarding the abolition of untouchability and the means which he employed for it.

Gandhi's Perspective Regarding Abolition of Untouchability

Gandhi was the exponent of Varna system. He clearly opined, "There is no relation between the annihilation of caste and the issue of untouchability."[1] Gandhi approved that Varna system had great power and it is strong enough to prohibit heinous deeds in the religion. He strongly opined that everyone should carry forward the occupation of his father and forefathers. He also approved that Varna is formed by birth. But the expected meaning of the Varna is not appropriate from his perspective. According to him, Varna means duties; it also stands for the religion. The marriage of a Brahmin man to a Brahmin woman is not enough instead it is their duty to teach and inspire them for it. Gandhi proposed about the Veda's spiritual aspect is that religion is related with the duties of human beings.[2]

Lokmanya Tilak said that as per the history about the untouchables, so-called untouchables had carried water in the leather bags on the battlefield. So, the food from the plates of few untouchable people was strictly prohibited during contemporary era. It clearly indicates that the plates in the houses of untouchables can't be clean and pure as well as their touch also denied as it affected the food negatively.[3] Like Lokmanya Tilak, Mahatma Gandhi had also believed that there is no reference of untouchability in Hindu religion. Indian National Congress organized a session in 1920 in Nagpur. All India Untouchability Abolition Conference was organized on 25th December 1920 under the Presidency of Gandhiji. In his Presidential speech, he stated, "I am a Vaishnav. I am proud of Varna system. There is not a single reference about untouchability in Hindu religion. Untouchability is an unpardonable sin. Though I am proud of Varna system, I have adopted an untouchable girl and I am very affectionate to her. She is like my own daughter and I have quarrelled with my wife to call her as my own daughter. Though I have adopted this girl, I never insist others to do accordingly."[4]

It clearly indicates that Gandhiji's act of adopting an untouchable girl was his personal decision. It will not be superficial to say that something new could have come out if Gandhiji gave the message of adopting untouchable girls to the people instead of confining it to himself.

In 1921, Mahatma Gandhi clarified in 'Navjeevan' that the whole credit goes to Varna system for keeping Hinduism alive.[5]Therefore, the annihilation of caste and abolition of Varna system is misconceived notions. If it stands for breaking various castes, I will be agreeing to it. Annihilation of castes and abolition of untouchability are two different things. If these two works are intermingled, it may culminate into chaos in the world.

He clearly stated that sharing food or allowing marriages with upper caste Hindus is not necessary part of the abolition of untouchability. But he also mentioned that it is not inappropriate to share food or allow inter-caste marriages with Harijans.

Gandhiji had stated about the untouchables, "…it is inappropriate to consider human beings untouchables by their birth. It is also wrong to consider that misfortune will happen if one touches the dead body. It is necessary to have compassion and reverence towards them. We take bath after touching dead body or after massaging oil or shaving to maintain good health. There shouldn't be any other motive. Amidst these circumstances, the person who hasn't taken bath will appear dirty but he should not be termed as sinner. If a mother fails to take bath or wash the hands after cleaning the dirt of his son, but a son touches her, he would not be polluted after touching his mother. But the

people like Bhangis, Dhedas and Chamars or blacksmiths are considered as degraded as they are untouchables. If these people have been bathing with soaps for many years, wear standard clothes, have the qualities of Vaishnavas, read Gita regularly and carry their own business and still they are termed as untouchables. It will be not only a part of Hindu religion but also considered as the agony of Hinduism. Every Hindu should fight against it. Every Hindu who has considered it as sin, he should maintain healthy relations with untouchables, build camaraderie and bonhomie relation, solve their grievances, and help them to gain victory over ignorance and purge himself by doing accordingly…'[7]

These changes have been continuously observed in his attitude. Broadening his perspective about untouchability, he said that castes have no scientific basis. These castes are responsible for the degradation of the nation. So, small castes should come together and assimilate with big castes or communities.[8] Thereafter, Gandhiji started a weekly newsletter namely 'Harijan' in 1933 as a result of understanding the importance of abolishing untouchability or politically overlaying this issue.[9] After thirteen years, metamorphic changes had been observed in the perspectives of Gandhiji in 1932. In 1946, he blessed the casteless community and stated that caste is the curse for human beings.[10]

He endeavoured to associate untouchability with the principle of non-violence. He opined, "…we worship ourselves while pretending to be praying to the God. So, people should establish bonhomie relations with untouchables and love ourselves through this deed. Abolishing untouchability stands for the spreading love and serving people in the world. Thus, this principle of abolishing untouchability assimilates with non-violence. …"[11] In short, Gandhiji's perspective regarding abolishing untouchability had been changing as per the passage of time and he openly talked about the annihilation of the caste.

National Movement and Untouchables

The main motive behind Gandhi's political movement was to politically liberate India from the shackles of slavery. Rashtrasabha was the leading organization which represented people of the country and cared for the grievances and expectations of the common people. Gandhiji expected that Congress should gain the faith of Dalits and oppressed people as well as it should also follow the path of social revolution while struggling for political freedom or power. He included various programs in his agenda which comprised Charkha, Hindu-Muslim unity, women's emancipation and upliftment of Dalits etc.[12] So, Mahatma Gandhi decided to know about whether to include untouchables in non-cooperation movement in 1920s Conference in Nagpur.

Depressed Class Mission also held All Indians' Conference in Nagpur. Vitthal Ramji Shinde was appointed on the Subject Regulatory Committee of National Congress as per recommended by Mahatma Gandhi.[13] British Government spent large amount on the education of untouchables. If untouchables participate in the non-cooperation movement, British Government would stop granting fund for the education of untouchables. So, National Congress also brooded over the fund for untouchables' education. Finally, Gandhiji said that it is not an appropriate time to indulge untouchables in the tough task like non-cooperation movement. So, the government grant should be continued for the education of untouchables.[14] So, untouchables were kept aside from this movement.

Thereafter, an independent movement of untouchables was started under the stout leadership of Dr. Ambedkar. Dr. Ambedkar demanded for Independent Constituency for the untouchable community in Round Table Conference. But Mahatma Gandhi opposed the idea of independent constituency for untouchables as it could split nationalist movement.[15] Though it was true, the demand for independent constituency for untouchables was not anti-national and never supported British government. It was the demand for fundamental rights of human beings. This demand was denied to untouchables under the influence of Varna religious system.[16] Therefore, it can't be denied that this community kept themselves far from the nationalist movement.

Political freedom was the prominent need of contemporary era. So, as a national leader, Gandhiji took the responsibility not to split national integrity as the process of awakening started among the various communities which could be resulted into the struggle for their rights. Though Gandhiji was willing for the abolition of untouchability, he left the personal issues like sharing food and inter-caste marriages to the conscious mind of the people.[17] He never forced for it. In short, Mahatma Gandhi only focused on reinforcing national movement only for the political freedom.

Entry in Public Places

Mahatma Gandhi campaigned for the equal rights of the untouchables at public places through his speeches and writings. But he never motivated his disciples for public passive resistance in the crucial issues such as entry in the temples as it could be resulted into the severe discontent or hatred among untouchables and upper caste people.[18] But he strove hard for slackening the clutches of untouchability among the conservative people about the inhuman nature of untouchability by spreading awareness among the common people. But Dr. Ambedkar clearly opined regarding the entry of untouchables in temples, "…there are many types of worship. It is not necessary to get entry to the untouchables in the temples to directly worship the God. They just want to prove that their entry in the temples never pollute the temples or the holiness of the statue doesn't diminish due to the touch of untouchables…'[19] So, this is not only the question of entry in the temples but also it is the question of equality.

Dr. Ambedkar insisted for this equality to untouchables. But Mahatma Gandhi proposed that the insistence of bringing untouchables to hospitals or temples should be avoided where people are against their entry.[20] In this regard, Mahatma Gandhi said, "…you are very much aware that Hindu fundamentalists are against the entry of untouchables in the temples. They are ready for other things but they never allow the entry of untouchables in the temples. They are aware about the truth that the entry to untouchables in temples will give all rights to them. These people should not promote the reasons of standard of living and cleanliness of untouchables because the living standard of Dr. Ambedkar is high and clean. We allow him in our houses. We share food with him. But we never bear the shadow of the poor untouchables because we are rustic minded people…"[21]

Because, Gandhiji had himself experienced the religious fundamentalism of upper caste people. No other person would be allowed except Brahmins in the Padmanabhan temple in Trivandrum. Mahatma Gandhi was also prohibited from entering in the temple.[22] Gandhiji experienced another such incident in Wardha on 11th November 1933. Mahatma Gandhi was determined to enter the temple with Dalits in Deoli village of Wardha district. At that time, a pundit hailing from Banaras stood by the door of temple with his four-five companions to restrict the entry of Gandhiji with Dalits. They shouted, "They would not let them allow polluting the temple."[23] So, he avoided to enter in the temple. After observing such incidents, Gandhiji instructed his disciples to build new temples if conservative people are denying entry to untouchables in the temples.[24]

Mahatma Gandhi clearly opined that untouchables should get entry in the hotels. Every community and religion's people stay in hotels. So, untouchables should be allowed to come in the hotels. Untouchables should also be allowed in the hotels like upper caste Hindus stay in the hotels without any conflict. They should be treated on par with the upper class Hindus.[25] He also stated that the untouchables must have the rights to freely communicate and roam in the public places.

Establishment of Harijan Sevak Sangh

Gandhiji determined to dedicate his life for the service of untouchables after Puna Pact. Establishment of 'Harijan Sevak Sangh' was one of the parts of this work. The organization's name was kept in Hindi instead of English as per the inclination of Mahatma Gandhi. So, they decided 'Harijan Sevak Sang' as the name of organization. He felt that the workers should prominently focus on the servitude. Gandhiji expected that Harijan Sevak Sangh should be a registered organization

like Charkha Sangh, Gramodyog Sangh, and Nayi Taaleem Sangh, it should be run on the charity-based funds and accounts should be meticulously managed as well as workers should spontaneously participate in the freedom struggle.[26]

People had supported Harijan Sangh. Many foreigners also donated funds for it. Gandhiji received rupees forty thousand's fund from Japan for the work of Harijan Sangh during contemporary era.[27]Gandhiji stated that it is necessary to work for bestowing new status to the Harijans, abolition of untouchability from their life, imparting social and civil rights to them and their fast educational development. He advised laborers for huge constructive work throughout India as per the sentiments and willingness of Harijans to bring them in mainstream equal to the developed section of the society. Gandhiji replied to the question raised by renowned Harijan leader of Madras, "Abolition of untouchability is the toughest task and it should not be forgotten that our work is the most difficult task."[28]In a stone-laying ceremony of Harijan Hostel in Delhi, he said, "Untouchability should be died to keep Hinduism alive and Hinduism should be killed to keep untouchability alive."[29]

Few students hailing from Pune had written an application to Harijan Sevak Sangh. This application attempted to bring into notice regarding low per capita income of the Indians and the income of untouchables couldn't be even measured. He got an opportunity to visit those three students of Pune on 3rd January 1933. He said during discussion, "…it is inexperienced statement of the per capita income. Upper caste people are dying of hunger while untouchables are dying due to less hunger. For example, Namshudras of Bengal region, Theonas of Malabar or the Bhangis of Mumbai. These people are more contented as compared to the upper caste people. Many men, women and children work in the Bungalows. There are many instances regarding it. The condition of Chamars is better than others. On the contrary, Odiya people's bones are clearly visible but they never do the works of Chamars and Bhangis. They are ready to die of hunger but they never touch the work which they haven't done in their life. If we calculate the average income of untouchables and upper caste people, the average income of untouchables would not be lesser than upper caste people…"[30]

Students immediately responded, "Untouchables are the slaves and they are working as laborers." Gandhiji replied, "I know that you are intelligent students. Collect the concerned information of a village. I could examine the economic condition of the villages in Gujarat if I have enough time for it."[31]Gandhiji stated the real condition to the students. Though he hadn't enough time to work for it, he had Harijan Sevak Sangh to work for it on national level. Harijan Sevak Sangha's work was confined to the establishment of schools and hostels for untouchables, spreading awareness about sanitation, persuading the owners of the temples and wells to open it for untouchables.[32]It would be appropriate to say that the students' question could have got justice if Gandhiji examined the economic condition of the upper caste people and untouchables through Harijan Sevak Sangh.

Evaluation

Mahatma Gandhi was a liberalist. He had faith on the values of social equality. He also approved that a person's conscious mind is the final criterion of the justice. He sternly believed that untouchability is a blot on Hindu religion and he was not suspicious about his opinion. Gandhiji's personal behaviour and his views in public never signified the concepts such as untouchability or caste discrimination. He equally treated untouchable families like upper caste people during his residence in Ashrama. He happily blessed those couples who spontaneously expressed their desire for inter-caste marriages. He never compromised his principles during his conjugal life though he was little afraid of people's discontent.

He strictly prohibited few things while working in social reformation movement. Political freedom was the first need of the nation during contemporary

era. So, as a national leader, Gandhiji took the responsibility not to split national integrity as the process of awakening started among the various communities which could be resulted into the struggle for their rights. It is observed that Gandhiji courageously completed his responsibility. Though Gandhiji was willing for the abolition of untouchability, he left the personal issues like sharing food and inter-caste marriages on the conscious mind of the people. It certainly helped to diminish the embitterment among untouchables and upper caste people.

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Coalition Governments in India: Political Perspective

Sangeeta Yellappa*

[India chose democracy and that for almost 70 years now we have worked a vibrant democratic system, as a major achievement. The study of coalitions is at a very infant stage and of recent advent in India. However, it may prove to be of enormous importance for our country. These coalitions are a necessary stage in the evolution of democracy. They might constitute a natural step in the process of transformation from a multi-party system to a bi-party system in India, a country where exist some hundred plus political parties. The present paper discusses various dimension of coalition governments and its saga of coalition government in India.]

The fact that India chose democracy and that for almost 70 years now we have worked a vibrant democratic system, is a major achievement. However, it is quite clear that we are going through a period of tremendous turbulence. The old consensus seems to have broken down; a new equilibrium has not yet been reached. The belief that the era of coalition governments, even at the Centre, some states already having undergone and others undergoing such an experiment, is here to stay in India is for sure.

The study of coalitions is at a very infant stage and of recent advent in India. However, it may prove to be of enormous importance for our country. These coalitions are a necessary stage in the evolution of democracy. They might constitute a natural step in the process of transformation from a multi-party system to a bi-party system in India, a country where exist some hundred plus political parties.

In India, the first-ever government formed by Pt. Jawaharlal Nehru, between 1946 and 1952, may rightly be described as a coalition government in which apart from the Congress, the Muslim League (until the partition), the Hindu Mahasabha, the Republican Party and other minor parties participated. After the First General Elections in 1952 the Congress retained the near monopoly of power, both at the Centre and in the States in the formative stage of independent India.

Objectives of the Study

The current study intends to find out the rise of the Indian coalition governments in general and an assessment of the working of coalitions at the Centre in India from 1989 to 2004 in particular. The following objectives have been set for our research investigation:

1. To know the working of coalition in the Indian context.
2. To examine the performance of the coalitions internationally.
3. To evaluate the issues before the coalition governments in India.
4. To suggest remedial measures to better the performance of coalition governments.

Methodology

The current research study falls under the category of *ex post facto* and analytical research. The methodology adopted therefore, is historical and descriptive in nature. Hence, the study relies on both the primary as well as secondary data.

Review of Literature

Notwithstanding the fact that coalition government is not a new phenomenon, not just in India but the world over as well, no studies worth mentioning have been made about them more so in the recent years when coalition type government has become the order of the day. Of course, there have been some scanty works carried on somewhere in the early 1970s when the nation witnessed for the first time the coalition form of government at the Centre but these failed to cover all the aspects since the coalitions then were predominantly a single party domain.

For the first time, the problems and prospects of the coalition type of government were presented in

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a very lucid manner by Sahni. He examines the theory of coalitions and the defections of the coalitions as system of governance. The theory of coalition from international perspectives illustrating examples of countries like Lebanon, Ceylon, U.K. and France, apart from discussing the utility, durability and workability of the coalition set up for a diverse nation like India from historical, cultural and economic background. Some relevant political factors and political parties, their behaviour and its comparative analysis are also aptly dealt in. The history and evolution of coalitions, experimentation of a new coalition, working of a coalition, neo-federalism in India and the Cabinet system in a coalition situation were studied by Kashyap: the coalition of instability is an arena which has received very scanty attention down the ages, which has been treated appropriately by Chander, apart from considering the political ideologies and the coalition politics in India, in general.

In his acclaimed classic, Riker expounds the model of political behaviour, the assumptions of the model, the condition of rationality and the zero-sum condition. The size principle, the application of the size principle and strategy in coalition building, components of disequilibrium all receive considerable attention by the scholar in his *magnum opus* on the topic.

Thakurta and Shankar analyse the performance of the national parties like the Bhartiya Janata Party, Indian National Congress and the regional parties as well demonstrating that coalition is not a myth but a striking reality for a nation like India both at the Central and the State level. The trends and problems of the coalitional politics, experiences and prospects of the United Front government, an analysis of the minority governments in India and the crises of governance and coalition government form the main chords of the works of Sundaram.

The history of coalition-making in India and typology of coalition receive a massive treatment in the hands of Maheshwari. The aftermath of the downfall of the Deve Gowda's government and the overtaking of the reins of the national political charter by Gujral and thereafter has been very keenly scrutinized by Sachdeva.

Analysis and Discussion

A study of coalition system in Indian politics, as a matter of fact, makes it clear that every student of Indian political system today accepts that era of coalition politics has now fully dawned. Coalition government is usually organized when no party is in a position to get a majority in the parliament, and some parties form a coalition group or an alliance for forming a government. It also happens when before an election several parties form an alliance or a 'coalition group' and which after getting a majority or after emerging as the single largest group in the legislature forms government in which all coalition partners find a berth / berths in the council of ministers. A pre-poll coalition group always contests elections on the basis of common manifesto or an agreed programme and politics behind which all the coalition partners are united through a consensus.

When the coalition group as a whole secures a majority in elections it gets the mandate to rule and implement its agreed programme and policies. Consequently it forms a government in which every coalition partner has a share and the coalition government exercises power for getting effect to the agreed policies and programmes. In other words, a coalition government means the formation of a government by a group of political parties and coalition politics means the collective exercise of power by a group of political parties as coalition partners. India is not the first nation to form the coalition government; we find it even in England, France, Germany, Switzerland, etc. The present paper discusses the various dimension of coalition governments and its saga of coalition government in India.

Phases of Coalition Government

1. *Pre-Election Coalition:* It means adjustment between the parties. This type of coalition is very important as it occurs prior to election. It fosters better understanding between the political parties in general and the party members in particular which provides a common platform and attracts the voters on the basis of a joint manifesto.
2. *Post-Election Alliance:* Unlike pre-election alliance, here the understanding between the parties or the leaders representing them occurs only after they are done with the general election. It is a union to share political power and run the government. It is a compromise or agreement after the election. In other words, it is an opportunistic type of coalition.

Features of Coalition Government in India

We can identify the following features of coalition politics in India. They are:

1. A coalition government is organized by two or more political parties.
2. Coalition politics is a collaborative, co-operative effort in which some political parties together exercise political power i.e., form a government to make binding decisions for the whole society.
3. At times some political parties form a pre-poll alliance and contest the elections collectively by fielding common candidates in various constituencies. After getting a majority in the elections, the coalition partners collectively form a government.
4. At times when no party is in a position to get a majority some parties form a coalition for organizing government. The coalition partners then share the exercise of power of the State. Gomson makes it clear that-"it is the joint use of resources to determine the outcome of a decision in a mixed motive situation involving more than two units".
5. The exercise of power is undertaken for implementing the agreed politics and programmes. In case the coalition alliance or group is organized before the elections a common election manifesto is prepared, adopted and released.
6. The coalition alliance either elects or selects a coalition leader in advance or elects such leader after the elections. The coalition government is organized under the leadership of such a person.
7. Coalition government is always based on a compromise or agreement. In decision-making all the coalition partners try to practice decision-making by consensus. Each coalition partner has to accommodate the wishes, desires and policies of the other partners.
8. A coalition government has usually a large sized Council of Ministers because all the coalition partners have to be given a berth in the Ministry however, 97th Amendment of the constitution restricted 15 percent of the total members.

On the basis of these features coalition politics comes into operation either through a pre-poll coalition alliance or through a post-poll alliance which is in majority in the legislature.

Emergence of Coalitions Governments

The emergence of coalition governments has become a world-wide phenomenon. Although the coalition's nature, composition, life expectancy, etc vary from country to country, depending on particular political circumstances, the basic reasons for the rising popularity of a coalition remain more or less the same. The first and the most obvious cause are related to the political aspect. Contrary to the general belief, coalitions are basically a result rather than a cause of political unrest. It is the dissatisfaction with the single majority rule and its failure to respond to the changing public needs that forces the electorate to resort to other alternatives. Very often the members of the *ruling* majority party, not content with its working, break away and form smaller fractions. These fractions then frame their own policies and developmental programmes, not radically different from those of the parent party having a somewhat different approach towards issues.

This creates instability and crisis within the political spheres and confusion among the voters, with the result that no party is able to muster the majority of votes. In such circumstances, a coalition becomes a compulsion rather than a mere alternative.

The second and the more significant reason for the emergence of coalitions can be traced to fundamental changes in the structure of the society. A society in a transitional phase provides conditions most conducive for a coalition. Politics does not operate in a vacuum; it reflects the social, cultural, economic and historical forces at struggle. No society today is static. This is especially true of India today. Society here is undergoing fragmentation not just in terms of the obvious caste, religious, economic factors but also in terms of class, lifestyle, profession etc. depending on these socio-cultural and economic divisions, the needs and Interests of the masses vary. In such a situation, it is impossible for a single political party to cater to the variegated and heterogeneous needs of the people. Moreover, national parties tend to neglect regional interests. This results in the mushrooming of a multitude of parties, with each one representing the interests of a particular section. Quite naturally

(in accordance with the individual tendency to pursue personal objectives) each section prefers to choose its own representative rather than a party which promotes larger National interests. The verdict of the people then necessitates the formation of a coalition government.

Generally the coalitions are formed on account of one of the following three reasons:

1. No single political party is able to secure a working majority in the popular house on account of the presence of multiparty system. Under the circumstances a number of like-minded political parties form the coalition to provide a workable majority and run the government. France provides a typical example of this type of coalitions.
2. Secondly, in a bi-party system a deadlock may be created due to even balance between two political parties. This may lead to one of the two parties allying itself with a minor group such as neutrals or defectors to tilt the majority in its favour.
3. Thirdly, a coalition may be necessitated by a national crisis when

various political groups may suspend their political strife and collaborate in the general cause of protecting and promoting their National interests. In Britain coalition government was formed to deal with the abnormal conditions during the First World War. The various political parties sunk their differences to give a united fight to the enemies of Britain.

In India the coalition governments have mainly been the result of multiparty system. As sometimes no single political party being unable to muster clear cut majority in the Legislative Assembly the parties are obliged to seek support and cooperation of other groups to form the government. Sometimes coalitions are also formed before the elections and a number of political parties chalk out an agreed programme and contest elections on the basis of the programme from a common platform. This type of arrangement has an obvious advantage in so far as it smoothens the radicalism the parties joining the coalition without in any way affecting the existing image.

Issues of Coalition Governments

There are occasions when particular issues become a focal point of public indignation and agitation. The corruption involved in the alleged payment of commission to secure the contract for guns by the Swedish company Bofors was exposed in the press and Parliament. V P Singh played a crucial role in giving a sharp edge to the fight against this corruption issue and had to resign from the Cabinet headed by Rajiv Gandhi only to mount a fearless attack on the corruption in high places.

In the 1989 Lok Sabha poll, corruption in high places, symbolized by the Bofors deal, became the central theme of the elections. It touched the innermost chord of the electorate. Articulating this issue through the election campaign of 1989, the Janata Dal Government formed under the leadership of V P Singh became the symbol of struggle against corruption. The National Front coalition acquired legitimacy due to its relentless fight against corruption. In this coalition experiment, history repeated itself and dissidents from the Janata Dal led by Chandra Shekhar formed coalition government and his government was destabilized only by the power motivations of dissidents in the Janata Dal.

The breakup of the coalition led by V P Singh is a classic example as to how desperate elements like the Congress opposing the coalition governments' decision to implement the Mandal Commission recommendations, the BJP, which with its pronounced communal stance wanted to settle its score in the issue of Mandir-Masjid controversy in Ajodhya, raised to side track the Mandal issue and Chandra Shekhar who wanted to avenge the election of V P Singh as the leader of the Janata Dal in Parliament in the wake of his total opposition had forged an unholy alliance to destabilize the coalition headed by V P Singh. These are the destabilizing manipulations about which those who run and sustain the coalition government at the Center must remain vigilant.

Kinds of Coalitions Governments

There are several types of coalitions floating in the political systems across the globe down the centuries. The chief among them are as enlisted.

Communal Coalition

As a sequel to the communal frenzy released by the demolition of the Babri Masjid at Ayodhya by the BJP and its alliance, a coalition government consisting of BJP-Shiv Sena and rebel Congressmen who won the elections and supported the BJP-Shiv Sena combination after elections, came into existence in Maharashtra.

Though the secular forces in Maharashtra secured higher percentage of votes than the BJP-Shiv Sena combine, the rebel Congressmen made the formation of BJP-Shiv Sena coalition in Maharashtra possible.

Secular Coalition

Secular-based political parties like CPI, CPI (M), Congress, RJD, SP, BSP, etc. are among the main players who came forward with secular ideas to form the secular bloc.

Positive Coalition

This is also known as positive alliance, because it is constructive and is formed with the object of pulling down political party in power and also that of providing an alternative government.

Negative Coalition

This is when the parties join and come together just with the object of pulling down the government already in power. It does not take the burden of forming a new government. It does not provide better alternative. Then such a coalition can be destructive or negative coalition.

An Express Coalition

It means a legal, legitimate coalition. It is a legitimate alliance with some group with clear understanding of give and take. In an express coalition the sharing of power is real, substantial and true.

Tacit Coalition

It means implied, secret of internal. In the sense, a tacit coalition is mere understanding with some group without actually mixing with it. In this system the sharing of power is not substantial.

Suggestions

The following suggestions have been made for not just overcoming the pitfalls but also improving the performance of the coalitions:

1. In tune with Shri R Venkataraman, ex-President of India, it is desirable to have a "National Government" which is a government of all talents. It is proposed to devise a system in which there would be adequate participation of all sections rather than the rule of the majority party. It is hoped that such a system could replace confrontational politics by cooperative politics and a true democratic alternative to the present constitution and a proposal of a national executive as an alternative to the present form of parliamentary government, which in turn leads to have coalitions or unstable governments.
2. It is true that parliamentary system is a party government. But the need of the hour is to have bi-party system as it has strengthened the spirit of parliamentary government in UK. In India, this may be possible by making amendment to the Constitution. The opposition is effective always being ready to provide an alternative to party in power, in case government is ousted as a result of passing of no confidence motion.
3. In the periods of crisis, we should form a coalition of national unity. The power has to be vested by constitutional amendment or convention.
4. Regional parties have a major role to play in the national politics of any Country. Hence, it requires that they outgrow their ideologies in the protection and provision of national interest, all of which points towards the enhancement of collective leadership and at the same time care should be taken that the national parties understand and accommodate the regional ones.
5. "Coalitions are of the party, by the party and for the party," is an internationally accepted cliché. What is needed is that the political parties, national as well as regional, ought to overlook caste, creed, race, region and religion, language, money-muscle power and the like for vote bank and should carve a niche for themselves on value-based issues. In short, politics should be powered by intellect and driven by values.
6. For a healthy coalitional democracy, pre-poll alliance(s) should be considered keeping in the

mind the common goals, policies and programmes of the concerned parties which would go a long way in serving the nation rather than post-poll alliance(s) which are rather opportunistic in nature.

7. Recall system as a public mandate has never been put to use in the Indian Parliamentary democracy. It may be suggested that it could best implemented in case of politicians who are found to be corrupt and/or abuse political power. Further, implementation of Lok Pal Bill may be contemplated in this direction.

Concluding Comments

A democratic government is a trustee of the interests of the entire people including those who oppose and criticize the policies and actions of the government. From this point of view an efficient party system is a *sine qua non* of a Parliamentary democracy. The political party is the engine by which majorities are produced and political power implemented. It becomes the broker between the citizens and their government. The procedures for selecting and qualifying key government personnel and vesting them with the authority to make, execute, supervise and interpret policy are in the hands of the political parties.

Coalition governments are minority governments at the centre which are formed with the alliance of Regional Parties. But Regional Parties unfortunately do not give importance to national interests; as such they do not stand united for the successful working of government.

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Regional Imbalances in India: Myth and Reality

Dr Sharanappa Saidapur*

[Regional imbalances/disparities are a common phenomenon in the world. Regional imbalance and disparity are used interchangeably. This kind of situation exists in every country of the world. It is a curse for the development of economy of the country. It is an economic and development related problem. A balanced regional growth is necessary for the harmonious development of a Federal State such as India. India, however, presents a picture of wide regional variations in terms of such indicators of economic growth as per-capita income, the proportion of population living below the poverty line, working population in agriculture, female literacy rate, and access to electricity, water and sanitation, banking facility, the percentage of workers in manufacturing industries etc. Relatively speaking some States are economically advanced while the others are backward. Even within each State, some regions are more developed while the others are almost primitive.

The regional disparities, if not addressed consciously may lead to serious problems - both socially and democratically. This is essential to promote the inclusive growth agenda. It is significant to know that the problems of regional disparities and backwardness are needed to be addressed on priority basis. This paper is based on secondary sources. It will cover different dimensions of regional disparities in the world in general and India in particular.]

Regional disparities are a common phenomenon in the world. It exists in every country of the world. It is a curse for the development of economy of the country. The removal of regional disparity is a Constitutional responsibility. The Indian Constitution in Article 15 has prohibited all the discriminations in Indian society. This is what the first Article of the Declaration on the Right to Development has to say about Development Right.

A balanced regional growth is necessary for the harmonious development of a Federal State such as India. India, however, presents a picture of wide regional variations in terms of such indicators of economic growth as per-capita income, the proportion of population living below the poverty line, human development index, access to health facilities, water and sanitation, banking facility, the percentage of workers in manufacturing industries etc. Relatively speaking some states are economically advanced while the others are backward. Even within each state, some regions are more developed while the others are almost primitive.

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Regional disparity in India is now a matter of serious concern. It is well known that in a large economy, different regions with different resource bases and endowments would have a dissimilar growth path over time. One of the reasons why centralized planning was advocated earlier was that it could restrain the regional disparity. In spite of planning however, regional disparity remained a serious problem in India.

Balanced regional development is an important objective in the country's planning and various measures including fiscal incentives, industrial policies and directly targeted measures have been used in the past to achieve the objective. In fact, the adoption of planning as a strategy of State led industrialization with plans and policies designed to facilitate more investments in relatively backward area, was intended to lead to a more balanced growth.

The Union Government had launched a programme-the Backward Region Grant Fund (BRGF) in 2007. This programme was designed to redress regional imbalances in development. It would provide financial resources to implement and execute development projects so as to bridge critical gaps in local infrastructure and other developmental

requirements that are not being adequately met through existing inflows. The Principle of Social Justice implies that there should be egalitarian distribution of gains from development. More and more benefits of development must reach the least advantaged sections of the society. Development process has a tendency to concentrate in few regions. This gives rise to regional imbalances.

Conceptual Issues of Regional Imbalance

The co-existence of relatively developed States on one side and economically depressed States on the other and even regions within each State is known as regional imbalance. It may be natural due to unequal natural endowments or man-made in the sense of negligence of some regions and preference for others as for as investment and development efforts are concerned. Regional imbalance may be inter-State or intra-State; it may be total or sectoral. Economic backwardness of a region is indicated by symptoms like high pressure of population on land, excessive dependence on agriculture leading to high incidence of rural poverty and unemployment, absence of large scale industry, low productivity in agriculture and cottage industries etc. In the changed economic scenario, the widening disparities have become a very serious concern for the economists as well as the policy makers in India. Regional imbalances are not desirable for the healthy growth of the country. Interchangeably, we can use the regional imbalance and disparity in this paper.

Objectives of the paper

Some of the important objectives of the paper are as follows:

1. To study the regional imbalance in India.
2. To highlight the extent of regional imbalance.
3. To make important suggestions for eradication of regional imbalance.

Methodology

The present paper is based on secondary sources. Related materials and data are collected from the Southern Economist, Economic and Political weekly journals, books, census and survey reports. Descriptive and analytical methods employed. Further, the percentage and average techniques are applied to draw the conclusion.

Discussion and Analysis

The current paper discusses various dimensions of regional disparities in Karnataka in particular and in India in general. Further, it could focus on socio-economic dimension of regional disparity of National Income, per capita income, poverty level, human development index and medical facilities etc. The categorization of States / Union Territories on the basis of growth rates of Net State Domestic Product (current price) is presented in table below.

Table-1

Growth Rate of Net State Domestic Product in Current Price

Sl. No.	States / Union Territories	Growth Rate
I.	**Above average growth rate of States (16%)**	
1.	Sikkim	27.00
2.	Bihar	19.49
3.	Haryana	17.58
4.	Delhi	17.01
5.	Gujarat	16.55
6.	Maharashtra	16.37
7.	Uttarakhand	20.55
8.	Rajasthan	17.67
9.	Arunachal Pradesh	17.23
10.	Tamil Nadu	16.87
11.	Andhra Pradesh	16.46
12.	Madhya Pradesh	16.31
II	**Above average growth rate of States (15%)**	
13.	Pondicherry	15.99
14.	Karnataka	15.45
15.	Chandigarh	15.26
16.	Chhattisgarh	15.82
17.	Odisha	15.39
III	**Below average growth rate of States (15%)**	
18.	Mizoram	14.90

19.	Punjab	14.66
20.	Kerala	14.50
21.	Goa	13.70
22.	Tripura	13.52
23.	Meghalaya	13.38
24.	Jammu & Kashmir	12.97
25.	Manipur	10.87
26.	West Bengal	14.68
27.	Uttar Pradesh	14.54
28.	Andaman & Nicobar	13.98
29.	Himachal Pradesh	13.55
30.	Jharkhand	13.40
31.	Assam	13.14
32.	Nagaland	12.29

Source: Economic Survey, 2013-14

The table above depicts the growth rate of net State domestic product in current prices among the Indian States and Union Territories. Chhattisgarh (15.26%), Karnataka (15.45%), Odisha (15.39%), Chandigarh (15.26%) and Pondicherry (15.99%) belonged to the category of average growth States / UTs. There were five States / UTs in second category. Twelve States / UTs are in the first category of above average growth States / UTs.

Sikkim stood first with an average growth rate of 27% per year. Uttarakhand (20.55%) stood in the descending order of growth. There were fifteen States / UTs in the category of below average States / UTs. Manipur was at the bottom of the list with an average growth rate of 10.87 percent in 2014. Nagaland (12.29%), J&K (12.97%), Assam (13.14%) was in the ascending order of growth. The growth rate of Country depends on State income and per capita income. The basis of income the States can be divided into two categories i.e., 1) developed State and 2) under developed State. The level of State income and per capita income of the States is shown in table below.

Table-2

Comparison of State Income and Per-capita Income

Sl. No.	States	State Income in Rs. Crores	Rank	Per Capita Income in Rs.	Rank
1.	Andhra Pradesh	6,09,934	7	1,08,163	10
2.	Bihar	3,81,501	14	31,454	16
3.	Gujarat	10,33,791	4	1,41,504	06
4.	Haryana	4,85,184	12	1,62,034	2
5.	Karnataka	10,12,804	5	1,42,267	5
6.	Kerala	5,56,616	9	1,47,190	4
7.	Madhya Pradesh	5,43,975	11	62,334	14
8.	Maharashtra	20,01,223	1	1,47,399	3
9.	Odisha	3,41,887	15	68,293	13
10.	Punjab	3,91,543	13	1,19,261	9
11.	Rajasthan	6,72,707	6	82,325	12
12.	Tamil Nadu	11,61,963	2	1,37,837	8
13.	Telangana	5,67,588	8	1,37,955	7
14.	Uttar Pradesh	11,20,836	3	46,299	15
15.	Delhi	5,51,963	10	2,73,618	1
16.	All India	1,66,27,585	—	94,731	11

Source: Karnataka Directorate of Economics and Statistics, Govt. of Karnataka,
Central Statistical Office, Govt. of India, 2015.

This is a list of States and Union Territories of India ranked according to poverty in 2013.The is compiled from the Annual Report of Reserve Bank of India (RBI) published in 2013. The rank is calculated according to the percentage of people below poverty line and is based on Manufacturing retail Price of consumption. The Goa ranks best with least poverty of 5.09 percent while national average stands at 21.92 percent.

Table-3

State-wise Size of Poverty in India

Sl.No	Indian States	Level of Poverty (%)
1	Goa	5.09
2	Kerala	7.05
3	Himachal Pradesh	8.06
4	Sikkim	8.19
5	Punjab	8.26
6	Andhra Pradesh	9.20
7	Jammu and Kashmir	11.35
8	Haryana	11.116
9	Uttarakhand	11.26
10	Tamil Nadu	11.28
11	Meghalaya	11.87
12	Tripura	14.05
13	Rajasthan	14.71
14	Gujarat	16.63
15	Maharashtra	17.35
16	Nagaland	18.88
17	West Bengal	19.98
18	Mizoram	20.87
19	Karnataka	20.91
20	Uttar Pradesh	29.43
21	Madhya Pradesh	31.65
22	Assam	31.98
23	Odisha	32.59
24	Bihar	33.74
25	Arunachal Pradesh	34.67
26	Manipur	36.89
27	Jharkhand	36.96
28	Chhattisgarh	39.93
29	Chandigarh	21.81
30	Delhi	9.91
	All India	21.92

Source: Annual Report of Reserve Bank of India (RBI) published in 2013.

Disparities in Human Development

Human development indicators show greater convergence than income across States. The India Human Development Report 2011(IHDI-2011), which estimates the Human Development Index (HDI) for States at beginning of the decade and for the year 2007-08, allows us to compare HDI across States and over time.

Table-4

Human Development Index in India

Sl.No	Name of State	HDI (2007-08)	HDI (1999-2000)	HDI 2017-18	Percentage Change
1	Uttarakhand	0.49	0.339	0.677	44.54
2	Kerala	0.79	0.677	0.790	16.69
3	Assam	0.444	0.336	0.605	32.114
4	Jharkhand	0.376	0.268	0.589	32.14
5	Andhra Pradesh	0.473	0.368	0.643	28.53
6	North East States	0.573	0.473	0.697	21.14
7	Madhya Pradesh	0.375	0.285	0.594	31.58
8	Tamil Nadu	0.57	0.48	0.708	18.75
9	Karnataka	0.519	0.432	0.682	31.64

10	Odisha	0.362	0.275	0.597	31.64
11	Chhattisgarh	0.358	0.278	0.600	28.78
12	Bihar	0.367	0.292	0.566	25.68
13	Himachal Pradesh	0.652	0.581	0.720	12.22
14	Maharashtra	0.572	0.501	0.695	14.17
15	West Bengal	0.492	0.422	0.637	16.59
16	Jammu & Kashmir	0.529	0.465	0.684	13.76
17	Uttar Pradesh	0.38	0.316	0.583	20.25
18	Punjab	0.605	0.543	0.721	11.42
19	Gujarat	0.527	0.466	0.667	13.09
20	Haryana	0.552	0.501	0.704	10.18
21	Rajasthan	0.434	0.387	0.621	12.14
22	Goa	0.617	0.595	0.764	3.70
23	Delhi	0.75	0.783	0.744	-4.21
24	All India	0.467	0.387	0.642	20.72

Source: Human Development Report, 2011 and 2017-18.

The table above analyses the human development index in India. The top five ranks in HDI in both years are occupied by Kerala, Delhi, Himachal Pradesh, Goa and Punjab. At the other end of the spectrum are States such as Chhattisgarh, Odisha, Bihar, Madhya Pradesh, Jharkhand, Uttar Pradesh and Rajasthan. These States have shown tremendous improvement in their HDI and its component indices over time, leading to a convergence in HDI across States. The coefficient of variation of the HDI for States in 2000 was 0.313. This fell sharply to 0.235 in 2008.Furthermore, the IHDI-2011 finds that the absolute improvements in health and education indices for low PCI States such as Chhattisgarh, Jharkhand, Madhya Pradesh, and Odisha have been better than for all India, with their gaps with the all-India average narrowing over time. In six of the low HDI States- Bihar, Andhra Pradesh, Chhattisgarh, MP, Odisha and Assam- the improvement in HDI (in absolute terms) is considerably more than the average.

Disparity in Medical Facilities

We all know well that 'health is wealth' in economics, because, our production depends upon good health of the workers. If they have good hygiene facilities in the society they will automatically produce more and more goods. That's what social scientists call sound mind in sound body. Therefore, good medical facilities are necessary for improving the production and productivity. Karnataka is among the worst States in the Country when it comes to availability of doctors in government clinics and hospitals. In the economically rich southern State, one government doctor caters to 13,556 people- a number much below the national doctor-patient average of 1:11,082.Karnatak's doctor- patient ratio is the worst in Southern India, says the latest National Health Profile, released by the Union Health Ministry earlier this week. This can be seen in table below.

Table-5

No of People for each Government Doctors in India

Sl.No	Name of the State	Population
1	Bihar	28391
2	Uttar Pradesh	19962
3	Jharkhand	18518
4	Madhya Pradesh	17192
5	Maharashtra	19996
6	Chhattisgarh	15961
7	Karnataka	13556
8	Andhra Pradesh	10189
9	Tamil Nadu	9544
10	Telangana	9343

11	Kerala	6810
12	Goa	3883
13	All India	11082

Source: National Health Profile, 2018

Such a poor doctor-patient ratio in the government sector is seen despite Karnataka being one of the three States with more than one lakh registered doctors. While, Maharashtra has 1, 53,513 doctors registered with the State Medical Council and Medical Council of India, the corresponding numbers for Tamil Nadu and Karnataka are 1, 26,399 and 1, 04,794 respectively. Assuming 80 percent availability of the doctors, Karnataka should have nearly 80,000 doctors for a population of more than six crores. According to the 2017 edition of the National Health Profile, one government doctor served a population of 13,257.The number rose to 13,556 a year later. In Karnataka, there are only 2,136 doctors at the Primary Healthcare centers and 498 specialists at the Community Health Centres. In the last one year, not a single specialist joined the CHC. There are at least seven States and Union Territories including Delhi where there are no Specialists in the CHC. In another six States, the numbers are single digits. India's doctors-patient ratio is one of the worst in the world and nowhere close to the 1:1000 ratios.

Impact of Disparity on Indian Economy

The widespread disparities at various levels of development can have serious economic, social and even political consequences. If this particularly persists for long periods of time, it creates the feeling of negligence, discrimination and deprivation. These disparities also become cause of social conflicts leading to political and administrative problem. Its impact can be seen on income, wealth, health, access to human development, levels of development, sectoral development, level of technology, etc. They are shown below and brief note is given on each of them.

Disparity in Income and Wealth

Income distribution across different spatial units and across different social groups may be considered as one important aspect of disparity. Spatially a large proportion of the total National income or wealth gets located in some developed units, either States in the Country or districts in the States. At the social level, a large proportion of the income or wealth gets controlled by small segments of the population both in rural and urban areas.

Disparity in Human Development

Two important constituents on human development being health and education, one can observe disparity across spatial units concerning level of facilities and the nature of their development overtime. Similarly, across the social groups there may be differential access to health and education facilities.

Disparity in Economic Development

Different spatial units have differential level as well as growth in the development profile which gets perpetuated due to unevenness in the material resource and human resource endowments and the inadequacy of the planning processes. One important feature of such a disparity can also be seen in terms of rural-urban divide. Great many portions of the fruits of planned economic development get centred towards and around the urban cities, towns and in those rural regions where natural resources are abundantly available. Thus, rural regions devoid of natural resources lagged far behind in the run of economic development and remained either undeveloped or insignificantly developed in comparison to other urban and natural resourced regions.

Disparity in Sectoral Development

Disparity across spatial units can be seen in terms of various sectors of the economy. Overall growth of the economy depends on integrated development of various sectors making the sequencing of development of different sectors an important feature of development process. Various spatial units in the Indian context continue with wrong sequencing of sectorial development resulting in the perpetuation of disparity.

Disparity in Technology

Various spatial units and various production organizations continue the production process with differential level of technology, given unequal

resource endowments, which results in differential growth process.

Policy Measures

Following measures are required to tackle the problems of regional disparities. While transferring financial resources from the Centre to the State / UTs backwardness as a factor has to be given preference. Special area development programmes have to be implemented for the development of backward States / UTs in the Country. The government has to take measures to promote private investment in backward States / UTs. The government has to take steps to develop social and economic infrastructure in the backward States / UTs, to formulate regional development policy and to create investment and business friendly environment in India.

Concluding Remarks

In a nutshell, the above discussion instigates the immediate intervention of policy measures to eradicate the regional disparity in Karnataka in particular and India in general. Balanced regional growth is necessary for country's harmonious development. There exist wide regional variations in plans. Planners have to pay attention to accelerate the growth process in the below-average growth States / UTs in order to achieve the plan objective of balanced regional development. The former Prime Minister of India, Pandit Jawaharlal Nehru, opined that the real development cannot ultimately take place in one corner of India while the other is neglected. There is an urgent need to re-think strategies of development for these regions with a greater focus on sustainable and equitable distribution of natural resources and financial resources within a framework of greater devolution of powers and participatory development planning.

The regional disparities, if not addressed consciously may lead to serious problems-both socially and democratically. This is essential to promote the inclusive growth agenda. It is significant to know that the problems of regional disparities and backwardness are needed to be addressed on priority basis. 'Precaution is better than cure' is workable solution for worsening situation that prevails in the State due to regional disparities. The regional disparities are global phenomenon. India is no exception. Regional disparities sharply exist in India. It is a threat to integrity and unity of the country. Government should take corrective measures to eradicate regional disparities in India.

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Shrinking Farms, Vanishing Farmers

Dr Amit Rahul*

[*Agriculture is the backbone of the rural Indian economy.[1] With its allied sectors, it continues to be the largest source of livelihoods in India.[2] According to Gandhi's vision of Gram-Swaraj, villages and specially farmers were to be the main focus of any development plan of India.[3] Jawaharlal Nehru had once said, "Everything else can wait, but not agriculture".[4] However, as years passed by, agriculture as an industry lost its importance for policy makers as focus shifted to 'new and emerging' sectors.[5] Today agriculture sector is witnessing a decline as farmers are faced with tremendous challenges starting from shrinking farm size, climate change, diminishing returns, to coping with technological changes. Several allied activities providing livelihoods to rural population such as animal husbandry, horticulture, fishery, etc., have also been adversely affected by the continuously shrinking agricultural sector.*]

For farmers, agricultural land is not just a 'means of production' or a source of livelihood but the fulcrum around which their rural social life revolves. The fruits of development, modernization and growth have failed to reach the farmers. Even more than seven decades after Independence, our farmers continue to be poor, deprived and distressed. Unseasonal rains, droughts and floods put additional pressures on the farmers and make their survival difficult. With looming existential crisis,[6] there is a deep sense of resentment among the farming community about the manner in which their issues are being addressed by the state. Farming no longer appears to be remunerative as despite best efforts and hard labour, farmers find it difficult to feed their family. Rising cost of inputs and their failure to fetch good price for their produce pushes them into a vicious cycle of poverty and debt.

Unable to cope with the psycho-social stress, several farmers have taken the extreme step of committing suicide. Political measures of offering farm subsidies and loan wavers have also not proved to be helpful in checking farmers' suicide despite governments spending crores for the purpose. Research studies on farmer's suicide have highlighted various reasons for farmers committing suicide, such as monsoon failure, high debt burden, genetically modified crops, government policies, public mental health, personal issues and family problems. Eminent sociologist Emile Durkheim writes, "Suicide is an individual phenomenon the causes of which are essentially social in nature".[7] The phenomenon of farmers' suicide has dominated the discourse on rural India in the recent past. As the farmers strive to feed the world despite all challenges and hardship, it is important to take a closer look at the issues that are adversely affecting the farm economy.

Shrinking Farms Diminishing Returns

The passage of the Zamindari abolition act in many provinces of the Indian Union in 1956 was a remarkable step in bringing about agrarian reforms in the country, which started the process of the demise of the feudal social order. The introduction of 'positive discrimination' and affirmative action in the form of job and education-based reservations further altered the village social system. The rural agrarian system too could not remain unaffected by these winds of change as the traditional order of dominance of a caste or sub-caste over landholding in the village too underwent significant changes. The traditional village landlords not only lost their landholdings due to land ceilings (in several states), laws of inheritance and selling of agricultural lands to other caste groups but also their exalted position in the village social order.

Despite increase in the number of farms from 71 million in 1970-71 to 145 million in 2015-16, various Agriculture Census since 1970-71 has shown a steady decline in the average landholding size in rural India.[8] According to the Minister of Agriculture,

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Government of India, 91 percent land holding would belong to small farmers by 2030. According to the Agriculture Census 2010-11, the total number of operational holdings in India numbered 138.4 million with an average size of 1.15 hectares. Of the total holdings, 86 percent are in marginal and small farm categories of less than 2 hectares and bulk of which are located in the poorer states such as Uttar Pradesh and Bihar.[9]

The decline in average landholding size across all caste groups could not help in raising returns from farm despite the efforts of the government to subsidize agriculture (electricity, water for irrigation, fertilizers, etc.) and increase the Minimum Support Price (MSP) of the grains procured by the government. To be able to earn enough to fulfil family's basic needs, small farmers toil in the field from dawn to dusk, exhaust all their resources but profit eludes them. Rural distress and indebtedness have been found to be a major cause of farmer's suicide. NSSO data reveals that approximately 52 percent agricultural households are in debt.

From cultivators to agricultural labourers

Fragmentation of landholding and the resultant decline in returns from farming has forced several farmers to shun farming and earn livelihood as agricultural labourers or move to other sectors such as services and industry as workers. The NSSO study revealed that farming is becoming an unpopular occupation and given the choice two-fifth of the farmers were willing to quit the occupation and more than one-fourth said that they do not like farming as it is no longer profitable.[10] Farming is no longer remunerative enough to sustain their family. As evident from Census data 2011, for the first time since independence the agricultural labourers have outnumbered the cultivators in the country.[11]

Further, increase in work opportunities, brought about by the processes of urbanization and development, have pushed the skilled, semi-skilled and educated rural youth to cities and towns. Studies show that job and education related migration have started the process of upward mobility among the village folks.[12] Outward migration of agricultural labours and shift to non-agricultural works has placed further burden on the farmers. Research studies have shown that marginal and small farmers have to work as agricultural workers on other farms to supplement their family income.[13] VK Ramachandran, professor at Indian Statistical Institute who has undertaken extensive studies in different regions of India says that the small and marginal farmers are severely affected by the agrarian crisis, which in comparison has affected the medium ones less severely while the large farmers are thriving. A study by P Sainath published in the Hindu stated that there are nearly 15 million less farmers (Main cultivators) today than there were in 1991.

Conclusion

It is alarming that India is moving from a self-reliant nation of food surplus to a net importer of food. The trend suggests that agriculture is in distress today. Unplanned urbanization and industrialization have further deepened the agricultural crisis. A change in government policy aimed at ensuring planned growth, decent earning, wage and safe working conditions for the farmers and agricultural labourers would make farming more dignified and sustainable. Further, the government needs to promote agriculture as a cooperative activity involving SHGs and small & marginal farmers for better returns. To impart greater degree of professionalism in the sale, purchase and operation of land resulting in better land management, land records should be digitized and anomalies in ownership rights should be minimised. Adoption of realistic farmer friendly policies and targeted interventions would ultimately strengthen the institutional safety nets and make farming a profitable profession.

Media can also play a crucial role in rebranding agriculture and showcasing it in a new way to promote and popularize the activity among younger generation, so that even educated youth opt for farming as a vocation and not as a compulsion.

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Experiences of the First-Generation Learners in Secondary Education

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[*Throughout the history, it has been seen that a particular section of the society has historically been denied of their right to equality- socially, economically and politically. As a result, this historical denial creates a huge gap between this depressed section of the society and the already developed section. The First Generation Learners of this backward portion are the worst victim in the fields of economy, politics as well as academic achievement. My present study shows different predicaments of the First Generation Learners at the different stages of school life and their experiences in overcoming the barriers in their way of progress. To fulfill the study, the researcher adopts the descriptive survey method and qualitative in nature. Ten schools were selected to collect one hundred First Generation Learners, and to collect data through purposive sampling. Questionnaire and interview were taken for collecting data. The changing outlook of the society towards the First Generation Learners, proper guidance from the teacher and the consciousness of the parents can bring a revolution in the fields of First Generation learning*.]

Education, undoubtedly, serves as the main agent and component of overall social, political and economic developments of a nation. Education is a major factor for achieving the diversified goals of development. By inculcating social, economic, political, technological and cultural competencies in people, education converts man into productive and competent 'human capital' to undertake various developmental tasks. If education has to play a significant role in a society, it has to assist in the creation of new values and attitudes in place of the old, so that the obstacles in the path of modernisation may be removed. But as the parents of the First Generation Learners are illiterates they are unable to guide their children in right track to lead them in their desired academic achievements.

First generation learners are referred to those students whose parents or guardians have not attended the secondary level of school and did not complete the formal primary school of education. The failure of the First Generation Learners in academic achievement is a big problem for a developing country like us. This is one of the main problems that stand in the way of making all people literate and making a progressive society. Family background is one of the important social factors for bringing up children well. To make them valuable assets of the society of the parents should play a

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significant role. The educated first generation prepares a greater platform for future and thus the future member of the society can utilize that base as their stage of success.

Objectives of the study

1. To study the adjustment process of First Generation Learners with non- First Generation Learners.
2. To look at the visions of teachers towards First Generation Learners.
3. To look for the social perspectives towards First Generation Learners.

Research Questions

1. What is the process to adjustment of the First Generation Learners with Non- First Generation Learners?
2. What is the visions of teachers towards the First Generation Learners?
3. What are the social perspectives towards First Generation Learners?

Methodology

Method: Descriptive survey method in qualitative nature has been conducted for the current study.

Sample: Hundred numbers of First Generation Learners (FGLs) are selected for the present study through the process of purposive sampling technique.

Tools: Questionnaire and Interview are used to fulfill the present study.

Need and Significance of the study

We know that a country's development is largely judged by the level of educational attainment and economic standards of its people. The secondary education has special role in education system. Its successful completion is the step of admission into the institution of higher education.

So, for the development of our country we must have knowledge about the social, economic as well as educational status of the people. Therefore, the need was felt to study the experiences of First Generation Learners.

Scope of the study

The study of Perceptions of First Generation Learners has a very wide scope. It cannot be measured in a limited scope. Here some of the important areas or scopes are presented.

1. The study of the experiences of First Generation Learners may be conducted taking all the secondary schools of South Dinajpur District.
2. The present study is conducted taking samples from primary level to higher secondary level schools of South Dinajpur District.
3. The current study is conducted in all types of schools i.e.; Government schools, private schools and semi Government schools in South Dinajpur District.

Delimitations of the study

The present study has very wide scope or vast field, and it cannot be studied in global arena at a time. In the interest of dependable research, it is always good to delimit the area of study to bring it within the resources and limitations of the researcher. So, this study is delimited under the following heads:

- The research is conducted only in South Dinajpur District of West Bengal state.
- Only Ten schools are selected for the research from the Gangarampur Block of South Dinajpur District, West Bengal.

Findings:

Objective- 1

The researcher has found that there are some problems in the adjustment of First Generation Learners (FGLs) in school environment. But it is not too much. They think all the children of their class as their friends. It was also asked if other children think so or not. They have answered that most of the student behave with them as friends. It has been seen that student from rich and so-called aristocrat family keep a little bit distance with them. It has also been found by the researcher that these First-Generation Learners can be friendly with anyone within a few minutes.

Objective- 2

Due to the bad socio-economic conditions of the family, parents are not able to take care of the student's education, as they are busy in earning their livelihood. Among First Generation Students boys in the family are given preference over the girls as it is thought, even today, that girls are only for doing the household works and they will be prepared to

go to others' house after marriage. As the boys are given more preference than girls, they are also given private tuition for their educational purposes. The First-Generation Students do not have so many ideas about the importance of education as compared to the children who belong to already established family both educationally and socially.

Researcher also has found that teachers treat the First-Generation Learners more sympathetically than the others. It can also be said that if the first-generation learners are trained especially and taken care nicely, they can perform better than previous. But for the lack of appropriate training of the teachers, it is taking more and more times to be helpful for the First Generation Learners. It is also seen that, in spite of lack of proper training, the teachers have been desperately trying to fulfill the needs of the First Generation Learners since the last few decades.

Objective- 3

Due to the backward socio-economic status of the First Generation Students, they are not treated equally or counted in society. It has also been found that most of the parents of the First Generation Learners are from the lower section of the society, mostly work as labourers do hard physical works. Thus, the head of the family, specially the father, goes out to other places for work. As a result fathers are not able to communicate or interact effectively both with schools and their children.

Conclusion

After the findings of the study and results, we can conclude that the First generation Learners are of interesting characters always try to adjust with peer groups in schools, family condition and societal surroundings. They suffer from difficult economic conditions and low status of their family. That is why, sometimes they are neglected in the greater field of society as well as in the premises of the school which creates a negative attitude towards academic achievements and adjustment. As an important part of our social fabric, these students can be adjusted better in life if they are provided with proper care and better guidance from their family members, teachers and their peer groups without being discriminated, they will be capable to interact with both their internal and external worlds.

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Fogging system: A boon for Indian farmers?

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[*Sericulture is an agro-based labour intensive and export-oriented cottage industry. It involves the rearing of silk producing organisms to obtain silk. It provides employment for the Indian women and men equally. India is the second largest producer of silk in the world. China, Brazil, India, Korea and Japan are foremost countries contributing for the raw silk production. Farmers are getting good market value for their cocoons between February and May, and then August to October but the sericulturists finds it difficult to produce a good yield in summer months. Tropical zones of Telangana, Andhra Pradesh, Karnataka, West Bengal and Tamil Nadu have very poor environmental conditions to rear the silkworms during summer which ultimately diminishes the cocoon yield. Fogging system is a simplified technique for controlling the greenhouse climatic conditions for silkworm rearing houses. It provides ample cool, humid and microclimate in silkworm rearing houses throughout the hot summer and can get a good cocoon yield. The microclimate can be achieved with very low electric consumption and easy to operate and maintain. Water scarcity being a major issue in India during all seasons, specifically in summer, thus the fogging system helps to overcome all the above problems and can result in a better growth and development of silkworms. So, the fogging system could help to improve the production of silk to a greater extent and hence can reap a decent profit*.]

China is the origin of sericulture industry. Sericulture is basically divided into two sectors i.e., farm and industry (Shrivastav, 2005). Silk industry has a lot of socio-cultural and traditional linkages in India and plays a vital role on rural economy thus the premordials are practicing sericulture an agriculture for their livelihood (Thangavelu, 2002; Mahapatra, 2009). But at the present date China and India are the two important countries who are involved in more than 60% of the silk production among the world every year (Nagaraju, 2008).

Silk moth lays the eggs which later on hatch in small caterpillars. These caterpillars grow and develop in different five Instar larval stages. The caterpillar bears two glands called as the silk gland in the head region which releases a liquid secretion from the salivary gland. This liquid secretion also known as silk soon solidifies when it gets oozed out from the opening of mouth called as spinnerets. The silkworm starts enclosing itself inside the cocoon which is formed after the silk secretion solidifies. One cocoon contains about one mile of silk thread which is very small amount for the good quality silk. So about 5500 silkworms are required to produce 1Kg of silk. Undamaged continues thread of the silk filament is the placed on the reel. One cocoon contains 1 yard of silk. This is known as the raw silk.

Opportunities

Sericulture being agro-based cottage industry helps in promoting the employment potential. Sericulture is one of the cash crops with less investment and high remunerative returns (Benchamin and Jolly, 1987; Chatterjee et al., 2007). In the year 1990-91 about 60 lakh people were employed in sericulture sector (Singhvi et al., 1996). Sericulture is fairly organized activity where the cultivation is spread over 22 States (Dewangan et al., 2011a). Many farmers face various problems regarding crops as limited availability of land, getting less or limited cash returns and agriculture crop being confined to only two seasons in year has made farmers to choose for supporting rural industries such as sericulture (Rai, 2006). There is large demand and popularity of the hand woven silk in India specifically west and also during the festive seasons. Sericulture is practiced by about 1.5 lakh tribal populations in the states of Orissa, Jharkhand, West Bengal, Chhattisgarh, Utter Pradesh, Bihar, Madhya Pradesh, Maharashtra and Andhra Pradesh (Shetty et al., 2007). It is also practiced in traditional districts of Baster, Bilaspur, Raigarh and Surguja (Chatterjee and Chakravorty, 2009).

Sericulture is a boon for rural tribal rearers as they collect and sell the nature grown tasar cocoon (Nayak,

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2000; Hansda et al., 2008; Ojha et al., 2009). Sericulture is well suited to the agrarian economy of the Tribal thus by fulfilling the opportunities of livelihood (Dewangan, 2013). Sericulture involves simple and easy technique to understand and adopt and also suitable for every section of the society. This provides employment and generation of income in rural and semi-urban areas. This farming is also beneficial for low income and socially under privileged groups. Sericulture provides 50% production so there are lesser chances of inter-state migration. According to the MNREGA (Mahatma Gandhi National Rural Employment Guaranty Act.) job card holder population must receive 100 days employment in a year whereas sericulture provides 151- 200 days i.e., 63%. It was found that the annual income was doubled. This study involves the improvement of long term feasibility and a good output in adverse climatic conditions.

Issues and Problems faced during Silkworm Rearing Sericulture being a labour intensive and export oriented cottage industry; it needs proper planning of the correct planting and management practices and verification of plantation during the cultivation process. It can generate employment up to 11 persons for every Kg of raw silk (Ramalaxmi, 2007; Suryanarayana and Shrivastava, 2005). The farmer should have tremendous knowledge of the diseases and pests as there is no race of silkworm which is resistant to diseases and pests. Silkworm quality, punctuality and regularity towards sericulture activities, lack of rearing houses, human resource, poor rearing management, farmers having less skill of silkworm rearing, availing the loan facilities from banking sector and avoiding the use of technology results in the low yield of the cocoons.

Farmers are getting good market value for their cocoons between February and May, and then August to October but the sericulturist find it difficult to produce a good yield in summer months. To overcome this problem a sericulturist can use a simplified fogging system for the silkworm rearing houses. Fogging system, one of the developing technologies, is evaporative cooling technology. The critical components of the system are the fog nozzles. The other components are Programmable Logic Controller (PLC) and high pressure pumps. This fogging technique is specifically used for controlling greenhouse climatic conditions and carrying out disinfection treatments using soluble plant protection products. It also helps in reducing air temperatures and increase humidity levels. Fogging system maintains a good microclimate in silkworm- rearing houses.

Fogging appliance

The fogging system is set up beneath the roof by fitting one-way turnable brass foggers. They are kept at a distance of five feet with half inch water with PVC pipelines distributed through it in three rows, one in the middle of the house and other two along the side walls. The system is operated by an HP pressure pump and the water comes out through the foggers in the form of fine mist, cooling the hot air in the rearing house and increasing the humidity to better suit the silkworms. The system can be connected to a thermo-hygrostat controller for automatic operation. This appliance needs very low electric consumption. This is also easy to use and maintain.

Working

The system works by feeding the inlet air with fine water droplets the size of the drips can be different. It depends upon the duration of evaporation in the expected ambient conditions. These system between 20 to 40 microns, pass through high pressure demineralized water atomization nozzles. Then the water is thrown from the tits. By multiplying the impact pins, billions of water drops are formed.

Cost of fogging machine

The total cost of the fogging machine goes up to 15,000/- which includes pump. Some of the workers already own the pump system which is used to disinfect the silkworm-rearing sheds and appliances which can also be used for fogging purpose thus a farmer can save Rs. 10,000/-.

Advantage of fogging machine

A fogging system provides cool and humid environmental conditions for the silkworm throughout the rearing period during the hot weather conditions like in Vidarbha and thus helps in getting a good cocoon yield.

Water scarcity in the summer being a major issue in Maharashtra, this fogging system helps the farmer to increase the cocoon production in hot weather. The fogging system reduces the temperature and humidity levels of rearing houses and provides a good solution to the problem of maintaining optimum microclimatic conditions for

the better growth and development of the silkworms, and thus getting heavy crop during the summer.

Conclusion

Thus in tropical region and many of the hot regions of Maharashtra including Vidarbha, mass adoption of fogging system in silkworm rearing sheds could help to improve the silk productivity of our Country to a greater extent and could also be a big remuneration to the sericulture farmers. The sericulture activity remained as a boon to the farmers in such adverse climatic conditions and to overcome the draught situations in Maharashtra. The farmers are earning good returns and are satisfied with sericulture. Thus it will definitely reduce the number of framers suicide which is a major present day issue. Hence future of the modern silk industry in Maharashtra specifically Vidarbha is very bright and the state will take a big leap in coming years and will be at par with traditional silk producing states.

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Adverse Impact of Social Media on Children

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[*Communication is a fact in the world of human beings, animals and plants and is an ever continuing process going on all the time. It is as necessary to human, animal and vegetable existence as life itself. Without communication the life processes wither and die. The contemporary media of communication based on electronics have set in motion a continuing process of change which has been relentlessly impacting the mindset and attitudes of the present day society. Social media is that kind of instrument which helps all kinds of people to communicate with each other and share contents. As a tool, social media has both positive and negative influences. But although there are many productive influences of it, the present study is basically intended to focus on the unhealthy impact of social media on children and the perceive is so designed to probe into and find that. It is found that social media can influence children in quite a few unhealthy ways.*]

Communication is the process of sending and receiving information. It is the vehicle through which we develop, maintain and improve human relationships. Communication is perhaps one of the most loosely defined terms in contemporary media and culture studies. Communication in its simplest sense then is a human relationship, involving two or more persons who come together to share, to dialogue and to commune, or just to be together, say at a festival or time of mourning. Communication is a fact in the world of human beings, animals and plants and is an ever continuing process going on all the time. It is as necessary to human, animal and vegetable existence as life itself. Without communication the life processes wither and die. The need for communication is as basic as the hunger, for food and drink perhaps even more so. A human being's need communication is as strong and as the need to eat, sleep and love. Others who have been isolated for a period of time from human company are known to have experienced nightmarish hallucination. Indeed, social isolation can also be hazardous to the heart as much as to the mind. However, lack of communication can be as disorienting an experience as too much of it. Communication is most important for society as well for individual. Communication or mass communication impacts on social life. In this research paper effects of communication will be discussed in general and children in particular.

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Objectives

The objectives of this research article:

1. To discuss the impact of social media on children.
2. To discuss the factors of social media that adversely effects our society as well as our new generation.

Methodology

The present study is based on both primary and secondary data. The primary data has been collected from the parents of those children affected and addicted by social media. The secondary data is collected from books and research journals etc.

Analysis

The contemporary media of communication based on electronics have set in motion a continuing process of change which has been relentlessly impacting the mindset and attitudes of the present day society. The electronic media – radio, television, cable television and now internet have ushered in revolutionary changes in the society as never before. Moreover these changes have developed an accelerated momentum of their own. While cinema, radio, television, cable and the press can easily be recognized as "mass media" it requires some stretching of the established meaning of the term to

include recent technologies such as papers, ipods, cellular phones, satellites, computers, electronic mail, computer electronic mails and the internet as "mass media" since generally 'mass media' implies the press, cinema, radio and television.

Radio and television are two major components of the electronic media. Both are playing most important role in societal level. Radio and television directly touch our day to day life and provide us with information, education, as well as entertainment. These media directly impact children. Radio organizes some kind of programs for children which are closely related with formal education as well as moral education. All India Radio Dibrugarh and All India Radio Guwahati host the programmes for children like *Moina Parijat, Vidyarthi Anusthan, Quiz, Desh Bideshargynar safura (Assamese Program)* etc. All of these are useful for children.

What applies to radio broadly and more extensively applies to televisions. In television programmes , script should allow the visuals to breathe and speak for themselves. Narration should not smother the visuals. Besides imparting technical and other information, the thrust of the broadcast is dissemination of information relating to ways and means for increasing production oil seeds, pulses, vegetables, social awareness, education and other socially relevant stuffs. Similarly the education programmes on TV focus on different levels ranging from basic health education for children to career and educational opportunities. But watching much TV there could be a loss in children's concentration. Children watch TV for hours, so due to emission of radiations, their eyes and mind may be adversely affected also. TV has critical socio cultural importance in our society. TV is a medicine that improves the world of imagination, curiosity, and encourages education. These are the most useful and valuable functions of TV in our society. However, the negative effects of excessive TV exposures on the part of children were profusely reported in the surveys conducted. While the impact of Radio and TV on children has a specific range , the most powerful and influential tool of communication that seems to have adversely impacted children in recent times, perhaps much more than it has benefitted them, is social media. Social psychologists have observed the effects of social media on children during a long period of time. One finding got the result that most media (especially mobiles) have a deep and far reaching impact on children. Phubbing is the new alarming phenomenon that has already started negatively impacting the sociability and adaptability of the children under the grip of mobile mania. Forgetting everything else that includes friends/peer group members and other healthy forms of social contact, they get immersed in games or social networking. Thus they squander a lot of time on social media in a day in absolutely addictive and unproductive things. It directly affects the mental health of the children. They start living in a make believe virtual world alien to the actual world and it creates a lot of problems for them.

Findings

Social media is that kind of instrument which helps all kinds of people to communicate with each other and share contents. As a tool, social media has both positive and negative influences. But although there are many productive influences of it, the present study is basically intended to focus on the unhealthy impact of social media on children and the persctive is so designed to probe into and find that. It is found that social media can influence children in quite a few unhealthy ways. It creates the addictive behavioural patterns in children on social media. Such addictions often culminate in many unhealthy and problematic behavior and consequences like violence, deceit, criminal psyche, fibbing etc. Experts have found out how even simple apparently innocuous gestures such as 'likes' and 'shares' activate the reward centre in their brain. This reward circuitry is highly sensitive in nature during the adolescence. Addiction also disrupts our activities. Social media is also a major cause of poor mental health according o psychologists. Children are spending more than three hours in a day on social media. That is why they have not enough time left to interact with others, even close friend s and family members. Person to person interaction thus has got a beating and it has a far reaching bearing on their cognitive social evolution. Socialization is a very important part of human life. But too much using of social media is thus a threat or challenge to the process of socialization, at least this is what is being observed in present times. So, in that sense, they often lose contact with the real experiences and challenges of socializing. They fail to develop

pragmatism and as such cannot even decide the advantages and disadvantages of mobile phones. They cannot have any concrete and fruitful idea about how mobiles or, for that matter, may benefit them or, simply, what they should welcome and what they should avoid. Mobile addiction also takes a toll their studies and other life skill development. Using Face book is also known to lead to a decline in the subjective well being of children of 10-15 years than the children who never use Face book, Whatsapp, Twitter and so on. Now a days we have seen 40% of teens are suffering from "Facebook depression" after spending too much time on social media or social networking sites. They feel dissatisfied with their lives in general. Thereafter, they try to make or occupy a safe space in Facebook, Instagram and so on for his satisfaction as a kind of escapism which serves no purpose.

Screen relationships also detract real- life relationships in children. This happens because they grow up and mold up without learning real facial gestures of people and non verbal cues of the people. Social interaction is most important for understanding others emotions or feelings. Social interaction is to develop the skills needed to understand others moods or emotions. Hence, children growing up or spending time with social media may turn out non empathetic and also become poor at communicating or interacting verbally and non-verbally. Obsession with the self and posting endless updates and selfies on social media portend an alarming proportion of narcissism in children as well as youngsters. Their moods depend heavily on how others appreciate their photos on social media; and they develop general anxiety when they don't get that kind of responses which they expect. Some, vulnerable children would than live under the notion that everything revolves around his friend circles. This is a dysfunctional emotional condition which is created by the social media. Narcissistic Personality Disorder and General Anxiety Disorders are two common mental issues that afflict any children and youngsters these days thanks to social media addiction.

Social media platforms have had negative effects on the brain of children. It sets their brain to a state similar to a child that gets attracted to bright colours, buzzing noises and having a short attention of span. Social media may often lead a child to a kind of psychological development that thrives on superficial stimuli. Moulded by such an influence, children lack the ability to adjust with others and themselves. They end up giving vent to their emotion or feelings in Instagram photos, while missing out on the actual experience of that event, which may be, for example, something as vibrant and intimate as having lunch with their family.

Other crucial adverse impacts of social networking sites for children include cyber crime and cyber bullying. Bullying is easier on social media platform in the form of threatening messages with offensive content directed at a particular person. Cyber bullying has also emerged as a major stimulus or trigger for various mental disorders, manic attacks, depression and even suicides. For, it creates anxiety, stress and other panic experiences for the person who is a victim (Kowalski 2009).

Again many adolescents are influenced by powerful advertising they see on social media sites and it strongly influences their buying habits. The young people and their parents need to be aware of how they are targeted so that smarter choices can be made around their spending habits (Clerk-Person,2011), Thus such a milieu somehow blurs and blunts the rationality and sagacity of the adolescents provoking them to squander time and energy and resources in excessive and illogical self indulgence. Virtually all the parents interviewed and surveyed subscribe to the above adverse impact of social media on their children. Thus the study conducted reveals that the perceived threat of negative impact of social media on children is a real threat and both primary data and secondary data blended together unambiguously point to that.

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Development of the Adi Tribe of East Siang District, Arunachal Pradesh

Kasimang Moyong*

[*Institutions that foster societal development are equally vital for the progress of a nation or a tribe. In a broader sense, balanced development translates into security, peace and national integration. This is categorically germane for Arunachal Pradesh, in north eastern region, with India's highest tribal density. The present paper is an effort to scrutinize various institutions that helped development with special reference to the involvement of traditional communities and institutions. Further, the paper attempts to present a modest assessment of the developmental perspectives of modern versus traditional institutions in the Adi tribal society of East Siang district of Arunachal Pradesh as well as to find out the effectiveness and contribution of the institutions in the developmental process and how they relate to each other in the present society.*]

The British policies of "partial exclusion" and "exclusion" in tribal areas were superseded in independent India, by the Tribal Development policies and projects derived from the philosophy and framework of Nehru's Tribal Panchsheel Policy. The Government of India realised in order to uplift and integrate the tribals, there needed to be planned, positive policy of economic progress and accelerated development, based on acculturation and integration with due emphasis on retaining tribal identity.

The Adi community of East Siang district in Arunachal, like all tribal communities, has traditional institutional structures that have defined their kinship, property, marriage, religion, and status of women. Traditional institutions for administration of justice like the Kebang, or the Mushup and Rasheng for fostering democratic political cognition remained relevant in the face of ever increasing presence of modern institutions.

Numerous developmental schemes for the Adi tribes have been undertaken by the Government of India and the state of Arunachal Pradesh, through a series of policy initiatives and project interventions. The policy initiatives include a variety of constitutional provisions and laws passed by the legislatures for the protection, prevention of exploitation, and promotion of development of the tribals. The projects are target oriented and implemented through the general administration of the state. Special institutional structures have also been created for tribes and tribal areas to nurture their unique ecosystem. With the inception of Fifth Five year plan, all the Scheduled Areas of the country have come under a Separate Tribal Sub - Plan. Therefore in India, in beginning of the second decade of the 21st century, there is a plan or scheme to meet the needs of each tribe living in the country.

Yet 'The Right Approach to Tribal People', by Jawaharlal Nehru, (Indian Journal of Social Work, Vol. XIV, 1953-4, pp. 231-5.), and the provision and resources earmarked for them, have not yielded comprehensive development and so large majority of them still rank among the poorest in the world. It is believed that the advanced and articulated sections of tribes, have usurped the developmental efforts of the state. The lack of proper acculturation and integration with due emphasis on retaining tribal identity is attributed to be a significant reason for lack of sufficient development. Therefore this study is a modest contribution towards the comprehension of traditional institutional structures and assessment of modern developmental structures.

Kinship Institutions: Clan to family

The socio-political and economic life of the Adis of East Siang District are deeply embedded in the extant kinship institutions, and are their strongest bonds of social relations and community solidarity. While membership in the Adi tribe constitutes, the widest bond of social identification for the traditional Adis, it is really impossible to establish a relationship of any depth, except on the firm bedrock of kinship. The kinship institutions among Adis are the clan, sub-clans, the local lineage groups and finally the family. The kinship is patrilineage and heavily

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weighted in favour of the patrilineage; including the family name, inheritance, social and economic responsibilities and authority to perform the final rites.

Each level of organization has its well-defined role and contribution to the structure and function of the Adi society of the East Siang district of Arunachal Pradesh. A concise view of traditional institutional structures will indicate the unique tribal identity that must be mapped prior to projecting and prioritizing modern institutions for development based on acculturation and integration with due emphasis on retaining tribal identity.

Clan is the "widest separate" kinship unit, with a headman who is responsible for the members and their welfare, including organisation of hunting and fishing expeditions and settling of minor disputes arising within the clan. Each clan contains within itself a number of exogamous sub-clans that function akin to a clan, and in due course attain the status of a clan. The clans and sub clans, over time become differentiated into lineages which are also exogamous groups. Though, a clan or sub-clan may contain several lineages, its constituent families consider themselves as descendants of a single man and hence do not intermarry. These institutions have been instrumental in conferring identity, securing administration, welfare, and equitable use of community resources.

The family is the smallest and the most immediate social unit; its patrilineal, patrilocal and patriarchal structure determines, controls, and influences daily life. Generally Adi families are nuclear with a few extended families. Though the Adi customary law does not accord the husband and wife equal status, yet women occupy a very significant position in the family. Besides they are considered partners in all walks of life; consequently the division of labour is based on convenience and possession and in household matters the women have a bigger role than their husbands. Thus the smallest unit becomes a microcosm of tribal customs and ways of life; and very often, the success of modern institutions of development are dictated by the comprehension of the nuances and pitfalls.

From Cradle to Grave: Ceremonies and Rituals

The Adi Society has specific aspects for ceremonies and rituals, which determine the different social stages of life associated with them. There are different social institutions, which aim at integrating the individual, besides preserving the unity and solidarity of the society. Adis believe that occasions of birth, initiation, marriage and death are critical junctures of an individual's life and must be appropriately commemorated and safe guarded.

Marriage is the most important and indispensable stage in the Adi's life cycle conferring full community membership, endowed with full rights and duties of an adult. Marriage is most often by mutual consent, or arranged between families and by exchange. Marriage contributes to the economic well-being of the family and socially it strengthens the clan and tribe. Conversely, marital discord can disrupt internal relations within the family and village; and external with relations between two villages, unless properly settled. Also, both husband and wife have equal status in deciding a divorce, if the difference between them is irreconcilable

The bride wealth or price is the essential element of all forms of marriages in Arunachal Pradesh. It is dependent on the family economic status and traditionally accompanied by smoked meat, dried fish and Apong. Custom demand that during big festivals like Solung and Unnying Aran the boy's parents send some presents to the girl's parents. The bride wealth received in the girl's house is equally shared by the girl's parents and the clan members. This institution ensures the economic stability when a member enters or exits a clan by marriage or birth.

Just like birth and marriage, death also involves many rituals. On the death of a person, the village headman and the elders flock together to the "house in mourning". The rituals and ceremonies association emphasised the relation of mutual harmony and dependence between the individual and his society. In other words it demonstrates the village solidarity.

Religious Institutions

Religious beliefs and practices pervade the entire social existence of the Adi tribe and serve to increase solidarity and agricultural wealth, and decrease adversity in all spheres. Their relationship to the supernatural world is defined by "reverential fear, dependence, submission and propitiation" and offset by set of religious institutions that have evolved over

time. These institutions strengthen and promote social solidarity between the sub-clans and houses and ultimately the whole village through performance of religious rites, ceremonies, rice beer libations and special observance of taboos.

All the seasonal rites and festivals like Solung, Unnying Aran and Etor have a special relationship with the various stages of paddy cultivation, their main source of agricultural livelihood. Religious institutions thus treat the contingencies of nature with pragmatism and appeasement of spirits; successfully accommodating both calamities and good fortune in harvests. They also accord cardinal importance to agricultural wealth on which their livelihood depends.

Social Institutions

The social and personal life of Adis were governed by a well-defined set of political institutions that are purely democratic nature and in striking contrast to modern political institutions under whose sway they came after India's independence. They have two important social institutions- the Mushup for boys and Rasheng for girls. These are dormitories. These two institutions are the nerve centre of the activities of rural people. According to Oshong Ering "Mushup is a socio-religio-politico-cultural institution" (Ering, 1970, 16).

Role of Kebang: Traditional Self-Government

The Kebang is the indigenous institution of local self-government and pillar of the Adi community. All affairs like; administration, maintenance of law and order and socio-cultural life of Adi community are centred on the institution of the Kebang. Traditionally four types of kebang exist; Opin Kebang (kebang with the clan and sub-clan), Dolung Kebang (village kebang), Banggo Kebang (inter village kebang), and Bogum Bokang Kebang (inter Banggo Kebang, the highest and supreme body of the whole tribe).

The kebang is the ultimate decision maker, administrator of justice and controller of the day to day affairs of a village as per traditional laws, customs and practices. The administration of justice is the most important function of the Kebang. The main purpose of these institutions, laws and practices are to maintain internal peace, law and order, check crime and breach of their traditional, custom and practices and religious beliefs and rituals to ensure in the society

Economic Institutions: Traditional Land ownership, inheritance and sale

Economic institutions are those enduring, complex, integrated behaviour patterns by means of which, fundamental economic desire or needs are met. Adis are still primarily agriculturists; land constitutes their primary source of livelihood.

The economic institutions that developed within the Adi society were governed through possession and ownership of land, personal affects and certain intangible rights. Property rights were more communally oriented as opposed to the individualistic orientation of more advanced and complex societies. Economic activities were based on mutual co-operation, which was not confined to kinship groups alone, but extended to entire village and neighbouring villages. Profit motive was largely absent. The community had the final power over village land, with access extended to only functional members. Communal ownership extended to wasteland, village roads, grazing grounds, the beds of streams, irrigation channels, trees on the wastelands, forests and cremation and burial sites.

Traditionally, to establish a new village, the land is allowed or permitted only to the functional members of the village by the village or community who exercised final power. Subsequently, the individual acquired the right to remain on the land only after cultivation. However, through successive settlements of so many years, Adis now enjoy individual ownership of land and also the title ownership.

According to traditional customary law of the Adis, the sons inherit the property of the father in equal shares thereby depriving daughters. Thus even in the absence of a male offspring, the closest kin of the bloodline will have the right to claim over the property, in place of the daughter and take the responsibility. But the modern judiciary system and also due to changed attitudes of the parents, have allowed daughters to inherit the father's property.

In term of sale of the landed property, only the head of the family can initiate the sale. It is preferred to sale the land either to a kinsmen, or persons belonging to the same village or community, though

the land is not sold easily, given their deep rooted attachment. Children's education and medical treatments were the most common reasons for sale of this precious commodity.

Things have changed today. They are a part of larger economic environment, which is extremely complex, guided by principles of individualism and forces of market economy. However, many elements of traditional economic institutions are still prevalent among them which have the potentiality to be utilised in the modem process of community development. Modern regulatory institutions gradually emerged after the independence, which gradually eroded the capacity, and strength of the traditional institutions of governance.

Growth and Development of Modern Institutions

The most important modern institution is the advent of education initiated by the British; though the compulsory and mandatory form of education policy and the establishment of the first lower primary education in 1918 at Pasighat. Subsequently, education gained support from constitutional rights, and the initiatives by religious and private and non-governmental organization. Introduction of economic and social reconstruction through democratic Planning during 1950 at Pasighat, lead to the setting up of higher educational institutions, the concept of community development, and community development blocks in 1952 (Rondo, 2010).

The introduction of Panchayati Raj institutions as units of local self-government, were the next step in self-empowerment, political participation and vehicles of development through village Gram Panchayat, block level Panchayat Samitis and district Zila Parishads. Additionally, the modern institution of judiciary, for trials related to civil and criminal cases, subordinate courts have been established at different levels in the district, a district judge court with a district judge as the head of judicial administration of the district. Special institutions of tribal development have been established in the district. Subsequently, the formation of Adi Bane Kebang as the Apex body (forum) of the Adi society has greatly cemented the traditional ties and bonds within the Adis, and focussed on the developmental upliftment for the society on the other hand.

Findings

Institutions play a dominant role in the process of development of a society. The traditional institutions still predominate, and modern institutions are perceived as state sponsored actionable objectives that subscribe more to the preconceived lacunae than actual ground reality. They thus often fail to evoke committed response from the very people or tribe the institutions had targeted. In addition, modern institutions are often beset by unrealistic and theoretical target achievement taking precedence over committed, long term goal realization. The success and longevity of the traditional institutions can be attributed to their community based-approach versus modern institutions which very often fail and are short lived due to their individual based approach. The community versus the individual is most often the source of conflicts and breakdown of traditional institutions that had safe guarded the harmony of the community and buffered dissent and winds of change.

Traditional mechanisms like festivals and customary laws still remain vital forces of cultural and social cohesion. The extant tribal self-government mechanisms through customary laws and kinship relations are still vibrant and modern institutions like the Panchayati Raj must become a participant and not just a government sanctioned facilitator to succeed in improved governance and development. Another challenge that arises from unfiltered adoption of modern institutions, the loss of tribal identity and disregard of traditional institutions that fostered arts, crafts and traditional avenues of livelihood. Wide dissemination of clear and unbiased information regarding the role, objective and goals of institutions both traditional can go a long way to create balanced development, which translates into security, peace and national integration.

Conclusion

It is only in acceptance, objective assessment, clarity of purpose and committed implementation that the traditional and modern institutions of development combine to bring holistic development to the Adi Community of East Siang District of Arunachal Pradesh. Confidence building measures and genuine determination to serve the people can go a long way in overcoming inadequacies in both types of institutions as the Adis move into the second decade

of the 21st century and cannot remain isolated from the rapid pace of national and global transformation.

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Reflections on Indian Ocean Tsunami 2004

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[Disasters have become a common phenomenon in recent times, and even the natural disasters that occur in recent times, be it floods, cyclones, etc. to some extent can be regarded as man-made disasters, as the cause for such disaster is linked to the unplanned infrastructure, population explosion, rapid urbanization and other such factors created by men which aggravates the negative repercussion of a catastrophe. Community is said to have a major role to play in such disaster situation, and right from the time of the Indian Ocean Tsunami, 2004 it can be said that the approach of the community towards disaster management has changed from 'reactive' to 'proactive'. However, in spite of having such awareness on the capacitated role of the community in disaster management, still it can be said that India is yet to build the local capacities in enhancing disaster risk reduction. By making a revisit to the involvement of community in handling the Indian Ocean Tsunami, this paper reflects on where we stand still in the context of strengthening the community to deal with disaster.]

Though Disaster Management has been talked about much in the last two centuries, the art of managing disasters is yet to be mastered in spite of being witness to disastrous events since time immemorial. The community comprising people at the local level are the direct sufferers of a disaster, irrespective of the fact that whether a disaster is severe or mild; further community members are the main stakeholders, as they are the ones who are directly hit by a disaster and they have more to lose in the aftermath of a disaster. The community thus assumes greater significance in disaster risk reduction and community-based disaster management (CBDM) is regarded as a

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process wherein the participation of the local community is stressed upon, right from planning to implementation.

When community involvement in disaster management is stressed upon, there is shift from the top down approach to the bottom up approach. In addition, the major principles of CBDM is to educate community members and involve them in decision-making activities, and make them participate and prepare disaster management activities. It is thus expected that CBDM will contribute towards improving the capacities of the communities and also in ensuring the sustainability of the recovery and rehabilitation programmes and the resilience of the society. The reason behind CBDM is that the communities know their vulnerability and capacity very well and will be able to manage a disaster situation better.

However, in spite of understanding the key role of community in disaster management, not much progress has been made in this direction in strengthening the capacity of the community. This is discernible right from the 2004 devastating tsunami to the recent scenario of floods and cyclones in different parts of the country. The Tsunami affected Nagapattinam district got also affected by the Gaja Cyclone, which struck the coastal belt of Tamil Nadu in 2018. The aftermath of Gaja cyclone and the struggle faced by the local people in getting access to timely relief material, life in shelter homes, damage of crops and fishing boats, loss of livelihood and other such aspects, makes one reflect on the lessons learnt after the Great Indian Ocean Tsunami which had made severe and long term impact on the lives and livelihood of lakhs of people. This is not just the case of Tamil Nadu alone.

Cities such as Mumbai, Mangalore, Kolkata, etc. and states such as Odisha, West Bengal, Uttarakhand, Assam, Nagaland, etc. have also been facing the risk of flood related damages. Over 1,600 people die every year due to floods which affect nearly 32 million people. More than 92,000 cattle are lost every year, seven million hectares of land is affected, and damage sustained is over Rs. 5,600 crore (Mallapur, 2018). The road to recovery during Kerala floods too was too slow and painful. India has been thus witnessing the constant problem of flood and cyclones year after year. In spite of coming up with a National Disaster Management Plan (NDMP), India is yet to come up with staunch measures in handling disaster situation, and there has been massive loss of life and property, year after year. Lack of coordination and training at the ground level has emerged as the major challenge (Bhatnagar, 2017).

It was only after the devastating tsunami struck the eastern coasts of India that India started reflecting on its reactive approach and emphasized on proactive approach. However, not much improvement has taken place since then. Not only the approach towards disaster mitigation and management not changed in the past 12 years, but there has not been much improvement too, in particular in strengthening the community towards disaster mitigation and management.

It is in this context, that this paper intends to make a revisit to the management of Indian Ocean Tsunami of 2004 and in particular, the paper focuses on the role of community in disaster management. By taking the case of Nagapattinam district of Tamil Nadu, the paper reflects on the measures taken by the community and takes stock of where we stand in the context of strengthening the community in dealing with disaster situation. While section II presents an overview of CBDM, section III presents the methodology and section IV presents the findings. The final section concludes by making a reflection on the role of community then and now in handling a disaster situation.

Community and Community Based Disaster Management

A community is a group of people, sharing common ideas, ideals, resources and environment, having common goals and aspirations. While defining a community, Yoon (2005), states that, a community is a place, where members can interact with each other and exchange support, in spite of emerging from different groups having their own differences. Support is thus offered by the community by way of responding voluntarily with their time, material goods, skills and knowledge to restore order in their communities (Comfort, 1994). Communities have thus been considered the right set of group in being a part of disaster management.

Communities are the first respondents to any kind of disaster. Because community involvement is highly expected at a time where the occurrence of

distress is sudden, confusion and commotion in the society is high, preparation and planning is low and unmet needs are highly generated (Barton & Merton, 1963; Dynes, 1970; Hyrapiet, 2003). Such immediate help can be provided only by the local community members who are the first responders to a disaster. United Nations International Strategy for Disaster Reduction (UNISDR) observed that "in every community, knowledge, professional abilities, and experience fashioned from adversity can be found, but seldom are these resources called upon or fully utilised".

Tocqueville(2000) argued that communities are more effective than agents of government – more flexible, adaptive, rapid, thorough, and consistent—not only because they have local knowledge, but also because they have an interest in a common good of which a central government and its small as well as self-interested distinct units are incapable. CBDM stresses on involving people in the preparedness, mitigation, response, rehabilitation and recovery activities of disaster management.

Importance of CBDM

Normally the disaster intensifies when the vulnerability is more and in such a scenario, where the intensity is quite high, it is not possible to expect an outside help every time. Usually the potential of a community in recovering from a disaster is underestimated. On the other hand, community is that set of local people, who knows very well about their own area and its vulnerabilities. Before the arrival of the other stakeholders the community can quickly act in providing immediate response. The importance of the community's involvement in disaster management has been highlighted in various studies as an effective mechanism to cope up with disasters. Comfort et al. (2012) opine that, after the 1990s, fresh emphasis was placed on each community's need to build its capacity to reduce risk before a damaging event happened, as well as to mobilise an inter-organisational, interjurisdictional response system rapidly after the event.

Geis (2000) has stressed that CBDM as a "means to assist communities in minimising their vulnerability to natural hazards by maximising the application of the principles and techniques of mitigation to their development and/or redevelopment decision making process". Thus, importance of community's role, in pre, during and post-disaster management was recognised, almost two decades ago.

If given the right kind of training and awareness on disaster events, the communities are the best set of group who can play a major role in the process of disaster preparedness, mitigation, response, recovery and rehabilitation. As discussed earlier, Community-based Disaster Management (CBDM) serves as an effective mechanism in dealing with disasters. It is generally the local people, who face the consequences of disasters. And hence, involvement of the community in addressing its own disasters would help in better management of disasters. With such brief discussion on the importance of CBDM, the forthcoming sections attempts to throw light on the role of community in the aftermath of tsunami.

Methodology

The Indian Ocean Tsunami had affected nearly 2,260 kilometres of the coastal areas of India, which had a devastating effect on the States such as Tamil Nadu, Kerala, Andhra Pradesh and the Union Territories of Puducherry, and the Andaman and Nicobar Islands. As per the Government of India report (2011), 12,405 people lost their lives and 6,913 people were injured and 64,759 people were displaced from their dwelling and about 1,00,000 houses were estimated to be damaged or destroyed. The Institutional arrangements and the national level legislations on disaster management were established in a full swing only after this disaster.

The rehabilitation and recovery programmes had continued for more than three years at the micro level and the community had played a major role in these phases. That is why the Indian Ocean Tsunami of 2004 was considered as the apt case for this comprehensive study. Case Study approach was used as a method to decipher the field reality and to have an understanding of the actual scenario as it existed in the society. To understand the intricacies involved in the various phases of disaster management, and to capture the experience of the affected community, qualitative approach was considered to be the most apt mechanism. For this study, 6 villages were chosen from the district of Nagapattinam (the worst hit district of Tamil Nadu), and each village was from the different blocks of the district. The capacities and capabilities of communities and its participation, during and post-

disaster situations were collected from various stakeholders like government departments and officials, NGOs, CBOs, SHGs and local governments.

Major Findings and Discussion

In terms of analysing the role of community, the aspects that were studied in the field were the involvement of communities in disaster response, recovery and preparedness for effective disaster management.

***(a)Immediate Relief and Response*:** It came to light that the community members in Nagapattinam had played an active role as the first responders after the tsunami. In the response phase of disaster management, it was observed that it was the local community members, viz. the local people, traditional panchayats and elected panchayat representatives, which played a major role in performing the role of search and rescue operations. They also played a crucial role in clearance of debris, management of temporary shelters, etc. They were instrumental in saving many lives. The role of government and NGOs in the immediate aftermath of tsunami was minimal. Temporary community shelters were arranged in schools, community halls, etc.

Overall, the community had played a major role in the response phase and they had acted quickly before the government could intervene. In this district 77 villages were affected by disaster and it was not possible for the state to involve in the immediate responses. As far as decision making activities were concerned, the community members had made their participation in various activities and their opinions mattered a lot in providing the relief and recovery measures. The relief material contained provisions that were based on the opinion raised by the community during the needs assessment survey.

b) Rehabilitation and Reconstruction: The community played an active role even in the phase of rehabilitation and reconstruction. For instance, for the construction of housing and repair and renovation of damaged infrastructure, the community members offered their support in these measures. Once the space for house construction was allocated to the people, the community made their participation in terms of mobilisation of the needed human resources to complete the task of construction soon. Also the participation of the community in the design of the housing and their involvement helped in quick construction of the houses, which proved to be more economical and the wastage of resources was also reduced.

c) Preparedness: Certain NGOs that were interviewed in Nagapattinam were involved in the task of creating awareness of the community on disaster preparedness and management. Information about early warnings, village vulnerability and preparedness measures were disseminated by NGOs in such awareness campaigns through street plays, drama, video clippings, display of posters in public places, etc. The community seemed to have better awareness on the existence of early warning systems that were in place in their villages. Further, the Village Information Centres that were set up in the villages contributed in spreading awareness among the community about the government's initiatives towards tsunami rehabilitation. The participation of community was of greater significance in preparing contingency plans. Not only the contingency plans were prepared in consultation with the local people, but such plans were finalised only after getting the concurrence of the Gram Sabha, which constituted the local community.

d) Capacitating the Community: In order to prepare the first responders, that is, community, it is pertinent to impart training to them. This significant task was undertaken by the NGOs to strengthen the capacity of the community in mitigating and preventing the impact of future hazards. However, such training on rescue operations and evacuation measures to the community was imparted only over a shorter period, initially after the tsunami. When enquired about such training the respondents stated that it was not of much use. They said that such training was given in the initial years after tsunami, and it does not seem to hold any value now. Besides, they held the view that they do not remember now about the content of such training programmes.

In order to strengthen the community to deal with their problems themselves, till outside help arrives, the villagers were taught to form small groups to meet their own needs. Formation of self-help groups in various activities was a major support to the community for generating income. One of the respondents, who was interviewed stated as follows: "After Tsunami, when we were in a state of

helplessness, we were taught to work in a group by being a part of self-help groups. I was a member of one such SHG that provided help in the form of financial aid for getting an auto rickshaw. Through the auto rickshaw we got stable income. The income from auto rickshaw is shared among the members of the SHG."

Majority of the surveyed respondents had shown interest in training on fish processing and boat repairing. Some of the respondents had attended more than one kind of training. Since the respondents remained without any activity after the tsunami, they showed interest in such training programmes with the expectation that it would help in livelihood generation.

Regarding training programmes on different types, the data generated reveals that the computer training was preferred only by youth in the age group of 20 to 27. Training in tailoring and pickle making was preferred by women. Majority of the men evinced interest in training in skill building such as plumbing, brick making, motor mechanics, etc. However, in spite of such types of training imparted, only less than 10 per cent of the total respondents interviewed were engaged in the process in which they got training.

The respondents stated that '*though the training was useful, we were skeptical to start a new career; so, we resorted back to fishing*'. Others stated that though they received financial assistance from NGOs to start the activity, they were able to carry it forward only for a few months. Thus, long-term sustainability of such training was found missing. It was observed that the training offered by NGOs to improve the skills of the community helped the people in Nagapattinam to participate actively in preparing their own action plan to deal with disasters. However, the training on income generation activities lacked the perspective, as it failed to offer sustainable returns.

Conclusion

On the whole, it can be noted that the scenario that was noticed in the aftermath of Tsunami, continues even today, when a disaster strikes, be it the Uttarakhand and Chennai floods of 2013 and 2015, Gaja cyclone of 2018 or the floods of Kerala, Assam, Mumbai, etc., of 2018 and 2019. In spite of witnessing devastating disasters like Odisha Super cyclone 1999, Bhuj earthquake 2001, Indian Ocean Tsunami 2004 and many other disasters that followed, the approach of India has still been on the preliminary level. Though emphasis is made that India has been proactive in its approach to disaster risk reduction (DRR), it is a cause of worry to see that still India follows only reactive approach. In spite of understanding the tremendous role of community, community members are not sensitized and capacitated enough to engage in DRR.

The findings reveal that community members are proactive and are relatively on a stronger foot-hold in the field area, which was noticed in the aftermath of Kerala floods, Chennai floods, etc. However, on the front of the government, the measures in strengthening the community is not staunch enough. Though, once in a while mock drills are conducted in schools as a routine exercise, such interventions are needed more so at the ground level, so that the community are trained enough to minimize the casualties. It is important that adequate training is provided to the community on relief management, resource management, mitigation planning and preparedness planning (Bhatnagar, 2017).

In addition, adequate emphasis has to be placed on imparting skill-based training to local bodies' representatives and some identified community members from each village/ward. Another important aspect is to give importance to the traditional wisdom and coping mechanism available with the local people which has to be properly harnessed and supplemented with latest scientific knowledge for better results. As reiterated earlier, it is the community that has the highest stakes in the event of any disaster. It is very much required for generating and sustaining community awareness on disaster management.

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Role of Panchayat Development Officers in Karnataka

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[*The Government of Karnataka has appointed Panchayat Development Officers (PDOs) so as to look after work responsibilities in Panchayats for implementation of rural development, employment guarantee and women empowerment schemes in villages. Hence, PDOs are getting sanction of different rural development schemes and working their effective implementation in villages so as to achieve rural development. In performing their role, work and duties effectively, PDOs are facing many of the problems and challenges. These include unnecessary interference of panchayat members in implementation of schemes, negligence of PDOs by Panchayat members, pressurizing PDOs in doing some work, etc. Hence, there is increased occupational stress faced by PDOs in different villages. As a result, a few of the PDOs were also committed suicides at different parts of Karnataka. Hence, it is essential to intervene into the problems faced by PDOs. The present paper has discussed the problems faced by PDOs in villages of Karnataka and suggested measures to overcome problems*.]

Panchayat Raj system is mainly aimed to enhance good local governance through people of that particular area through identification of local needs and aspirations and expectations. As such, the Constitutional Amendment was made to provide equal opportunities to people of all castes and gender in local governance. The local people are aware about the problems of their localities and as such, they can rule their own localities by generating their own resources and equal participation of all castes and gender help to unite in village so as to encourage social equality in the villages.

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It is observed that, due to poor infrastructure in villages, many of the local political representatives or Panchayat members are illiterates or low-educated and they are unaware about the Government schemes and programmes formulated for women empowerment, self-employment and rural development. Even they are unaware about the hierarchy to get sanction of these schemes from the Government. Even these Panchayat members can't be able to regulate and control all the development activities of the villages. For this purpose, there was need for full time staff working in Panchayats. Though, many of the staff are already working in Panchayats, they are not permanent and full time and even due to lower-education, they are unaware about the welfare schemes and programmes of the government formulated for the rural development. In this context, Panchayat Development Officers (PDOs) were recruited by the Government, so as to look after the development works and activities in villages.

Panchayat Development Officers (PDOs):

The State Government created the post of PDO in addition to the Secretary at the Gram Panchayats in the year 2008, to accelerate the implementation of rural development schemes. The officer plays the role of a 'catalyst' and addresses issues of service delivery and proper implementation of rural development schemes (Bharamagoudar and Angadi, 2015). The Government of Karnataka has taken strong steps to appoint 5627 posts of Panchayat Development Officers to look after the work responsibilities and lead the developmental works at Panchayats. The functions of PDOs is mainly to bridge people, Panchayat members and the Government in implementation of welfare schemes and providing benefits to needy people living in different villages. To perform his duties, PDOs has to guide the elected Panchayat members in objectives, rules, regulations, organizing meetings, development plans, implementation of welfare schemes, etc. Hence, PDOs are playing significant role in rural development.

Problems and Challenges of PDOs

It is shocking that, there are incidents of committing suicides by a few of the Panchayat Development Officers in Karnataka. It is observed that, there is more stress, work fatigue and tension among PDOs in Karnataka. Of course, the Government has employed well qualified and experienced professionals so as to manage Panchayats and it is essential on the part of the Government to provide suitable work environment so as to perform their functions effectively at their work places or Panchayats. As the present working environments are dominated by different types of stimulus and motivations (physical, moral and psychological), which in turn have an impact on the individual, not only at home but also surpassed to work environment.

These stresses make individual lives in a state of anxiety, tension and emotion which affects the duties, functions, and relationship with workers in the organization and even on his health and safety. Job stress will be experienced, when the imbalance between demands of work environment and the individuals' abilities increases, so at work, stress may be an awareness indicated by ambiguity, conflict and overload arising from the work environment and the characteristics of the individual (Tamgale and Badiger, 2018).

Whenever there is no match between the capabilities, resources or requirements of employees, then there is generation of job stress. Job stress leads to boredom, negligence, poor performance in job, tension, sometimes

humiliation due to ineffective functioning and lower job satisfaction. In case of Panchayat administration, as observed, many of the Panchayat Development Officers are facing unnecessary interference from the elected Panchayat members and political parties in the administration of Panchayats. The Government fix targets to achieve progress in villages. Due to lack of attention, there may be negligence from PDOs in different types of civil works, which may lead to punishment by the Government by way of transfer, suspension, etc. PDOs are also compelled to do works other than Panchayat administration, which include mainly election duties. Though work is done efficiently and effectively, there is no word of appreciation from the superiors to the PDOs. Under such circumstances, the PDOs are facing many of the problems and challenges.

Suggestions

To solve the problems and challenges of PDOs, there is need to effective regular training in rural development and Panchayat administration for these PDOs. In Management studies, various types of stress busters and training games are suggested to managers. At least once in a year, training should be given Panchayat Development Officers and during the training such management stress busters and training games should be taught, so that they can reduce their stress. Further, there is need to intervene into the problems of PDOs working in each Panchayat and for this purpose, regular meetings at each district level every month and at the state level annually are essential. During such meetings, the problems faced by PDOs should be discussed and solutions should be found by mutual discussion. Further, depending on the problems and challenges faced by PDOs in Karnataka, the Government should formulate necessary policies to solve such problems.

Concluding Remarks

Panchayat Development Officers (PDOs) are like other government servants and as such they are responsible for rural development. The Panchayat members should cooperate with PDOs in solving different issues and difficulties faced by them in implementation of programmes and schemes. It is the duty of PDOs to act as bridge between the Government, Panchayats and rural people. For this purpose, PDOs have to study the local people's problems and bring the same into the attention to Panchayat members. It is the duty of Panchayat members to analyse the people's problems and make suitable policies to solve such problems. Such policies should be reported to the Government by PDOs. Panchayat members should use the knowledge and experience of PDOs rather than pressurizing him or her. Both Panchayat members and PDOs should cooperate each other in rural development. In this way, the work of PDOs should be made smoothly and consequently, rural development should be achieved effectively.

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A Study on the Moral Judgment of Adolescent Students

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[Individual's knowledge of moral standard conduct the way of behavior which is judged in terms of ethical rightness or wrongness. Moral judgement develops gradually from childhood to adulthood. The ethics, citizenship training, moral lesson learned at home or outside the home provides a permanent effect on child's moral judgement. Adolescent's personality is influenced by the morality and values during developmental process. The present study assessed and compared the moral judgement capability of adolescents from rural and urban areas. 100 adolescent students representing rural and urban areas from North Lakhimpur district of Assam were randomly selected as respondents for the present study. Moral Judgement Test for Adolescent (2015) developed by Ranjana Gupta was employed to know the moral judgement ability of adolescent students. The data obtained was analyzed with the help of Mean, SD and t-test. The result revealed that there is no significant difference in moral judgement among the adolescent students in relation to their gender and locality.]

Human being is considered as moral agent of the society. He/she adopts principles, makes decisions and engages in ethically significant action, reacts to behaviour sometimes with approval and sometimes with disapproval. Socially approval behaviour is called moral behaviour and the kind of behaviour which is disapproved by the people and society is called immoral behaviour. Moral behaviour can only be developed when an individual understands what is good and what is evil, what is right and what is wrong. Evaluating the worthiness and unworthiness of action with reference to the moral values, ideal, quality or social standards is known as moral judgement. Moral judgment is one important aspect of social maturity. It comprises of self- control, self- awareness, insight, moral consciousness, reaction to the authority of parents and cultural mores. An individual must be able to identify the instances of wrongdoing and for subsequent correction to ensure effective interactions among its members and to promote cooperation.

A person acquires this cognitive capacity gradually with age. During the most crucial period of adolescence revolutionary changes takes place in the physical, mental, moral, spiritual, sex and social outlook. It is the stage of preparation for becoming an ideal adult of the society. Besides gaining the physical strength and skills, intellectual abilities, moral thinking and reasoning power also developed at this period. Moral outlook at adolescence becomes more abstract and increasingly cognitive and less egocentric. They learn about ethics, citizenship, and adequate judgement of people's actions.

Literature Review

Walker (1984) found a few inconsistent sex differences in moral reasoning at childhood and adolescence. In adulthood male exhibited higher moral development than female but this difference was confounded with differences in level of education and occupation. The study supported non-significant sex difference in moral reasoning.

Gupta, Pushkrit and Puja (2010) found insignificant gender difference in the moral judgement of pre-adolescent children. Father's education showed negligible impact on moral judgement but mother's education was found to have significant importance.

Choudhary Poonam and Madhuri (2014) found a positive relationship between moral judgement of adolescent students and different dimensions of school environment as creative stimulation, cognitive encouragement, permissiveness, acceptance and control.

Hooda (2015) found significant effect of gender and locality on moral judgement. Female adolescents

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were found better than their counterpart's boy adolescents. Urban adolescents showed better on moral judgement than rural adolescents.

Kumari, Priya and Khadi, Pushpa B. (2015) established the relationship between moral judgement and emotional intelligence. Children of either gender seemed to have good moral judgement skills.

Saritha (2015) found that the young children were unable to make the moral judgement properly. Insignificant difference in the ability of moral judgement of pre-adolescent students was found on the basis of gender. But there was a significant difference on moral judgement among the adolescents based upon locality.

Kumari Dr. Chandra and Khanna, Arushi (2016) analyzed the influence of parenting styles on moral judgement among adolescents. The study shows that permissive and authoritative parenting style has a positive impact on moral judgement.

Significance of the study

With the advancement of technology the knowledge and information has increased tremendously. By the influence economic globalization modern human being has been leaving moral values which are the asset of civilized society for achieving luxurious life and joins the rat race of materialism. Extreme urge of money, selfishness and corruption, indiscipline, injustice, crisis of character in the society collectively produced a negative impact on adolescents. Tough competition and higher expectations all around the society has been putting adolescents under pressure and lots of them fails to make-up with this dynamic revolution. Anxiety and stress are increasing in them due to the mad race of achievement. They often fail to develop their power of moral judgement that results in deviate behavioral disorder such as violent juvenile crime, human rights violation, drug and alcohol addiction, abuses, suicides, murders etc. These all are due to the inability to judge situations properly, inability to assess the tremendously increased knowledge and information and disregarding to the intangible values and virtues by the present generation. It is essential to develop moral judgement ability of adolescents to prevent such type of problems. In the rapidly changing knowledge era it is the prime duty of parents, teachers and planners to help in promoting moral competence among adolescents to deal effectively with dilemmas and to assess information and apply their knowledge in appropriate way. Equipping children with critical thinking, decision making skills and moral reasoning has become significant. So it becomes essential to study moral judgement capability of adolescents.

Objectives of the study

The study was conducted to fulfill the following objectives:

2. To compare the moral judgement ability of male and female students.

- To compare the moral judgement ability of urban male and urban female students.
- To compare the moral judgement ability of rural male and rural female students.
- To compare the moral judgement ability of urban male and rural male students.
- To compare the moral judgement ability of urban female and rural female students.

Hypotheses of the Study

The study is an attempt to test the following hypotheses:

- There is no significant difference in moral judgement ability of male and female students.
- There is no significant difference in moral judgement ability of urban male and urban female students.
- There is no significant difference in moral judgement ability of rural male and rural female students.
- There is no significant difference in moral judgement ability of urban male and rural male students.
- There is no significant difference in moral judgement ability of urban female and rural female students.

Methodology: Descriptive survey method was used to study the moral judgement capability of adolescent students.

Population: Secondary school students studying in class X of Lakhimpur district constitutes the population of the study.

Sample: Total number of the sample is 100 class x secondary school students, which consists of 50 girls and 50 boys representing rural and urban

secondary schools of Lakhimpur district. Students were selected with the help of simple random sampling technique.

Tools used

Moral Judgement Test for Adolescent (2015) developed by Ranjana Gupta was employed to know the moral judgement ability of adolescent students. This self-reporting questionnaire consists of twenty stories. The respondents have to select alternative answer to questions after reading each story.

Statistical techniques used

In this study various statistical measures such as Mean, SD and t-test were used to interpret the collected data.

Analysis of the data

Hypothesis 1: There is no significant difference in moral judgement ability of male and female students

Table 1

Significance of difference in the moral judgement of male and female adolescent students

Group	N	Mean	SD	SED	t	Remarks
Male	50	85.94	11.23	1.67	2.09	Significant
Female	50	89.44	3.65			

It is evident from the table 1 that the mean values of male and female students on moral judgement are found to be 85.94 and 89.44 respectively. An analysis of the table reveals that their t-value is 2.09 which is greater than the table value 1.96 at 0.05 levels of significance. Therefore the hypothesis that *there is no significant difference in moral judgement of male and female adolescent students* has been rejected.

Hypothesis 2: There is no significant difference in moral judgement ability of urban male and urban female students

Table No. 2

Significance of difference in the moral judgement of urban male and urban female adolescent students

Group	N	Mean	SD	SED	t	Remarks
Urban Male	25	85.6	15.1	3.1	1.43	Insignificant
Urban Female	25	90.04	3.4			

Table 2 indicates that the mean value of urban male and urban female adolescent students on moral judgement is 85.6 and 90.04 respectively. When both the mean values were subjected to the testing of their significant of difference the t value was found to be 1.43. The calculated t value is found to be less than the table value both at 0.05 levels of significance. Thus the calculated t value is found to be not significant. Hence the hypothesis that *there is no significant difference in the moral judgement of urban male and urban female adolescent students* has been retained.

Hypothesis 3: There is no significant difference in moral judgement ability of rural male and rural female students.

Table No. 3

Significance of difference in the moral judgement of rural male and rural female adolescent students

Group	N	Mean	SD	SED	t	Remarks
Rural Male	25	86.28	5.38	1.33	1.93	Insignificant
Rural Female	25	88.84	3.87			

Table no. 3 shows that the mean scores of rural male and rural female students on moral judgement are 86.28 and 88.84 respectively. The t-value 1.93 indicates no significant difference between the two

groups. Thus it is evident from the above table that the hypothesis no. 3 which reads as *there is no significant difference in moral judgement of rural male and rural female* stands accepted.

Hypothesis 4: There is no significant difference in moral judgement ability of urban male and rural male students

Table No. 4

Significance of difference in the moral judgement of urban male and rural male adolescent students

Group	N	Mean	SD	SED	t	Remarks
Urban Male	25	85.6	15.1	3.21	.21	Insignificant
Rural Male	25	86.28	5.38			

Table 4 shows that the mean value of urban male and rural male adolescent students on moral judgement is 85.6 and 86.28 respectively. The computed CR (t) between their mean differences .21 indicates no significant difference between the mean scores. In the light of this result it could be interpreted that there is no significant difference between the mean scores of the two groups in moral judgement. Therefore the hypothesis is accepted.

Table No. 5

Significance of difference in the moral judgement of urban female and rural female adolescent students

Group	N	Mean	SD	SED	t	Remarks
Urban Female	25	90.04	3.4	1.03	1.17	Insignificant
Rural Female	25	88.84	3.87			

Table 5 shows the mean comparison of urban female and rural female adolescent students on moral judgement. The mean score of urban female students is 90.04 which is 88.84 in case of rural female adolescent students. The computed CR (t) between their mean differences (1.17) found to be less than the table value 1.96 at 0.05levels of significance. Thus it could be interpreted that no significant differences exist between the two groups. Therefore the hypothesis *there is no significant difference in moral judgement of urban female and rural female* stands accepted.

Conclusion

The result of the study revealed that there is a significant difference in moral judgement of male and female adolescent students. Female students were found higher in moral judgement than their male counterparts. Thus it can be concluded that gender has an influence on moral judgement. The study also showed that an insignificant difference exist in moral judgement between urban male and urban female, rural male and rural female,urban male and rural male, urban female and rural female adolescent students.

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Reasons and remedies of crime against women in India

Dilip Kumar Behera*

[*Women constitute about one-half of the global population. Ours is a tradition-bound society where women have been socially, economically, physically, psychologically and sexually exploited from time immemorial. Crime is a universal phenomenon which connects to social inequality in society to deprivation and social class and to age, gender and race. Crime is an issue of grave concern to contemporary Indian society. The nature and type of crime is intertwined within physical, mental and psychological levels. Prevailing different forms of crime are wife beating and cruelty at home, molestation, rape, sexual harassment of women at workplace etc. It occurs regardless of age, marital status, caste, relation, culture and class or income levels. It is a permanent constraint on the mobility of women and limits their access to resources and basic needs which is broad-based and comprehensive and includes different types against women viz., domestic violence, sexual harassment and abuse, female foeticide, rape, trafficking, dowry-related issues etc.*]

In ancient India women held a high place of respect in the society as mentioned in Rig-Veda and other scriptures. With passage of time, because of social, political and economic changes women lost their status and were relegated to the background. Many civil customs and traditions stepped in which enslaved the women and tied them to the boundaries of the house[1]. Manu, the progenitor of Hindu race, said that "women should be honoured and adored by father and brothers, by husband and also by brother-in-law. Where women are honoured, Gods rejoice, but when they are neglected, all rites and ceremonies are fruitless".

A woman has to be protected by her father in the childhood, by her husband in the young age and by the sons in the old age. She lost her identity after marriage. Manu believed that there is a vital structural difference between a man and a woman. Each is suited for a different type of work. He regarded women as more emotional and less rational by nature than man".[2]

"The contradictory attitudes expressed about in classical texts persist in contemporary society. On the one hand, they are regarded as the highest embodiment of purity and power – a symbol of religiousness and spirituality, on the other, they are viewed essentially as weak and dependent creatures. The girls are considered necessary, but the birth of a boy is considered more desirable".[3] The need to incorporate their injunction into the Constitution of India arose due to the prevailing atmosphere in which the women were denied their place in society and subjected to humiliation, which reduced them to a position inferior to men.

Mahatma Gandhi and a host of other leaders connected with the freedom movement realised this and set out to liberate women in order to enlist their valued cooperation in the all-round advancement of India. Hence, the need to put women issues into the Constitution.[4] The discrimination felt by the women in India is sanctified by the tradition and seldom challenged by the law. The fundamental rights as guaranteed by the Indian Constitution have not been able to ensure equality for women in all spheres, and the Directive Principles of State Policy have remained merely pious words. Personal Laws based on religion and at present continuing under the cover of freedom of religion hold women's lives in their octopus like grip controlling issues of marriage, divorce, guardianship, adoption, maintenance and property.

A skewed sex ratio caused by female foeticide could violently disrupt the man- woman relationship signalling the end of romance. Sentiments could well

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be replaced by cynicism, leading to a decline in noble cultural traditions. It is not too late to strive to protect the nations spirit from dehumanising.[5] Rape is the worst crime against women after murder and the maximum punishment under Indian Penal Code is life imprisonment. But since the crime is committed in dark and lonely places it is very difficult to nab the criminals. Rape can be with or without violence and women can be threatened into submission.[6]

Importance of Social attitude and institutions

Social attitudes and institutions cannot be changed rapidly. This process can be accelerated by deliberate and planned efforts. Responsibility for this acceleration must be shared by the State, the community and all who believe in the equality in the women. Society has not recognised the contribution of women. It is time that the invisibility and marginalisation that suffered by women till now, gives way to the woman getting her due. The contradictions inherent in our society wherein goddesses and cows are worshipped but living girls and women are bereft of a respectable existence, must end.[7]

A majority of women get struck in the dilemmas of women-person encounters. Each attempt they make to get out, only serve to suck them deeper into confronting the interpersonal relationships surrounding their social and work roles and into the vicious gasp of the double bends of the role processes connected to social system and work organizations. Women are then permanently stranded at crossroads. The only alternative for women is to assert themselves and initiate an individual search to discover their own identity."[8]

Kang, Neelu identifies the four strategies of women activists by which they confront various forms of crime against the Indian women and arouse public opinion against such abuses. The four strategies narrated by Kang are organizational intervention, protest activities, campaigning and direct actions. Kang rules that "all the participants in the campaign are by and large, women. It is basically oriented towards women folk as if there is no need to make the men socially aware".

Reservation for Women

The reservation for women in Parliament, a futile effort, as the perfect means to women's empowerment is education and not reservation. "Reservation is more likely to bring majority of a less educated lot from the rural areas to the platform. Lack of education makes manipulation easier. Those women, who are educated and sincerely want to do some something for the society, will do so even without the reservation. Reservations serve no purpose when those who are coming forward lack the education.

Since Indian society is male dominated society, empowerment of women does not seem an effective solution of this problem. Results of providing representation to women in local governing bodies did not appear fruitful. However, reservation to women in education and jobs may be more effective than their direct participation in policy making. Women in India at this juncture don't have capabilities to provide women a safe haven as mostly their decision making is influenced by males. However, providing women adequate representation in parliament and other executive bodies may help them in future in making policies oriented toward women.[10]

Need for Education

India faces the problem not of means, but that of will. They need to make the society sensitive to these issues. It is the freedom of education of girls which is required. They need to educate the society as a whole - all men, all women, all children, adults and elderly. The key lies in education. Education empowers and allows one to spread one's wings to take decisions which are one's own. It also increases their access to health care, reduces maternal mortality rates and leads to an overall development of the family, society and country as Mao Zedong famously proclaimed, "Women hold up half the sky".[11] Women need "equal rights to avail an opportunity and for that matter the right to fight for an opportunity rather than having equal number of opportunities.

If women are allowed to go out and find out opportunities like every boy and every man in this

country, there will be no need for anyone to serve opportunities to them on a platter. A woman is capable enough to find her way, just make her free to choose it for once. The problem is not with lesser opportunities for women in this country. The problem lies with the fact that women are not free to avail these opportunities. She is capable enough to find her way. The need is to make her free to make her choice".

"The goal of transforming patriarchal power relations, ending violence against women and constructing egalitarian society may well sound Utopian".12 Since Indian society is male dominated society, empowerment of women does not seem an effective solution of this problem. Results of providing representation to women in local governing bodies did not appear fruitful. However, reservation to women in education and jobs may be more effective than their direct participation in policy making. Women in India at this juncture don't have capabilities to provide women a safe haven as mostly their decision making is influenced by males. However, providing women adequate representation in parliament and other executive bodies may help them in future in making policies oriented toward women.

Role of National Commission for Women

Despite the rise in the number of crimes against women, the National Commission for Women is of the view that laws such as the Protection of Women from Domestic Violence Act, the Dowry Prohibition Act and various sections in the Indian Penal Code are important legislative measures that provide protection and legal remedies to women. The laws, according to Yasmin Abrar, a member of National Commission for Women "are effective enough to protect women, but it is the lack of awareness that is responsible for increasing crime against women. We need a major change in the mindset of our society to deal with these issues."[13] The general inability of women to use the law is aggravated in situations in which they have to fight the husband or father. In the role allocation within Indian culture, these are the persons upon whom women normally depend to handle court matters.[14]

Working of the Domestic Violence Act 2005, has revealed that its provisions have been misused by some women to harass their innocent in-laws. The Delhi High Court, observed in Harvinder *Kaur v. Harmander Singh Choudhry* that "introduction of constitutional law in the home is most inappropriate. It is like introducing a bull in a china shop. It will prove to be a ruthless destroyer of the marriage institution and all that it stands for. In the privacy of the home and the married life neither Article 21 nor Article 14- have anyplace".[15]

Policy and provisions for women

There is no dearth of laws and Constitutional provisions to prevent dowry deaths but, their implementation system needs complete revamping. Moreover, there is a visible gap between the law as it stands and the law as it operates. Legal system needs to be made gender sensitive. Rachna Kaushal finds many deficiencies and faults in the Protection of Women from the Domestic Violence Act, 2005 (PWDVA 2005). The law-makers are looking upon domestic violence only as a legal problem and are concerned more about "protection" and less about "prevention". But laws alone cannot be the complete solution for such problems.[16] Legislation does not percolate to the grassroots level. And these laws will have no meaning if the male-dominated society does not accept them and implement them.

We have laws against dowry, against bride-burning, against female foeticide but these crimes against women remain unchecked.[17] The larger section of victims who have used the PWDVA 2005 comprises married women. This is an indication of its wider non-acceptance yet or non-recognition of domestic violence in the non-marital plane. "The aspirations of a woman trapped in a murderous marriage and seeking relief from its bondage do not find reflection in any of our laws. Irretrievable breakdown of marriage is not a ground for divorce in India. Even as crimes against women are on the rise, the number of policewomen available to tackle these cases is woefully inadequate. Courts also use archaic

methods to settle disputes over custody of children, marital property, return of *streedhan*, maintenance which often weigh heavily against the interests of the woman".[18]

As for the policy, the government will have to consider that the women's lack of access to justice in cases of domestic violence remains victim to structural issues of women's subordination which gets reflected in the delivery of justice and its distance from the victim, throwing challenges at law, justice and governance in the country. How this law reaches women and in what context it is delivered would determine whether women have access to justice equal citizens.[19]

Constitutional and Legal Measures in India

The Constitution of India provides many safeguards to women and their rights. The Preamble of the Constitution provides to all citizens equality of status and of opportunity as well as justice- social, economic and political. Article 14 of the Constitution ensures equality before law to all persons within the territory of India. Article 15 prohibits discrimination on the ground of religion, race, caste, sex, place of birth or any of them. Article 15 (3) empowers the state to make special provisions for women and children. Article 16 speaks of equal opportunity in the matter of public employment. Article 39 (a) lays down that the State shall direct its policy towards securing all citizens, men and women equally the right of means of livelihood and Article 39 (c) ensures equal pay for equal work. Article 42 directs the state to make provisions for ensuring just and humane conditions of work and maternity relief. Above all, the Constitution imposes a fundamental duty on every citizen through Article 51-A (e) to renounce the practice derogatory to the dignity of women.

The state has enacted many women-specific and women related legislation to protect women against social discrimination, violence and atrocities and also to prevent social evils like Child marriage, Dowry, rape, practice of sati etc. The Hindu Marriage Act, 1955; The Dowry Prohibition Act, 1961; the Commission of Sati Prevention Act, 1987, the Indecent Representation of Women (Prohibition)Act, 1986, the Immoral Traffic (Prevention) Act, 1956, the pre-conception and pre-Natal Diagnostic Techniques (prohibition of sex selection) Act, 1994 have been passed. The Criminal Law (Amendment) Act, 1983 has amended the Indian Penal Code and has introduced certain reforms concerning the punishment of rape, the procedure and rules of evidence. Nearly a decade after signing the UN General Assembly Resolution to adopt the Declaration on Elimination of Violence against women, the Protection of Women from Domestic Violence At, 2005 has been passed. The working women (Prevention of Sexual Harassment at the work place) Bill 2006 has been introduced in the Parliament.

In spite of all these protective legislations, violence against women in India continues to rise every year. The law and criminal justice systems have in many ways failed to respond to or deal effectively with it. Indeed in crimes against women the rate of conviction is reported to be less than 4 per cent. Very little effort, both in terms of making the law more sensitive to women and in terms of enforcing it has been made in the past few years by the State to actually curb to deal with violence. Women therefore continue to suffer without adequate legal or other redress. Though some amendments took place in the early eighties, the substantive laws relating to violence against women are inadequate and do not reflect the various kinds of violence women experience.

Similarly, the procedural law and the law of evidence suffer from various lacunae and are insensitive and discriminatory to women complainants. The lack of substantive and procedural laws in these areas have been highlighted both by women's group and statutory bodies like National Commission for Women and Law Commission of India. In fact the law commission has recently in its 172nd report suggested a complete overhaul of the sections dealing with rape and sexual assault in the Indian Penal Code, including enlarging the scope of the sections dealing with rape, and has redefined rape

to bring within its definition the gravest forms of sexual assault. Even the cases, which are reported are often dealt with by a criminal justice system which in many ways is deeply patriarchal in its attitude. This combined with the inefficiency and corruption in law enforcement has often resulted in cases not being investigated or prosecuted properly.

Conclusion

To begin with, there must be democracy in the family. The husband and wife should work as a team with both partners having an equal say in decision-making. The woman must not be condemned to play the role of a maid to the man - whether it is father, brother husband, father-in-law, brother-in-law or son. Society needs to be rid of a lot of shortcomings that have only undermined the position of woman. Just as the practice of sati has been abolished, the world would be a far better place if people spend their time in constructive activities rather than collecting dowry for their daughters or marrying them off during childhood and leaving them to their "fate" or satisfying their lust by kidnapping, raping and dumping girls. The real change will be when man's psyche undergoes a transformation and both men and women meet mid-way rather than the girl always making all the adjustments.[20]

There should be stringent action by the state against discrimination and violence against women.[21] Special courts to try dowry and rape crimes be established in order to afford expeditious justice to women. Inter-caste marriages, love-marriages, increased education and employment to girls can to a limited extent help to save the women from the disease of dowry. Speedy trials in rape cases, recording the statements of the victims at places of their choice, investigation of cases by women police officers and hearing of cases in most probability by women judges. Police stations and jails need to be adequately staffed by sufficient female personnel to prevent sexual harassment of the women in preventive and legal custody. These amendments will help reducing the mental agony of rape victims. Women themselves should fight for uprooting deep-rooted prejudices that hinder them to achieve their true potential and have a dignified existence.

Empowering women is the best answer. Any kind of violence or harassment should be given stringent punishment. Many girls now undergo training in self-defence like learning karate. If women become assertive much of the eve teasing can be tackled. Maintenance of law and order, society's attitude, safety measures like lighting in cities and towns also play a role in this. It is a matter of common knowledge that there is a direct co-relationship between women's economic status and violence faced by them. So, there is a need to provide economic security to women in order to fight back domestic violence.

"Women should have more facilities for education, applied sciences, professional courses and training and more career prospects and avenues of employment. We need more women welfare organisations to make efforts at the grassroots level for the welfare of women and development of society". "Education alone will force society to change its attitude towards women. Let us not deprive our country of greater progress by keeping the fair sex as a decoration piece only." Transforming the prevailing social discrimination against women must become the top priority in our policy and it must happen concurrently with increased direct action to improve the socio-economic status of women in India.[22]

R.K. Raghavan observes very appropriately that for "women in the villages, the best protection comes from their own vigilance and alertness and a courage to publicise atrocities through the village elders and elected officials of the *panchayat*".[23] Liberty lies in the heart of men and women. When it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it.[24] She should strive even harder for discovering her true potential as no society, no country, no civilization can reach its full potential unless the female half of the humanity participates on an equal footing with the males. God has bestowed women with immense inherent strength

to fully enjoy the liberties of life as equal stake holders of society and not as subordinate ones to their male family members.

There is a great need for awakening of women socially. Without social amelioration, political rights have no value. One need not be a rocket scientist to understand the premise that the strength of such a huge section of population needs to be harnessed for a strong and vibrant nation.

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Ambivalence of Muckraking Journalism in Vijay Tendulkar's Play *Kamala*

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[*Journalism plays a vital role as watchdog and opinion makers in modern democratic societies. Muckraking journalism, a synonymous form of investigative journalism, tries to find out unpleasant information about people or organisations or organisations in order to public. Its history dates back to the progressive era of America in the late nineteenth century, where a group of committed journalists launches a crusade against corruption for ushering social and political reforms. Their investigative stories lead to the election of the reforms-minded Theodore Roosevelt as the President of America. One critical story of a progressive journalist annoys Roosevelt, leading to the coinage of the term to 'rake the muck.' Investigative journalists since then are also called as muckrakers. Despite its solemn intent, muckrakers in subsequent generations use muckraking journalism for personal gains. The present paper aims to study its ambivalent face in Vijay Tendulkar's play Kanyadaan.*]

Journalism remains a revered word as it serves as a sentinel of modern democratic societies and content creator of public awareness. It gathers, accesses, creates, and presents news and information to the readers. There are primarily five types of journalism–investigative, news, columns, reviews and feature writing. The list may expand by appending, another form called muckraking journalism. The word "muckraking" refers to the activity, by newspapers and investigative reporters, of trying to find out unpleasant information about people or organisations in order to make it public. Its debut dates back to the progressive era of American history, which is marked by major political and social reforms. The motive of the progressive reformers is to bare the prevailing corruption, banish unethical commercial practices, and progress the society. The progressives shared a common faith in the government to eradicate the social evils (Stromquist 2006) and contributed largely in the election of President Theodore Roosevelt in 1901. Under the influence of the progressives, Roosevelt later on brings in some important legislation to eliminate maladies affecting the society. The group of progressives comprises of journalists like Nellie Bly, Jacob Riis, Frank Norris, Edward Russell, Lincoln Steffens, David Graham Phillips, C.P. Connolly, Alfred Henry Lewis, Thomson Lawson, etc. (Simkin 2013). But the progressives face the displeasure of the American President when David Graham Phillips filed an investigative report targeting Roosevelt's political allies. This prompts Roosevelt to counter the journalist by comparing Phillips with the muckraker of John Bunyan's *Pilgrim's Progress*:

> ... the man who could look no way but downward with the muck-rake in his hands; who would neither look up nor regard the crown he was offered, but continued to rake to himself the filth on the floor (qtd. in Simkin 2013)

Following Roosevelt's speech, the progressives in the form of investigative journalists gain the new nomenclature, muckrakers. The President's speech unfortunately marks the culmination of the progressive movement in America.

Standards set by the American muckrakers have become integral to muckraking or investigative journalism (Sloan et al., 211- 213) and modern-day investigative journalists feel inspired by their activism (Tichi 2013). The trend intensifies in the late 1960s and early 1970s because of the social upheavals in several western countries, and a fresh crop of muckrakers surfaced to expose the corruption in the prominent places (Ram 4). This in common is the time when muckraking gains ground in India and modern dramatists like Vijay Tendulkar has observed, with keen insights, its sound and murky sides. The present paper will analyse the burgeoning popularity of muckraking in Indian journalism and

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how muckrakers can explore its pristine space for furthering career mobility and personal gains.

Vijay Tendulkar's play *Kamala* remains a press document to trace the increasing trend of Indian press reporters embracing muckraking journalism. Middle-class aspirations drive young Jaisingh Jadhav to leave his native Punjab and reach Delhi for better employment outlets. He enters the journalism profession by accepting a position of a press-reporter in a leading English newspaper published from the national capital of India. He gathers and assembles information for consumption of readers. Soon, he realises that his present assignments of collecting and disseminating news would nowhere take him to effective career promotions and material growth. News reporting in its traditional sense imposes constraints on reporters to make in-depth analysis and research on an issue because of the time factor of filing it instantly. However, investigative journalism offers journalists the ample scope to burrow deep into the details of an issue or story. Stories presented with in-depth details draw readership and catch the eye of potential advertisers. The journalists are in better professional position if they could expose prevalent corruption in top positions. Jaisingh identifies that to survive in a competitive field like journalism, he must shift to muckraking. It offers him hopes to ascend to more elevated positions in the newspaper's hierarchy and inflate his income to survive in a costly place like Delhi.

Jaisingh, the rookie journalist in his mid-thirties migrates to muckraking journalism to make him count in the editorial desk and in the public domain. He begins with stories connected to "Murder, bloodshed, rape, atrocity, arson!" (Tendulkar *Five Plays* 6) etc. He reaches the place of the incident in real quick time, collects, and analyses and interprets the information by digging deep into its roots. His assignments take him to all corners of the country. If he is one day in Bihar, the next day he is in Kerala or the remote North-East. He keeps his readers guessing by sticking to the occurrence of the incident. Unlike routine journalism, he shuns from passing comments, judgements or recommending suggestions to suspend its recurrence. This overwhelms his wife's maternal uncle, Kakasaheb, a veteran journalist himself:

> What sort of journalism is it that smacks his lips as it writes blood-thirsty descriptions instead of commentary? It's business isn't news – it is bloodshed! (6)

Conservatives like Kakasaheb finds a compromise in the delivery of news content, but for the average newspaper readers they are worth reading materials. Jaisingh locates the psychology of his readers and presents his news in tune with their tastes. Soon a broad readership builds round his fascinating stories, and advertisement for his newspaper receives a windfall. He clings to the gathering momentum and pushes himself to another challenging area–to expose the soiled linen of the high and the mighty. Success greets him as his muckraking stories expose the corruption in the seats of power. In no time he establishes his presence and the people in power want themselves to ingratiate with him. Ministers in the Union Government and Chief Minister of Indian states postpone their engagements to give him appointments. Even the Prime Minister's Office gains effortless access for him. Envoys of foreign embassies in New Delhi equally recognise his progressive journalism and frequently invite him to their press briefings and official functions. His media house notes his work and elevates him to the post of an Associate Editor, a position typically held by journalists in terms of seniority, experience and accomplished performances.

Jaisingh increasingly projects himself as a committed muckraker with a social purpose and identifies him as "the warrior against exploitation in the country" (17). He recognises the country is passing through a phase of "moral rot" and picks up the challenge to "uphold the moral principles, moral norms, moral values." He attributes the men in power for the decay and volunteers himself to "hold back" (24) the misuse of unbridled power for private gains. He perceives that corruption of state actors threatens the impoverished, weak, the disadvantaged and vulnerable sections of the society. He feels it comatose in the existence of those in the bottom rungs of the social pyramid. He considers it as his bounden responsibility to wake them from the state of unconsciousness, motivate them to develop a critical consciousness, and train them for a struggle that would usher social and political changes.

Like the journalists of the progressive era, Jaisingh attempts to expose the oppression of the vulnerable

sections. He gets a scent of thriving slave markets in the country and accordingly writes a story highlighting them. The police know about it but dismiss its existence and instead denounce the "reporters are sensational seekers... and have the bad habit of misusing the freedom of the press" (14). Even the responsible Home Minister of the country feigns ignorance and accuses him for planting lies. His story possesses substance but lacks the concrete evidence to prove an organised form of human trafficking operated by a nexus involving hardened criminals, influential politicians and shady policemen.

The denial by the state machinery definitely hurts the ego of an established muckraker, and he is ever more determined to bust the racquet. He follows a trail of an existing slave market and lands in a remote place in Bihar called Luhardaga. He disguises himself as a merchant and camps there for a few days to familiarise with the locals. The latter takes him to the auction where prospective customers from all parts of the country bid for women of different ages. This unique market allows buyers the right to inspect the women, "Whether they are firm or flabby. Young or old. Healthy or diseased. How they feel in the breast, in their waists, in their thighs..." (14). In one secluded corner of the market, Jaisingh discovers a frail woman named Kamala with no prospect of a customer buying her. He bids for her and buys her at a cost which is less than a bullock to prove to the world that auctions are taking place in the country despite the constitutional ban against human trafficking. He brings and submits her in a press meet at Delhi to "throw the whole caboodle in the government's lap–along with the evidence" (15). His investigation reveals the involvement of a gang of criminals, powerful politicians and members of the administration who work in an organised form to sell women to the red-light districts of the country.

Jaisingh's muckraking journalism, thus, intends to expose graft in the corridors of power and bring social and political transformation. This noble-cause journalism in the hands of muckrakers like Jaisingh occupies an ambivalent face. His journalism undoubtedly wears the colour of the journalists of the progressive era of America, but the intent is self motivated. He uses it as a platform to realise the typical middle-class aspirations of owning land, housing and a comfortable lifestyle. He utilises his muckraking journalism and the social/political connections to fulfil his lifelong goals.

Muckraking journalism offers him scope for mercenary dealings with the corruption-tainted politicians and administrators. He grabs it with both hands and within a brief span of five years he accumulates assets disproportionate to his legal sources of income. With the blessings of his connection in prime places, he purchases a plot of land cheaply in Neeti Bagh, considered one of the most costly residential areas of Delhi. There he constructs a double-storied building having all the comforts of luxurious living. The development assumes significance for a man who launches his nascent career from a shed in the Karol Bagh area of Delhi.

The mask wearing muckraker's home hitherto hosts several domestic helps for taking care of the household tasks. When a routine journalist of his time barely struggle to put up a decent living, Jaisingh possesses liquid resources to appoint a multiple number of servants. There are two sets of domestic support in his residence–internal and external. Kamalabai is in charge of cooking Jaisingh's favourite dishes. In addition, she manages other internal household works like cleaning the floors, washing clothes and arranging the study table of the journalist. Jaisingh cannot rely on a strange face to manage the internal affairs of the household. Therefore, he asks his in-law's family to send a reliable person for doing the inside tasks. As Kamalabai hails from far away Maharashtra, Jaisingh must pay a hefty salary to her. Other male servants like Ramdev extends support in external activities like attending to buying grocery, vegetables, beverages, paying utility bills, etc. Jaisingh spends a substantial part of his income in meeting monthly remuneration to these supporting hands.

Spontaneous flow of income from dubious sources is clear in the muckraker's present lifestyle. He no longer attends to his local assignments by availing the urban transport system like city buses and local trains. The luxury of a personal car replaces the

crowded public transports. But owning a private car in those days is not so easy, even if one has the income to afford it. In the late seventies or early eighties of the last century only Hindustan Motors was manufacturing cars in the country. Availability was sparse and one has to apply and wait for six to twelve months for delivery of the automobile (Madanan). Even senior level journalists could hardly afford the luxury of riding in owned vehicles.

Just like the local travelling, Jaisingh adds value to his outstation trips. When he is attending to the away assignments, he prefers sky travelling if the places have air connectivity. One must remember that employers reimburse the travelling fares of the employees' for official engagements. Jaisingh's media house bears the cost of his air travels if he is on an official tour. However, air travelling for personal work is not the concern of his employers and Jaisingh has to bear the fares. This shows Jaisingh has a flow of filthy money to his wallet.

His air travelling follows another extravagant taste of checking in a comfortable place for night halts. Low cost hotels have left his list of preferences. If premium hotels in the five star categories are available, he goes for them. The star category hotels are known for providing a variety of services to its valued customers. The services include continental food, spacious rooms, spas, and fitness centres etc. Quality of all aspects remains the key concern of these lodgings. For the exclusive services, these hotels charge their customers high room tariffs. Thus, the accumulation of tangible and intangible assets, and an extravagant lifestyle attribute to Jaisingh's involvement in corruption.

Ambivalence in Jaisingh's muckraking journalism and secret motives is evident in his treatment of Kamala. The latter represents a tribal woman from the Ranchi region of Bihar. Jaisingh selects her as she is available at a throwaway price, for no customer has shown any interest in her. He buys her from the slave market and brings her to Delhi as evidence to prove that human trafficking exists. Before he produces her in the Press Conference at the Delhi Press Club, he bars her from having a bath or to change her soiled clothes. He exposes her to a battery of embarrassing and offensive questions asked by the press reporters. While she was having a harrowing time responding to their questions, Jaisingh seems to be at ease and relishing the proceedings insensitively. Immediately after the Press Conference Jaisingh takes her to a shelter house for women so that the police cannot arrest him under the Indian Penal Code. Buying and selling of human beings is a banned subject according to Article 23 of the Indian Constitution, and offenders are liable for punishment as per law. The insensitivity of Jaisingh in dealing with the source of his news story speaks volumes that his concerns are private rather than social good. All Jaisingh wants is publicity, career promotions, and material growth. To achieve these, he can be as insensitive, cruel and inhuman to a woman and use her as a "pawn in his game of chess" (43).

The ultimate contradiction of his muckraking journalism comes out to the surface in his own words. He breaks a story of an alleged corruption in the National Mineral Corporation. The scam involves siphoning of funds to the tune of rupees seventeen crores by its Director and other officials. His actual intention of busting the scam is to extract some commission out of it. He tells his wife, Sarita, that he will meet him in a social gathering and "see if I get something" out of the "big fish in that seventeen crore fraud case" (44). This episode finally reveals the cat out of the bag and Jaisingh's so-called progressive or muckraking journalism is only in name but in substance it is sheer corruption writ all over. He uses it as an effective tool for accruing personal benefits.

Thus, muckraking as a genre of journalism is progressive and capable of producing vast changes in the socio-political-economic space of a country. It shows the direction for successive generations of investigative journalists to play the role of an activist in exposing the pernicious evil of corruption and create awareness among the people for social transformations. Despite its progressive nature, journalists like Jaisingh bring disgrace to muckraking. They explore its pious space for private gains leading to a flourishing of frauds like the Director of Mining Corporation and disempowerment of vulnerable souls like Kamala.

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Entrepreneurship and Rural Development

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India is a country of villages. About three-fourth of India's population are living in rural areas out of which 75% of the labor force is still earning its livelihood from agriculture and its allied activities. Land being limited is unable to absorb the labor force in agriculture. Mahatma Gandhi rightly said "The future of India lies in its villages". Therefore, there is a need to develop rural industries to solve rural unemployment and rural migration to cities. Rural development is more than ever before connected to entrepreneurship. Institutions and individuals promoting rural development now see entrepreneurship as a strategic development intervention that could increase the rural development process. Entrepreneurship is increasingly recognized as an important driver of economic growth, productivity, innovation, and job creation, and as a key aspect of economic dynamism. Growth and development of rural economy is an essential pre-condition to development of the nation as a whole. The gap between rural urban disparities should be lessened. The standard of living of the rural people should be increased. Entrepreneurship in rural sector provides an answer to the above problems. Due to this positive impact of entrepreneurship, many developing countries around the world, including India, are paying serious attention to entrepreneurship as a potentially fundamental solution to various problems. The Prime Minister of India has launched standup and startup India Scheme in order to promote the Entrepreneurship. In an effort to support rural entrepreneurs of India, the Centre would think of giving loans under the Micro Units Development.

Who should fundamentally be equipped for making use of the organization designs and techniques for the progression of common people? Some NGO's and close-by pioneers nearby person who are dedicated to the purpose behind the provincial people have unquestionably been the synergist masters for headway. Despite the way that their tireless work ought to be perceived, yet significantly more ought to be done to pivot the heading of improvement of people i.e., to pull in people to natural locales which infers stopping the overflowing of nation people and in addition attracting them over from towns and urban groups where they had moved. This can be impacted possible exactly when youths to consider nation districts as spots of possibilities. Enabling general society to think unequivocally, inventively and associating with them

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purposely in business venture practices is most basic for the change of common regions. Adolescents with such perspective and besides with the help of legitimately channelized undertakings would completely present a period of provincial business venture.

Rural development is a complex phenomenon covering a wide spectrum of activities meant to ameliorate the condition of the un-employed and under- employed people in rural areas. The main objective of the programmes is to increase the income generating capacity of the families who are below the poverty line.

To alleviate poverty many strategies are adopted. One among them is "Rural Entrepreneurship". It can emerge either through individual effort or collective and co-operative effort like Self –Help Group.

A rural entrepreneur plays a crucial and pivotal role in the rural economic development. The entrepreneur may be either an individual or a group and can be viewed from various angles such as economical, social and cultural. Rural entrepreneurs engage in various rural industrial activities, namely, handicrafts, handlooms, Khadi, mat weaving, carpet weaving, gem-cutting, foot-wear, sericulture, bee keeping and fibre.

India is a developing economy. The basic objective of our economic development is to eradicate the root causes of underdevelopment. It is in the light of this objective that our country prepares plans for economic development. Majority of Indian population lives in rural areas. Therefore, rural development also becomes an important ingredient of national planning for economic development. The process of rural development can be accelerated through the development of entrepreneurial talents among rural people. Entrepreneurship development makes a lot of contribution to the process of rural development. The researcher has highlighted some of time important characteristics and some of the objectives of economic development of our country. He has tried to analyse the role that rural development plays in our economic development. Entrepreneurship development, being one of the important means to the rural development, is also studied with special reference to the rural entrepreneurship development.

Need for Rural Entrepreneurship

The Tenth Five Year Plan fixes target to alleviate poverty rate to 15 per cent before 2012. The Gross Domestic Product (GDP) growth rate is about 6percent and it has to be raised to 10 per cent as per the target of our Planning Commission. So, the government takes steps vigorously to improve the conditions of the rural people by possible ways. For this the need of the people should be assessed and suitable measures to be adopted to develop a sense of self-reliance, self –help and self- confidence among the rural people. To strike a balance between urban and rural," Rural Entrepreneurship" is an imperative need to generate employment opportunities and develop the rural society.

Means to Promotion of Entrepreneurship

Entrepreneurship, Employment and self – employment are also growing day by day in Indian's rural and semi-urban areas. Rural entrepreneurship can be promoted through the following ways and means.

Education

Awareness and achievement in any field can be brought to the minds of the people only through education. Awareness on rural entrepreneurship may be created on three levels viz., (1) to the boys and girls at school and collage level, (2) to the adults in rural area, (3) to the existing rural entrepreneurs. When rural entrepreneurship is promoted through right education and proper training there will be economic growth.

Training

Training may also enhance the number of entrepreneurs in the rural areas. Entrepreneurs are not only born but also made. Hence government and voluntary organizations may take steps to give training to prospective and potential rural entrepreneurs.

Pura

The Government has approved the execution of PURA (providing Urban Amenities in Rural Areas) for bridging the rural urban divide and achieving balanced socioeconomic development. This scheme is proposed to be implemented in 4130 rural clusters across the country in the next five years.

Motivation

The successful entrepreneurs may motivate the prospective or potential entrepreneurs to start a new enterprise. They may extend their hands in the development of rural entrepreneurship. Woman Development Corporation of Tamilnadu and the Directorate of Industries and Commerce give guidelines to promote women entrepreneurship. In addition to that newspaper, journals, television and radio publish and relay the interviews of successful entrepreneurs to motivate potential entrepreneurs.

Development Programmes

The Central Government has launched various development programmes in order to develop and assist rural entrepreneurs. They are

1. Training rural youth for self- employment programme 1979.
2. Scheme for rural artisans 1992.
3. Whole village development programmes1979.
4. Development programmes for Khadi and Village industries 1957.
5. Rural manpower programmes 1969.
6. Development programme for Women and Children in rural areas1985.

Agencies for Rural Development

The Government of Indian has established so many agencies for assisting rural entrepreneurs in order to enhance production and marketing of their products very efficiently and profitably. Some of the important agencies are:

- National Productivity Council;
- Rural Marketing Service Centre;
- District Supply and Marketing Society;
- District Industries Centre; and
- Khadi and Village Induustries Development Centre.

The development of rural entrepreneurship is oriented with handicrafts, followed by handlooms and sericulture in terms of production. The total amount of handicrafts production increased from Rs.4,100 crores in 1985 to Rs. 25,260 crores in 2007 and the total employment also increased from 28.80 lakhs during the same period. Likewise, the production of handlooms increased from Rs.2,589 crores in 1985 to Rs.8,700 crores in 2007.At the same time, during the same period, the total employment in handlooms increased from 69.04 lakhs to 230.0 lakhs.

Entrepreneurial Opportunities

There are vast entrepreneurial opportunities in Indian. The areas are

- Poultry farming;
- Food processing
- Fruits and vegetable processing;
- Manufacturing writing instruments;
- Floriculture;
- Basket making
- Toy making;
- Preparing garments, match sticks, covers, brushes, bage and organic manure;
- Bakery,
- Dairying;
- Sericulture;
- Nursery farming, etc.

These are all some entrepreneurial areas which need low investment and produce high volume of trade and return.

Effects of Rural Entrepreneurship

Rural entrepreneurship help to (1) alleviate the unemployment problem,(2) raise the standard of living of the individual and family , (3) change the life style of the family,(4) arrest the migration of the rural people to urban areas. Along with the economic development there will be a social change too.

Rural entrepreneurs have been facing so many crucial problems which hinder their growth and development. They are as follows:

- lack of technical know-how;
- lack of technological development;
- market uncertainty ;
- unorganized market;
- inadequate income;
- excessive domination of middlemen;
- traditional marketing process;
- ineffective marketing channels;
- lack of remunerative price;

- lack of test facilities for their products;
- inadequate planning for procuring raw materials and
- lack of co-ordination between producers and marketing agencies.

Suggestions

The following suggestions are offered with a view to overcome the problems faced by the rural entrepreneurs and to strengthen the rural entrepreneurship which is absolutely essential for rural development of our nation

- To streamline and strengthen the product – market linkages
- To develop infrastructure and welfare facilities for enhancing standard of living of rural entrepreneurs
- To take steps to market products at the local level
- To provide training and marketing assistance to rural entrepreneurs
- To provide more emphasis on
  a) Quality aspects advertisement
  b) Consumer awareness and
  c) Branding and packaging
- Finally, steps should be taken on developing rural marketing through Khadi and Village industries corporation and rural marketing service centers.

Conclusion

The contribution of such Entrepreneurship Development Programmes is very positive on development of rural areas. This helps in creating inclusive growth and thereby sustainable and balanced growth of the economy. It provides opportunities for economic development and creates demand for various products and services in the rural markets. It empowers those sections of society who were traditionally denied equal opportunities. Self-esteem and self-worth is positively affected of these participants which has impact on better family and community relationships.

Rural entrepreneurship at the micro level has to be accelerated. Considering the need of the day, development plans should be made on the basis of requirement of rural area. Rural people should be made more aware to take up entrepreneurial programmes with keen interest.

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Dimensions of Women Entrepreneurship – Indian Perspective

Dr. Mukund M. Mundargi*

[Entrepreneurship is an essential factor for the growth and development of an economy. With young Indian entrepreneurs an entrepreneurship revolution is sweeping India. With an expanding economy opening different avenues there has been a greater democratization of entrepreneurial space. Entrepreneurship is a process rather than journey of breaking the inertia, gaining momentum and institutionalizing the process to make it self-sustaining. In this process women have a unique position. Real development in an economy cannot take place if it bypasses women. Women represent one half of our country's population.]

Participation of women as entrepreneurs has been widely recognized because women have a very high level of responsibility and commitment. They are good managers and they can manage with limited resources. Entrepreneurship enhances financial independence and self-esteem of women. Women are involving in entrepreneurship increasingly in recent years. There were 8.05 million women entrepreneurs out of total number of 58.5 million entrepreneurs in India accounting for 14 percent of total entrepreneurs. The growing rate of women participation in entrepreneurship is due to increasing rate of literacy among women, equality of opportunity and non-discrimination guaranteed by the Constitution. However, presently women's involvement in economic activities is marked by low

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work participation rate, excessive concentration in unorganized sector and employment in low skilled jobs. The discussion in this study is focused on the analysis of the various aspects of women entrepreneurship with an Indian perspective.

Entrepreneurship and Women Entrepreneurs – Conceptual Dimensions

Entrepreneurship is a multidimensional activity and essentially a creative one. It is a process rather a journey of breaking the inertia gaining momentum and institutionalizing the process to make it self-sustaining so that it does not end with the founder or initiator of the idea but keeps moving ahead no matter who is at the helm of affairs. Entrepreneurship plays a crucial role in the process of development of an economy. Entrepreneur is the centre of entrepreneurship and entrepreneurship being innovative and dynamic it is instrumental in creating a new enterprise. Entrepreneur is a catalytic agent of change. Hence, his entrepreneurship leads to generation of employment opportunities for others.

Women entrepreneurs are women or group of women who initiate, organize and operate a business enterprise. Women entrepreneurs innovate, initiate or adopt economic activities. Government of India has defined women entrepreneurship as "an enterprise owned and controlled by a women having maximum financial interest of fifty one percent of the capital and giving at least fifty one percent of employment generated in the enterprise to women".

Women Entrepreneurs vs Men Entrepreneurs

It is perceived by various writers that there are far more similarities than differences between women and men entrepreneurs in terms of psychological and demographic characteristics. The dominant predictors of success in case of women entrepreneurs are work experience and years of self-employment. However, some distinct features of women entrepreneurs relate to the following.

1. Women perceive their business as a cooperative network of relationship rather than a distinct profit generating entity.
2. Women's management style emphasizes open communication and participative decision making. Their business goals are reflective of a concern for the community in which the business operates.
3. Majority of women business owners operate enterprises in the service sectors while majority of male business owners operate their enterprises in non-service sectors particularly in manufacturing.
4. The workforce of women owned businesses tend to be a gender balances than the workforce of men owned businesses.

Characteristics of Contemporary Women Entrepreneurs

Women entrepreneurs of the contemporary period exhibit the following characteristics compared to their earlier counterparts.

- A higher level of education, previous professional and managerial experience and executive experience.
- A greater appetite for capital – both credit and equity.
- A strong motivation for autonomy and achievement.
- A dynamic personality.
- A passion for what they do.
- Creativity to innovate and implement.
- Independence and self-reliance.
- High self-confidence.
- Willingness and ability to take risks.
- Alertness to opportunities.
- Ability to marshal resources.
- Ability to respond to market and environment signals.

Government Incentives to Women Entrepreneurs

Government policies and incentives towards the promotion of women entrepreneurship have been quite encouraging since 1991 with the new policies of economic liberalization, delicensing and privatization. India has great entrepreneurial potential. At present women's involvement in economic activities is marked by low work participation rate, excessive concentration in the unorganized sector and employment in low skilled jobs. In recent years central and state governments have initiated a number of measures for giving fillip to the cause of women entrepreneurial development. These measures include granting a variety of special concessions, incentives, subsidies and assistance

of varied nature – financial, technical, organizational and managerial.

Incentives and assistance available to women entrepreneurs comprise of six sources namely Central and State Government incentives, taxation incentives, institutional support system, commercial banks' assistance and assistance by non-governmental organizations (NGOs).

Central government has initiated various schemes for the development of women entrepreneurs belonging to economically weaker sections of the community. These incentive schemes are executed and implemented through Commercial Banks, Lead Bank State Financial Corporations, Khadi & Village Industries Corporation and District Industries Centre. Central Government launched "Prime Minister Rozgar Yojana" Scheme in 1963 for setting up of tiny and micro enterprises. In 1999-2000 the Government of India launched "Swarn Jayanthi Grama Swarozgar Yojana" programme for promoting poverty alleviation through Self Employment and for organizing the poor into Self-Help Groups.

Entrepreneurs identified for assistance under this scheme will have to undergo compulsory training and the Government has prescribed 40 percent as women coverage. Khadi and Village Industries Commission implemented Margin Money Scheme in 1995-96 in which projects up to an investment limit of Rs. 25 lakhs will be taken up for implementation. Individual women entrepreneur is eligible for projects up to Rs. 10 lakhs.

State Government incentives aim at attracting maximum entrepreneurs to accelerate the process of economic development in the state. State Government has special subsidy schemes to women entrepreneurs for establishing electronic industries, leather industries, automobile spare parts, drugs and pharmaceuticals, jute industries and export oriented gold jewellery. However, very small number of women entrepreneurs (on an average 6.8% of women entrepreneurs) had availed and utilized special subsidy.

Institutional Support for Women Entrepreneurship

The following list provides details of the programmes and institutions initiated for the promotion of Women Entrepreneurship.

1. Federation of Societies of Women Entrepreneurship (FSWE)
2. Small Entrepreneurship Development Institute of India (SDII)
3. District Industries Centre (DIC)
4. Development of Women and Children in Rural Areas (DWCRA)
5. Integrated Rural Development Programme (IRDP)
6. Prime Minister's Rozgar Yojana (PMRY)
7. Training of Rural Youth for Self-Employment (TRYSEM)
8. Women's Cooperative Finance Corporation (WCFC)
9. Financial Assistance through Women's Development Corporation (FAWDC)
10. National Backward Classes Finance and Development Corporation (NBCFDC)
11. National Safari Karmachari Finance and Development Corporation (NSKFDC)
12. Mahila Udyog Nidhi (MUN) of Small Industries Development Bank of India (SIDBI)
13. Stree Shakti Package (SSP) of SBI

(Source: Nishi and Ajayakumar Shah "Women Empowerment through Entrepreneurship". Employment News, 10th Oct. 2005)

Conclusion

Women entrepreneurs constitute an emancipated lot, a force to reckon with. They have their intrinsic qualities of human relations, perseverance, cash management techniques, winning tactics, etc. Women entrepreneurship development becomes an essential part of human resource development. There is need for making women entrepreneurs aware of the existing government incentives and development programmes through adequate publicity and through advanced information technology. Women entrepreneurs should be provided with liberal institutional finance and other support systems.

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Problems of Tribal Education in India

Dr. Dipti Ranjan Malik*

[This study is based on secondary source; the paper discusses as to how tribals are facing problems to access education in remote areas and a serious lacuna is that tribal children are unable to receive basic quality of education. While thinking about bringing in a reformation in education, the major point of consideration here is that what are the things that prevents the development of education system in India, particularly in tribal regions.]

Article 366 of the Constitution of India proclaims that Scheduled Tribes are those communities, who are scheduled in accordance with Article 342 of the Constitution. This Article declares that only those communities who have been confirmed as such by the President through an initial public notification or through a subsequent amending Act of Parliament will be considered to be Scheduled Tribe.

The list of Scheduled Tribes is State/UT specific and a community confirmed as a Scheduled Tribe in a State need not be so in another State. The inclusion of a community as a Scheduled Tribe is an ongoing process. The essential uniqueness, first laid down by the Lokur Committee, for a group of people to be identified as Scheduled Tribes are; a) indications of primitive traits; b) unique culture; c) shyness of contact with the community at large; d) geographical isolation; and e) backwardness.

For the advancement of a society, it is very essential to take all the communities simultaneously like disadvantaged and weaker sections such as scheduled tribes, for uplifting them and for helping them to achieve educational attainment, then only progress is possible and it will help for our national integration.

Importance of education tells us the value of education in our life. Education provides the skill and knowledge of the world; it helps for making a good career. It constitutes the foundation of a stronger nation. Education makes man complete. Through education only, the weaker sections of the society overcome their problems, avoid all type of exploitation and deprivation and avail psychological and financial profit to smoothen their lives.

Although there is an important development in the literacy of population of all categories in India, the tribals are far behind from others. Despite special emphasis on tribal education by the government, since independence, the attainment is not as per expectations and the problem of tribal education needs to be paid more attention. The tribal education, beings a distinct discipline with different socio-cultural fabrics and hardships, needs to be analysed to focus on the problems attached to it.

Tribal profile in India

There are about 550 tribes in India. As per 1951 census, 5.6% of the total population of the country was tribal. According to Census-2011, the number of scheduled tribes in India is 10, 42, 81,034. It is 8.6% of the total population of India (As per 2001 Census, it was 8.2% of the total population of India.). A total of 9, 38, 19,162 people belong to scheduled tribes reside in rural areas while 1, 04, 61,872 people in urban areas. The scheduled tribes are 11.3% of the total population of rural areas and 2.8% of urban areas. During 2001-2011 the decadal increase rate of the population of India was 17.64%.

During this period the decadal increase rate of the scheduled tribes was 23.7%. The decadal growth rate of the scheduled tribes in rural areas was less (21.3%) whereas it was more (49.7%) in urban areas. As per Census 2011, the rate of literacy in India is 72.99% whereas that of it in scheduled tribes is 59%. State-wise, the rate of literacy in scheduled tribes is highest in Mizoram (91.7%) and lowest in Andhra Pradesh (49.2%). Among union territories, the highest rate of literacy in scheduled tribes is in Lakshadweep (91.7%).

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Literacy Rates of ST Population by Sex in India

Scheduled Tribes									
Year	Rural			Urban			Combined		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
1961	2.90	13.37	8.16	13.45	37.09	22.41	3.16	13.83	8.53
1971	4.36	16.92	10.68	19.64	37.09	28.84	4.85	17.63	11.30
1981	6.81	22.94	14.92	27.32	47.60	37.93	8.04	24.52	16.35
1991	16.02	38.45	27.38	45.66	66.56	56.60	18.19	40.65	29.60
2001	32.44	57.39	45.02	59.87	77.77	69.09	34.76	59.17	47.10
2011	46.90	66.80	56.90	70.30	83.20	76.80	49.35	68.53	58.96
% Increase in 2011 over 2001	44.57	16.40	26.39	17.42	6.98	11.16	41.97	15.82	25.18

Source: Census of India, 2011

The above table shows the data about 1961 to 2011 the growth of literacy rate among the tribal population which increased every 10 year. If we compare male and female literacy rate among rural and urban areas there is a huge difference in every decade. From 1961 to 2011, rural female literacy increased 44 percentages. Likewise, rural male literacy is 53.63. If it is compared with urban areas female literacy is 46.19 percentage, Urban areas male literacy increased by 54.7 percentage. If it is analysed for the overall data, there is 60 percent literacy rate among the tribals in India.

Adult Literacy Rate (Age 15 Years and Above)

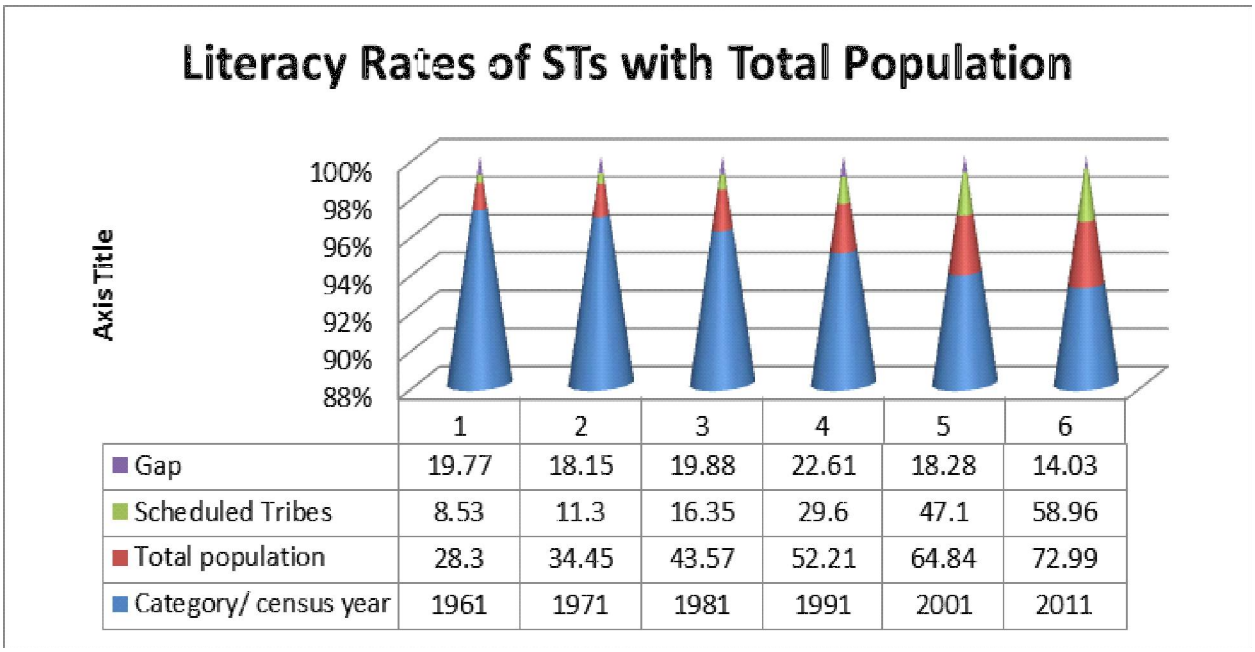
Year	Male	Female	Total	Gender Parity Index
1961	41.5	13.2	27.8	32%
1971	47.7	19.4	34.1	41%
1981	54.9	25.7	40.8	47%
1991	61.9	34.1	48.5	55%
2001	73.4	47.8	61.0	65%

Rural Urban Adult Literacy Rate - 2011

Residence	Male	Female	Total	Gender Parity Index
Rural	74.1	50.6	62.6	68%
Urban	88.3	76.9	82.8	87%
Total	78.8	59.3	69.3	75%

Source: Census of India, 2011

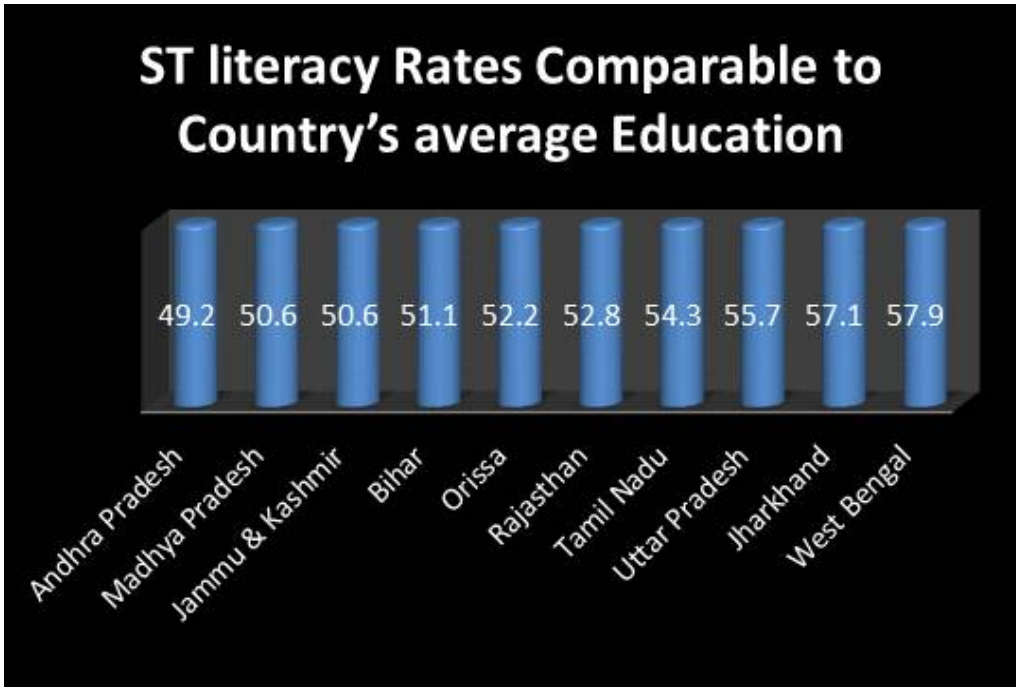
The adult literacy rate (15+) for female is 59.3 against 78.8 of males in 2011. In 2011, just half of the rural adult females are literate against 76.9% urban females. 88.3% urban adult males are literate against 74.1 rural adult males, here the researcher noticed those tribals that are in urban areas they are more aware of education while looking at the urbanized people, another factor is in urban areas that there availability of educational institution and communication facilities are very good, so they have easy access to education.



	1	2	3	4	5	6
Gap	19.77	18.15	19.88	22.61	18.28	14.03
Scheduled Tribes	8.53	11.3	16.35	29.6	47.1	58.96
Total population	28.3	34.45	43.57	52.21	64.84	72.99
Category/ census year	1961	1971	1981	1991	2001	2011

Female-male gap in education rate decreased from 24.41 percentages in 2001 to 19.18 percentages in 2011 for STs and for the total population; it declined in 2001 from 21.59 percentage \ to 16.25 percentages in 2011. For SCs, this gap decreased from 24.74 in 2001 to 18.71 in 2011. Most important reasons for non-enrolment have been reported as "lack of interest" for rural males & females, while for urban India," financial Problem" is the most important cause for non-enrolment.

Country's average for STs Literacy rate is 58.9 percent



10 states having Education Rates less than India's average (58.96 %) for ST Population in Census 2011.

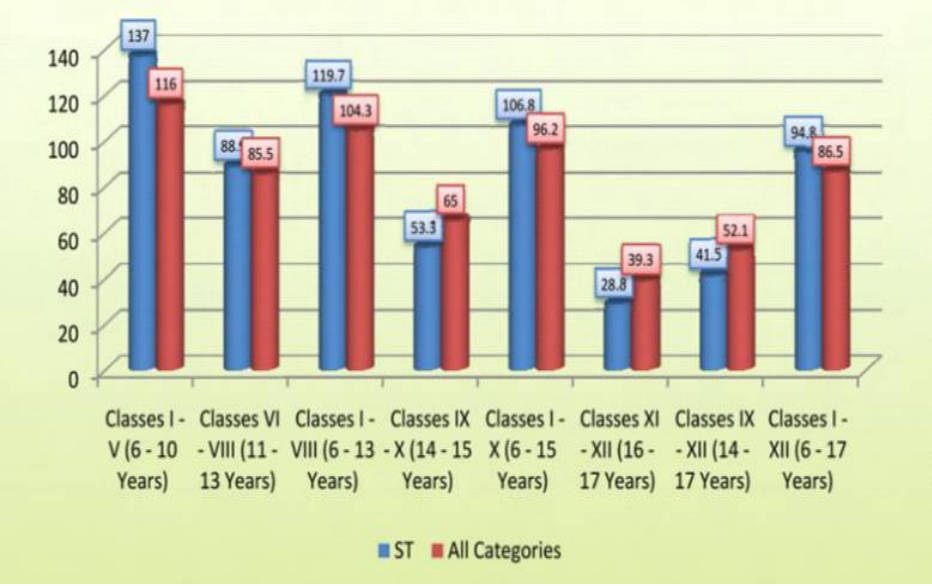
Percentage Enrolment of ST students to all categories

Year Primary	Upper	Primary	Secondary
1995-1996	8.8	6.1	4.9
1996-1997	9.2	6.3	4.9
1998-1999	9.6	6.7	5.1
1999-2000	9.4	6.9	5.0
2000-2002	9.7	7.2	5.4
2002-2003	9.7	6.9	5.4
2003-2004	9.8	7.5	5.6
2004-2005	10.5	8.1	5.6
2005-2006	10.6	8.5	5.7
2006-2007	10.8	8.5	6.1
2007-2008	10.8	8.2	6.3
2009-2009	11.2	8.6	6.3
2010-20010	11.0	8.7	6.4

Source: MHRD, 2010-11

Above table illustrates the admission of the ST students from years 1995 to 2010 at the Primary, Upper primary and the Secondary level, from 1995-2011, Some improvement in the percentage of ST students to all categories has been made in 2010-11 since 95- 96, at the Primary, Upper Primary and Secondary level.

Gross Enrolment Ratio of Tribal Students



Source: Statistics 0f School Education 2010-2011

The Gross Enrolment Ratio of ST children as compared to the All categories Children at dissimilar stages of schooling as per Statistics of School Education 2010-11, MHRD is at 119.7, the Gross Enrolment Ratio for ST children at the primary level (class I-VIII) compares satisfactorily with the All India level (104.30), but it falls harshly at the secondary level (53.3) with a lacuna of almost 12 as compared to the All India level and the Gross Enrolment Ratio at the college level falls supplementary to 28.8, 10.5 points lower than the All India level. somewhat the reasons for high dropout of ST children after class VIII and then again after class X have to be addressed, if their educational status is to be better to allow them to take advantage of the overall growth of the economy. In addition, the position of Gross Enrolment Ratio at the elementary level also varies significantly from State to State as well as across tribal groups and tribal areas within states, thus under scoring the need for differentiate, inattentive strategies to address the educational under performance.

The above chart shows that out of each 100 ST students who entered class-I, whereas almost 67 completed class V, only 41.9 completed class VIII and 13.9 studied up to class XII. The relative facts for all categories is that of 100 students entering class I, 79 done classes V, about 64 finished class VIII and 30.3 studied up to class XII. For ST students the inflection points at achievement of class VIII have to be straight addressed. Dropout rates for All India from class I to V fell gradually over the years from 42.6 in 1990-91 to 25.6 in the year 2007-08 and then a decline in 2009-10 (28.9) and 2010-11 (27). Similar decline in the dropout rates of ST population was observed from 1990-91 (62.5) to 2010-11 (35.6). However, at the all India level, the dropout rates for both boys and girls have declined continually since 1990-91 which shows a significant improvement in the quality of education for STs

Problems associated with Tribal Education:

The poor financial condition accompanied by survival economy is a huge obstacle to successful education of the tribal children. Since the economy is not practical problem and the very survival being at risk, the significance of education touches only the margin of the tribal life. Almost all the tribes-whether who have different type of occupation like, hunters, fishermen, cultivators, or agriculturalists, they have lack of sufficient food to sustain the family for the whole year. In this scenario it is very complex to afford their children to go school; on the other hand, they perceive children as a financial asset for their family and contribute to the family income by contributing their labour by working along with the parents. Boys work outside with their parents and girls helping their mothers in the household work. If the child is taken away from his daily activity to attend school, the family gets scared with little income, the whole family suffers a lot then. So, here education is a dream for some tribal children.

Education, the basic requirement of life, is a matter of opulence for the tribal family. But, the system of education and the financial benefit accruing from it is of 15- 20 years of education from schools and colleges, where the parents have neither their patience or source nor insight to wait for such a long-term return. Due to lack of interest of the parents, both the tribal and non-tribal teachers find it very hard to talk with the parent to send their children to school. A large part of tribal parents did not send their children to school to utilize the free education opportunity offered to them. It is practical, utilitarian and occupational aspect of education accompanied by the idea of immediate economic return that appeals to the parents more than the educational discourse in this context.

There are many factors accountable for apathy of the parents towards education. Economic and social factors like ignorance of the parents and their lack of interest to education, lack of support by the community, enthusiasm and “lack of confidence” of future for being educated, in the wake of low social communication between students and teachers, and between teachers and parents; and in distrust over the seriousness of the non-tribal teachers and scarcity of tribal teachers.

The scattered population with low density and location of schools at a long distance, in consequence, has resulted in the indifferences of the parents to send their children to walk along to reach the school. Other problems include: Parental hesitation to send the girls to coeducational institutions, apathy of children towards Formal Education In many states tribal education is taught through the same book, which forms the set of courses of the non-tribal children. A tribal child who lives in a remote and far-flung place, untouched by civilization, can hardly get interest in any information about Indian society, polity, geography, management, finance and technological growth of his country.

So, the contents of the teaching syllabus, instead of pleasing the learners, generate indifferences within

the tribal students. All these are necessary part of any curriculum but the students are far away from these real perceptions and they do not understand what they are taught. For them this information and knowledge constitutes unfamiliar and forced portion of their thought, which have nothing to do with tribal history and tribal surroundings because of false notion and discrimination, superstitions, blind beliefs negative role in imparting education in the tribal areas and tribal schools.

Except tribal communities in north-eastern region, there is widespread feeling in the tribal community that education makes their children disobedient and disrespectful and alienates from the rest of their society. Since some of their educated boys felt alienated and cut off their links with their families and villages after getting education and employment, a large section of tribal groups hinder the reach of education. This is further difficult when spiritual groups teach the students by focusing on the glory of their religion and religious values. This religiosity, in consequence, often encourages educated pupils to abrogate their ancestral village and their socio-cultural interaction with the kith and kin as it is found among Ziminagas in North East.

Further, some of the superstition and myth prevent parents to educate their children. Some tribal groups believe that their god shall be angry if they send their children to schools run by 'outsiders'. Here outsiders include formal curriculum for education, non-tribal teachers and teachers outside their locality. The capability and attention of the teachers is of first importance in generating interest of the students towards education. Effective functioning of the tribal education requires positive attitude of the teacher. However, in practice the teachers are reluctant to reside in such areas, rather they stay in nearby towns. Only in those cases teachers would like to stay if the area is inaccessible. Most of the teachers who are appointed in tribal areas, they did not cope with this area and they are not committed for teaching and interaction with the students.

Language provides social, psychological and emotional expression of an individual in a society. But the lack of knowledge on tribal dialect, both students and teachers face the problem of communication and teaching-learning activity. It is found that tribal students are often ridiculed, embarrassed and reprimanded for talking in their own language, and are punished for failing to talk in their normal language or endlessly lapsing back on the mother tongue.

It is the regional and vernacular language that reduces tribals to minorities in their own home. Educating children through the regional and national language is not wrong but the students should be familiar with his/her own language first to develop enthusiasm in education which in turn brings linguistic and social skills that prepare them for formal education in future. Although there is the need of beginning of tribal dialect in the core curriculum and teaching learning process yet there is the scarcity of text books in tribal language. Developing script and vocabulary and preparing teaching and learning materials for tribal children is a complex and problematic task because of a large number of spoken languages involved and their rudimentary forms which have not developed into a written form that can be used in school language.

The physical obstacles create a barrier for the children of a tribal area to attend the school in a neighbouring village. The financial condition of tribal people is so poor that they do not wish to spare their children or their labour power and allow them to attend schools. As education does not give way to any instant economic return, the tribal parents prefer to connect their children in remunerative service which supplement the family income. In the isolated tribal areas, the teacher attendance is a regular matter and this affects largely the quality of education. Proper inspections are obstructed by poor coordination between the Tribal Welfare Department and School Education Department.

Starting from the First Five Year Plan Period1 (1951 1956) the government is steadily allocating financial resources for the purpose of tribal development. Towards, the end of the plan (1954), 43 Special Multipurpose Tribal Development Projects (MTDPs) were created. During the Third Five Year Plan Period (1961 1966), the Government of India adopted the policy of convert areas with more than 66 per cent tribal concentration into Tribal Development Blocks (TBDs). By the end of Fourth Five Year Plan (1969 1974), the number of TBDs in the country rose to 504.

Additionally, in 1972 the Tribal Sub Plan Strategy (TSP) was implemented by the Ministry of Education and Social Welfare. The PESA (The Panchayats Extension to Scheduled Areas) Act, 1996 in fact, has made it obligatory for the States having scheduled areas to make precise necessities for giving wide-ranging powers to the tribes on the matters relating to

decision-making and development of their community. A centrally-sponsored government scheme of ashram schools exclusively for ST children from elementary to higher secondary levels was initiated in the 1970s. But the poor quality of education in ashram schools, however, has undermined confidence in education as a vehicle for social mobility.

The Janshala Programme is a collaborative effort of the Government of India (GOI) and five UN Agencies UNDP, UNICEF, UNESCO, ILO and UNFPA, a community based primary education programme, it aims to make primary education more accessible and effective, especially for girls and children in deprived communities, marginalized groups, Scheduled Caste/ Scheduled Tribes/minorities, children with specific needs. Literacy campaign Proper awareness campaign should be organized to create the awareness about the importance of education.

Conclusion

Education is the key to all the development process. All over India the tribal education is not satisfactory, albeit its progress has been very slow. So, there is an urgent need for various governmental interventions, planners and policy makers to address this problem and allocate more funds in the central and state budgets for tribal education. Easy access and more opportunities should be provided to the tribal children in order to bring them to the mainstream of economic development.

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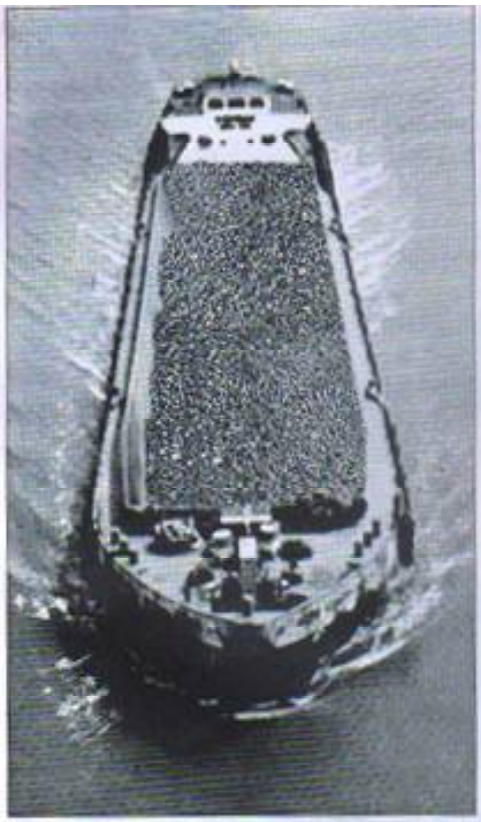

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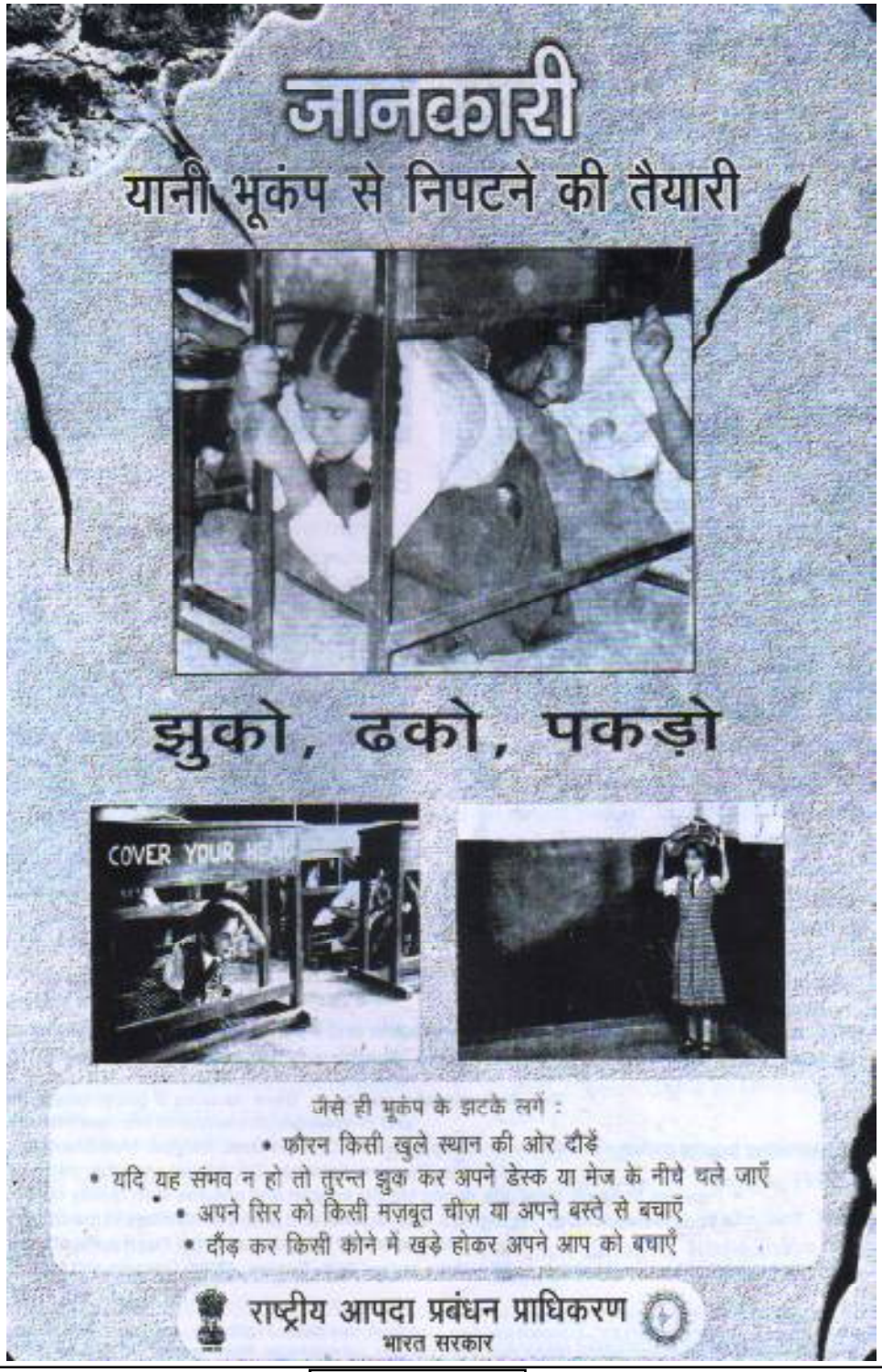
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