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A STUDY OF PROFESSIONAL COMMITMENT IN RELATION TO TYPE OF INSTITUTION, ACADEMIC STREAM AND LOCUS OF CONTROL AMONG TEACHER EDUCATORS

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ABSTRACT

A professionally committed teacher educator acts as an active classroom manager, leader and organizer of the group activities, builder of pupil's character and is often expected to undertake and promote learning activities. The present study was planned to study the effect of type of institution, academic stream and locus of control on professional commitment. A sample of 300 teacher educators working in govt./govt. aided and self-financing B.Ed. colleges of Haryana was selected by using multi-stage random sampling for the present study. The investigators used Professional Commitment Scale for Teacher Educators by Dr. Vishal Sood (2010) to measure the degree of professional commitment among teacher educators and Teacher's Locus of Control Scale developed by investigators themselves to assess teacher's internal and external locus of control. The Hartley's Test of Homogeneity of Variance was implemented to test the homogeneity of the data obtained and was further analyzed by using Balanced Three way ANOVA with 2×2×2 factorial design. Findings of the study revealed that the main effects of type of institution, academic stream and locus of control on professional commitment were to be found significant. A significant interaction effect of type of institution and locus of control on professional commitment of teacher educators working in B.Ed. colleges was found whereas no significant interaction effects of type of institution and academic stream; and academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges were found. The triple interaction effect of type of institution, academic stream and locus of control on the professional commitment was found to be significant.

Key Words: Professional, Commitment, Institution, Academic, Stream.

A teacher's most important work is to enhance the learning and achievement of his students. The personal and professional qualities of teachers influence the strength and success of an

educational system whether they teach in schools, colleges or universities. It is on the vision and leadership of the head of the institutions alongwith his committed team of teachers on whom the quality of education mainly depends. Teacher education programmes prepare future teachers for lifelong learning and professionalism. To be professionals, teachers require a foundation of professional knowledge upon which to base instructional decisions on systematic knowledge, foster enquiry and the discovery of new knowledge. The professionalism among teachers may help them to overcome suspicion, egoism, uncooperative attitude, complaining nature, insulting children, neglecting schools and irregularity.

Professional commitment means mobilising to the best of one's ability, knowledge and also calls for training to keep oneself updated. The professional commitment of teachers refers to professional values and rules recognised by them during their practice, which is an attitude of loyalty towards their career. It usually embodies several aspects i.e. teachers' commitment to their school, to their students, to their career, to their profession and to their teaching. The quality of teaching depends a great deal on the level of teachers' involvement in their profession and organization. It is the urge of teachers to keep themselves updated, strengthen and sharpen their professional competencies and to develop understanding and insight in different aspects of profession i.e. punctuality, positive attitudes towards co-workers, enthusiasm, co-operation, honesty etc.

More competent and committed teachers are required in the classroom because the best curriculum and the most perfect syllabus remain ineffective in the absence of good teachers. Joseph (2003)[4] studied professional commitment of primary school teachers in relation to working conditions and selected personal factors. The four regression models showed working condition was found to be the strongest predictor of professional commitment followed by gender, salary and qualification. Marital status, teaching experience, type of teacher training and type of schools were not found significant in the prediction of professional commitment. Kohli (2005) [5] found that the level professional commitment of the teacher educators of Punjab state was moderate. Sood and Anand (2010) [12] revealed that the level of professional commitment of B.Ed. teacher educators in Himachal Pradesh was moderate and there found significant differences in professional commitment of B.Ed. teacher educators with regard to gender, marital status and teaching experience. Shukla (2009) [10] suggested that professional commitment and teaching competency were not related to each other which showed teacher were committed need not be competent and vice versa. Gupta and Jain (2013)[2] found no significant difference between professional commitment of urban and rural teacher educators and further no significant difference was found between professional commitment of male and female teacher educators. Sylvester (2010) [14] explored that the factors like gender, location of institute, educational qualification and years of teaching experience of teacher educators showed no impact on their attitude towards teaching profession as well as level job satisfaction.

Locus of control refers to an individual's sense that he or she can manifest some degree of control over desired outcomes of a specific activity. The outcomes of events referred to as reinforces that are perceived either internally or externally by different persons. Hannah Levenson (1974) [7] defined that events in one's life are self-determined (internality), are organized by powerful others (powerful others) and are chance-based (chance). Individuals

who tend to correlate the results with their own efforts or individuals who believe that events are under their control refers to the internal locus of control whereas individuals with an external locus of control believe that they can't control events or results they achieved (Spector, 1982) [13]. So internally or externally individuals who can cope with certain situations are identical, their actions will have a very different effect on their lives (Donnelly et al., 2003) [1]. Rani (2014)[8] concluded that the external locus of control on professional commitment of male and female secondary school teachers dominated but in male secondary school teacher's internal locus of control was dominated. The female teachers are more affected by external stimuli like fear etc. Inanath (2007) [3] found that female exhibited more external locus of control than males. Those who lived in rural areas develop significantly more external locus of control than those lived in urban areas.

From the brief survey of the studies depicts that the researches done in the field of professional commitment are limited and left much scope. Hardly any research has been done to know the main effects and interaction effects of type of institution, academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges. So, the present study was planned to know the main effects and interaction effects of type of institution (govt./govt. aided and self-financing), academic stream (Science and Arts) and locus of control (externally controlled and internally controlled) on professional commitment of teacher educators working in B.Ed. colleges.

Variables Involved

In the present study, professional commitment has been taken as the dependent variable, whereas variables such as type of institution, academic stream and locus of control constituted the independent variables.

Objectives of the Study

- 1) To study the effect of type of institution on professional commitment of teacher educators working in B.Ed. colleges.
- 2) To study the effect of academic stream on professional commitment of teacher educators working in B.Ed. colleges.
- 3) To study the effect of locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- 4) To find out the interaction effect of type of institution and academic stream on professional commitment of teacher educators working in B.Ed. colleges.
- 5) To find out the interaction effect of academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- 6) To find out the interaction effect of type of institution and locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- 7) To find out the interaction effect of type of institution, academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges.

Hypotheses of the Study

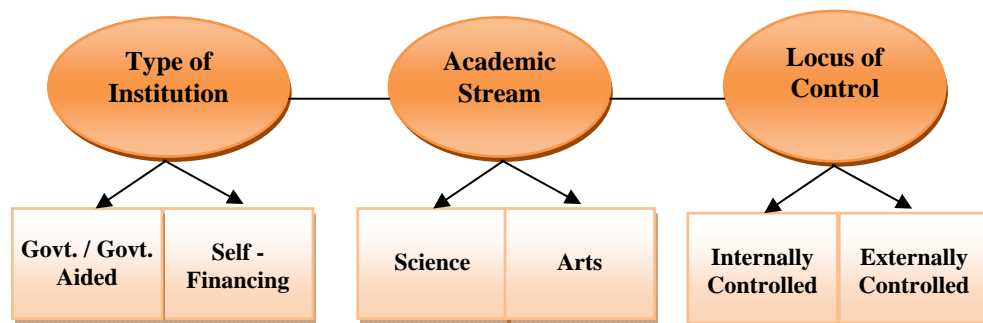
- H₀₁** There exists no significant effect of type of institution on professional commitment of teacher educators working in B.Ed. colleges.
- H₀₂** There exists no significant effect of academic stream on professional commitment of teacher educators working in B.Ed. colleges.

- H₀₃** There exists no significant effect of locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- H₀₄** There exists no significant interaction effect of type of institution and academic stream on professional commitment of teacher educators working in B.Ed. colleges.
- H₀₅** There exists no significant interaction effect of academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- H₀₆** There exists no significant interaction effect of type of institution and locus of control on professional commitment of teacher educators working in B.Ed. colleges.
- H₀₇** There exists no significant interaction effect of type of institution, academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges.

Design and Methodology

The present study employed descriptive survey method. The study was dealt with three phases that have been explained below:

- I Main Effect Phase:** In this phase, the main effects of type of institution (Govt./Govt. Aided and Self-Financing), academic stream (Science and Arts) and locus of control (Internally Controlled and Externally Controlled) on professional commitment of teacher educators were studied separately. Each of the three independent variables (type of institution, academic stream and locus of control) was varied at two levels as:



- II Double Interaction Phase:** In this phase, an attempt was made to find out the interaction effects of the type of institution & academic stream; academic stream & locus of control; and type of institution & locus of control of teacher educators on professional commitment of teacher educators.
- III Triple Interaction Phase:** A combined interaction effect of all the independent variables i.e. type of institution, academic stream and locus of control on the dependent variable i.e. professional commitment was also studied.

Population

The teacher educators working in Govt./Govt. Aided and Self-Financed B.Ed. Colleges of Haryana state constituted the population of the study for the present investigation.

Sample

A sample of 300 teacher educators working in govt./govt. aided and self-financing B.Ed. colleges of Haryana was drawn using multi-stage stratified random sampling technique. These were stratified on the basis of type of institution and then further stratified on the basis of academic stream and locus of control. Finally, the teacher educators who scored 55 and below were considered as internally controlled and those who scored 65 and above were considered as externally controlled. In this way, the final sample of teacher educators as per the requirement of the 2x2x2 cells (25 in each cell) of the paradigm was chosen. In this way, the final sample comprised 200 teacher educators.

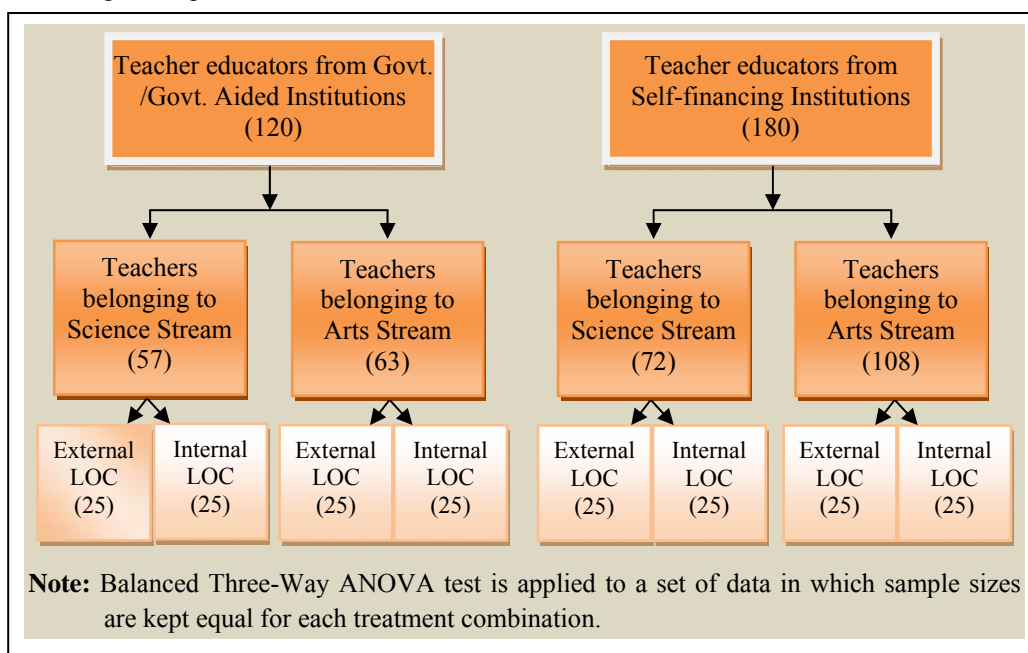


Fig. 1: Schematic Layout for Effect of Type of Institution, Academic Stream and Locus of Control on Professional Commitment of Teacher Educators

Tools Used

- ✓ Scale for Professional Commitment of Teacher Educators (PCSTE-sv) by Sood, V. (2010)[11] was used to assess the degree of professional commitment. It is five point psychological continuum (rating scale) with 70 statements and reliability coefficient of 0.796 was an indicator of stability.
- ✓ Teacher’s Locus of Control Scale (TLOC-GMNI) developed by the investigators themselves to assess teacher’s internal and external locus of control. The scale consists of 25 items having reliability .742.

Statistical Techniques Used

The main effects and interaction effects of the variables i.e. type of institution, academic stream and locus of control was computed by using the Balanced Three Way Analysis of

Variance (ANOVA) with 2×2×2 Factorial Design and further by ‘t’-test wherever F-value was found to be significant. To test the assumption of homogeneity of variance before applying Three Way ANOVA, the Hartley’s Test of Homogeneity of Variance was used.

Results and Discussion

The objectives of the study were to find the main and interaction effects of type of institution, academic stream and locus of control on the professional commitment of teacher educators working in B.Ed. colleges of Haryana. For this, the data was subjected to analysis of variance of a (2×2×2) factorial study with a randomized group design. The variables such as type of institution was coded as A [govt./govt. aided B.Ed. colleges (A₁) and self-financing B.Ed. colleges (A₂)]; academic stream as B [teacher educators having science stream (B₁) and those having arts stream (B₂)]; and similarly, locus of control as C [internally controlled teacher educators (C₁) and externally controlled teacher educators (C₂)]. The means and S.D’s of different sub-samples have been presented in Table-1, the summary of ANOVA (2×2×2) has been presented in Table-2 and the schematic layout of 2×2×2 factorial design for the effect of type of institution, academic stream and locus of control has further been illustrated in Fig.2.

Table 1

Means and S.D’s of Sub Samples of 2×2×2 Design for Professional Commitment of Teacher Educators with respect to Type of Institution, Academic Stream and Locus of Control

| Type of institution (A) | Academic Stream (B) | N | Internal Locus of Control (C ₁) | | | External Locus of Control (C ₂) | | |
|--|---------------------------|----|---|--------|-------|---|--------|-------|
| | | | N | Mean | S.D. | N | Mean | S.D. |
| Govt./Govt. Aided B.Ed. Colleges (A ₁) | Science (B ₁) | 50 | 25 | 276.24 | 24.42 | 25 | 248.08 | 26.32 |
| | Arts (B ₂) | 50 | 25 | 271.04 | 27.31 | 25 | 237.36 | 25.97 |
| Self-Financing B.Ed. Colleges (A ₂) | Science (B ₁) | 50 | 25 | 306.28 | 18.22 | 25 | 298.52 | 15.75 |
| | Arts (B ₂) | 50 | 25 | 275.48 | 21.92 | 25 | 290.88 | 18.80 |

Table 2

Summary of Three Way ANOVA (2×2×2 Factorial Design) for Professional Commitment of Teacher Educators with respect to Type of Institution, Academic Stream and Locus of Control

| Source of Variance | Df | Sum of Squares (SS) | Mean Sum of Squares (MS) | F- ratio |
|----------------------------|----|---------------------|--------------------------|------------|
| Main Effects | | | | |
| A (Type of Institution) | 1 | 52035.380 | 52035.380 | 88.454** |
| B (Academic Stream) | 1 | 7272.180 | 7272.180 | 12.362** |
| C (Locus of Control) | 1 | 12640.5 | 12640.5 | 21.487** |
| Two Way Interaction | | | | |
| A×B Interaction | 1 | 840.5 | 840.5 | 1.429 (NS) |

| | | | | |
|------------------------------|-----|-----------|----------|------------|
| B×C Interaction | 1 | 1764.18 | 1764.18 | 2.999 (NS) |
| A×C Interaction | 1 | 11280.02 | 11280.02 | 19.175** |
| Three Way Interaction | | | | |
| A×B×C Interaction | 1 | 3784.50 | 3784.50 | 6.433** |
| Between Cells | 7 | 89617.26 | | |
| Within Cells | 192 | 112949.52 | | |
| Total | 199 | 202566.78 | | |

** Significant at 0.01 level

NS = Not Significant

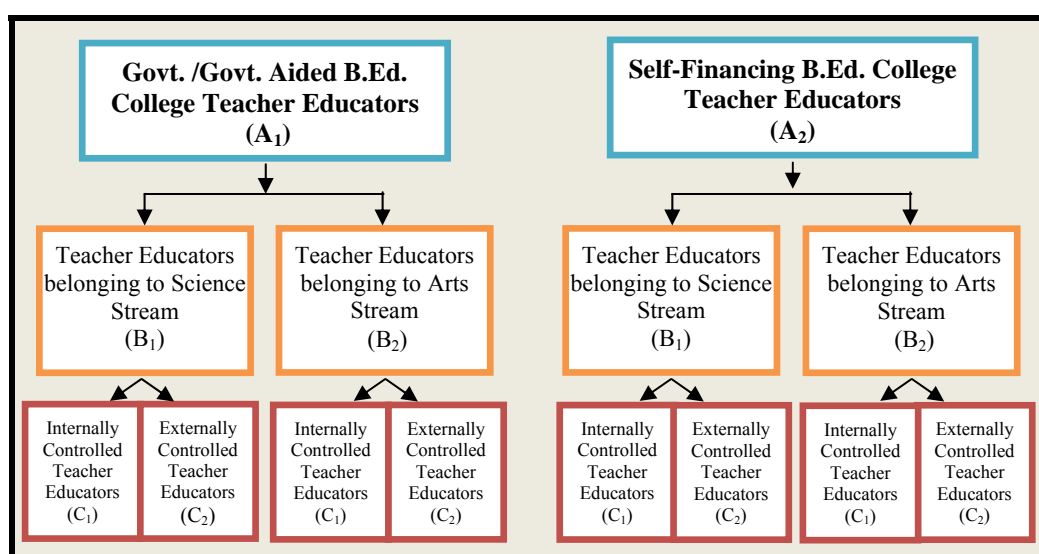


Fig. 2: Schematic Layout of 2x2x2 factorial Design for Effect of Type of Institution, Academic Stream and Locus of Control on Professional Commitment of Teacher Educators

The data was further analysed in three phases that have been given below:

✓ **Main Effect Phase**

On perusal of the Table-2, F-ratios i.e. 88.454; 12.362; and 21.487 for the main effects of type of institution; academic stream; and locus of control on professional commitment are found to be significant at 0.01 level which lead to the conclusion that type of institution; academic stream; and locus of control have shown their significant effects on professional commitment of teacher educators working B.Ed. colleges. Therefore, the null hypotheses H_{01} , H_{02} and H_{03} (already mentioned above) are rejected. The result is in consonance with Kumar (2012)[6] who revealed that the professional commitment of the teacher educators of self-financed institutions found high in comparison to the Govt. financed institution. But Sharma (2008)[9] revealed that the science and arts teachers were found to be equally committed revealing that subject had no significant effect on the commitment of the teachers.

✓ **Double Interaction Phase**

Type of Institution (A) × Academic Stream (B)

As depicted in the Table-2, the F-ratio (1.429) for interaction between type of institution and academic stream is not found to be significant at 0.01 level which leads to the inference that type of institution and academic stream do not interact with each other. Therefore, the null hypothesis H_{04} is retained. Therefore, it may be inferred that there is no significant interaction effect of type of institution and academic stream on professional commitment of teacher educators working in B.Ed. colleges.

Academic Stream (B) × Locus of Control (C)

As found in the Table-2, the F-ratio (2.999) for interaction between academic stream and locus of control is not found to be significant at 0.01 level leading to the conclusion that academic stream and locus of control do not interact with each other. Therefore, the null hypothesis H_{05} , “There exists no significant interaction effect of academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges” is retained. It is concluded that there is no significant interaction effect of academic stream and locus of control stream on professional commitment of teacher educators working in B.Ed. colleges.

Type of Institution (A) × Locus of Control (C)

As evident from Table-2, the F-ratio (19.175) for interaction between type of institution and locus of control is significant at 0.01 level which shows that type of institution and locus of control do interact with each other. Therefore, the null hypothesis H_{06} is rejected. Further, it is subjected to ‘t’-test computation to find out the difference in the mean scores for professional commitment of different groups for type of institution and locus of control have also been represented in Table-3 and graphically in Fig. 3.

Table 3
‘t’-values for Mean Scores of Professional Commitment of Teacher Educators for
Different Groups of Type of Institution (A) × Locus of Control (C)

| Group | N | | Mean | | S.D. | | t-values |
|--|----|----|--------|--------|--------|--------|------------|
| A ₁ C ₁ vs A ₁ C ₂ | 50 | 50 | 273.64 | 242.72 | 31.737 | 29.376 | 5.056** |
| A ₁ C ₁ vs A ₂ C ₁ | 50 | 50 | 273.64 | 290.88 | 31.737 | 25.293 | 3.004** |
| A ₁ C ₁ vs A ₂ C ₂ | 50 | 50 | 273.64 | 290 | 31.737 | 8.599 | 3.518** |
| A ₁ C ₂ vs A ₂ C ₁ | 50 | 50 | 242.72 | 290.88 | 29.376 | 25.293 | 8.784** |
| A ₁ C ₂ vs A ₂ C ₂ | 50 | 50 | 242.72 | 290 | 29.376 | 8.599 | 10.922** |
| A ₂ C ₁ vs A ₂ C ₂ | 50 | 50 | 290.88 | 290 | 25.293 | 8.599 | 0.233 (NS) |

**= Significant at 0.01 level

NS= Not Significant

A1= Govt./Govt. Aided Teacher Educators

C1= Internally Controlled

A2=Self-Financing Teacher Educators

C2= Externally Controlled

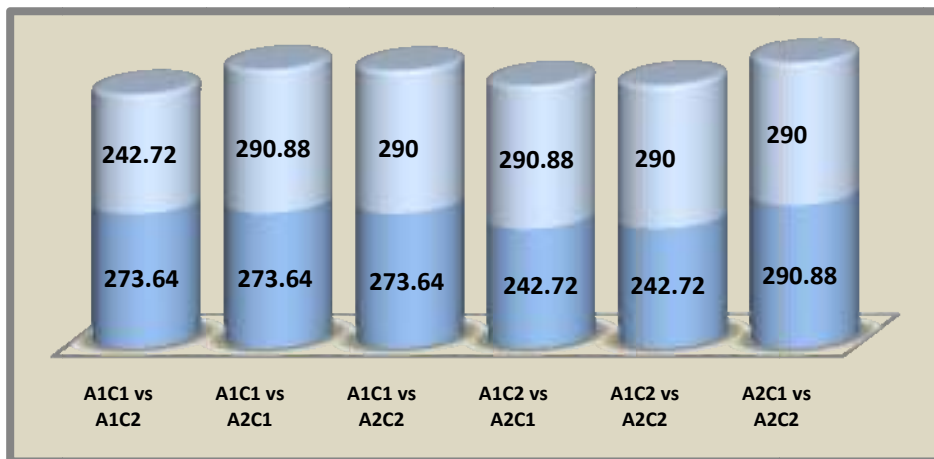


Fig. 3: Mean Scores for Interaction Effect of Type of Institution and Locus of Control on Professional Commitment of Teacher Educators

A glance at the mean scores vide Table-3 indicates that the t-value (5.056) for govt./govt. aided B.Ed. college teacher educators who are internally controlled (A_1C_1) and govt./govt. aided college B.Ed. teacher educators who are externally controlled (A_1C_2) is found to be significant at 0.01 level. The mean scores for govt./govt. aided B.Ed. college teacher educators who are internally controlled is 273.64 which is higher than that of the govt./govt. aided B.Ed. college teacher educators who are externally controlled. It is concluded that government/government aided B.Ed. college teacher educators who are internally controlled possess significantly higher professional commitment than their respective counterparts. On perusal of the Table-3, it is inferred that all the groups except A_2C_1 vs A_2C_2 differ significantly from each other with respect to their professional commitment scores. On comparison of mean scores, it can also be concluded that self-financing B.Ed. college teacher educators who are internally controlled are reported to have slightly higher professional commitment than the self-financing B.Ed. college teacher educators who are externally controlled.

The interaction effect of type of institution and locus of control on professional commitment has also been presented below in the form of line graph in Fig. 4. In the figure, 2×2 design interaction effect is found highly significant. This can be shown graphically when C_1 and C_2 are marked on the X axis at any distance and on Y ordinate a scale is taken for the mean values. The means $M_{11} = 273.64$ and $M_{12} = 242.72$ are marked for plotting line A_1 . Similarly, A_2 line is drawn by marking $M_{21} = 290.88$ and $M_{22} = 290$. In the above figure, A_1 and A_2 lines intersect at a point.

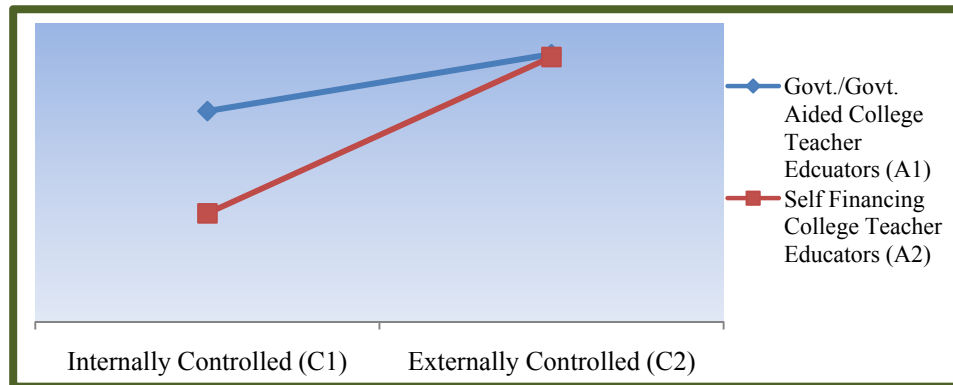


Fig. 4: Interaction Effect of Type of Institution (A) × Locus of Control (C) on Professional Commitment of Teacher Educators

✓ **Triple Interaction Phase**

Type of Institution × Academic Stream × Locus of Control (A×B×C)

The Table-2 indicates that the F-ratio (6.433) for interaction between type of institution, academic stream and locus of control is significant at 0.01 level which leads to the inference that type of institution, academic stream and locus of control do interact with one other. Thus hypothesis Ho₇ “There is exists no significant interaction effect of type of institution, academic stream and locus of control on professional commitment of teacher educators working in B.Ed. colleges” is rejected. It, further, shows that there is at least a particular combination of type of institution, academic stream and locus of control which has an effect on the professional commitment of the teacher educators. In order to find out that particular combination, ‘t’-test is employed to find out the difference in mean scores of professional commitment for different groups that have been presented in the Table-4

Table – 4

‘t’- values for Mean Scores of Professional Commitment of Teacher educators for Different Groups of Type of Institution × Academic Stream × Locus of Control (A×B×C)

| Group | N | | Mean | | S.D. | | t-values |
|--|----|----|--------|--------|--------|--------|------------|
| A ₁ B ₁ C ₁ vs A ₁ B ₁ C ₂ | 25 | 25 | 276.24 | 248.08 | 29.42 | 30.323 | 3.332** |
| A ₁ B ₁ C ₁ vs A ₁ B ₂ C ₁ | 25 | 25 | 276.24 | 271.04 | 29.42 | 34.306 | 0.575 (NS) |
| A ₁ B ₁ C ₁ vs A ₁ B ₂ C ₂ | 25 | 25 | 276.24 | 237.36 | 29.42 | 27.973 | 4.789** |
| A ₁ B ₁ C ₁ vs A ₂ B ₁ C ₁ | 25 | 25 | 276.24 | 306.28 | 29.42 | 18.215 | 4.341** |
| A ₁ B ₁ C ₁ vs A ₂ B ₁ C ₂ | 25 | 25 | 276.24 | 290.76 | 29.42 | 5.637 | 2.424* |
| A ₁ B ₁ C ₁ vs A ₂ B ₂ C ₁ | 25 | 25 | 276.24 | 275.48 | 29.42 | 21.915 | 0.104 (NS) |
| A ₁ B ₁ C ₁ vs A ₂ B ₂ C ₂ | 25 | 25 | 276.24 | 289.24 | 29.42 | 10.864 | 2.073* |
| A ₁ B ₁ C ₂ vs A ₁ B ₂ C ₁ | 25 | 25 | 248.08 | 271.04 | 30.323 | 34.31 | 2.51* |
| A ₁ B ₁ C ₂ vs A ₁ B ₂ C ₂ | 25 | 25 | 248.08 | 237.36 | 30.323 | 27.973 | 1.299 (NS) |

| Group | N | | Mean | | S.D. | | t-values |
|--|----|----|--------|--------|--------|--------|------------|
| A ₁ B ₁ C ₂ vs A ₂ B ₁ C ₁ | 25 | 25 | 248.08 | 306.28 | 30.323 | 18.215 | 8.226** |
| A ₁ B ₁ C ₂ vs A ₂ B ₁ C ₂ | 25 | 25 | 248.08 | 290.76 | 30.323 | 5.637 | 6.919** |
| A ₁ B ₁ C ₂ vs A ₂ B ₂ C ₁ | 25 | 25 | 248.08 | 275.48 | 30.323 | 21.915 | 3.662** |
| A ₁ B ₁ C ₂ vs A ₂ B ₂ C ₂ | 25 | 25 | 248.08 | 289.24 | 30.323 | 10.864 | 6.389** |
| A ₁ B ₂ C ₁ vs A ₁ B ₂ C ₂ | 25 | 25 | 271.04 | 237.36 | 34.31 | 27.973 | 3.804** |
| A ₁ B ₂ C ₁ vs A ₂ B ₁ C ₁ | 25 | 25 | 271.04 | 306.28 | 34.31 | 18.215 | 4.536** |
| A ₁ B ₂ C ₁ vs A ₂ B ₁ C ₂ | 25 | 25 | 271.04 | 290.76 | 34.31 | 5.637 | 2.836** |
| A ₁ B ₂ C ₁ vs A ₂ B ₂ C ₁ | 25 | 25 | 271.04 | 275.48 | 34.31 | 21.915 | 0.545 (NS) |
| A ₁ B ₂ C ₁ vs A ₂ B ₂ C ₂ | 25 | 25 | 271.04 | 289.24 | 34.31 | 10.864 | 2.529* |
| A ₁ B ₂ C ₂ vs A ₂ B ₁ C ₁ | 25 | 25 | 237.36 | 306.28 | 27.973 | 18.215 | 10.323** |
| A ₁ B ₂ C ₂ vs A ₂ B ₁ C ₂ | 25 | 25 | 237.36 | 290.76 | 27.973 | 5.637 | 9.357** |
| A ₁ B ₂ C ₂ vs A ₂ B ₂ C ₁ | 25 | 25 | 237.36 | 275.48 | 27.973 | 21.915 | 5.364** |
| A ₁ B ₂ C ₂ vs A ₂ B ₂ C ₂ | 25 | 25 | 237.36 | 289.24 | 27.973 | 10.864 | 8.644** |
| A ₂ B ₁ C ₁ vs A ₂ B ₁ C ₂ | 25 | 25 | 306.28 | 290.76 | 18.215 | 5.637 | 4.069** |
| A ₂ B ₁ C ₁ vs A ₂ B ₂ C ₁ | 25 | 25 | 306.28 | 275.48 | 18.215 | 21.915 | 5.404** |
| A ₂ B ₁ C ₁ vs A ₂ B ₂ C ₂ | 25 | 25 | 306.28 | 289.24 | 18.215 | 10.864 | 4.017** |
| A ₂ B ₁ C ₂ vs A ₂ B ₂ C ₁ | 25 | 25 | 290.76 | 275.48 | 5.637 | 21.915 | 3.376** |
| A ₂ B ₁ C ₂ vs A ₂ B ₂ C ₂ | 25 | 25 | 290.76 | 289.24 | 5.637 | 10.864 | 0.621 (NS) |
| A ₂ B ₂ C ₁ vs A ₂ B ₂ C ₂ | 25 | 25 | 275.48 | 289.24 | 21.915 | 10.864 | 2.813** |

** = Significant at 0.01 level

* = Significant at 0.05 level

NS= Not Significant

A₁= Govt./Govt. Aided B.Ed. Teacher EducatorsB₁= Science StreamA₂= Self Financing B.Ed. Teacher EducatorsB₂= Arts StreamC₁= Internally ControlledC₂= Externally Controlled

A close perusal of the Table-4 reveals that t-values for all the groups are found to be significant at .05 level except the groups such as A₁B₁C₁ vs A₁B₂C₁; A₁B₁C₁ vs A₂B₂C₁; A₁B₁C₂ vs A₁B₂C₂; A₁B₂C₁ vs A₂B₂C₁; A₂B₁C₂ vs A₂B₂C₂ are found to be insignificant with respect to their professional commitment.

Findings of the Study

- ✓ A significant effect of type of institution was found on professional commitment among teacher educators working B.Ed. colleges.
- ✓ It was found that the teacher educators belonging to science stream showed higher level of professional commitment than the teacher educators belonging to arts stream.
- ✓ Internally controlled teacher educators were reported to be more professionally committed than externally controlled teacher educators.
- ✓ No significant interaction effect of type of institution and academic stream was on professional commitment of teacher educators working in B.Ed. colleges.

- ✓ There found to have insignificant interaction effect of academic stream and locus of control stream on professional commitment of teacher educators working in B.Ed. colleges.
- ✓ A significant interaction effect of type of institution and locus of control was reported on professional commitment of teacher educators working in B.Ed. colleges.
- ✓ There was found a significant interaction effect of type of institution, academic stream and locus of control on professional commitment of teacher educators.

Educational Implications

The present study is important for educational thinkers, psychologists, teacher educators and those who are concerned with the sphere of education. The teacher educator is considered to be an essential agent who influences the quality of education. The professional commitment of teacher educators working in self-financing B.Ed. colleges was found significantly higher than teacher educators working in govt./govt aided B.Ed. colleges. The reason for higher professional commitment of employers working in self-financing colleges may be due to the pressure and greed for future perspectives that enhance their professional commitment whereas the feeling of job security and no scope for future incentives makes govt./govt aided teacher educators less enthusiastic and less committed to their profession. The management of govt./govt aided B.Ed. colleges must realize this and should introspect and find out the reason of deteriorating teacher educators' professional commitment. They should continuously be involved in their professional growth in terms of undertaking research, writing research papers, conducting workshop and seminars, attending conferences workshops and seminars and presenting papers etc. Healthy academic and organizational climate, more salaries and other facilities might enhance commitment among teachers. The findings depicted that the externally controlled teacher educators were less committed than the internally controlled teacher educators. This may be resolved by arranging counselling session for them and give them ample opportunities to present themselves and show their capabilities for taking decisions so that they may feel themselves capable of doing things independently and start believing themselves.

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MULTICULTURAL ASPECTS IN ROHINTON MISTRY'S SUCH A LONG JOURNEY

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ABSTRACT

Such a long journey is a severe indictment of the society of the seventies. It is very valuable addition to the world of contemporary literature. It is true that it is very fine portrayal of the Parsi community but at the same time it is intended to be a telling comment on the multicultural aspects. It gives us insight into the liveliest current socio-political issues. It closely examines the social, political and economic problems of people arising out of emergency, exploitation, social evils and wars. It is a social theory that recognizes and respects minority cultures which have been suffering from social injustice, exclusion, marginalization, dispossession, dislocation and social discrimination. The novel particularly deals with Parsi community and their sufferings while living in the multicultural society. It also tries to represent social harmony among the people from diverse community. Multiculturalism tries to make harmony in the nation and it is 'unity in diversity'. The multicultural aspects exists in the novel are culture, identity, society, politics, religion, gender, language, migration, isolation, homelessness, globalization, education, faith, food, festivals, customs, toleration, and conflict. All these multicultural aspects are finely stated in Such a Long Journey. Rohinton Mistry's writing shows a new kind of writing.

Key Words: Multiculturalism, Diaspora, Diversity, Identity, Unity, Maturity.

Rohinton's Mistry focuses on many aspects relating to age difference between married couples, domestic violence, women exploitation, superstitions, and political influence in social life of people especially that which affect Parsi community, sex crimes, parental influence on child's love relationship and married life. Through his novel *Such a Long Journey*, Mistry criticizes Jawaharlal Nehru's temperament, his alleged political deceitfulness, his influence on his daughter Indira that, according to some people, spoiled her marriage life and her relationship with her husband Feroze Gandhi, who was a Parsi.

Parsi diaspora

Rohinton Mistry is one of the popular and most prominent novelists in Indian English Literature from Parsi community. Being a Parsi himself; Mistry takes the responsibility to represent the realistic approach of Parsi community. To understand how the social, historical, political and religious conditions affect the Parsi community's identity have to be simplified by the writer. As a Parsi, Rohinton Mistry is an ingredient of a minority community in India

which associates its ancestry to pre-Islamic Persia. Thus, Nilufer Bharucha's comment, that Mistry, as an Indian of Persian origin, was 'diaspora even in India'.

Mistry explores the relationship of Parsis in their community, their cultural identity and uniqueness of their community living. Simultaneously he throws light as well as embraces the attempt to reconcile or unite different or opposing principles, practices, or parties of dispersed Parsi experience. Rohinton Mistry is a member of the Zoroastrian Parsi community whose ancestors were exiled by the Islamic rulers from Northeastern Iran. Rohinton frequently uses Parsi culture, Parsi names, Parsi Characters and Parsi language in his novels. Historically, the Parsis came to India after the Arab conquest of Iran and their point of entry was Gujarat. The Parsis were active in the world of business and politics. Dadabhai Naoroji and Madame Cama were prominent Parsis in India's freedom movement. According to T.M. Luhrmann, the Parsis were influential player during the British Raj. They viewed the issue of independence with mixed feelings since many of them identified with Western culture. There was regret for the passing of an old way of life (during the Raj) and they linked their changed social fortunes to the departure of the British. This theme is interspersed throughout the story from the pitiful figure of the pathos-filled figure of Gustad Noble in this novel.

Political and Personal Realities

Rohinton's novel, *Such a Long Journey* deals with the problem of India during India's second war with Pakistan. The action covers the period after 1970. It takes up the conflict between political and personal realities. The plot is drawn on the political canvas where Gustad Noble, a citizen of Bombay, the protagonist, is striving to become a responsible husband and father amidst his rebellious son Shorab, superstitious wife Dilnawaz, friend Jimmy Bilimoria and death of good friend Dishawji. He has anguish for his family for brushing him off all the time and neglecting him. He feels all alone now and is completely misunderstood. He finds himself in the clutches of a dangerous government plot. In the novel, the lives of the characters are deeply affected by local corruption and government inadequacy. *Such a Long Journey* is set against the backdrop of the Bangladesh—Pakistan wars of the 1970s. In this novel, public events have direct repercussions on the life of the ordinary citizen. Since the wars are a narrative excuse for the exploration of both political ethics and the problems of individual ethical-moral responsibility, an explanatory note on the historical events is in order.

Language

Language is the strong pillar of multiculturalism. In the age of globalization and network variety of language plays vital role. Language is one of the medium to share ideas, feelings and emotions with each other in the society. India is the nation of different languages and every citizen feels proud of his own language as well as he offers respect for other language also. So novelist like Rohinton Mistry doesn't bother to use mixture of language in his writing. The linguistic differences are shown in this novel. *Such a Long Journey* is the mixture of all languages including English, Gujarati and Marathi also. The language variety shows attachment towards other community of the nation. Linguistic approach expresses multiculturalism of language in the novel. Here Rohinton Mistry never thought to use Indian regional dialect. The novel shows that Rohinton Mistry doesn't forget to use Indian languages in his writing. Indian people haven't any difficulty in using different languages from other

community to speak. The canteen is the best example: “No linguistic or ethnic group was spread; perfect equality prevailed in the canteen when it came to jokes.”

Journey

A significant aspect of this text is the metaphor of journey. In fact, journey is a central and most favored motif in diasporic writing. The title *Such a Long Journey* proclaims this motif and is re-inforced by the three epigraphs that preface the novel. The first is from Firdausi’s *ShahNama*, which hints at the glorious past of the Iranian empire and the present downgraded state of Parsis. The second epigraph is from T. S. Eliot’s poem, “*The Journey of the Magi*”, which recalls the belief that the three magi or wise men who traveled far to witness the birth of Christ were Zoroastrian priests. It also gives a sense of a journey that has not ended. A sense of dejection is also implied in the title which is offset by the promise of the end of this long journey and the hoped-for new order. The third epigraph which is taken from Tagore’s *Gitanjali* suggests how some Parsis have moved away to new lands and have had to adapt themselves to new realities. This is the story of the Parsi diaspora. However, this epigraph is more hopeful and looks towards a new order: And when old words die out on the tongue, new melodies break forth from the heart. And Mistry is doing exactly this. He has appropriated the English language, used the Western realistic mode of narration and mixed it with eastern words/phrases and the native forms of narration including the oral mode, to create a new form of writing. The novel can also be read as a bildungsroman or a novel of formation. The experiences of Gustad contribute to the process of his growth and maturity. He moves from a position of unyielding hardness to being a soft humane person. He can now accept his son’s decision, forgive his friend and understand the important fact of life – that it is a long journey which requires patience and maturity. The central motif of journey sets the tone of the novel right from the beginning in the use of three epigraphs. It is a recurrent theme in immigrant diasporic writing. All historical journeys of Parsis become the central motif of travel. It means a state of moving from one locale, condition or experience to another. There are some literal journeys in the novel. There is the journey uphill to attend Dinshawji’s funeral and the journey undertaken by Gustad to visit Bilimoria in Delhi. There are other small journeys like his visits to Crawford Market with Malcolm Saldanha as also to the church of Mount Mary, the bus ride which ended in an accident and gave Gustad a permanent limp, his visit to Chor Bazar for the sake of his friend, Jimmy’s secret journey to RAW and his subsequent deteriorating condition. There is also the mental journey of the protagonist from darkness (black paper on windows, estrangement with his son and with his friend, Bilimoria) to light (tearing down the black paper, the house being full of light and forgiving his friend and embracing his son). He also makes frequent trips into the past to sustain the present. This is an inward journey by Gustad and he comes to a final realization that life is a rather long journey which has to be covered with patience and love: “So much gravel to tread, so many walks to take”. Hence the end of the book is the beginning of awareness in the protagonist. Thus, the metaphor of journey celebrates the “inclusiveness of life and the indestructibility of the human spirit”.

Religious Harmony

The wall in *Such a Long Journey* becomes the best example of multicultural viewpoint. The Pavement artist decorated the perspective of multiculturalism through his painting. Pavement artist painted religious images on the wall which represents the symbol of unity in diversity. It becomes representation of religious harmony in the society. The transformation of the wall

becomes holy place to worship God and Goddesses. The pavement artist says to Gustad: “There is no difficulty. I can cover three hundred miles if necessary. Using assorted religions and their gods, saints and prophets: Hindu, Sikh, Judaic, Christian, Muslim, Zoroastrian, Buddhist, Jainist. Actually, Hinduism alone can provide enough. But I always like to mix them up, include a variety in my drawings. Makes me feel I am doing something to promote tolerance and understanding in the world.” The big but dirty wall is changed into sacred wall such a beautiful thing. Transformation of the wall represents acceptance of new changes in the multicultural society and live with harmony. Transformation plays very vital role in the age of globalization and migration. Everything is changeable or transformational so this is the rule of multiculturalism to change and transform it into new one. Because holy wall passerby peoples offering their respect and honouring the wall by worshiping very heart fully and passionately. Changing attitude of the Indian people with new environment is shown in the novel. According to Pandit Nehru: “India was changing and progressing all the time. She was coming into intimate contact with the Parsians, the Egyptians, the Greeks, the Chinese, the Arabs, the Central Asians, and the peoples of the Mediterranean.” The picture of social harmony and secularism is portrayed by the pavement artist, whose name and identity is deliberately keeps mysterious in the novel by Mistry. He painted images of different religious deities on the wall – Hindu, Christian and Islamic and even the goddess beloved to prostitutes, Yellama. People from different religious faiths presenting their admiration to the wall and it stop to be a urinal. The reality is that members of different communities worship gently at the same wall signify that, a common person of the society can achieve communal harmony.

To conclude, the novel *Such a Long Journey* describes the different idiosyncrasies and ethno centricities of Parsi community. It also celebrates metaphorically the journey of the richness of life and the indestructibility of the human spirit. This blend of universality and cultural and contextual specificity gives Mistry’s texts their readability and seems likely to ensure their longevity too.

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ART FOR LIFE'S SAKE: MULK RAJ ANAND AND HIS CONCERNS

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ABSTRACT

Mulk raj Anand occupies an important niche in the field of Indian writing in English. As a novelist he deals with common and contemporary issues of Indian milieu and thus promulgates his staunch avowal for social commitment for the amelioration of evils in the society. He has contributed much to the English literature by his outstanding works of art. His novels always deal with the reality of life and concerns about the suffering and exploitation of the humiliated, insulted and downtrodden class of Indian society. Being a realist, he always shows the world of human in its starkest truth. Through his writing, he successfully attracted the attention of general public to the victims of different types of exploitation- social, economic and religious. The paper shows how the novel Two Leaves and a Bud reflects social realism in the layer of working class exploitation and how the writer has tried to expose the social evils and to awaken the conscience of readers- British and Indian, and to seek humanistic stance for the fellow brethren. The paper also analyses how the writer has used the term 'Art for life sake' in his art of writing for poor people and has strived to sensitize the people for the redressed of these breakdown of social system.

Key Words: Art, Life's, Sake, Mulk Raj Anand, Hindustan.

“...there were no black or white, no yellow or brown people, not even French and German, English and Hindustanis and Chinese and Japanese but there were only races and two religion in the world, the rich and the poor...”

Mulk raj Anand occupies an important niche in the field of Indian writing in English. As a novelist he deals with common and contemporary issues of Indian milieu and thus promulgates his staunch avowal for social commitment for the amelioration of evils in the society. The most significant event in the history of Indian English fiction in 1930 was its major trio: Mulk Raj Anand, R.K.Narayan and Raja Rao. Mulk Raj Anand's creative span covers a period of more than five decades. He wrote more than a dozen novels and about seventy four short stories and a number of essays and articles on various subjects. A comparative observation of his characters between the first phase and the later phase makes our vision clear. An overall study of Anand's novels accentuates the fact that most of his works have taken birth in 'despair' and have perfected in 'delight'. An avid but hurried reader of novels may find Anand's works as boring and historical, however, a serious reader finds himself entering into an ocean of joy with universal barrier of temporal sorrow.

Mulk Raj Anand started writing in thirties when India was under the British rule. Religious hypocrisy, feudal system, East-West encounter, the place of women in society, superstition,

poverty, and exploitation are his common themes. Each novel of Anand oscillates between despair and delight. We hear in his fiction echoes of all kinds. His fiction explores his concerns about the suffering, misery, and exploitation of the downtrodden class of Indian society. They are humiliated, insulted and treated as beasts. The remarkable thing about Mulk Raj Anand is that he was as Meenakshi Mukherjee points out, “the first conscious experimenter”. Anand’s treatment of the current social issues and problems in his novels sets him apart as an outstanding Indian novelist in English. His concerns are not of a particular set of people of a geographical milieu, rather his probing of the problems gets emulated to the universal level.

Anand is a realist depicts the world as it is in its starkest truth. He copies the truth of nature by infusing it with imaginative insights. Mulk Raj Anand’s novels dwell upon the real society of his time. His novels are the only media to draw attention of the general public to the miserable plight of the unfortunate victims of the different types of exploitation- social, economic, political and religious. Anand shows the various forces of economic and capitalistic exploitation which are responsible for the miseries and sufferings of the poor and quagmire. *Two Leaves and a Bud* lucidly describes the wretched plight of the coolies. In the novel, Seth abuses and cheats the wretched Tibetan farmers, telling them to ‘eat vomit’ and shouting: “Now you have come back to eat your dung”. While the poor Gangu looks for “the cheapest rates” to charge the highest prices. He does so with impunity, asking Gangu to hurry up with his purchases and saying that he has “no time to waste arguing” with him.

While *Untouchable*(1935) and *The Road*(1963) indicate how man’s cruelty to man in the form of caste-hatred and oppression results in the unspeakable misery of innumerable untouchables in India. *Coolie* and *Two Leaves and a Bud*(1937) paint a ghastly picture of the lot of Indian peasants who were uprooted from their soil, lose their way, enter a wider and more cruel world, suffer countless indignities at the hands of powerful men.

Mulk Raj Anand’s outstanding novel, *Two Leaves and a Bud*, reflects social realism in the layer of working class exploitation. Anand’s ultimate aim is to expose social evils and to awaken the conscience of the readers- British and Indian - and to seek humanistic stance for the fellow brethren. That’s why he always chooses the subject of the novel which is very real and presents the real conditions of the society. He derives the raw material for his literary oeuvre from the socio – political conditions or from his own life’s experiences. He transmutes his life’s experiences and maneuvering into full length novels. Thus he substantiates art for life sake in his writings.

The research paper has been designed to present a close and fair estimate of Anand, his achievements as novelist of social realism. He was a novelist of passion and strong social conscience: has explored the lives and experiences of the millions of people living in worse or unbearable conditions. He has brought a mellow and creative humanism to bear upon his works. His novels are thus the novels of responsibility, of involvement, of creative tension and its resolution of profound moral beauty and missionary commitment. His works show the techniques of naturalism, symbolism and poetry, using the resources of language with supreme ease, electing the fused harmony of thought and feeling which finally creates the real piece of literature which has major shade of social realism.

The ruthless exploitation and ill treatment of thousands of poor labourers at the hands of a small clique of selfish British planters on a large estate in Assam forms the central theme of

the novel. It is a bold attempt to criticize the misdeeds of the ruling class, on a large scale than that in the earlier novel. There is no possibility other than realism but that of the reality that shamed and inflamed the British.

Two Leaves and a Bud, dramatizes moral issues; it shows a tremendous dramatic power through the counter-pointing of good and evil and through a conscious manipulation of characters and incidents. The novel is therapeutic in effect, although the effect seems rather contrived. Gangu, the hero of the novel, leaves his native village in the Punjab and journeys to distant Assam to take up a job with Macpherson Tea Estate owned by the Englishmen. Fleeing from the drought and starvation of their village in the Punjab plains, they arrive in the lush greenery of the Assam hills to be slaves for their English master who beat, abuse and exploit them ruthlessly. Gangu is accompanied by his wife, Sajani, and his daughter Leila and son, Budhoo. He is middle past age. His children, of course, are young compeers of Bakha and Munno. Sajani feels a glow of commencing “a new life in the plantation, Gangu, however feels a vague perturbation in his soul, the ache of an unapprehended doom”.

Narian, one of the co-workers in the plantation, strikes the keynote when he says: “I suppose it was in our kind kismet. But at home it was like a prison and here it is slightly worse.”

It verges on premonition of impending dangers and perils.

This philosophical statement proves literally true in the case of Gangu. He has been deprived of his land in his native town. The promise for a piece of land is enough to ensnare the improvised Gangu who has been deprived of his possession of the ancestral land in his native town. Here in Tea Estate, he and his family are offered a hut which has been constructed categorically sans hygienic requirements of the occupants. Here, Anand describes the social and economic conditions of the labourers in the Tea Plantation. Gangu's daughter Leila realises her poverty that how little her father can spend. She says to her mother, “I don't think I see my bangles that I like;

“a nose ring will be expensive and a necklace will cost a lot.”

Saros Cowasjee rightly observes:

The Landlord, the money-lender and the lawyer make up the vicious trio by whom of the peasants are caught. Unable to pay rent to the landlord because of bad harvests, or owing to the expenses connected with their children's weddings, the farmers go to the money lenders...

This is the true picture of pre-independent India and it reflects the humanistic concerns. People suffered a lot during the British rule in India. Anand has exposed the realistic and real subject of suffering masses in India. The novel itself is the realistic portrayal of the suffering saga of coolie in Tea plantation in Assam. Anand could understand the real problems of these miserable people as he had firsthand experience of such condition. He not only understands their problems but also tries to expose it to the world with the intension and motive of removing all the social, political, economic and religious ills and evils.

The Indian social life is given a new dimension in the novel. The British officials and their Indian subordinations are ranged against the defenseless labourer working in the stifling surroundings. The capitalist forces are symbolized in this novel by the British. The

Englishman who believes in the ideology of Whiteman's burden is pathologically suspicious of all Indians. Every labourer is a potential agitator against the British officials. Anand has presented a heart rendering picture of exploration of labourers in the tea plantation in Assam. Anand has succeeded in portraying the reality straight and has endeavoured to sensitize the people for the redressed of these breakdowns of social system. By doing so, Mulk Raj Anand has brought art and motive very close and herein the mode and motive bear each other integratively.

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MAHATMA GANDHI'S PERSPECTIVE IN CONTEMPORARY WORLD

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ABSTRACT

Mahatma Gandhi the father of the Indian nation, was not a political philosopher and did not develop any definite and cohesive political theory. Gandhian philosophy has always been a topic of discussion especially in this contemporary world where his ideas appear redundant amidst the pragmatism and materialism which prevails still to discard the relevance of his thought is akin to removing the element of humanity from man as his philosophies like "satya" and "ahimsa" emanate. basic human principle of love, compassion and tolerance. Since he attained maturity all his activities and writings exhibited his deep concern not only for the freedom of India people but also for the freedom of men every where and from every sort of restraint. This freedom never thought of bargaining either for the sake of power and position for any thing else. He made Politics popular by involving the people irrespective of their caste, creed, sex, age and birth, in the struggle for independence and introduced a new technique of struggle based on non-violence. To visualise whether Gandhi remains relevant in contemporary world, it is important to consider stasis to transformation in the world context which have crop up in past 60 years since Gandhi's demise.

Key Words: Gandhism, Contemporary, World, Materialism, Ideology, Non-Violence.

Gandhian Strategy of Non-violence

In recent years there has been a dramatic increase in the number to people around the world who have taken part in non-violent political action, for some, non-violent action is an expedient technique for dealing with conflict or bringing about social change, for others, non-violence is a moral imperative or even a way of life. Gandhian strategy is to combination of truth, sacrifice, non-violence, selfless service and cooperation, one should fight a war with the weapons of truth and non-violence. Gandhi said that "There is no god higher than truth". According to Gandhi's thoughts, non-violence is ultimate solution of every kind of problem in the world. "Non-violence is the greatest and most active force in the world. Gandhi wrote, it is mightier than the mightiest weapon of destruction devised by the ingenuity of humanity. In modern times non-violent methods of action have been a powerful tool for social protest.

Gandhi dreamed of a new world of non-violence with overall peaceful environment. It is the ultimate solution of all kinds of problems and conflicts in the society, nation and world. The present scenario of violence and exploitation all over the world has raised an important issue any nation which has been suffered with communalism dictatorship, corruption and power

games really needs to go back to Gandhi's Conviction of non-violence and truth as his mission. Gandhigiri; the public face of the movement. Anna-Hazare, describe himself as a Gandhian His social movement, centered in Relegaon siddhi in rural, harks back Maharashtra to Gandhi's Phoenix farm and Sabarmati Ashram. Ironically, this is what makes it so successful in 21st century India. The parer explored Undoubtedly, the soical doctrine of non-violence that has emergecl from Gnadhian ideas has now become the key to forge and sustain the new social and political order. Today, there is need to adopt Ghandhian philosophy and ideology in overall world to remove all kind of problems and creatring peaceful environment.

Gandhiji Championed the cause of non-violence. By that he could easily disarm even a powerful enemy. His experience in south Africa had made him hold to use non-violence as a great waepon throughtout his life. Gandhi had studied every well the basic nature of man, according to him "Man as animal is violent, but in spirit he is non-violent." The moment he awakes to the spirit within, he cannot remain violent" Thus violence is artificial to him whereas non-violence always triumphs over violence.¹

Non-violent activities are in the from of rallies, vigils, ostracism, strikes, work to rule, boycotts, sit-ins, facts and setting up alternative political structures. In recent years there has been a dramatic increase in the number of people in India who have taken part in non-violent activities and techniques bringing the social change and sustainable development.²

Gandhi and Women's Empowerment

Gandhi worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed sections of society including women. One of the notable missions of his life has been the emancipation of women. Which made them shed their deep-rooted sense of inferiority and rise to dignity and self-esteem. According to him deep-rooted customs were hampering the development of Women. It was nessary to free women from such shackles in order to emancipate the nation.

Gandhi wrote in 'Young India of 4th october 1930 that, "To call woman the weaker sex is a Libel, it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greated courage? without her, man could not be if non-violence is the low of our being, the future is with woman. who can make a more effective appeal to the heart than woman ?"³

Gandhiji's Alter native

Gandhiji called for a 'Sarvodaya' order of the society, meaning the' walfare of All'. Raghavan Iyer describes Sarvodaya as non-violent form of Socialism meant to diffuse power and actions based on truth and non-violence.

The idea of trusteeship is part of sarvodaya. All human beings are equully responsible for the walfare of all human beings. However inequitable the distribution of materials and mental resources among human beings, Gandhiji held all men and women could act as trustees, rather than as owners of their resources. He had no objection to a large measure of society's wealth flowing through the hands of individuals, but he warned that this involved facing a moral

temptation, which would require a spirit of non possession and the deliberate adopting of trusteeship.

Gandhi envisaged that sarvodaya society should also be free from evil like 'Politics without principles', 'wealth without work', 'Knowledge without character', 'commerce without morals', 'science without mankind' and 'service without sacrifice'. It should not be divided into water tight compartments called social, political and religions where all these act and react upon one another. His aim of sarvodaya made him establish a close co-relation among these problems. The Sarvodaya society is an indivisible whole. In his own words.⁴

Simplification of Wants

One of the fundamentals of Gandhian economics is the simplification of wants and way of living. It does not, however mean that Gandhiji is in any way advocating that the material wants be unnecessarily reduced. His conception is that material wants should not become an end in themselves. They are not as long as they can, in any way, help in increasing human welfare. but they are to be discarded if they in any way add unnecessarily to the drudgery of human life. He was perfectly aware that the complexities created by the use of money and machine may contain more dangers for the poor and uneducated masses of mankind than for those who are more privileged and it is about these millions that he was most concerned. "I do not believe", he observed, "that multiplication of wants and machinery contributed to supply them is taking the world a single step nearer its goal". If by a higher standard of living is meant increasing the multiplicity of wants, has this, as is often claimed, brought about happiness of freedom from drudgery to the masses? On the other hand, for them the drudgery of life has considerably increased. Maximisation of satisfaction can be brought about only by limitation of wants.⁵

Dignity of Labour

Dignity of Labour is very fundamental to Gandhiji's economic order like Prince Kropotkin, Gandhiji also thinks that 'with as work is hobby, and idleness an artificial growth and he therefore regards the cry for more leisure as dangerous and unnatural. Leisure is good and necessary up to a point only "Under my system" he once wrote it is Labour which is the current coin, not metal. Any person who can use his labour has that coin, has wealth". Even the most die hard followers of Marx will not go to this extent of making labour the measure of value. Thus on the corner-stone of simplicity, non-violence, dignity and sanctity of labour and human value, he builds his ideal economy.⁶

Gandhi's idea on Democracy

According to Gandhi Democracy is a great institution and is liable to be greatly abused. The remedy is not avoidance of democracy but reduction of possibility of abuse to minimum.⁷ Gandhi's concept of democracy was not confined to western democratic thoughts. It had a two fold objective of Lifting both individual and the community to a higher level where each will work and think for other. He had passionately concerned about the people of the lowest strata of the society. He wanted complete overhauling of the political system. The government of the country should act to fulfil the expectations of the people must aware of the popular will. Other wise it will fail to meet the challenge of democracy.

Gandhi idea's on democratic decentralization and Panchayati Raj have their roots in his understanding about the role the state and government in the lives of people. On one hand he says that state had no place in an ideal society; it is superfluous and inimical to human progress. The Gandhian ideas of Gram Swaraj and Panchayati Raj System can become vehicles for ushering in the much needed social and political change by including all the stakeholders in the process of decision making and public policy formulation. As Gandhi said. "Panchayati Raj represents true democracy realized"⁸

Gandhi's idea on Socialism

Communal tensions have led to genocides in region and vicinity of the world and in India it has led to many death and displacement. Africa, Asia, Parts of East. Europe remains vulnerable to communal riots. These communal tensions and ties are not present phenomena but are related to communal ties and riots since the time of Gandhi's struggle for peace were community was used as a means for nation cause. Gandhi himself advocated for communal unity and heart unity for bringing closeness and familiar relation in the interim if independence struggle.

According to Gandhi the mania for mass production is responsible for world crises. 'Nature produces enough for our wants if only everybody took enough for himself there world be no pauperism. I am no socialist but (we) should follow the rule. From the above lines it can be said that Gandhi ascribed to the view that one should strive towards the equality of all in the society. the world crisis about which he had discussion during his time has its relevancy in today's world as this crisis continues to play a very apparent role in the from of civil wars, poverty, unemployment and he blamed mass-production as its central cause. Thus these thoughts of Gandhi still have its subsistence in prevailing time.'⁹

Conclusion

In these facts globalizing world where capitalism is gradually becoming the world of the day. Gandhi concept of decentralization of means and resources and his model of economic development which talked of developing villages as an independent production and administrative unit has become more relevant in order to save us from various economic, social, ethical and emotional hazards which are the consequence of his large scale industrialization and have become silent killers of human race.

Gandhi too talked of globalization but in a positive manner. His uniqueness did not Lie in the fact that he was extraordinary but in his being extraordinarily ordinary and this simplicity of his was reflected in his thoughts too. His idea of swadeshi which talks of "production for neighbors" if applied to the world at large with his theory of 'Antyodaya' or 'the last man' which speaks of providing every individual with the basic necessities can negate the effects of globalization by ensuring everyone fruits of developmental process.

His Philosophy of "Satyagrah" Which according to him meant the force which is born of truth or violence is required more in the contemporary world scenorio where accumulation of nuclear weapon has become the means to attain supermacy. Despite the efforts of various peace keeping force the threat of nuclear war perists in the sub conciousness of world and the only method which has the potentiol to remove this "ever Lingering fear" is satyagrah.

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TASLEEMA NASREEN'S LAJJA: DEMOLITION OF ETHICAL VALUES

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ABSTRACT

The novel Lajja portrays the horrendous and horrifying experience of a minority family, the Duttas- Sudhamony, Kironmoyee and their two children. Suranjan and Maya have to face so many trials and abuse without any rhyme or reason- just only because of their Hindu identity in Bangladesh. Sudhamoy and His Family Sudhamoy an atheist, still believed with a native mix of optimism and idealism that his motherland would not let him down. But the demolition of Babri Masjid in Ayodhya in December 1992 triggered a spurt of communal violence in Bangladesh. The Hindus, those like the Duttas, became the victim of religious attack. Sudhamoy's family which is the focal point in the novel depicts the pangs of sorrow and anxiety of their community through the personal suffering of each member of his family.

Key Words: Minority, Demolition, Exile, Violence, Radical Islamists, Freedom.

Taslima Nasrin (also Taslima Nasreen, born 25 August 1962) is a Bangladeshi author and former physician who has lived in exile since 1994. From a literary profile as a poet in the late 1980s, she rose to global attention by the end of the 20th century owing to her essays and novels with feminist views and severe criticism of religion. Since leaving Bangladesh in 1994 on account of threat calls, she has lived in many countries; for eight years after she was forced to flee the Indian state of West Bengal she lived in New Delhi, now she has been relocated to US after death messages were allegedly sent by radical Islamist. In 2015 she was threatened with death by Al Qaeda-linked extremists, and so the Center for Inquiry assisted her in traveling to the United States, where she now lives. She advocates secular humanism, freedom of thought, gender equality, and human rights by publishing, lecturing, and campaigning. She has been unable to return either to her home in Bangladesh (since 1994) or to her adopted home in Bengali-speaking West Bengal in India (since 2008).

The wide publicity about Nasrin across nations within a short span of time deserves closer attention and analysis. To me, there are serious problems with the setting up or targeting, by the Western press, of Nasrin as a symbol of freedom of expression and of women's rights. The way the Western press has presented her and the whole issue is inherently misleading for a variety of reasons: (i) it presents Bangladesh as a unidimensional theocracy; (ii) it ignores a complex history of colonial and post-colonial legacies and the divisive politics of the sub-continent; (iii) it overlooks the long and rich history of women's rights and human rights activists and the skepticism with which feminists view her "cause" in Bangladesh. I argue in this paper that a combination Lajja is a moving story of protest, passion, principle and persecution.

The novel *Lajja* portrays the horrendous and horrifying experience of a minority family, the Duttas- Sudhamony, Kironmoyee and their two children. Suranjan and Maya have to face so many trials and abuse without any rhyme or reason- just only because of their Hindu identity in Bangladesh. Sudhamoy and His Family Sudhamoy an atheist, still believed with a native mix of optimism and idealism that his motherland would not let him down. But the demolition of Babri Masjid in Ayodhya in December 1992 triggered a spurt of communal violence in Bangladesh. The Hindus, those like the Duttas, became the victim of religious attack. Sudhamoy's family which is the focal point in the novel depicts the pangs of sorrow and anxiety of their community through the personal suffering of each member of his family. Sudhamoy's house was completely ravaged and Maya, his grown up daughter was forcefully kidnapped before his very eyes. Helpless Sudhamoy suffered a severe attack of paralysis and his voice became slurred. Kironmoyee, who ran after the kidnappers, was hurt in the head and she fell down unconscious on the road. Suranjan, the son, brought up with his father's idealism was now at the verge of a helpless desperation and complete frustration. He seeks the help of his friend Haider to trace Maya but realizes that he was of no help at all. All attempts to find his sister were fruitless. Suranjan realizes that he had been a victim of religious discrimination at every step of his life. He recalls how his brief stint with Parveen came to an end because he was a Hindu. Even his last hope to make up for his wasted life by settling down with Ratna, a girl of his community too was thwarted when she accepts a Muslim husband for herself. Blinded by a fury of frustration, he intends to rape a Muslim girl on victory day, the independence day of Bangladesh. But he only ends up bruising, scratching and raping a poor prostitute Shamima who had to trade her body for a little food.

During all these moments of crisis, Kironmoyee remains poised and nurse her husband as she had done earlier. The mass exodus of 1947 was being repeated once again. Yet she is undaunted and courageous enough to reply to Aleya Begum's suggestion to migrate to India that she wouldn't do so because this was her own identity. Aleya was surprised at her reply but Sudhamoy lying on the bed realizes that the two women can never be equal citizens in this country. Still further, to his utter dismay, Sudhamoy finds his youthful son burning all the books of Lenin, Marx, Dostoevsky, Nehru and Azad and many more. One more realization descends on him that his idealist secular minded son has already been forced to the brink of religious fanaticism. He was wounded and full of pain. He had been hurt by his family, society and above all his country and today he was burning himself in the surging flames of an inferiority complex which is typical of every ethnic community striving to survive. Language in India. Suranjan was determined now not to cling to his father's empty idealism anymore. The inhuman cruelty and violence that had been heaped on his community at the wake of every national disturbance must bring sense to his father. He implores him to leave such a nation that has betrayed them again and again However much we call ourselves atheists, however much we call ourselves humanists, these people out there will call us Hindus. They'll call us bastards. The more we love this country, the more we think of it as our own, the more we'll be forced into a corner. The more we love the people of this country, the more they will isolate us (Laj 213). To which his son's question is emotionally charged. What will you do with your roots, Baba? If your roots are so powerful then why are you hiding behind locked doors and windows? Will you stay this way all your life? (Laj 214). Sudhamoy's replay was a firm "No" at the moment: Is India your father's home or your grandfather's? From your family, who the hell stays in India? Do you want to run away from your own homeland [. . .]

doesn't it make you feel ashamed? (Laj 213). Later in the darkness of the night awakening of a sinister kind rises inside him and fills his heart with fear and apprehension. Before his very eyes ivory tower of his lifelong idealism and sacrifice had crumbled to pieces. The nation of his blood and hope has let him down. Now he must leave with his wife and son for a life free from worries and anxieties, insecurity, torture and death. He must deliver his battered and bruised family from the clutch of this ever-hunting nightmare. Sudhamoy's decides to migrate to India. Thus, the story of Sudhamoy, Kironmoyee and their two children Maya and Suranjan may be the fictional story of these fictional characters but it may reflect the story of thousands of Sudhamoys, Kironmoyees, Suranjans and Mayas in Bangladesh..

Taslima Nasrin deals with the universal problem of fanaticism and fundamentalism. Though it is not a very well-structured novel, it gives voice to the bold belief of Taslima Nasrin in her own kind of secularism which tells us that if the Hindu and the Muslims are true followers of their respective religions, the communal violence can never, never take place. Her aim is never to exclude religion from her discourse of secularism, but to relate it to the shared cultural and national identity. She seems to believe in Asghar Ali Engineer's words that "Religion, if properly understood and interpreted cannot be antagonistic to healthy secularism".(qtd.in Naikar 155)

Taslima makes a positive authorial intervention to bring about reconciliation between the two warring communities, the Muslims and the Hindus - of Bangladesh. Written in mere seven days, Lajja sold over 60,000 copies in the five months before it courted religious controversy and a fatwa was issued against Taslima Nasrin's life as the crooked politicians and the fanatics in Bangladesh found the book to be a living proof against their persecution of innocent Hindus. Her work was called an assault on Islam and she found herself at the receiving end of the wrath of the society. The book, however, does not seem to contain anything against any religion. Rather it was read and appreciated all over the world and subsequently, it was translated from Bangali into many languages including French, Dutch, German, English, Spanish, Italian, Swedish, Norwegian, Finnish, Icelandic, Persian, Arabic, Assamese, Kannada, Hindi, Oriya, Urdu, Marathi, Telugu, Punjabi, Nepali and Malayalam. Lajja, which spans over a period of thirteen days in the year 1992, is a mirror on the anti-Hindu riots that broke out in Bangladesh in retaliation to the demolition of the Babri Masjid in India. Bangladesh witnessed a massive massacre of Hindus by Muslims. Its intent is to warn the people of Bangladesh that communalism is on the rise, that the Hindu minority is badly mistreated and that the secularism they once fought for is in grave danger. In the 'Preface' to the novel, Nasrin herself states the reason of writing the book:

I detest fundamentalism and communalism. This was the reason I wrote Lajja soon after the demolition of the Babri Masjid in Ayodhya on 6 December, 1992. The book which took me seven days to write, deals with the persecution of Hindus, a religious minority in Bangladesh, by the Muslims who are in the majority. It is disgraceful that the Hindus in my country were haunted by the Muslims after the destruction of the Babri Masjid. All of us, who love Bangladesh, should feel ashamed that such a terrible thing could happen in our beautiful country. ...Lajja is a document of our cooperative defeat.

The Communist in Lajja have been described as the follower of the secularism or humanity, as Suranjan tells that he could not remember having ever prayed in his life. Nor had he ever visited a temple, nor believed in religion. On the demolition of the Babri Masjid, he clenched his fists in disgust at the Hindu fanatics. If he had the strength, he would line up all the fanatics from every corner of the world and shoot them. The communists of Bangladesh had announced that the Indian government was responsible for the demolition of the Babri Masjid... and for this fault of the Indian government; the Hindus in Bangladesh should not be held responsible. But he had heard the leftist leaders swearing: the Hindus were referred to 'Bloody swine'! Even Hindus in the communist party were bowing to the current mood. Krishna Binod Roy was now Kabir Bhai and Barin Dutta, has had his name changed to Abdus Salaam. That is why Ms. Amrita Mazumdar says, "the secondary theme of this political novel (Lajja) is the failure of Marxism in Bengal." (SPIEL, 99) When Muslim communists bowed completely to the wishes of Islamic fanatics, their surrender was full and final. It was a bitter irony that Muslims of Bangladesh now supports that Islamic communalist who opposed the independence of Bangladesh. These fanatics who were now the masters of their destiny did nothing for the country. These people wanted to destroy everything which was related to either India or Hindus: They kept abusing ...Bloody low caste Hindu... we'll kill you, you bastard. You think you'll get away with breaking our masjid? We'll see to it that the whole of you are chucked out of this country. (74) ...28,000 houses, 2700 commercial establishment and 3600 temples have been damaged (188)...Terrorists from the Jamaat Shibeer Youth Command have done all this. They burnt the party office, the bookshop and the Indian Airlines Office.....(28-29) The novel shows how these fanatics got tremendous support in the country. Nasrin through her novel wants to remind the politicians and the religious fanatics that the Hindus are also the Human beings, they also possess red blood in their veins, they also have dreams and aspirations, they also love their motherland, they are also the citizens of the country and they are also the creation of the same God Who created Muslims. The politicians should not discriminate human beings in the name of religion, belief, tradition and culture. They must not intensify the communal hatred among the people who are innocent common people must not work as per the instruction of the politicians and the religious fanatics. She makes a universal appeal, 'Let another name of religion be humanism'. According to V. Pala Prasad Rao,

The dominated motif of the novel (Lajja) is the consequences of religious fundamentalism on the hopeless minorities. Nasrin strives to show how communal violence has been generated by the lunatic fringe in all communities, how innocent persons are duped into serving the ulterior purpose of communalists, how extremist elements in the communities infuse tension and hatred for their own ends at the cost of inter-communal harmony. (IJES, 93)

In broader sense the novel appeals to every majority community to respect their minority brothers and reminds every government of its duty to its citizens to be discharged without any fear or favour. The novelists, whose heart bleeds for the minority to which she herself does not belong, is according to Ms. Amrita Mazumdar "a spiritual heir of Gandhi".

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CORPORATE SOCIAL RESPONSIBILITY AND RURAL TRANSFORMATION

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ABSTRACT

CSR (Corporate Social Responsibility) is a concept which has become dominant in corporate reporting in recent times. Every corporation has a policy concerning CSR and produces a report annually detailing its activity. This paper attempts to explore the impact of Corporate Social Responsibility (CSR) practices particularly in the context of rural transformation. This paper attempts to evaluate the impacts of CSR actions on the socio-economic development of rural people. The methodology of the present paper relies on the web-based research, review of print literature and visit to the selected sites to witness CSR practice. The paper concludes that social responsibility is regarded as an important business issue of Indian companies irrespective of size, sector, and business goal. Therefore, CSR actions have positive impacts not only on transformation of rural community but also in their business.

Key Words: Corporate Social Responsibility (CSR), Rural Transformation, Indian Economy.

In the age of Global Economy, the corporate are beginning to realize that they are an integral part of the society. There is growing realization that they should undertake social activities with a desire to improve upon the immediate environment where they work. There is growing concern among the society as well to purchase those goods and services which are backed by those companies which are involved genuinely in the social responsibility. By social responsibility we mean that the doctrine that claim that an entity whether it is state, government, corporation, organization or individual has a responsibility towards society at large. Mr. Narayan Murthy was rightly said “Social responsibility is to create maximum shareholders value working under the circumstances, where it is fair to all its stakeholders, workers, consumers, and the community, government and the environment”.

India lives in its villages, the statement is true even today literally and from the social, economic and political perspective. About 65% of the state’s population is living rural areas. It is thus important for any nation that people in the rural areas should have the same quality of life as is enjoyed by people in sub urban areas and urban areas. There are cascading effects of poverty, unemployment, poor and inadequate infrastructure, illiteracy and high mortality rates in rural areas. Therefore rural development which is concerned with economic growth and social justice, improvement in the living standard of the rural people by providing adequate and quality social services and minimum basic needs become essential. India is primarily an agricultural based economy where agriculture contributes about one-fifth of the gross domestic’s product in India.

In order to increase the growth of the agriculture, the Government has planned several programs pertaining to rural development in India. Corporate Social responsibility is thus considered very important motivating factors for the corporate house to look into rural development that will help them to enhance the image of their business. The Corporate sector can play a pivotal role in ensuring private investment flow to those rural areas that have been left out of the development process so far and also to work for sustainable development of rural areas in general. Indian companies are now expected to discharge their stakeholder responsibilities and societal obligation, along with their shareholder-wealth maximization goal. There is a growing realization that business cannot succeed in society which fails. An ideal CSR has both an ethical and philosophical dimension, particularly in India where there is a wide gap between sections of people in terms of income and standard as well as socio-economic status. The idea of CSR is not new for India; moreover the idea of CSR in Indian society is bounded by the notion of caste and fate. Going to the British Rule in India when Indian Reformers launched social movement which becomes more socially responsible. The Indian companies which become proliferate and prosper from 19th century, throw in their lot with Mahatma Gandhi and resulting concern for the nations caused many of them to be involved in providing education, health services and even clean water. Beyond the private sector, Indian Public sector companies (PSU) too are actively involved in CSR activities. Most of the PSU in the heavy engineering industry have not only set up a township around the plant, but also established a school, hospital and several other civic facilities for its employees and those living in that areas. PSU are encouraged to undertake rural development programmes down the years through fiscal incentives by the government. For example a special benefits are offered in the industrial policy to companies that set up industries in backward areas and tax incentive are also being offered to companies that set up water purification projects.

Meaning of CSR (Corporate Social Responsibility)

Corporate social responsibility (CSR, also called corporate conscience, corporate citizenship or responsible business) is a form of corporate self-regulation integrated into a business model. Generally CSR is understood as “the commitment of business to contribute to sustainable economic development by working with employers, their families, the local community and society at large to improve their quality of life, in ways that are both good for business and good for development.

A widely quoted definition by the World Business Council for Sustainable Development states that “Corporate Social Responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large” (WBCSD, 1999). Thus Corporate social responsibility (CSR) refers to a business practice that involves participating in initiatives that benefit society. The meaning of CSR has two folds. On one hand, it exhibits the ethical behaviour that an organization exhibits towards its internal and external stakeholders. On the other hand, it denotes the responsibility of an organization towards the environment and society in which it operates. CSR is regarded as a vehicle through which companies give something back to the society. It involves providing innovative solutions to societal and environmental challenges. But the challenge for development professional and business community is to identify CSR priorities and the areas of interventions which are meaningful in the context of rural development sector.

Corporate social responsibility is the commitment of businesses to contribute to sustainable economic development by working with employees, their families, the local community and the society at large to improve their lives in a ways that are good for business and for development. An essential component of corporate social responsibility is to care for the community. There are no doubt that majority of India's poorest lives in villages and these villages are in a state of neglect and underdevelopment with improvised people. The problem of hunger, ignorance, ill health, high mortality rate and illiteracy are most acute in rural India. Though there is no shortage of supply of material resources and whereas India has potential to meet challenge in rural areas but the shortcoming in our planning systems is the main cause for the suffering of rural people. Moreover the efforts of the government may not be adequate to provide basic service to its citizen. It is being globally felt that progress and development of the society is not only the responsibility of the government alone, but more stakeholders need to be roped in to attain development goal.

Role of Corporate Sector in Rural Transformation

After 68 years of Independence and a population of one billion, India is the largest democracy in the world. To sustain this democracy and freedom, it is very necessary to ensure economic empowerment and better quality of life for all the citizens of India. Since the real India lives in villages, the rural development has assumed high priority and it is one of the very important factors of the Indian economy

In a mixed economy like India, both public and private sectors are supposed to act as partners in bringing about economic development. The private sector is essentially a business proposition in which public purpose finds a subsidiary or peripheral position and in case super cedes business consideration, but public sector has greater public interest orientation as against the logic of profit making. Public sector is built upon social values and welfare criteria. Indian public sector has a significant role to play as this sector must achieve economic equality for all classes and regions in an orderly, peaceful and democratic manner consistent with the postulates of social justice. Public sector will have to focus on the development of infrastructure, key intermediate goods, production and distribution of strategic commodities and provision of social services.

BHEL, TATA Power, Power Grid Corporation, Moser Baer and Oil India Limited believe in promoting human and social development through poverty alleviation by building capacity of rural people. An example in this regard is BHEL which has started project to adopt 56 villages near their plants and benefited 80,000 lives. Thus instead of providing day to day meal they help them to learn and earn their livelihood and become independent and that will directly help in poverty alleviation. On the other hand Moser Baer and Axis Bank believe in trusteeship concept of management and the CSR approach to work is still welfare oriented. An excellent example set up by Power Grid corporation Limited (PGCL) that go a long ways for the youth of Kancheepuram in Tamil Nadu where PGCL has begin a project of Ban Boys, wherein the youth of the village were trained in Power Transmission Line erection and maintenance and provide them a certificate of the same which help these youth to get employment with the contractors of the PGCL. Another example of PCGL where a whole vegetable market has come up near the waiting shed of the bus stand in village of Imphal which help several families to be gainfully developed. Companies implement CSR initiative

with respect to rural development through one of the following types of model /institutions as mentioned under:-

- Some companies have their in house capability to undertake CSR initiative through (i) A Separate CSR department (ii) HR Department (iii) Manufacturing units.
- Some of the companies help the local NGO's who are familiar with the local needs and inspirations and having experience in academic institutions and international agencies.
- Some of the companies undertake CSR initiative in partnership with Government sponsored program i.e. Skill development council etc.

Some companies i.e. BHEL, PGCL and OIL implement their CSR initiatives directly through their dedicated division which are responsible for planning and implementation of CSR project. Some other companies manage their CSR initiative through their manufacturing units or HR department. But many of the companies like Moser Baer, Axis Bank, Ashok Leyland, TATA Power and Apollo Hospital has their foundation in place to look after the CSR policy formulation and implementation.

No doubt, vast majorities of the India's poorest people lives in villages and these villages are in a state of neglect and underdevelopment with impoverished people. The problems of hunger, ignorance, ill health, high mortality and illiteracy are most acute in rural areas. This is not only because of shortage of material resources but also because of defects in our planning process and investment pattern. India has the potential to meet these challenges in rural areas. However, the efforts of Governments may not be adequate to provide basic services to its citizens. It is being increasingly recognized that progress and welfare of a society is not only the responsibility of the Government alone, but many more stakeholders need to be involved to attain the development goal. The corporate sector has a pivotal role to play in ensuring private investment flows to those rural areas that have been left out of the development process so far and also to work for sustainable development of rural areas in general.

The Role of Public Sector Enterprises in Rural Development and Social Welfare

The public sector has been assigned the important role of achieving one national objective of economic growth with social justice, generating larger social gains and strengthening country's economy by strengthening country's economy by removing regional disparities and promoting balanced development in different parts of the country. The impact of public sector undertakings on the regional development may be assessed in terms of two different components, viz. (A) Direct Impact and (B) Indirect Impact. The direct impact is mainly in terms of the demand for men and materials unit and the value added which is its contribution to the regional as well as national income. The indirect impact may further be classified into two categories, viz. Multiplier Effects and Propulsive Effects. The multiplier effects occur in terms of the increased incomes of the direct beneficiaries of the unit. The propulsive effects of the units would be in terms of generation of activity in the industries linked to the public sector either as supplier of inputs or consumers of outputs

Public sector enterprises have rendered useful help and service in the development of human resource in backward areas for changing the traditional character of village life. Investment in human capital is considered an essential ingredient of development planning. Such

development is only possible if rural talents are identified properly fed with modern knowledge of relevant science and technology.

A large number of public sector undertakings have been set up in the backward areas/regions/districts in order to capitalise the rural labour by equipping them with vocational education, technical training and managerial skills. The strategy behind this is to transform the unemployed rural people to get self-motivated and self-inspired employment avenues in local economic activities. Public sector undertakings working as a vehicle of communication have taken the new knowledge to villages and acted as “change agents” for introducing changes in existing practices, initiating commercial use of appropriate village technologies in agriculture and allied activities, village artisan and handicrafts and local village industry by inducing use of productivity enhancing equipment and light machinery. Apart from the above, a number of public sector undertakings have been taking special interest in setting up community development centres to discharge their social responsibility. Improvement in economic infrastructure in the backward areas can be provided through the help and active participation of the public sector undertakings. This should broadly cover constructing or improving existing link roads and inside roads in villages to make these accessible by modern means of transport; ensuring that each village is equipped with electricity and power for domestic as well as commercial and industrial use.

Indian public sector constitutes the core of the economy’s social and economic development history, since the dawn of Independence in 1947. Rightly, this sector is described as an engine of rural development and social welfare. The enterprises of public sector are unique, when compared to their counterpart in private sector in the sense that the former have to bear greater social obligation apart from displaying good performance to secure reasonable profits, which being the all important concern of the private enterprises.

The public sector undertakings emerge very significant in the Indian context by fulfilling various social obligations such as generation of employment for mass, provision of basic infrastructure and public utilities, protecting the consumers from being exploited etc., promoting backward regions of the country and achieving balanced regional development.

Over the last years an increasing number of companies worldwide started promoting their Corporate Social Responsibility strategies because the customers, the public and the investors expect them to act sustainable as well as responsible. In most cases CSR is a result of a variety of social, environmental and economic pressures.

CSR can not only refer to the compliance of human right standards, labour and social security arrangements, but also to the fight against climate change, sustainable management of natural resources and consumer protection.

In recent years CSR has become a fundamental business practice and has gained much attention from the management of large international companies. They understand that a strong CSR program is an essential element in achieving good business practices and effective leadership. Companies have explored that their impact on the economic, social and environmental sector directly affects their relationships with investors, employees and customers. Whilst so far Corporate Social Responsibility was mainly promoted by a number of large or multinational companies, it is now also becoming important to small national companies.

As companies face themselves in the context of globalization, they are increasingly aware that Corporate Social Responsibility can be of direct economic value. Although the prime goal of a company is to generate profits, companies can at the same time contribute to social and environmental objectives by integrating corporate social responsibility as a strategic investment into their business strategy.

The Impact of CSR Programs on Rural Sector

The impact of CSR programs of prominent companies in India can be classified under five areas: health, education, livelihood and environment and infrastructure.

Health: Many companies organize a number of health camps to create health awareness and sensitize people on health related issues like: immunization, blood donation, water purification tablets, distributing condoms etc. Till 2007-08, SAIL has conducted 267 health camps benefiting more than 4.5 lakh people. In Lanjigarh (Orissa) Vedanta Aluminium Ltd covered 53 villages with 32,000 villagers by providing free medicines, treatment and referral services through its mobile health units. Tata Steel Family Initiatives Foundation (TSFIF) established 'Lifeline Express' hospital on wheels which has helped over 50,000 patients in Jharkhand, Orissa and Chhattisgarh

Education: Aditya Birla Group provided education to 62, 000 children living in proximity to the plants by running 26 formal schools. SAIL supports around 138 schools in the peripheral areas of SAIL's plants/ units in the country where more than 80, 000 children receive education (Kumar, 2008). Asian Paints set up of the "Shree Gattu Vidyalaya", a school catering to 25, 000 children from class I to X, has helped rural children gain access to formal schooling. Similarly, Satyam Computers have developed 170 modern schools benefiting 40, 000 rural children. The schools into 'Smiles Project' supported by Coca Cola India Inc. has been launched and completed in 20 schools impacting the lives of around 10, 000 children.

Livelihood: The Gramin-LABS Programme is a programme being implemented by Dr.Reddy's Foundation in partnership with the Rural Development Department; Government of India (GoI).It aims to provide 35,000 livelihoods to rural youth in the age of 18-25 years in 7 States of India. The results of livelihood programmes supported by Bharat Petroleum show that the SHG group members are earning a steady income of INR 2000 per month and members of the banana plantations and poultry are earning an additional income of INR 7000 to 8000 per annum.

Environment: For sustainable management and development of natural resources, many companies have been working for tree plantation, watershed management, waste management, wind farm etc. For example, SAIL has planted 13.5 million trees in and around SAIL plants / mines so far. Watershed development programme of Abuja Cement Ltd. covered 9, 000 ha in the last four years. Sustainable water management remains the top priority of Coca Cola India Inc. So far, the company's water initiatives have improved the lives of more than 1, 40, 000 people and spread awareness about the crucial importance of water conservation among millions people.

Infrastructure: Companies are providing different infrastructural facilities like construction or development of roads, electricity, water facility, sanitation, school, health centre, community centre, etc. Lupin Human Welfare and Research Foundation's "Apna Gaon Apna Kam" scheme covered 38,000 villages in Rajasthan and almost all villages have school

buildings, drinking water, ponds, link roads, community centres, and electricity. SAIL has been involved in the construction and repair of 33 km of pukka roads per year, thereby providing nearby two lakh people across 435 villages access to modern infrastructure facilities every year. In Andhra Pradesh, in partnership with Hyderabad Urban Development Agency, local village communities and NGOs, Coca-Cola India has helped 16,000 villagers of 'Saroor Nayar' restore existing "Check Dam" water catchment areas.

Conclusion and Recommendations

The conclusion of the paper is that social responsibility is regarded as an important business issue of Indian companies irrespective of size, sector, business goal, location of the company. Because Indian companies are realizing that without socio-economic development of the local communities, there can be no stability and sustainability for doing business so as to compete with the global market. The study shows that all surveyed companies present themselves as having CSR policy and practices. Most of the companies which design and implement CSR initiatives in the vicinity of their works cover entire community. A wide range of CSR initiatives ranging from income generation activities for livelihood, health check-up camps, mobile health services, education, adult literacy, agricultural development, provision of drinking water, management and development of natural resources, infrastructure facilities being carried out by these companies. Many companies promote and implement CSR initiatives through Human Resource Department, foundation or in partnership with NGOs, but do not have full fledged CSR department. CSR initiatives being implemented by the Indian companies for rural development have a positive impact in overall development of society and their business. However, following points must be considered to continue on sustained basis for the betterment of both the people at large and the business.

- The company should have a dedicated CSR division with well trained, qualified and experienced professionals from social science i.e. Social Work, Sociology, Rural Development and Development Studies and management background for better planning, implementation and evaluation of CSR initiatives.
- CSR programmes being implemented by Indian companies should be based on the felt-need of the local people so that their participation in the programme can be enhanced. Moreover, it is necessary to create jobs and economic activity in rural community with a view to uplift the masses.
- Social audit should be conducted by an external agency to assess the CSR performance of the company.
- Government can encourage economic players to consider ethical, social and environmental criteria. Government should play the role of motivator, enabler, facilitator rather than director of corporate social responsibility.
- An annual report on Corporate Social Responsibility should be prepared to highlight the company's commitment for sustainable community development.
- The company should have dedicated CSR department with well trained and experience professional for better planning, implementation and evaluation of CSR policies.

- Each of the company should prepare its annual CSR report which now mandatory under new company act. In the Annual report the company should publish the detail report on CSR with name and address of the beneficiary.
- The company should before launching the CSR project survey the area concern to take first hand information about the need of the local people so that involvement of the local people will enhance.
- The company should also conduct a social performance audit of their CSR program to judge their continuity.
- The Government must play the role of motivator, facilitator and enabler rather than dictator

Thus, CSR is regarded as vehicle through which companies give something back to the society. It involves providing innovative solutions to societal and environmental challenges. But the challenge for development professional and business community is to identify CSR priorities and the areas of interventions which are meaningful in the context of rural development sector. While it is estimated that nearly 70 per cent of the world's population will be living in urban areas by 2050, it is important to recognize that urban and rural areas cannot succeed without each other. Interdependencies between rural and urban areas are increasing – rural growth (especially within food systems) underpins the sustainability of urban areas, while growth in urban sectors provides opportunities to raise rural incomes. Three quarters of the poor and hungry people in the world live in the rural areas of developing countries. Most of them derive their livelihoods from agriculture. To achieve sustainable development and eradicate hunger and poverty, it will be indispensable to particularly target rural areas and reduce rural-urban inequalities

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BIOLOGICAL DIVERSITY ACT 2002 AND ITS ROLE TO CONSERVE BIODIVERSITY

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ABSTRACT

Biodiversity is well known source for fulfillment of human needs and vital role for the survival of this planet. India has immense biological diversity due to availability of various ecological habitats. This biodiversity has been endangered and threatened globally due to loss of habitats, exploitation, over consumption, unregulated trade, poaching, pollution and global warming remarkably after decade of 1950. The bio-wealth is decreasing very speedily due to illegal human activities. India is also facing this problem. To conserve and protect biodiversity many local measures were also done in India in ancient time. But the level of loss of biodiversity has increased so much during 20th century. Although there are so many acts and legislations related to biodiversity conservation governing the rules directly or indirectly. The Biological Diversity Act, 2002 has a great importance in history of conservation of biological resources in India. National Biodiversity Authority (NBA) was established in the year 2003 which is a body to implement this act properly in the country. This progressive act addresses several aspects relating to conservation and management of biodiversity and associated traditional knowledge, equitable sharing of benefits from the use of biological resources, regulated access to biological and genetic resources, many provisions regarding benefit sharing to access and transfer of biological resources or knowledge for various purposes. The Act is implemented for conservation of biodiversity and benefit of public through National Biodiversity Authority (NBA) at national level, State Biodiversity Boards (SBBs) at state level and Biodiversity Management Committees (BMCs) at local level. The NBA takes measures to protect the biological diversity of the country and oppose the grant of intellectual property rights to any other country on any biological resource of India or its knowledge. On the recommendations of National Biodiversity Authority many areas of biological importance have been set up as heritage sites.

Key Words: Biodiversity, Ecosystems, Biological, Diversity, Conservation, Resources.

The term biodiversity means the variety of various life forms that are found on this Earth. All plants, animals, micro-organisms and genetic materials are components of biodiversity. It is proved source for fulfillment of human needs and vital role for the survival of this planet. India has immense biological diversity due to availability of various ecological habitats like forests, grasslands, wetlands, coastal, marine and desert ecological systems. All types of

climates are found in India. Hence, India is recognised as a mega biodiversity country having 8.1 % of the recorded species of the world. Although this country has 2.4% of total land area, and 4% of total water of the world. But about 850 species of bacteria, 14500 species of fungi, 46000 species of plants and 91500 species of animals have been documented in India. Out of top 8 globally identified biodiversity hotspots, in India there are two hotspots (Western Ghats and Indo-Burma region). India has a great diversity of natural ecosystems. It is found in cold and high Himalayan regions, sea coasts, arid and tropical forests, and many other ecosystems found in India. India consists of fertile river plains and high plateaus and several major rivers, including the Ganges, Brahmaputra and Indus. Due to presence of different physical features and climatic conditions, there are different types of ecological habitats like forests, grasslands, wetlands, coastal and marine ecosystems and desert ecosystems in India, which harbor and sustain immense biodiversity.

Need to conserve Biodiversity

This is general question that why we should conserve the biodiversity and this very simple answer that we should conserve this due to their ecological, economic, scientific, cultural, aesthetic, recreational and educational values. The Biodiversity is very useful component in regulation of air and water, supply of water, raw material and genetic resources, erosion control and sediment retention, soil formation, nutrient cycling, waste treatment, pollution and biological control, food production, fulfillment of recreation and cultural purposes.

Acts and regulation to conserve Biodiversity in India

However, biodiversity is being increasingly threatened globally due to loss of habitats, exploitation, over consumption, unregulated trade, poaching, pollution and climate change especially after 1950s. This pressure on biological resources, and resultant fragmentation and degradation of habitats, and loss of biodiversity. At global level, biological wealth has been declining rapidly and the accusing finger is clearly pointing to human activities. The new presence of human being in tropical Pacific Islands has resulted as the extinction of more than 2,000 species of native birds. The IUCN Red List (2004) documents the extinction of 784 species (including 338 vertebrates, 359 invertebrates and 87 plants) in the last 500 years. Some examples of recent extinctions include the Dodo (Mauritius), Quagga (Africa), Thylacine (Australia), Steller's Sea Cow (Russia) and three subspecies (Bali, Java, Caspian) of tiger. The 27 species have been disappeared in last 25 years. These losses are irreversible and are a threat to our own well-being. Presently, 12 per cent of all bird species, 23 per cent of all mammal species, 32 per cent of all cold-blooded vertebrates species and 31 per cent of species of all seed-plants in the world face the threat of extinction.

India has a long history of conservation and sustainable use of natural resources. Cow, Pipal and Tulsi are considered sacred and worshipped all over the country. The Bishnoi community in Rajasthan does not cut green trees and kill animals. Similar to sacred groves, there are ponds and small lakes created with Temples, Dargahs or Gurudwaras. They provide protection to a wide variety of aquatic life forms (mainly fishes) 250 year ago, 363 people including men, women, and children gave their lives to save trees during Chipko Movement in Garhwal region. Sunder Lal Bahuguna and Chandi Prasad Bhatt were the prominent figures of this movement in 20th century. From the past few years, rural women of Uttarakhand have started "SAVE SEED CHAMPAIGN" to save traditional seed varieties. Only purpose of old

traditions is also to save these resources from being destroyed and to save for the next generations.

There is a forest policy in India since rule of British. First time it came into existence in 1894 and revised in 1952 and 1988. The main purpose of the forest policy is protection, conservation, extension and development of forests. Under this policy some certain areas under forest have been declared as National Parks, Wildlife Sanctuaries, Biosphere Reserves or Ecologically Fragile and Sensitive Areas where effort are being done to conserve biodiversity. At present we have 92 national parks and 515 wildlife sanctuaries covering 15.67 million hectare area, 13 biosphere reserves, 19 wetlands.

Various policies and strategies are formed in India to conserve biodiversity include National Forest Policy amended in 1988, National Conservation Strategy and Policy Statement for Environment and Sustainable Development, National Agricultural Policy, National Land Use Policy, National Fisheries Policy, National Policy and Action Strategy on Biodiversity, National Wildlife Action Plan and Environmental Action Plan. Many formal laws and acts are formed for conservation and sustainable utilization bio-resources after independence. Over the years, India has developed a stable organizational structure and a strong legal and policy framework for protection of biodiversity in the country. A number of policy, legal and administrative measures are in place to address various aspects of biodiversity conservation. Important national legislations are as below:-

- Wildlife (Protection) Act, 1972
- Indian Forest Act, 1927 and Forest (conservation) Act, 1980
- Protection of plant varieties and Farmers Right Act, 2001
- The Scheduled Tribes and other Traditional Forest dwellers Act, 2006
- The Geographical Indications of Goods Act, 1999.
- Biological Diversity Act, 2002
- BD Rules 2004 notified under Section 62 of BD Act 2002
- The Indian Patents Act 1970 and Amendment 2005
- The National Green Tribunal Act, 2010

Biological Diversity Act 2002

Although there are so much acts and legislations related to biodiversity conservation governing the rules directly or indirectly. For the purpose of regulating the access to biological resources of the country with the purpose of securing equitable share in benefits arising out of the use of biological resources and associated knowledge, to conserve and sustainable use of biological diversity, to respect and protect traditional knowledge of local communities and to secure benefit sharing with local people who have conserved the biological resources and inherited knowledge and information relating to their use of biological resources.

Biological Diversity Act 2002 (BD Act) was passed by the Parliament of India in December 2002. Accordingly the Biological Diversity Act 2002 (BD Act) was formulated after intensive consultation with various stakeholders. In accordance with the Section 8, of this Act a National Biodiversity Authority (NBA) was established in the year 2003 which is responsible

for its implementation. The Biological Diversity Act, 2002 has a big place in history of conservation of biological resources of India.

This progressive act has several aspects relating to conservation and management of biodiversity and associated traditional knowledge. Major three aspects are covered under the Biological Diversity Act 2002: conservation of biodiversity, the sustainable use of biological resources and equity in sharing benefits from such use of resources. It basically addresses the issues related with access to genetic resources and concerning with foreign and traditional knowledge of India. This act provides for regulated access to biological and genetic resources by the bonafide end-users for scientific research, commercial use, bio-survey purpose, bio-utilization and other sustainable uses. However, its implementation is proving to be quite challenging. The Act governs access and benefit through National Biodiversity Authority (NBA) at national level, State Biodiversity Boards (SBBs) at state level and Biodiversity Management Committees (BMCs) at local level.

The Act also frames preparation of People's Biodiversity Registers (PBRs) by the BMCs involving local people and with guidance from SBBs and NBA, for registering traditional knowledge relating to biodiversity. The preparation of PBRs across the country is being implemented in a phased manner after improving the shortcomings. The institutes/agencies which have already initiated such types of programmes are strengthened to complete through SBBs and BMCs. Traditional knowledge documentation is being undertaken by Council of Scientific and Industrial Research in the form of a computerized database called Traditional Knowledge Digital Library. Preparation of PBRs can help us to conserve the biodiversity using traditional knowledge of local people. Although it is very stupendous and time-consuming exercise, it can very useful to protect our untraced and hidden bio-resources of economic importance.

Functions and Powers of the National Biodiversity Authority

- To regulate activities for access to biological resources and for fair and equitable benefit sharing.
- To advise the Central Government on matters relating to the conservation of biodiversity, sustainable use of its components and equitable sharing of benefits arising out of the utilization of biological resources
- To advise the State Governments in the selection of areas of biodiversity importance to be notified under sub-section (1) of section 37 as heritage sites and measures for the management of such heritage sites.
- To take any measures necessary to oppose the grant of intellectual property rights in any country outside India on any biological resource obtained from India or knowledge associated with such biological resource which is derived from India.
- To prepare a huge database and documentation system to create awareness in public about the value of biodiversity.
- To give information to the person who intends to obtain any biological resource occurring in India or knowledge associated thereto for research or for commercial utilization or for bio-survey and bio-utilization or transfer the results of any research relating to biological resources occurring in, or obtained from, India.

- To frame infrastructure to implement the provision of the act.

For the fulfillment of these purposes, the National Biodiversity Authority frames rule and regulations with consult of the Central and Governments from time to time. The State Biodiversity Boards deal the matters related to access to biological resources for commercial purposes and restrict any violation regarding misuse and sharing of these resources. The main function of Biodiversity Management Committees is conservation, sustainable use, and documentation of biodiversity facts and registration of local traditional knowledge about biodiversity.

There are many other strict rules regarding access to biological resources such as:-

This act has framed some norms for access to biological resources and traditional knowledge to foreign citizens, companies and NRIs with prior approval of NBA (Section 3,4,6 of the act and rule 14-20) access for Indians or Indian organization with prior intimation of State Biodiversity Board (section 7) and exceptional access to local people and communities including growers and cultivators of biodiversity and vaidas and hakims (section 7) . In this way, the act works for ensuring effective, efficient, transparent and sustainable use of biological resources.

The rule 15 of this act prohibits the illegal access and labels punishment for damaging the resource. The rule 16 of the act restricts the use of endangered, rare and endemic specie. It also restricts the uses of any biological resources which has adverse effect on community and environment and are not in national interest.

The section 4 of the act does not permit any person to transfer the results of any research relating to biological resources received from India to foreign nationals, companies or NRIs without prior approval. This act permits the transfer of accessed biological resources or related knowledge to third party with only prior permission of National Biodiversity Authority (Rule 19).

The Act, according to Section 21 and Rule 20 insists upon including appropriate benefit sharing provisions in the access agreement and mutually agreed terms related to access and transfer of biological resources or knowledge occurring in or obtained from India for commercial use, bio-survey, bio-utilization or any other monetary purposes.

The BD Act has a provision for setting up of biodiversity funds at national, state and local levels. The benefit is given to individuals or group of individuals who helps directly in accessing the biological resources or associated knowledge.

While granting approvals for access, National Biodiversity Authority imposes terms and conditions so as to secure equitable sharing of benefits. This approval will depend upon a) nature of ownership of benefit claimers; b) transfer of technology; c) location of production, research and development units in such areas which will facilitate better living standards to the benefit claimers; d) association of Indian scientists, benefit claimers and the local people with research and development in biological resources and bio-survey and bio-utilization; e) setting up of venture capital fund for aiding the cause of benefit claimers; f) payment of monetary compensation and other non-monetary benefits to the benefit claimers.

The rule 36 says that the Central Government shall develop national strategies, plans, programs for the conservation and promotion and sustainable use of biological diversity

including measures for identification and monitoring of areas rich in biological resources, promotion of in situ, and ex situ, conservation of biological resources, incentives for research, training and public education to increase awareness with respect to biodiversity. The govt. will take measures to conserve biological resources and habitat to be not overused or abused or neglected.

For assessment of environmental impact of any development project which is likely to have adverse effect on biological diversity, the govt. will regulate, manage or control the risks associated with the use and release of living modified organisms resulting from biotechnology likely to have adverse impact on the conservation and sustainable use of biological diversity and human health.

Respect and protection of the knowledge of local people relating to biological diversity should maintain under this act. Areas of importance as Biodiversity Heritage sites (Section 37) are recognized with consult of State Biodiversity Board to conserve the resources therein.

The National Biodiversity Authority imposes some terms and conditions while granting access to the biological resources to secure equitable sharing of benefit. Nature of ownership of the biological should not be changed. The access should facilitate better living standards to the benefit claimers. This access may be used for research by the Indian scientists and educationists for benefit of end-user and the local people. This should help in setting up of venture capital fund for aiding the cause of benefit claimers. Provision of payment of monetary compensation and other non-monetary benefits to the benefit claimers is also included in the act.

The National Biodiversity Authority framed under the Biodiversity Act (2002) in line is bounded with the provisions of international laws and policies, particularly CBD and the Bonn Guidelines. The entire procedures as described in the Act can contribute substantially to facilitate an international regime of ABS on genetic resources and traditional knowledge.

Gaps of BDA, 2002

Some of provisions of the act are progressive, yet there are some gaps such as:

- It exempts those plants that are registered under the Protection of Plant Varieties and Farmers' Rights (PVPFR) Act, 2001. In this way it gives concession to corporations and scientists to breed new varieties of crops and to gain intellectual property rights.
- It restricts the citizens to go to courts directly. Such power is restricted to an appeal in the High Court against any order by the NBA or the SBB.
- It is unnecessarily soft on Indian corporate and other entities, requiring only "prior intimation" to a SBB for the commercial use of bioresources, rather than permission from the NBA as in the case of foreigners. The commercial agencies have no much relation with the society.
- Very less right to local communities to protect their resources and knowledge from being misused and to generate benefits.
- Declaration of Heritage Sites should be done with consent of the affected communities.
- Control and management these sites of Local communities should have right to control and manage this site with check of govt.

- Some non-government organizations have much interest in saving biodiversity. They should be encouraged and funded properly by the government.

Conclusion

The Govt. of India has used this act for conserving the biodiversity of the country along with the other acts and policies. On the recommendations of National Biodiversity Authorities many areas of biological importance have been set up as heritage where many species of animal, plants, organisms, fishes and other flora and fauna are secure in the lap of nature. Yet many shortcomings are there in implementing this act. There is very much need of awareness about biodiversity's value for the human being through mass media. We should share our knowledge to other countries and also benefit from their experience as it is not concern of a country but of the whole world. We should treat the flora and fauna as friends that acts as our life insurance policy. There is an urgent need to develop appropriate national and international guidelines for implementing the provisions of National Biodiversity Authority and thereby preventing misappropriation of traditional knowledge as well as conserving of bio-resources for the future. Some acts and regulations regarding the conservation of environment should be enacted by the Govt. and strict implementation should be confirmed.

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EFFECT OF VISUAL IMPAIRMENT ON DEVELOPMENT OF A CHILD

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ABSTRACT

The process of growth and development for any individual child is at the same time similar to and different from that for any other child. It is similar because growth is sequential, with identifiable stages through which all children progress; it is different because each child progresses at his own unique rate as a result of his own individual needs. This principle applies to visually handicapped children as well, and in general their similarities to are greater than their differences from sighted children. The rate of growth of blind children is affected by the visual impairment. However, visual impairment has either direct or indirect influence on the rate of growth and development of blind children.

Key Words: Effect, Visual, Impairment, Development, Child.

CLASSIFICATION OF DEVELOPMENT:

- a) Physical and Motor Development
- b) Social and Emotional Development
- c) Personality Development
- d) Mental Development
- e) Language Development
- f) Educational Development

a) **Physical and Motor Development**

Physical and motor development is not affected by the visual impairment, but there are important indirect influences which may and often do affect development. These influences include the etiology of the visual impairment, which may also contribute to the presence of concomitant physical disabilities; lack of opportunity because of parental overprotection, neglect, misunderstanding of needs; inability to acquire skills naturally because of deficient imitative learning delayed development because of the lack of visual stimulation that may be necessary to learn certain skills. In addition, the way the visual impairment limits the ability to get about and to control the environment, may affect optional physical and motor development.

What type of environment should be created for blind children in which he can develop fully his physical and motor skills. It is a great challenge to the teacher and the parents of the blind child. At this point, it is necessary to examine the role vision plays in growth and development of a normal infant. A brief observation of the activities of the normal infant leads to an appreciation of the role that vision plays in stimulating his physical growth and development.

The visual stimulus of a desired toy often provides the necessary motivation to reach and grasp, thereby developing muscles and body control. Early physical and motor development may be classified as prewalking and walking stages.

b) Social and Emotional Development

Man lives in a society and hence he is termed social animal.

Parental Relationship- The process of socialization begins soon after birth when the mother holds the baby in her arms for the first time. As the sighted infant grows older, his eye contact initiates the development of a relationship with his mother, and later the rest of the family. Burlingham (1964) pointed out that visual contact seems to be an essential element, in the process of building relationship. The possibility that deviant development may be attributed to the visual impairment has been noted (Fraiberg and Freedman, 1964; Nagera and Colonna, 1965). On the contrary, some blind infants do not have this very early contact with their mothers, and the first close human contact of being held may be delayed for as long as 4 to 5 months. In some cases, the infants delicate physical condition immediately after birth sometimes requires time in the sterile isolation of an incubator where physical needs are met by minimal handling and human contact. The impact of the separation may affect both the infant and his parents. When the infant is brought home the parents deprive of immediate close contact, may need time to readjust to his entrance into their lives.

Sibling Relationship- After birth, the sighted infant finds his mother around and gradually he comes to know other members of the family, particularly his siblings. This is how his external world expands. There is very little information available about the relationship of the blind child with his siblings. There are several factors which contribute to the sibling relationship, for example, the position of the child among his sibling, the sex of the child and his siblings, and the age difference etc. Parents must encourage acceptance of the blind child by his siblings.

Peer Group Relationship – After developing a meaningful relationship with the family members, the blind child gains confidence and then he moves out of the family and develops contact with outsiders. It seems that blindness may be a handicap in forming such relationships at certain ages. The blind child is handicapped in initiating contacts and in knowing whether and when he is accepted and acceptable. In this process parents and siblings are needed to help him. The sighted child watches and imitates his peers; their reactions provide him with the feedback necessary to know if and when he is acceptable. It is very important to inform about the abilities of the blind child to his peer group while participating in group activities with his peers, the blind may encounter some reality based difficulties which he may try to overcome by the help of the information provided by his peer, and in this way he may be accepted by the peer group.

c) Personality Development

Personality is “an individual’s characteristics pattern of behaviour and thought”. There have been various attempts to characterize the personality of the blind. According to Carroll (1961) “blind personality” to be qualitatively different from that of sighted persons. Conversely, Foulke (1972) argued that there are no necessary differences. Cutsforth (1966) also suggested that it is not productive to postulate a separate “psychology of blind”. Nevertheless, he

identified two types of reactions to blindness, both of which he saw as attempts to establish ego importance in a social group and to maintain or regain feelings of security and self-assurance. One is the pattern of compensation, in which “the individual attempts to prove to himself and to the group that the inadequacy does not exist.” The other pattern is one of retreat, “wherein the individual accepts his feelings of inadequacy as a valid evaluation of his ego-importance and establishes a false security by failing to meet life aggressively. However, he argued that such patterns are not a necessary result of blindness itself, but result rather from the interaction of the blind individual with his social environment, including the attitudes and expectations of others and his own reactions to those attitudes and expectations. It may be said that the same dynamics affect the personality development of the blind child as affect that of the sighted child. There are differences in the physical and social environments of blind and sighted children which may produce some differences in personality patterns of the two groups.

d) Mental Development

It is assumed that the cognitive abilities develop more slowly or in a different way in blind children than in sighted children. Lowinfeld (1948), for example, pointed out that blindness imposes three general restrictions, all of which may have effects on cognitive development: range and variety of experiences, ability to get about, and control of environment and self in relation to environment. The totally blind child must, of course, build up concepts of the world on the basis of other than visual information, while visual information is extremely useful in building concepts for the sighted child. Hearing is of more limited value than vision, and touch is inappropriate for the experience of distant very large, very small, fragile, or dangerous objects. Colour cannot be directly experienced at all. These various limitations make the total experience of the blind child more restricted, and as Lowinfeld noted, they decrease the range of available learning experiences. Foulke (1962) made similar points, noting in general that the nature of the concept that an individual acquires depend on his range of experiences, and therefore that it may be expected that the concepts of the blind child are in some ways more restricted than those of the sighted child.

STAGES IN COGNITIVE DEVELOPMENT

Jean Piaget, a noted Swiss child Psychologist, reported various stages of cognitive development. These stages are as follows:

1. Sensorimotor
2. Preoperational
3. Concrete Operational
4. Formal Operational

Sensorimotor Stage:

Noting the class interplay between motor activity and perception in infants, Piaget mentioned the first two years as a sensorimotor stage. During this period the infant is busy discovering the relationship between sensations and motor behavior. He learns, for example, how far he has to reach to grasp an object.

Preoperational Stage

At approximately 2 years of age the child enters the preoperational phase. The kinds of evidence that Piaget and his co-workers have used in studying children's cognitive processes in the preoperational stage can be illustrated by the development of what he calls conservation. As adults we take conservation principles for granted; the amount of a substance is not changed when its shape is changed or when it is divided into parts; the total weight of a set of objects will remain the same no matter how they are packaged together, and liquids do not change in amount when they are poured from a container of one shape to that of another. A child younger than seven years has difficulty with conservation concepts because his thinking is still dominated by visual impressions.

Concrete Operational Stage

From approximately 7 to 11 years of age the child passes through the stage of concrete operations. Between the ages of 7 and 11, the child masters the various conservation concepts and begins to perform other logical manipulations. For example, he can order objects on the basis of a dimension such as height or weight. He can also form a mental representation of a series of actions.

Formal Operational Stage

The child enters in this stage at about the age of 12 years. This is also known as the final period of intellectual development. During this stage, the adolescent moves from the concrete to the abstract. He enters the world of ideas.

The blind child has special needs as he progresses through the stages of intellectual development as mentioned above. His visual impairment places him at a disadvantage in the areas of sensory stimulation, concept formations, and communication.

e) Language Development

Language development is necessary for both blind and sighted children. Especially, for a blind child language is one of the most important medium of communication; while the sighted child also depends on language for communication, but he can communicate through gesture also. However, this communication may be termed as non-verbal communication which involves vision, hence the sighted children have this advantage which obviously, the blind children lack.

Aspects of verbal communication

Babbling- A comparative study of the blind and sighted revealed that there is no difference in babbling behaviour of the two groups (Burlingham, 1961; Haspiel, 1955). In another study, Wilson and Halverson (1947) reported an intensive study of a single blind child. Developmental lag was noted in several areas, especially the motor and locomotor areas, but language behaviour, and especially the babbling components, did not show any difference from sighted norms. On the basis of the above mentioned research findings it may be concluded that in the blind infant babbling occurs much the same as for sighted infants.

Early vocabulary- The evidence on the onset and growth of early word usage is mixed. Several researchers have noted no difference between blind and sighted children or even a superiority of the blind, while several have discussed lags in the production of the first words

and the growth of vocabulary. Hospiel (1965), in a study of language in emotionally disturbed blind children, noted that even in this group, a few words are usually produced by 18 months or so, a figure quite comparable to that for sighted children. Burlingham (1961) wrote that mothers of congenitally blind children have reported that during the 16 to 18 months period, when sighted children are typically showing a marked vocabulary growth, the blind children add words to their vocabulary much more slowly, often showing regression from points once reached.

f) Educational Development

Basically the educational needs to the blind child are similar to those of the sighted one. A visual impairment should not deprive a child of his rightful access to an educational program commensurate with his needs and abilities. It is noted that now a days much of the instruction in classroom at primary level is given in oral form. The blind child will need concrete information also other than oral description of the objects, which may be given through the direct presentation of the object being described. In this kind of educational setup a blind child will not lag behind in learning. However, for learning certain subjects he may need some special devices, for example, in learning maths he will require an special type of slate and other materials.

The curriculum for all children should be directed toward helping each child attain his maximum potential and realize his own personal objectives. However, educational program for the blind child should include guidance in daily living skills, sex education, and a health education programme that gives information concerning those topics of personal concern to him: vision, eye-care, and hereditary factors in visual conditions. In addition he needs special content areas such as orientation and mobility. Further, he needs access to specialized educational materials that will enable him to learn in the class-room setting as near normally as possible. He also needs an individualized instructional approach. Finally, the blind child needs experiences with sighted children.

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ESTABLISHMENT OF CATTLE FARM BY THE BRITISH IN HISAR : WHY?

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ABSTRACT

The government cattle farm, the biggest of its kind in Asia and second in world is situated near the town of Hisar. The establishment of this farm by the Britishers in the early 19th Century and its development during the colonial period is a unique phenomenon which reflects the mindset of the British rulers, who were expanding their territories, establishing their regimes and fulfilling their revenue, military and workforce needs from the local sources. A brief look at the historical, physical and climatic features of this area coupled with socio-economic conditions about two centuries back would underline the imperative of this establishment.

At the time of taking over Hisar cattle farm by the company in 1815, 21 the fort of Hisar, which was built by Feroze-shah was originally of stone, its foundations and great part of the walls was still so and where such had fallen to decay it was generally repaired by bricks. The walls were from 30 to 40 feet high and the repairs required were considerable. The circumference of the fort was about 6400 feet and its shape was irregular hexagon, having four gates on each side i.e. eastern, western, southern and the northern, with a citadel, built by a chieftain named Mahammud, that was the highest part of the fort and commended the whole completely. The bastions were repaired and prepared for the reception of cannon and a good ditch was dug round it. The expense was trifling due to the fact that the walls were extremely good and materials being cheap. Thus it was considered impregnable against any native force and 150 men could garrison it. At about 1500 yards from it the foundation of stabling was laid and with a view of giving absolute and perfect security to the whole the stabling was receted in the form of an oblong square with bastion at the extremities and a good ditch all around. The buildings were of Pucka masonry bricks being found readymade close at hand. The stabling was flat roofed and the outer walls raised above the roofing so as to have a good parapet wall of Pucka bricks all round. The bastions were made to carry one gun each and that work itself was perfectly secure against all the cavalry in India. It was moreover commended by the Fort.

Key Words: Government, Cattle, Farm, Imperative, Firozeshah, Tughlak, Hisar Firoza.

The government cattle farm, the biggest of its kind in Asia and second in world is situated near the town of Hisar. The establishment of this farm by the Britishers in the early 19th Century and its development during the colonial period is a unique phenomenon which

reflects the mindset of the British rulers, who were expanding their territories, establishing their regimes and fulfilling their revenue, military and workforce needs from the local sources. A brief look at the historical, physical and climatic features of this area coupled with socio-economic conditions about two centuries back would underline the imperative of this establishment. At the outset, adverting to know the origin and development of the town we find that Hisar was founded by Firozeshah Tughlak in the 14th century. He named it after himself, Hisar-e-Firoza.... i.e. the fort of Firoza.¹ In 1408 Hisar fell into the hands of rebels but was recovered by Muhamud Tughlak II.² During the times of Lodhis Hisar continued to form a part of Delhi Empire. The town of Hisar-e-Firoza appears to have been the headquarter of an imperial garrison at the time of Babur's invasion, and it was strategic center in the operations prior to battle of Panipat in 1526.³ Babar subsequently handed the town to Humayun as a reward for success in this first military expedition.⁴ With the decline of Mugul Empire the tract comprising Hisar district came under the control of Marathas. The whole of Delhi territory of which the tract format part, was ceded by the Marathas to the British in 1803.⁵

A large part of the district is better known to history as Haryana.⁶ It was bounded on the North by Ferozepore district and by the state of Patiala; on the east by the Jind state and by the district of Rohtak. On the south by the Dadri Nizamat of Jind and the territory of Nawab of Loharu; and on the south west by the state of Bikaner situated on the borders of the Bikaner desert, it has in many respects the Characteristics of Rajputana rather than of the Punjab; its general aspect is that of a plain, unbroken except by some detached peaks of the Aravalli range in the extreme south-west, the highest of which is Tosham hill with an elevation of 800 feet.

The only river, the Ghaggar, enters the district in two branches, known as the Ghaggar and Johiya, meeting below Sirsa.⁷ Owing to the extreme dryness of the climate, the District is healthy. Even the canal- irrigated tracts, where, there used to be a great deal of fever and the people presented a striking contrast to the inhabitants of the dry region, have been healthy since the cultivation of rice was stopped.⁸

Hisar has always been most liable to famine of all the districts of the Haryana; owing to the fact that, while pre-eminently dependent on the autumn harvest and very little protected by irrigation, it suffered from a most capricious monsoon, and also received the first rush of starving wanderers from Bikaner.⁹ The worst in the recent history, the chalisa famine of 1782-83, as had been related, laid waste the district; and in all the famines that had since visited the area, Hisar had always suffered in a pre-eminent degree.¹⁰

Agriculture wealth was stored in the cattle, for which this tract was famous and in bad years the people paid the revenue and maintained themselves by the profits of camels and cattle breeding.”¹¹

The physical features of Haryana constituted an ideal breeding ground (for cattle). In the dry climate, sandy soil had an amount of lime essential to bone formation in young stock.¹²

Few monsoon showers produced plentiful crops of excellent grasses. Dry season, scarcity of fodder ensured sufficient exercise, as extensive roaming of animals to find it. To supplement grazing, staple fodders were Jawar, Chari, pala or leaves of Jhar, wheat and gram Bhusa, Khal or oil cakes, in hot seasons and Binaula¹³ in cold.

In this backdrop, the Hisar cattle farm which comprised an area of 66.4 square miles, mostly waste land round the town of Hisar¹⁴ was instituted in 1813 A.D., which the country had not as yet recovered from the disastrous famine of Sambat 1840 (AD-1783).

Of the 19 former villages whose areas were then included in the Bir or cattle farm,¹⁵ were at that time waste and uninhabited, and government took possession without payment of any compensation, and had since held this land in full proprietary right. Four other villages-Rajpura, Sali, Ludas and Daudpur - were taken up in 1825 and a certain amount of compensation appears to have been paid in their case.¹⁶ Round the other edge of the Bir there extended, with a break here and there, a ring of land some 20 or 25 yards in width.¹⁷

In the days before the mutiny, 'sowar' were stationed in the villages adjacent to the Bir for the purpose of preventing the village cattle trespassing in the Bir, and the strip of land referred to was occupied by government for providing grazing and fodder for the sowars horses.¹⁸

The boundary of the farm defined all round its-circumference by masonry pillars, of which there were very generally two lines-one on the inner edge of the strip referred to above, which is called the line of minaras and one on the outer edge, which is called that of the minaris. At the South-east corner of the cattle farm landed the boundary running through a portion of the town of Hisar itself. There, and for some distance on either side of the town, there existed only one line of pillars.¹⁹

At the time of taking over Hisar cattle farm by the company in 1815, the fort of Hisar, which was built by Feroze-shah was originally of stone, its foundations and great part of the walls was still so and where such had fallen to decay it was generally repaired by bricks. The walls were from 30 to 40 feet high and the repairs required were considerable. The circumference of the fort was about 6400 feet and its shape was irregular hexagon, having four gates on each side i.e. eastern, western, southern and the northern, with a citadel, built by a chieftain named Mahammud, that was the highest part of the fort and commanded the whole completely.²⁰ The bastions were repaired and prepared for the reception of cannon and a good ditch was dug round it. The expense was trifling due to the fact that the walls were extremely good and materials being cheap. Thus it was considered impregnable against any native force and 150 men could garrison it. At about 1500 yards from it the foundation of stabling was laid and with a view of giving absolute and perfect security to the whole the stabling was receded in the form of an oblong square with bastion at the extremities and a good ditch all around.²¹ The buildings were of Pucka masonry bricks being found readymade close at hand. The stabling was flat roofed and the outer walls raised above the roofing so as to have a good parapet wall of Pucka bricks all round. The bastions were made to carry one gun each and that work itself was perfectly secure against all the cavalry in India. It was moreover commanded by the Fort. The square was so wide as to admit of very fine paddocks for young cattle inside. The extent of ground was about 600 yards in length and 140 yards in breadth.²²

On the northern side was situated the famous grazing ground to direction of Agroha and all the grass in that direction was preserved by the order of the supervisor and the same was cut and removed into the interior of the fort and formed into large stacks and a stack equal to twelve months consumption reserve stock and other stocks were also kept for the convenience of horse merchants.²³

The founding fathers of farm (stabling) has taken stock of situation minutely and founded congenial to it. A letter from Major Lunsdaine the then supervisor of Haryana establishment on Oct 11, 1815 addressed to the Board of superintendence while seeking the approval of the Board of East India Company underlined the importance of Hisar and surrounding areas for establishment and development of Cattle Farm. After personally visiting the area in order to determine the most eligible spot for the purpose of institution and to lay down the necessary plans for stabling had reported that the town of Hisar once celebrated for its opulence and grandeur was situated about thirty miles west of Hansi and there was the finest grass throughout Haryana and especially that called 'unjana' which produced a seed on which the native subsisted in a great degree and which grown in the most luxuriant abundance between Hisar and a town called Agroha distant about eighteen miles, at that time, at Agroha British had a detachment of cavalry permanently stationed. The soil around Hisar was favourable to cultivation and very good crops of moth, bazaar and Jawar were there.²⁴

Cultivation was, however, very partial. The sole occupation of the inhabitants was being that of pasturage. The riches of the country considered in large herds of cattle. The inhabitants manufactured Ghee which they used to export in every Western State. Inhabitants were very few in number to say about four hundred only and many of the villages around were deserted. This circumstance had tended to aid the operation of Major Lunsdaine the then supervisor by yielding a free selection of ground for every purpose of the establishment. At that time the ancient city of Hisar was entirely in ruins and the inhabitants occupied the interior of the fort. They however expressed their willingness to reoccupy the city. Mahajans and Bankers from Bikaner, Rajgarh, Bathinda, and other places met Major Lunsdaine at Hisar and earnestly begged permission to settle in the town. Major Lunsdaine had little doubt that it would daily increase in importance and they might indulge a hope of its again becoming a comperium for trade to and from the westward.²⁵

The importance of position of Hisar relatively to company's purchases of horses for the remount of its Dragons and Cavalry, camels and bullocks to replace casualties in the establishment until the Government studs should render such, no longer necessary in the two latter branches, would at first sight be manifest to the Board. He also calculated on bringing down the old northern horses by the direct road from Multan through Bikaner to Hisar without touching on any of the Sikh states the alleged exactions and dishonesty of whose chiefs had been main cause in putting stop to the trade in horses.²⁶

The immediate vicinity of Hisar to Bathinda and the 'Luckey Jungle' also prompted the British for this choice. They had even hoped that many of the breeders would bring their stock and settle under their protection around Hisar where they would no longer be subjected to the plunder of the Sikhs.

It is important to note here that the finest breed of camels used come from Bikaner. The company was confident that existing prices would be materially reduced from purchases being made so near to the fountain head.

Grants of land to increase horse breeding purposed by Major Lunsdaine was considered by the Board and Governor General in Council approved the same.²⁷

Major Lunsdaine was allowed to give a certain portion of land to an individual weather stranger or inhabitant, who should bring a mare for breeding approved by him and should

enter into the Zumeendaree contract and engage that where his mare shall die another briefing the purpose shall be substituted at his own cost, the constant appropriation of one approved mare to the terms of the contract forming the condition by which he shall hold possession of his land instead of money rent or other kind of service.²⁸ It was hoped that the small price reported to the given to Bhuttee, Pathan and other horse breeders living under the Sikh dominion for their foals leads to a belief that if the terms were industriously notified and diffused many of this description would gladly come in and settle under British protection.²⁹

Thus the company's stud was started with the arrival of three stallions and fifty mares from Fort William i.e. Calcutta as directed by the Governor General in the council on the recommendation of the Board.³⁰

This marked the establishment of government farm at Hisar for rearing ordnance cattle, camels for the public service and stallions for the general purposes of the stud under the supervision of Major Lunsdaine, the Deputy Commissioner-General of the Haryana establishment.³¹

The security of the stud establishment besides its success was also of paramount importance which is evident from the fact that the stabling was built due east of Hisar between it and Hansi, Company's post of Agroha, Tosham, Fethabad and Balsamad were on the flanks. Thus by no means greater security could have been obtained in any other part of colonial territories.³²

Hisar therefore seemed to the Britishers to be peculiarly recommended by its geographical position, by its ancient celebrity; by the concurring testimonies of all resident authorities that epidemical disorders are unknown there; by the actual appearance of its cattle, which were very fine indeed; by the numerous large pukka wells in and around the place the water of which was excellent and all of which could be opened at a very trifling expense and not least by its strength.

Lunsdaine's Judicious selection of this spot for the future depot for the Haryana establishment under his supervision was commendable as its relative position from the excellent quality of the grass which it represented to produce in abundance from the extent of grazing ground in its immediate vicinity and lastly from the security which was afforded to the whole establishment by its proximity to the ancient fort which was repaired at a trifling expense.

In the final analysis the official correspondence amongst the then servants of Company reveals the approach and mechanism of British Rulers to further their goals of colonial rule by exploitation of local resources through most prudent measures to the maximum profitable extent and with abundant care and caution of security of their men and money.

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HIGHER EDUCATION: CHALLENGES AND REFORMS

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ABSTRACT

In India the higher education system has grown in a remarkable way. The twenty first century created a new environment for education in general and higher education in particular. The revolutions in the fields of information, broadcasting and communication technologies have opened new vistas for higher education and people are now talking “borderless education.”

India has long and venerable history in the field of higher education. In ancient time the country was known to have been home to the oldest formal universities in the world. The more striking of these ancient universities were Takshila, Nalanda and Ujjaini, these were famous in the prehistoric word and attracted students from all parts of India.

The basic purpose of education is to create skill, efficiency, knowledge and awareness of our glorious national heritage and the important achievements and developments. Presently in Indian higher education system there are many central universities, State universities, deemed universities, private universities and exclusive colleges. Indian is a civilizational nation, it has rich cultural background. Today we are living in the word of knowledge and civilized society.

But usually it is found that the Indian higher education system faces many challenges due to shift of new paradigm in higher education such as:

- 1) The low quality of teaching and learning*
- 2) Lack of unexperienced teaching staff unable to spread awareness among students.*
- 3) An uneffective quality assurance system.*
- 4) A complete lack of accountability by institution to the state and centre Government.*
- 5) Population growth.*
- 6) Various changes in Indian politics and Government policies.*

So, in the end it is important and pertinent to mention that for imparting best in higher education growth and stability, transparency and accountability, there should be fixed and properly managed by the Government from time to time which is dire need of our society for building our nation more stronger.

Key Words: Education, System, Challenges, Reforms, Policy.

India has a long and venerable history in the field of higher education. In ancient times, the country was known to have been home to the oldest formal universities in the world. The more striking of these ancient universities were Takshila (now in Pakistan), Nalanda (in the modern state of Bihar) and Ujjaini (in modern Madhya Pradesh). These were famous in the

prehistoric world and attracted students from all parts of India, Central Asia, China and South-east Asia. The Hindu-Buddhist university of Takshila, the oldest, was probably established in sixth century B.C.. Unfortunately, Takshila University was destroyed by the White Huns (Ephthalites) around 460 A.D. In 1193, Nalanda university was sacked and totally destroyed by Bakhtiyar Khilji. This event not only ended the university, but was also followed by a rapid decline in the practise of Buddhism in India. In 1235, Sultan Iltutmish completely destroyed Ujjaini, a major centre for mathematics, literature, philosophy and astronomy. History of higher education in India had thus begun its journey quite with a bang, which had to face temporary hindrance in the form of outside invasion. It is significant that at exactly the same time, half-way across the world, Oxford University was being established.

The following centuries saw a few centres of Islamic and Hindu learning emerge. However, India did not produce another world class university for several hundred years. Just like in any other sphere in daily life, it was only during British colonial rule that formal university education was revived. Modern colleges were setup in Agra, Nagpur, Calcutta, Bombay and Madras in the early nineteenth century. This introduction of Western learning, made accessible through the knowledge of English, was a very important factor that allowed the emergence of India's middle class. And this so termed 'middle class' would go on to produce legends after legends when it came to history of higher education in India. In 1857, three federal examining universities on the pattern of London University were established in the three main British-controlled cities of Calcutta, Bombay and Madras. The existing colleges were affiliated to these universities. Over the next several decades, more universities were founded and by 1947 there were 25 universities in the country.

To start with the definition of the term-Higher Education- In fact, There is no simple definition of higher education. The international definition of tertiary (post school) education divides it into two parts. Type A (Higher Education) and Type B (Further Education). A higher education qualification at degree level takes a minimum of three years to complete, more typically four. It will have a theoretical underpinning, it will be at a level which would qualify someone to work in a professional field and it will usually be taught in an environment which also includes advanced research activity. Shortly, Higher education mainly and generally means university level education. It offers a number of qualifications ranging from Higher National Diplomas and Foundation Degrees to Honors Degrees and as further step, Postgraduate programmes such as Masters Degrees and Doctorates. These are recognized throughout the world as representing specialist expertise supported by a wide range of skills that employers find very useful. Further education is generally includes those post graduate studies in where you can gain your Master and Doctorate degrees.

SOME OF THE CARRIER OPTIONS AVAILABLE IN HIGHER EDUCATION IN INDIA

Advertising, Film, Media & Mass communication.

Fashion, Textile & Accessory design.

Physical Education & Sports.

Tourism, Hospitality & Aviation.

Arts, Law & Language. > Management.

Professional.
Banking, Finance & Commerce.
Medicine, Health Care & Pharmacy.
Science & Engineering.

OBJECTIVES OF HIGHER EDUCATION

Higher education can be broadly summarized as education beyond the school level. There are various objectives of higher education. Some of them are:

PRIMARY OBJECTIVES:

Employability
Enhancing the earning potential
Seeking and advancing knowledge and wisdom
For getting better standard and status in the society

SECONDARY OBJECTIVES:

Attaining mental and spiritual growth
Engaging in quest for the unknown
Facilitating better lifestyle
Developing scientific outlook

Some other Objectives of Higher Education are :

The University Education Commission -1048-49 have made a number of significant recommendations on various aspects of higher education.

The objectives of higher education are as follows:

(1) Wisdom and knowledge:

Since education is both a training of minds and training of souls, it should give both knowledge and wisdom. No amount of factual information would take ordinarily into educated men unless something is awakened in them. Therefore, there should be inculcation of wisdom and knowledge.

(2) Aims of the social order:

Our education system must find its guiding principle in the aims of the social order for which it prepares. Unless we preserve the value of democracy, justice, liberty, equality and fraternity, we cannot Preserve our freedom.

(3) Love for higher values of life:

The greatness of a country does not depend on the extent of its territory, the length of its communication or the amount of its wealth, but on the love for higher values of life. We must develop thought for the poor and sufferings, regards and respect for women, faith in brotherhood regardless of race, colour, religion etc.

(4) Training for leadership:

One of the important aims of higher education is the training for leadership in the profession and public life. It is function of universities to train men and women for wise leadership.

The Indian Education commission (1964-66) has made th following recommendations:

- (1) To seek and cultivate new knowledge, to engage vigorously and fearlessly in the spirit of truth and to interpret old knowledge and beliefs in the light of new needs and discoveries.
- (2) To provide the right kind of leadership in all walks of life, to identify gifted youth and help them develop their potential to the full by cultivating physical fitness, right interests, attitudes and moral and intellectual values.
- (3) To provide society with competent men and women train in agriculture, arts, medicine, science and technology and various other professions, who will also be cultivated citizen individuals imbued with a sense of social justice.
- (4) To strive to promote equality and social justice and to reduce social and cultural differences through diffusion of knowledge.
- (5) To foster in the teachers and students and through them in society generally the attitudes and values needed for developing the good life.

The National Policy on Education-1986 viewed higher education as follows:

"Higher education provides people with an opportunity to reflect on the critical, social, economic, cultural, moral and spiritual issues facing humanity. It contributes to national development through dissemination of specialized knowledge and skill. Being at the apex of the educational pyramid, it has also a key role in producing teachers for the education system.

IMPORTANCE OF HIGHER EDUCATION

- An educated person is better equipped to participate in the modern economy and society.
- He/she can overcome the vulnerability and marginalization in modern society and makes the citizen more aware of his rights and duties.
- He/she can raise his/her voice against injustice.
- He/she can get the theoretical as well as the practical knowledge which enhances his/her skills and knowledge.
- He/she can live a lifestyle of their own choice.
- It eliminates the inequalities from the society.

Education in India

Higher Education in India is one of the largest and oldest systems of higher education found anywhere in the world. As of now there are 320 Universities, of which nearly 131 are of Affiliating Universities. Besides there are deemed universities, institutions of national importance, institutes and over 15500 colleges. Together they offer a wide range of degree and diploma programs across the length and breadth of the country.

While universities, deemed universities and institution of national importance are largely autonomous institutions entitled by law to design, develop and offer programs which they consider relevant and appropriate for the national needs, the colleges and institutes are

expected to be regulated by the universities with which they are affiliated or associated with. Give the wide reach and variety of institutions and programs of higher education, a number of professional, coordinative and regulatory bodies and councils have also been established to ensure balanced and healthy growth of higher education in the country.

Problems with the Indian Higher Education System

A quick internet search for the terms "problems with Indian Education system" will point you to numerous articles addressing the issue. It is one of the most talked about topics whether one is facing a Job Interview, partaking in a debate, at family gatherings and almost every time one wants to have an intellectual conversation on high spirits. Below are 6 reasons, in my opinion, why our higher education system fails.

1. Too much time spent on assessing the problems, rather than finding tangible solutions

Let's look at the service and solution providers as an example. Attend any educational conference frequented by them and it's like listening to a broken record player. You have hour long speeches, expert panel discussions and solutions from experts in the industry. And these solutions are more or less the same - "Attitude needs to change", "We need to get back to the basics", "Funding needs to increase", "Structural and design changes". "Awareness needs to increase" and my personal favorite, "we need more data and analysis".

All good points no doubt, but these conferences are mostly for networking purposes where individuals want to establish themselves as thought leaders in order to impress the right people and move up in their careers. In the end the sponsors get their 2 second vote of thanks, visiting cards are exchanged and everybody leaves with some souvenirs to carry home. (Recently met an educator who proudly stated "I don't care about paying the entry fee, It is worth the money with the kind of people you meet", while waving the Oscar-award styled memento from the conference at my face.)

2. Miss match in supply and demand

India's GER is lingering around 19 percent at the moment, 6 % below the world average and at least 50 % lesser than countries such as Australia and the United States of America. GER stands for gross enrollment rate, or the percentage of students enrolling into higher education institutes each year post high school. The government apparently has a vision to increase this to 30 percent by the year 2020.

To give that information some context, India has the largest population of teens with close to 1 billion in number between 17 to 19. But each year only 19 % students enroll into higher education institutes which translates to 20 million according to a joint survey by aspiring minds and Nasscom in 2013.

That leaves a whopping 81 % or 80 million in number who do not have the opportunity to study even if they wanted to. And to think only 3.5 million graduates join the workforce each year among the 20 million, I wonder how many people drop out eventually.

There is a massive gap that is created due to the difference in the number of schools and higher education institutes that really needs to be bridged. There is either a lack of seats to accommodate the rest or seats are available in colleges nobody has heard of.

3. Mushrooming of low quality, money making Institutes.

As a result of that huge gap, people who have no reason to be in the field of education want to

capitalize on the shortage of supply. It's no secret that the education industry has long lost its noble cause and is more of a business. Politicians, realtors, businessmen/women -,basically anybody who wants to mint some serious cash, start to open colleges. (Probably already own half the colleges in the country)

Take Bangalore for example, by the time you travel from one part to the other, you will notice colleges at every nook and corner, housed in what probably looks like a 3 storied apartment complex. It's hard to even imagine quality infrastructure and facilities inside these colleges. And a glimpse of the teaching staff shows you how poor they are in quality (that topic deserves its own separate article, unfortunately). This farce exists not only in a large city like Bangalore, but in smaller areas as well.

We recently traveled across most of Karnataka as a part of our awareness and marketing campaign, and were overwhelmed with the number of colleges that were present in the smallest of towns. While some were headed by passionate people with a clear vision, most were obsessing over donations and admissions. (It's like hunting season for them around this time of the year).

And if you interact with the management of the latter type colleges, you can see they have zero intentions of churning out quality graduates. The moment we revealed to them that we did not have siblings who wanted to enroll in their "prestigious" institutions, and that we were in fact there to boost students' awareness and empowerment, we got shooed away in a hurry.

4. India's obsession with the service industry.

The buzzword globalization has been around for quite some time now, and it caused one of the most important changes in our country's Economy. India inc saw a gradual shift from being a manufacturing hub to a service provider. This was fueled mainly by the boom in IT and B.P.O industries, and has had a large role to play in the way our education system has been modeled the past decade or more.

Along with the I.T. and B.P.O industries, education institutes started seeing themselves as service providers, rather than being a place where the youngsters were molded into innovators and architects of the future. The service they provided was that of certifying graduates as "employable by the service industry". For 3 to 4 years, students stuff their minds with information which they would probably never use, because each of these LT and B.P.O companies have their own training programs which have no relation to a student's field of study.

Colleges proudly put up banners and hoardings of the 50 different companies that hired their students. These accomplishments act as some killer marketing material, because why wouldn't you want to study in a college that assures you a job after graduating? It also gives the false notion that the only jobs present belong to the I.T, B,P.O and other service industries, thus forcing youngsters to enroll only in courses that cater to them. And finally, the most terrible effect it has had is that it provides no incentives for these colleges to improve.

Campus Placements?

System and policies?

Admission Numbers?

Donations? Why fix it if it ain't broken, right?

5. Lack of relevant opportunities and project based learning

Most of us in the cities have had the privilege of studying in some of the better institutions. But the way they function is a far cry from their more superior counterparts across the globe, nor are they that much better than their inferior counterparts locally. There is a reason not a single Indian University ranks in the world top 200. Even at top institutes, students are forced to read a few kilos of textbooks, spend a relatively short time on hands-on project based learning and are absorbed into fields irrelevant to their subjects.

To put things into perspective, engineering graduates have to study about 40 subjects - that's close to 250,000 pages worth of information, spend an average of 6000 hours attending classes out of which only 500 hours are spent interacting in "Labs" across 4 years, have to write 120 internal assessment papers and 50 main exams, undertake a couple of "projects" which was probably stolen from their seniors and let's not even get into the amount of time and resources spent on travelling and studying. And then after all that effort, most of them get jobs in the IT service industry which has absolutely nothing to do with what they learnt. Only 15 % are lucky enough to get into relevant industries.

Oh and did I forget to mention that 85 % of graduates are considered unemployable due to lack of relevant Industry experience? Where on earth are these students supposed to get "Relevant Industry Experience" if they are busy eating outdated textbooks instead of some industry relevant training and project based learning.

Higher Education Reforms in India:

Indian higher education system faces a raft of challenges, among which issue of access and quality rank near the top. The government has set a goal of increasing the enrollment ratio among Indians of college age (gross enrollment ratio, or GER) to 30 percent by 2020, from a current rate of just under 20 percent. In doing so, the government hopes to bring the nation's GER broadly into line with the projected 2020 global average. It also recognizes that quality standards need to be improved in tandem with access if the GER goals are to have a measurable impact on the broader Indian economy.

The GER goals were laid out in the government's 11th five-year plan (2007-2012) at the beginning of which India's GER was significantly lower than today's 20 percent, at just 12.3 percent. So, clearly, significant progress has been made with regards to increasing access to higher studies. Noting this success, the 12th (and current) five-year plan (2012-2017) goes on to discuss the need to continue improving access to higher education, while also stressing the importance of doing it in conjunction with improvements in quality and social equity.

"Hence, the Twelfth Plan adopts a holistic approach to the issues of expansion, equity and excellence so that expansion is not just about accommodating ever larger number[s] of students, but is also about providing diverse choices of subjects, levels and institutions while ensuring a minimum standard of academic quality and providing the opportunity to pursue higher education to all sections of society, particularly the disadvantaged"

In this article we take a look at the reforms put forth under the current planning documents, with a particular focus on the academic initiatives outlined under the Ministry of Human Resources Developments (MHRD) 2013 Rashtriya Uchchatar Shiksha Abhiyan (RUSA) plan.

These include the introduction of academic credits, significant curriculum changes, new assessment protocols and the transition to a semester-based academic calendar.

Academic Reforms

In concert with plans to broaden access to tertiary study opportunities, the 12th Five-Year Plan also discusses the need for a deepening of academic reforms with institutions being asked to shift their instructional emphasis from an input centric and credential focused approach to a more learner centric approach. This is to be achieved through regular revisions to curricula, the implementation of a choice based credit system, the introduction of continuous and comprehensive student evaluations, a cumulative grade point system, and new marketing and grading schemes.

Learner centric curriculum reforms include the introduction of credit requirement for non major elective courses and the creation of syllabi and programs based on learning outcomes relevant to the labor market.

Details of 12th Plan reform initiatives in the higher education space are outlined in the Ministry of Human Resource Development's 2013 Rashtriya Uchchattar Shiksha Abhiyan (RUSA) policy document. The RUSA initiatives build on plans first circulated in 2009 under the UGC's Action Plan for Academic and Administrative Reforms, and have an implementation window through to the end of the 13th planning period (2017-2022).

The RUSA reforms are aimed primarily at improving funding for the state university system where 94 percent of university students (state universities, affiliated colleges private and public) are enrolled. Currently, state universities are so heavily reliant on the affiliation fees they receive from affiliated colleges that they operate primarily as administrative and exam conducting centers rather than as multi-dimensional institutions that also promote teaching, research and faculty development.

Recognizing these shortcomings, the RUSA document states:

“Instead of increasing access in a positive way, the affiliation system creates a highly centralized and inefficient institutions structure, which does not allow its constituents any room for creativity in teaching, learning, curriculum development or research. In such a structure, quality enhancement can only be brought about by reducing the burden at the university level and giving greater autonomy and accountability to the institutions that through affiliation reforms.

In order to be eligible for funding under RUSA, states have to fulfill certain prerequisites. These include the creation of State Higher Education Councils, the introduction of accreditation agencies, a commitment to contributing a certain share to the RUSA funds, and the introduction of academic reforms as outlined in the UGCs 2009 Action Plan. Newly formed State Higher Education Councils are to be responsible for driving these reforms, and institutions will have to be in compliance with state standards including mandatory accreditation by the relevant body in order to receive RUSA funding.

The Building Blocks

The MHRD's RUSA academic reform recommendations, drafted in collaboration with heads of central, state and deemed universities across India designed to promote more responsive, diverse, and flexible learning opportunities based on the following building blocks.

Semester System

The key facets of the new semester system are as follows:

- Two semesters of five to six months in duration, versus academics terms spread over 10 to 12 months.
- Credits based on the workload of the learner, with one credit point generally corresponding to 30 to 40 learning hours.
- Comprehensive continuous assessment (versus end-of-year examinations).
- New assessment protocols based on grades rather than marks, and the use of cumulative grade point scores to define overall achievement.
- Curricular flexibility and increased options for student mobility.
- Regular updates to curriculum.

Indian institutions have traditionally worked on the academic session, with grading based on end-of-year examinations, as opposed to end-of-semester examinations, as is more common in Europe and North America. Among other things, the MHRD hopes the new semester system will lead to increased student engagement throughout the academic year, while also reducing the burden of end-of-year cramming.

A Number of technical and professional institutions in India already use the Semester system, including BITS Pilani, which pioneered the system in India Jawaharlal Nehru University and the Indian Institutes of Technology, Which have always had a semester system.

Under the guidelines of the RUSA reform initiatives, the semester must include a minimum of 90 teaching days spread over 18 weeks, with clear definitions on the duration of instruction, assessment, and end-of-semester examinations for evaluation. A full-time load of five courses per semester at the undergraduate level would equate to approximately five contact hours or 25 hours per week, for a minimum of 450 hours per semester.

The MHRD has allotted a two-year window for the changes to be made at federally operated universities and three years at state universities. This is the 2013 RUSA document, and implementation appears to be underway at a number of universities across the country.

The RUSA policy document also calls for a change in instructional methodology, with a reduced emphasis on lecturing and increased opportunity for student interaction. Instruction is to be divided into three components Lecture, Tutorial, Practical (lab, fieldwork, case studies)(LTP), with credits weighted for each component based on hourly contact per week.

Assessment would also move away from externally marked end-of-year examinations, which the MHRD says leads to cramming of 'superficial' information, towards an assessment protocol that would include both internal and external evaluations would include essays, tutorial presentations, lab work, and term papers. End-of-semester evaluation would seek to assess the skills and knowledge of students, moving away from examinations that require students to memorize and reproduce information.

Grading is to be based on cumulative grade points, moving away from the more abrupt marks and divisions of the current system. In a follow-up to this article in an upcoming issue of WENR, we will take an in-depth look at new grading and division scales across India.

Choice Based Credit System (CBCS)

The Ministry of Human Resource Developments plans for the new national credit system and would allow for more flexible learning patterns with greater course choices. The ability to transfer credits between institutions, improved quality standards, and-greater flexibility for mature students to complete programs over an extended period of time. It is also hoped that the new semester and credit system will encourage more frequent revisions to curriculum and more relevance to the labor market, with the RUSA policy document outlining a process of curriculum stocktaking and revision every three years.

Credits under the Choice Based Credit System are awarded based on the successful completion of a course of study measured in terms of classroom contact hours and, volume of content studied. A semester credit is measured as one lecture (one hour) per week over the course of the semester, a minimum of two hours of tutorials a week, or one practical session per week. Most courses of study are weighted at three or four credits, with instruction and learning divided across one or more of the three LIP delivery options (see above).

Courses may be constructed to combine all three LTP elements, so a four-credit course, for example, might involve 2 one-hour lectures per week (two credits), 1 two-hour tutorial (one credit), and one practicum (one credit). A more interactive course might be structured with no lecture, two 2-hour tutorials (two credits), and two labs (two credits) per week. The specific credit make-up of a course will vary from subject to subject and from institution to institution based on curriculum design and desired learning outcomes.

Broadly speaking, marks-based assessment of coursework is weighted at 25 marks per credit, or 100 marks for a four-credit course. Non-credit courses are marked as a straight pass (Satisfactory or 'S grade) or fail (Unsatisfactory or 'X').

Curriculum Development

The MHRD states that 'curricular revision should be an ongoing academic activity involving all the faculty members.' This should happen "substantially every three years for all courses."

Admission Procedures

The MHRD calls for a new admissions process that has "objectivity and transparent procedures," as a means of ensuring "access, inclusion, equity and quality.

Merit-based admissions protocols would include: clear and well-publicized guidelines on admission procedures, including number of available places, required qualifications and important admissions dates; unbiased and confidential admissions assessments and adherence to 'reservation provisions' for certain underrepresented groups, with availability of appropriate bridging courses.

Assessment

Reform plans for the assessment of student knowledge are aimed at lessening the intense focus and cramming that currently occurs at the end of each academic year. This is to be achieved by moving toward a system of continuous internal evaluation that would be complemented by more traditional end-of-semester external evaluation.

Assessment weighting for a four credit-course graded on a 100-mark scale might look something like this (taken from a Himachal Pradesh, Department of Higher Education

presentation):

- Quiz 1: 15 marks
- Quiz 2: 15 marks
- End Semester Exam: 50 marks
- Assignments, class test, discussion/participation: 15 marks
- Attendance: 5 marks

Conclusion

The Basic purpose of Education is to create skill, knowledge and awareness. India has made huge progress in terms of education. System is often cited as one of the main contributors to the economic rise of India. Education is not knowledge of word, it is more and more comprehensive, because on the basis of education a person is better equipped to participate in the modern economy and society. He can raise his voice against injustice. He can live a lifestyle of his own choice. No doubt, the twenty first century has created a new environment for education. The revolutions in the field of information, broadcasting and communication technologies have opened, new vistas for higher education and people are now talking of broaderless education, because it is the need of hour that education for all and only education change the society and build up ideal society and national integration.

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INSURANCE INDUSTRY: A REVIEW PAPER ON IMPACT OF FDI IN INSURANCE IN INDIA

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ABSTRACT

Foreign direct investment plays an important role in the economic development of the country. It helps in transferring of financial resources, technology and innovative and improved management techniques along with raising productivity. The paper tries to review the impact of FDI on Insurance Industry in India. The present paper focuses on the overview of government policy in relation to FDI in insurance sector along with challenges & opportunities due to expansion of FDI in Insurance in India.

Key Words: Insurance, FDI, Investment, Growth, Productivity.

Indian insurance industry is on the way of deep and fundamental changes. Prior to nationalization of life insurance industry in 1956 and the general insurance industry in 1972 there was a monopoly of government in insurance sector. The year 1999 saw a revolution in the Indian insurance market due to major structural changes that took place with the passing of Insurance Regulatory Development Authority (IRDA) Act 1999. This Act resulted in ending age long monopoly of government in insurance sector and allowing private and foreign players to enter the market. Consequently, the number of insurance companies both in life and general insurance sector is increasing gradually.

Presently, The Indian insurance industry of India consists of 52 insurance companies of which 24 are in life insurance business and 28 are non-life insurers.

Among the life insurers, Life Insurance Corporation (LIC) is the only public sector company. Among the non-life insurers there are six public sector insurers-New India Assurance co Ltd, The Oriental Insurance co ltd, National Insurance co Ltd, United India Insurance Co. Ltd, Agriculture Insurance company of India Ltd, General Insurance Corporation of India . Other stakeholders in Indian Insurance market include agents (individual and corporate), brokers, surveyors and third party administrators servicing health insurance claims.

Out of 28 non-life insurance companies, five private sector insurers are registered to underwrite policies exclusively in health, personal accident and travel insurance segments. They are Star Health and Allied Insurance Company Ltd, Apollo Munich Health Insurance

Company Ltd, Max Bupa Health Insurance Company Ltd, Religare Health Insurance Company Ltd and Cigna TTK Health Insurance Company Ltd. There are two more specialized insurers belonging to public sector, namely, Export Credit Guarantee Corporation of India for Credit Insurance and Agriculture Insurance Company Ltd for crop insurance.

INSURANCE INDUSTRY IN INDIA - A POLICY FRAMEWORK

- In 19th century, Insurance was started in India but it was without any regulations.
- In 1956, Life Insurance Company was nationalized
- In 1972, General Insurance Company was nationalized.
- Before 1999, none of the private insurance companies were allowed to invest in insurance.
- 1999: IRDA Bill cleared and liberalization of the sector & formation of an independent regulator
- In 2000, after The Insurance Regulatory and Development Authority (IRDA) Act of 1999 was passed which allowed private insurance companies to invest in insurance with a maximum holding of 26% & domestic private-sector companies were permitted to enter both life and non-life insurance business.
- 2001: IRDA issues Third Party Administrator regulations (TPAs) & foreign players allowed to enter with FDI limit of 26%.
- 2002: IRDA passed insurance brokers and corporate agent regulation.
- 2006: Entry of Standalone health insurance Players allowed.
- 2007: Creation of Indian Motor Third party Insurance Pool & Price Detarrification
- 2011: Merger Acquisition Guidelines were issued.
- 2012: Introduction of Declined Risk pool, TP premium increase.
- 2015: The 2015 Insurance Law(Amendment) Bill has been passed by the Lok Sabha on March 3, 2015 and by the Rajya Sabha on March 12, 2015. The Ordinance shall now be replaced by the 2015 Insurance Bill.

Earlier, FDI had a limit of 26%, which has been increased to 49% via amendment in the Insurance Laws Bill. Although 49% investment has been allowed, the Insurance Bill mandates that the management control lies with Indian nationals only.

The 2015 Insurance Bill the Rules and the Press Note clarify that the maximum foreign investment permitted in the equity shares of an Indian Insurance Company shall be 49% (forty nine percent) compared to 26% (twenty six percent) earlier.

Foreign investment would be under the automatic route up to 26% and under the government or approval route for any investment above 26% till 49%.

The cap of 49% shall include direct and indirect foreign direct investment as well as foreign portfolio investment.

Also, company investing in insurance sector would be required to obtain necessary licenses from the Insurance Regulatory Development Authority of India (“IRDAI”) for undertaking insurance activities.

PRESENT SCENARIO OF INDIAN INSURANCE INDUSTRY:

Presently, life insurance policies are in force with an annual growth rate of 15-20%, the potential of the Indian insurance industry is huge. Total value of the Indian insurance market is estimated at Rs. 450 billion (US\$10 billion).

The funds available with the state-owned Life Insurance Corporation (LIC) for investments are 8% of GDP. Overall, the insurance and banking services contribution to the country's gross domestic product (GDP) is 7% out of which the gross premium collection forms a significant part.

The insurance sector opened up for private players in 2002. In the last 13 years, the 23 life insurance companies that operate in India have explored many new distribution channels, done product innovations and infused more than Rs.30,000 crore of capital to boost business.

Till date, only 20% of the total insurable population of India is covered under various life insurance schemes, the penetration rates of health and other non-life insurances in India is also well below the intercontinental level. These facts indicate the of immense growth potential of the insurance sector.

The year 1999 saw a uprising in the Indian insurance sector, ending of government monopoly and the passage of the Insurance Regulatory and Development Authority (IRDA) Bill, lifting all entry restrictions for private players and allowing foreign players to enter the market with some limits on direct foreign ownership.

Since opening up of the insurance sector in 1999, foreign investments of Rs. 8.7 billion have poured into the Indian market and 21 private companies have been granted licenses. Innovative products, smart marketing, and aggressive distribution have enabled fledgling private insurance companies to sign up Indian customers faster than anyone expected. Indians, who had always seen life insurance as a tax saving device, are now suddenly turning to the private sector and snapping up the new innovative products on offer.

The life insurance industry in India grew by a remarkable 36%, with premium income from new business at Rs. 253.43 billion, giving strict competition from private insurers. LIC, has recorded 21.87% growth in business at Rs.197.86 billion by selling 2.4 billion new policies in. But this was still not enough to arrest the fall in its market share, as private players grew by 129% to earn Rs. 55.57 billion. Though the total volume of LIC's business increased, its market share came down from 87.04 to 78.07%.

The rate at which the private share has increased, it clearly shows the prospects of this sector. In the globalize market situation, India has big role to play.

India's life insurance sector is the biggest in the world with about 36 crore policies which are expected to increase at a compound annual growth rate (CAGR) of 12-15 per cent over the next five years. The total market size of India's insurance sector is projected to touch US\$ 350-400 billion by 2020 .The general insurance business in India is currently at Rs 77,000 crore (US\$ 12.41 billion) premium per annum industry and is growing at a healthy rate of 17 per cent.

The Rs 12,606 crore (US\$ 2.03 billion) domestic health insurance business accounts for about a quarter of the total non-life insurance business in the country.

The following are some of the major investments and developments in the Indian insurance sector.

- Life Insurance Corp of India (LIC) has planned to invest a total of around Rs 1 trillion (US\$ 16.12 billion) in bonds, including non-convertible debentures (NCDs), certificates of deposit (CDs), commercial papers (CPs) and collateralized borrowing and lending obligations (CBLOs), with primary focus on infrastructure and real estate in the year to March 31, 2015.
- Aditya Birla Financial Services Group has signed an agreement to form a health insurance joint venture (JV) with MMI Holdings of South Africa in which the foreign partner will hold a 26 per cent stake.
- South African financial services group Sanlam plans to increase stake in its Indian JV Shriram Life Insurance from 26 per cent to 49 per cent.
- JLT Independent plans to develop India as a service hub for all countries that are a part of South Asian Association for Regional Cooperation (SAARC), according to Mr Sanjay Radhakrishnan, CEO, JLT Independent.
- Kotak Mahindra Bank became the first bank to get the permission from Reserve Bank of India (RBI) to set up a wholly-owned non-life insurance company.

As now FDI limit in insurance sector is hiked from 26% to 47%.

In the competitive industry, it has become really hard for the Indian promoters to invest the additional capital in the sector. And investment is must for higher growth. The increase in FDI limit will solve the problem. It will allow the industry to have supplementary investment capital of Rs 7,800 crores. Another significant factor is the investment will come through the Foreign Investment Promotion Board (PFIPB) route. The increase in FDI cap will attract the investment capital from foreign promoters.

The increase in FDI limit in retail posed the threat to the existing small and mid-sized companies. But it can have an different story in insurance sector. The step will help the small and middle-level companies. It will pave way for new products, better structure, effective customer service mechanism and a deeper insurance penetration in India especially in the rural markets. The hike can be said the start of better days for the insurance industry.

This paper's objectives are to understand government policy towards FDI in insurance sector and review the benefits & impact of FDI in Insurance on India.

FOREIGN DIRECT INVESTMENT

According to the international monetary fund, FDI is defined as "Investment that is made to acquire lasting interest in an enterprise operating in an economy other than that of investor. The investor's purpose is being to have an effective voice in the management of enterprise."

The Salient Features of Foreign Direct Investment Policy in India are as follows:

(1) FDI up to 100 per cent is allowed under the automatic route in all activities/sectors except the following, which will require approval of the Government:

(a) Activities/items that require an Industrial License;

(b) Proposals in which the foreign collaborator has a previous/existing venture/tie up in India in the same or allied field.

(c) All proposals relating to acquisition of shares in an existing Indian company by a foreign/NRI investor.

(d) All proposals falling outside notified sectoral policy/caps or under sectors in which FDI is not permitted.

(2) FDI in areas of special economic activity:

(a) Special Economic Zones:

100 per cent FDI is permitted under automatic route for setting up of Special Economic Zone.

(b) Export Oriented Units (EOUs):

100 per cent FDI is permitted under automatic route for setting up 100 per cent EOU

(c) Industrial Park:

100 per cent FDI is permitted under automatic route for setting up of the Industrial Park.

(d) Software Technology Park Units:

All proposals for FDI/NRI investment in STP Units are eligible for approval under automatic route subject to parameters listed.

FINANCIAL YEAR-WISE FDI EQUITY INFLOWS IN INDIA:

Table 1: Year Wise FDI Inflows

As per DIPP's FDI data base – equity capital components only)

| S. No | Financial Year (April – March) | Amount of FDI Inflows | | Percentage growth over previous year (in terms of US \$) |
|-------|-----------------------------------|--------------------------|--------|---|
| | | In Rs crores | | In US\$ million |
| 1. | 2000-01 | 10,733 | 2,463 | - |
| 2. | 2001-02 | 18,654 | 4,065 | (+) 65 % |
| 3. | 2002-03 | 12,871 | 2,705 | (-) 33 % |
| 4. | 2003-04 | 10,064 | 2,188 | (-) 19 % |
| 5. | 2004-05 | 14,653 | 3,219 | (+) 47 % |
| 6. | 2005-06 | 24,584 | 5,540 | (+) 72 % |
| 7. | 2006-07 | 56,390 | 12,492 | (+) 125 % |
| 8. | 2007-08 | 98,642 | 24,575 | (+) 97 % |
| 9. | 2008-09 | 142,829 | 31,396 | (+) 28 % |
| 10. | 2009-10 | 123,120 | 25,834 | (-) 18 % |
| 11. | 2010-11 # | 97,320 | 21,383 | (-) 17 % |
| 12. | 2011-12 # ^ | 165,146 | 35,121 | (+) 64 % |
| 13. | 2012-13 # | 121,907 | 22,423 | (-) 36 % |

| | | | | |
|--|-----------------------------|-----------------|----------------|----------|
| 14. | 2013-14 # | 147,518 | 24,299 | (+) 8% |
| 15. | 2014-15 # | 189,107 | 30,931 | (+) 27% |
| 16. | 2015-16 # (Apr – June 2015) | 60,298 | 9,508 | |
| CUMULATIVE TOTAL (from April, 2000 to June, 2015) | | ,293,836 | 258,142 | - |

Source: www.dipp.nic.in

Foreign investments have played an essential role in India to supplement the low level of domestic investment. The flows of foreign investments in India take the form of direct investment and portfolio investment which are non-debt creating flows in nature. The FDI flows in India took a new turn with the announcement of New Economic Policy in 1991. The FDI allowed in priority sectors for the development of industries. The table no 1 depicts that flows of FDI in India has increased from Rs. 10,733 Crores in 2000-2001 to Rs. 60,298 Crores in 2014-15. Over the period of 15 years, we found a drastic increase in Foreign investment in India.

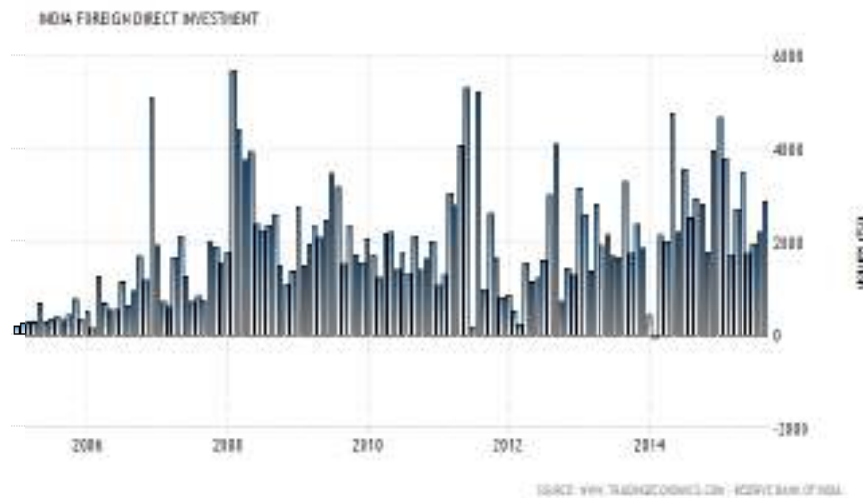


Figure 1 FDI trend in India

SECTORS ATTRACTING HIGHEST FDI EQUITY INFLOWS:

The top five sectors which have attracted the bulk of FDI are service sector (which includes banking, insurance etc), construction sector, Computer software & hardware, telecommunication & automobile industry. (Table 2).

Table 2: Sectors attracting FDI in India

Amount in Rs. crores (US\$ in million)

| <i>Ranks</i> | <i>Sector</i> | <i>2013-14 (April - March)</i> | <i>2014-15 (April- March)</i> | <i>2015-16 (April,15 – June, 15)</i> | <i>Cumulative Inflows (April '00 - June '15)</i> | <i>% age to total Inflows (In terms of US\$)</i> |
|--------------|---|------------------------------------|-----------------------------------|---|--|--|
| 1. | SERVICES SECTOR ** (Includes Insurance sector) | 13,294 (2,225) | 19,963 (3,253) | 4,036 (636) | 209,578 (43,350) | 17 % |
| 2. | CONSTRUCTION DEVELOPMENT: TOWNSHIPS, HOUSING, BUILT-UP INFRASTRUCTURE | 7,508 (1,226) | 4,582 (758) | 216 (34) | 113,355 (24,098) | 9 % |
| 3. | COMPUTER SOFTWARE & HARDWARE | 6,896 (1,126) | 13,564 (2,200) | 16,245 (2,556) | 89,481 (17,575) | 7 % |
| 4. | TELECOMMUNICATIONS (radio paging, cellular mobile, basic telephone services) | 7,987 (1,307) | 17,372 (2,895) | 2,517 (395) | 86,609 (17,453) | 7 % |
| 5. | AUTOMOBILE INDUSTRY | 9,027 (1,517) | 15,794 (2,570) | 6,914 (1,094) | 70,906 (13,477) | 5 % |
| 6. | DRUGS & PHARMACEUTICALS | 7,191 (1,279) | 9,211 (1,523) | 1,370 (215) | 66,652 (13,336) | 5 % |
| 7. | CHEMICALS (OTHER THAN FERTILIZERS) | 4,738 (878) | 4,077 (669) | 1,598 (251) | 50,909 (10,588) | 4 % |
| 8. | POWER | 6,519 (1,066) | 3,985 (657) | 1,717 (271) | 48,357 (9,828) | 4 % |
| 9. | TRADING | 8,191 (1,343) | 16,962 (2,761) | 5,679 (897) | 49,479 (8,958) | 4 % |
| 10 | METALLURGICAL INDUSTRIES | 3,436 (568) | 2,897 (472) | 845 (133) | 41,992 (8,680) | 3 % |

Source: www.dipp.nic.in

OPPORTUNITIES FOR FOREIGN INVESTORS

- In Life Insurance
 1. Opportunities for private sector players to target specific growth opportunities as Market is still conquered by one Public Sector player,
 2. Licensed distributors of insurance services could provide a one stop solution for all financial services needs of the consumer.

3. The pension segment has a very low contribution to the overall life insurance sales as of now and is expected to increase significantly with growth and ageing of the private sector work force.
- In General Insurance
 1. Low penetration, especially in health insurance provides significant room for growth.
 2. Opportunity to forge partnerships with healthcare providers to provide a seamless value chain.
 3. State governments are aggressively promoting universal health insurance and are aiming to provide minimum levels of health.
 4. Insurance cover to all citizens leading to rapid growth opportunities, improving performance of motor insurance.
 5. Conformity in product structures provide opportunities for differentiation in a fast growing, but crowded market.

POSITIVE IMPACT OF FDI IN INDIA

The cabinet committee on economic affairs headed by Prime Minister Narendra Modi has approved the limit of foreign direct investment in insurance sector to 49 percent from the existing 26 percent. The cabinet has cleared the FDI limit in insurance companies through FIPB route which necessitates the management control with the Indian promoters. This was a long due reform which the Modi government has undertaken and is surely bound to benefit the insurance sector. Following are the potential benefits of FDI to India:

1. FDI brings the much needed long-term capital into the companies which will help companies to further penetrate into insurance market as penetration of insurance is extremely low. Presently insurance penetration is only 3% of our GDP which is very low as compared to other developing countries & developed countries.
2. It helps the Indian insurance companies to expand their business with foreign capital.
3. It also helps in bringing technical & product expertise of the foreign partner into the Indian insurance companies.
4. Funds are required by the company to provide better insurance coverage and to augment the flow of long-term resources for financing infrastructure which would be possible with help of FDI.
5. Insurance companies in India will be able to provide better & innovative services to the customers.
6. Companies will receive more capital for improving technology, innovation, processes and training of agents which would be impossible with limited capital.
7. Increased competition among players, due to which Indian companies will face margin pressures which encourages them to bring out innovative products.
8. FDI bring foreign exchange immediately into economy thereby increases the foreign reserves of the country.

9. It enables companies to invest further in managerial ability, technical knowledge, administrative organization and innovations in products and production techniques.
10. It helps in generating employment.
11. More the players in the market, stringent the competition & more the products for the customers.

NEGATIVE IMPACT OF FDI IN INDIA

Following may be the negative impact of FDI to India:

1. As foreign MNCs have more competitive abilities. Hence, they pose severe competition for the Indian companies & thereby threat to them.
2. Foreign companies repatriate the dividends to their home countries that affect the capital account transaction of the host country.
3. Higher stake holding by foreigners would mean higher foreign control on the insurance company, thus runs a risk of having some decisions which are not in the best interest of domestic consumers.
4. Careful consideration is required before accepting the FDI proposal as it affects the sovereignty & autonomy of the country.
5. Different countries have different regulations in insurance sector, Government may need to relax some regulations in order to encourage FDI which may not always be in best interest of the country.

CONCLUSION

There are pros & cons of every decision. Insurance sector help in providing the strength to the Indian economic condition and develop the foreign exchange system in country. FDI always helps to create employment in the country and also support the small scale industries also and helps country to put an impression on the world wide level through liberalization and globalization. FDI is associated with various types of risks which are expected to provide various linkages in the development of Indian economy. We should welcome inflow of foreign investment in such way that it should be convenient and favorable for Indian economy and enable us to achieve our cherished goal like rapid economic development, removal of poverty, internal personal disparity in the development and making our Balance of Payment favorable. FDI bring much needed capital but also it required careful consideration of all FDI proposals. The hike in FDI limit will not only be a welcome signal for the entry of new technologies, but also lead India towards deeper product expertise and better underwriting skills.

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MATERNITY LEAVE BENEFIT: A REVIEW PAPER ON COMPARATIVE ANALYSIS OF MATERNITY LEAVE BENEFIT IN INDIA AND UK

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ABSTRACT

In a competitive business environment, retaining key employees is vital for the health of the organization. Especially when these key employees are women, many corporations and industries continue to be puzzled as to how to retain this valuable group. Unfair compensation, gender biases in senior management positions, inflexible schedules and even active discouragement of female continue to outbreak organizations large and small. A few simple steps can surely help the women employees to have a better employment experience in any organization

Discrimination against women in relation to maternity is a persistent problem throughout the world. Legislation related to maternity do exist in many countries of the world, however its effective implementation remains a persistent challenge

This study aims to highlight the importance of maternity leave to preserve the health of the mother and her newborn, to enable women to combine successfully their reproductive and productive roles, to prevent unequal treatment at work due to their reproductive role, and to promote the principle of equality of opportunity and treatment between women and men. for the dignity of motherhood. Study includes the comparative analysis of maternity leaves as applicable for working women in India and in UK. This paper discusses the various limitations of existing maternity leave policy in India and suggestion for including various provisions to make the existing maternity policy more effective and working women friendly.

Key Word: Maternity, Motherhood, Comparative Analysis, Legislation.

Safe maternity and health care for mother and infant survival is at the core of life itself. It is also impeccable to decent work and productivity for women and gender equality at work. Maternity protection is therefore a fundamental labour right and also enshrined in key universal human rights treaties.

The fundamental purpose for providing maternity benefits is to preserve the self-respect for motherliness, protect the health of women, complete safety of the child etc. Due to the increasing number of women employees in the government and private sector, it became necessary to grant maternity leave and other maternity allowances to working women.

The objective of maternity benefits is to protect the dignity of “Motherhood” by providing the complete & health care to the women & her child when she is not able to perform her duty due to her health condition. There is need for maternity benefits which enable the women to manage their most precious stage of life in a planned and appropriate manner and to give quality time to her child without having to worry about whether she will lose her job and her source of income.

Maternity Benefits should aim to regulate employment of women employees in certain establishments for certain periods before and after childbirth and provides for maternity and certain other benefits.

Post Maternity, women work participation rate is negatively affected in labour market. It is important to recognize that women participation in labour market has significantly increased in recent years, particularly in urban areas. Further, most of the increase in women participation in labour market is contributed by young women in urban areas. Since India is committed to creating a gender friendly labour market environment, there is increasing realization to provide a conducive working environment. Looking at the large number of women employment in broad occupational categories, it was but natural to protect and preserve their health in relation to Maternity and the children.

Reasons for the enforcement of maternity benefits

Traditionally, women are primarily associated with the home and man with the outside world. This conventional parameter has for a very long time fostered the thought of men having the responsibility for economic production. Thus it is conventionally and rather fallaciously believed that only men work. Even the Indian Factories Act, 1948, reflects this convention with the defining term “work” “man”. It is often unnoticed that women support a large part of the world economy by ‘free services’ in the home and the community

Women contribution to the economy and society is not new. Women have always been the main player but the contribution of the women has always been overlooked by and large, manual work for one’s own house is to be done by women. Women work as the cooks, tailors and domestic help for the household but the economic worth of their contribution is overlooked as they are not paid. Hence they are reduced to unpaid family workers who may not be returned in the census under the category of workers.

In modern day society, economic pressures have increased the need for families to have dual incomes. Women participation in employment has increased tremendously in the past few years Though these should ideally have combined with changing norms to radically alter attitudes toward working women. This is because women’s participation in economic activity is governed by various factors, e.g, biological, economic, social or cultural, which result in gender inequality in the family as well as in the economic and political system. Women generally face the problem in her employment during and after pregnancy period due to the failure of employers and policymakers to deal effectively with this issue. Women continue to have the primary responsibility for housework and childcare, even when they have extremely

demanding jobs. Few employers provide help with childcare, flexible work hours to accommodate children's needs, or paid maternity leaves. Women in blue-collar work as well as clerical jobs face rigid time schedules, low pay, and virtually no recognition or help from employer's heir family responsibilities. Professional women, although better paid, also face these problems. Career paths that lead to top positions generally require long work hours and uninterrupted work histories. Mothers cannot fulfill these requirements, unless they have partners who choose to forgo careers and take care of family responsibilities or unless they hire others (almost always women, at low pay) to care for their children and households. A number of studies of high-level executives have found that virtually all of the men have children, whereas one-half to one-third of the women are childless, (Hewlett, 1986). The vast majority of women want to have children at some time in their lives. Our present economic arrangements require them to compromise their career and family goals, (Stockard and Johnson, 1992).

Hence, although women have taken enormous strides toward gender equity at work, as long as traditional gender ideologies and assumptions (i.e., sex-typed stereotypes, roles, and status beliefs) linger they will continue to face many problems as long as the root cause is not addressed.

History

Historically, maternity has been treated as a state of disability in women workers from undertaking any work during the few weeks immediately preceding and following child birth. In the past many employers used to terminate the services of the women workers when they found that maternity interfered with the performance of normal duties by women workers. So in order to deal with the situation many women workers, started availing leave without pay during maternity period in order to retain their employment

The condition was even worse for the working women because they had to even work harder in order to keep herself more efficient that resulted into a very stressful life both mentally and physically, which was injurious to the health of both, the mother and the child

To remove this hardship of the women workers, the concept of maternity benefit came about in order to enable the women workers to carry out her prime responsibility of child birth and his / her upbringing without undue strain on their health and loss of income source. One of the critical area of women's right and gender equality is the enforcing the provision of maternity protection throughout the world without any disparity.

The utmost requirement of full proof system for providing maternity benefits for the working women has been recognized in various international forums such as the international covenant on Economic, Social and Cultural rights, 1996 and various international labour conventions (nos. 3,102,103 & 183). In 1975, the ILO adopted the Declaration on Equality of opportunity for women workers. During the 92nd International Labour Conference in 2004, On both occasions i.e., in 1975 and 2004, it was accepted that maternity is a cause for discrimination and such continuing discrimination is detrimental to equality of opportunity and equal treatment of women

The ongoing trends in labor market suggest that participation of women is going to increase which require more and more women friendly environment at the workplace and taking due care of their general needs. It would be important to understand the gender dimension of the

labour force, as Generation of productive and gainful employment with decent working conditions is viewed as a crucial strategy for inclusive growth.

Although Labour force participation rate of women is low but has increased during last few years. Variety of social and family related constraints compel women to confine themselves to household activities at their prime working age & early exit of women (Probably post marital age) from labour market particularly reflected in urban areas where women face inadequate social and family support system. This situation can't be improved without proper intervention of legislative policy and measures.

This has been recognized in the Constitution of India and various legislations that have been passed in India in favor of women to balance the deep inequalities that exist in our society. The focus of the present study is one such very important legislation passed for the welfare and benefit of working women in India – the Maternity Benefit Act, 1961.

This review paper objective is to understand the importance of maternity leave to preserve the health of the mother and her newborn, to prevent unequal treatment at work, and to promote the principle of equality of opportunity. Study also includes the comparative analysis of maternity leaves as applicable for working women in India and in UK. This paper objective is to discuss the various limitations of existing maternity leave policy in India and suggestion for including various provisions to make the existing maternity policy more effective and working women friendly.

Comparative Analysis of maternity leave in India and UK

Maternity and paternity leave (including adoption leave) is paid leave that an employee is entitled to, in order to care for their newborn or recently adopted child. The period of such leave varies in different countries, and generally includes both a legally enforceable maternity leave and maternity pay. Some employees have employment contracts that are more generous.

| Comparative Analysis of Maternity Leave Benefits in India & UK | | |
|---|---|--|
| <i>Key Aspects</i> | <i>India</i> | <i>UK</i> |
| Enactment | Comes into existence under Maternity Benefit Act 1961 | Came into existence under Employment Protection Act 1975 and then extended via Employment Act 1980. |
| Leave Period | 12 weeks (6 weeks prior to delivery and 6 weeks post the delivery). | 52 Weeks (First 26 weeks ordinary Maternity Leave and last 26 weeks additional maternity leaves). |
| Additional Features | Female employees can avail extra leave for one month in case of sickness arising out of pregnancy. | Provision of 1 to 2 week's paternity leave. |
| Eligibility Criteria | A female employee must have been worked for more than 80 days in last 12 months preceding the date of delivery. | Employment contract with the employer only. |
| Flex options in the policy | No | The policy gives flexibility to the members to switch the leave period with spouse for later half of leaves (Last 26 weeks by father if baby's mother get back to work). |

Leave benefits under maternity benefit act 1961 In India

The Act was passed with a view to reduce disparities under the existing Maternity Benefit Acts and to bring uniformity with regard to rates, qualifying conditions and duration of maternity benefits. The Act repealed the Mines Maternity Benefit Act, 1941, the Bombay Maternity Benefit Act, 1929, the provisions of maternity protection under the Plantations Labour Act, 1951 and all other provincial enactments covering the same field. However, the Act does not apply to factory or establishment to which the provision of Employee's State Insurance Act 1948 applies, except as otherwise provided in Sections 5A and 5B of the act.

This act provides various benefits to the pregnant working women which include

- **Maternity leave,**
- **Cash Benefits**
- **Non Cash Benefits/Privilege**

Eligibility Criteria: No woman shall be entitled to maternity benefit unless she has actually worked in an establishment of the employer from whom she claims maternity benefit for a period of not less than **80 days** in the last twelve months immediately preceding the date of her expected delivery.

Maternity leave:

The maximum period for which any woman shall be entitled to maternity benefit shall be **twelve weeks**, that is to say, six weeks up to and including the day of her delivery and six weeks immediately following that day

Every woman shall be entitled to, and her employer shall be liable for, the payment of Maternity benefit at the rate of the average daily wage for the period of her actual absence immediately preceding and including the day of her delivery and for the six weeks immediately following that day.

Recent trend of maternity leaves in India in various corporate sectors

Maternity is a critical life stage when significant number of women chooses leave employment. However, there are couples of organizations who have gone beyond the rule books and offering a wide variety of attractive maternity benefits basket to working mothers e.g

- ***Flipkart** rolled out its new maternity leave policy, giving 24 weeks plus four months of flexi-working hours with full pay, and, if needed, one-year career break without pay.*
- ***Inmobi** gave its employees flexi maternity leave benefit includes 4 months of full paid leave, followed by half day paid leave along with work from home facility for up to 6 months, until they are fully re-adjusted in their dual role.*
- *IT giant **Accenture** enhanced its policy to **five months of paid maternity leave** to its employees, increasing from the usual industry norm of 12 weeks.*
- ***HCL Technologies, Godrej and Hindustan Unilever (HUL)** offer 180 days (over 24 weeks) of maternity leave benefit to all employees. HUL only recently extended the policy to new recruits as well.*

A global analysis commissioned by Vodafone from KPMG indicated businesses can potentially save up to an estimated \$19 billion annually through the provision of 16-weeks of fully paid maternity leave.

Initiative by Government: Recently the ministry of women and child development (WCD) has proposed to increase maternity leave for working women from three months to eight months.

The proposed eight-month maternity leave will include one-month leave before expected delivery date, and seven months after delivery. WCD ministry has also urged the labour ministry that maternity benefit provisions be extended to all working women in organized and unorganized sectors.

WCD ministry believes that extending leave for expecting mothers will directly benefit the new born child and positively impact nutritional levels, there are apprehensions that such long duration of leave might make a woman employee unemployable.

Maternity leave trend in UK

Maternity leave and pay were originally designed to protect the health of mothers and children by providing adequate medical and nursing care in childbirth, to lessen the financial burden of childbearing and ensure a reasonable period free from excessive labour. They vary from systems which consist primarily of paid time off work to those which include medical, nursing and in some cases, help with domestic labour.

History of the struggle for maternity (and paternity) leave and pay in UK

Social responsibility for women's health during childbearing was first recognized through the 1911 National Insurance Act. It included a universal maternal health benefit and a one off maternity grant of 30 shillings for insured women.

The universal maternal benefit brought maternity rights onto the political agenda, but the early efforts centered on maternal and child health. Women's participation in industry during WWII resulted in some recognition of women's caring responsibilities and the 'second shift' undertaken by women carrying out paid work as well as unpaid domestic work. The number of nursery schools in the UK grew phenomenally during WWII - from 14 in 1940 to 1,345 in 1943 to help women to juggle work and childcare. But these provisions were temporary, and the concept of formal maternity leave remained firmly off the agenda.

Despite the gradual decline of the 'marriage bar' between the 1940s and late 60s, women in the UK were still facing discrimination. Many women were routinely sacked for becoming pregnant till the late 1970s.

The UK introduced its first maternity leave legislation through the **Employment Protection Act 1975**, which was extended through further legislation, such as The Employment Act 1980. However, for the first 15 years, only about half of working women were eligible for it because of long qualifying periods of employment. In 1993, coverage was extended to all working women, in order to bring Britain into compliance with a European Commission directive on this issue. In 2003, male employees received paid statutory paternity leave for the first time, an entitlement that was extended in January 2010.

The law in the UK

In the UK eligible employees can take up to 52 weeks 'Statutory Maternity Leave'. The first 26 weeks is known as '**Ordinary Maternity Leave**', the last 26 weeks as '**Additional Maternity Leave**'.

The earliest that leave can be taken is 11 weeks before the expected week of childbirth, unless the baby is born early. Employees must take at least 2 weeks after the birth (or 4 weeks if they're a factory worker).

This leave is divided into a two 26-week periods. After the first 26 weeks, the father of the child (or the mother's partner) has the right to take up to 26 weeks' leave if their partner returns to work, in effect taking the place of the mother at home. Eligible employees can take similar periods of Statutory Adoption Leave. It is unlawful to dismiss a pregnant employee for reasons connected with her pregnancy.

So as long as employees follow rules about notifying their employer about the pregnancy, they are also be entitled to Statutory Maternity Pay (SMP), depending on their length of service and minimum average earnings of £107 per week.

SMP for eligible employees can be paid for up to 39 weeks, usually as follows:

- the first 6 weeks: 90% of their average weekly earnings (AWE) before tax
- the remaining 33 weeks: £139.58 or 90% of their AWE (whichever is lower)

A spouse or partner of the woman (including same-sex relationships) may request a two week paid (at a fixed rate) paternity leave.

Limitations and directions for the future

In the UK, maternity and paternity leave is still not shared equally between parents. Despite the changes which allow fathers to take up to 26 weeks' additional paternity leave for children born on or after 3 April 2011, this provision has not been utilized much by new fathers. This is partly because of cultural assumptions which perceive childcare as a woman's job. Additionally, there are financial reasons why the take-up has been low. This leave was paid at only £128.73 a week in 2012. Given average wages, this often means that many families consider it is better that (the usually) lower paid women take the leave rather than higher earning men.

Despite strong employment legislation that protects pregnant women from discrimination, half of the 440,000 pregnant women in 2004-05 experienced discrimination in Great Britain, with 30,000 being forced out of their jobs altogether. Of those, only 3% took their case to tribunal.

On 13 November 2012, Deputy Prime Minister Nick Clegg announced plans to reform the law in this area from 2015, enabling mothers and fathers to "share" almost all of the parental leave. From 2015, parents will be given the right to share the care of their child in the first year after birth. Women in employment will retain their right to 52 weeks of maternity leave. Only mothers will be allowed to take leave in the first two weeks' leave after birth. But after that parents can divide up the rest of the maternity leave.

Eligibility criteria

Statutory Maternity Leave

Employees must:

- have an employment contract it doesn't matter how long they've worked for you
- give you the correct notice

Statutory Maternity Pay (SMP)

Employees must:

- be on your payroll
- give you the correct notice
- give you proof they're pregnant
- have worked for you continuously for at least 26 weeks up to the 'qualifying week' - the 15th week before the expected week of childbirth
- earn at least £112 a week (gross) in an 8-week 'relevant period'

Conclusion

After analyzing the maternity benefit act of India especially maternity leave policy in detail it may be concluded that it is very essential to recognize the importance of maternity benefits for the health of mother and newly born child. Comparative analysis of maternity leave policy of India and UK shows that we are still far behind as far as these benefits are concerned. Maternity leave policy of UK is one of the best policy in the world. This policy as compared to Indian policy is quite flexible and working women friendly.

✚ Firstly it offers 52 weeks of paid leave and these leave period can be shared by both the parents.

✚ A spouse or partner of the woman (including same-sex relationships) may request a two week paid (at a fixed rate) paternity leave.

In today's business environment where power of women workforce can't be ignored we are still not providing decent maternity benefits to women employees. Now it is the need of the hour that these maternity leave policy should be reframed and should adopt latest provisions taking into consideration various factors which affect health of both mother and newly born child and the dignity of motherhood.

- ✓ Number of paid leaves should be increased from 12 weeks to 6 months.
- ✓ Provision of shared leave can be adopted to make the policy more effective.
- ✓ Provision of flexible working hours in post maternity period may prove an additional advantage in this case.
- ✓ Employment protection and Provision of women cell.

Besides all these efforts first thing which is quite significant in this context is to change the mindset of male dominating society and to recognize the importance of these provisions in order to make system more effective. Secondly the responsibility of child care is often singularly put upon women. This reinforces patriarchal notions and stereotypes and also enhances the discrimination they face from employers. Shared responsibility of newly born baby between parents will definitely prove an additional advantage

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FLOOD FREQUENCY ANALYSIS OF SAHIBI RIVER INLAND DRAINAGE BASIN

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ABSTRACT

Sahibi is anephemeral rainfed river which emerges on Aravalli slopes in Rajasthan and forms an inland drainage basin covering sandy surface in South Haryana. During monsoonal period, its water flowing downstream has resulted to moderate to high magnitude of floods through historic times as well as in the recent past. Flood frequency has been analyzed for the Sahibiriver to ascertain the probable recurrence of a floods of diverse magnitude. A knowledge of the recurrence interval of a flood of given magnitude is of great significance in various engineering problems, applications to various sectors of economy and to the study of fluvial processes and resultant landforms.

Key Words: Flood, Recurrence, Frequency, Basin, Discharge.

Flood is a crucial hydrologic event. It is satisfied as the relative high stage of a river when it spills over its banks and is responsible for the development of a flood plain.

Defining a flood is difficult, partly because floods are complex phenomena and, partly because they are viewed differently by different people. Floods can occur in many ways, usually in valley bottoms, and be produced by a number of influencing conditions. Their locations and magnitudes vary considerably and as a result they have marked by different effects upon the environment for most practical purposes and certainly in popular usage a meaningful flood definition will incorporate the notions of damage and inundation.

However, because the banks of a stream vary in height throughout its course, there is no single bankfull level above which the river is in flood and below which it is not in flood. In a strictly hydrological sense, therefore, a flood may be any relatively high water level or discharge above an arbitrarily selected flood level or flood discharge.

Finally, a more general definition is given by Roy Ward (1978) as flood is “a body of water which rises to over flow land which is not normally submerged”.

In this case inundation is explicit and damage is implied in the final three words of the definition.

Estimation of flood peak for desired return period has an important role in the hydraulic design of water resources project and engineering structures. While designing the structures, proper safeguards must be made for the safe passage of the expected maximum flood for a particular return period. However, uncertainty prevails in the estimation of peak floods because of availability of limited data. For example, here in this study, the available data is for twenty years at Masani gauging station. Moreover, non-homogeneity in data is usual due to

various causes such as different methods of measurement, difference in hydraulic characteristics of flood flows, effect of man-made and natural changes, existence of observed extreme events which lie far above or far below the other values, etc. An outlier can very well be identified on the graph, constructed in the succeeding section of this paper, that represents the annual peak discharge of 3028 cumecs in 1977.

BASIN CHARACTERISTICS

Sahibi belongs to a category of inland ephemeral streams which emerge in semi-arid hot desertic environments. It rises in Aravalli hills of Rajasthan and loses its water to deep sandy formation of south Haryana. In between, several torrents tribute to the main channel from either side. In Haryana, the Sahibi passes through a defined channel for a length of about 20km, whereafter the channel begins to flatten out till it completely disappears (Fig. 1). The basin in Haryana covers nearly 3750 sq km in area.

The study area may be classified into three major morpho-structural types as : 1) Aravalli hills 2) Sand-dune tract, and 3) Recent flood plain. The northern section of the Aravali Range, in which Sahibi flows in a northerly direction, stretches from the low ridge of Delhi to the isolated hills of Alwar and Jaipur.

The fluvial course in the upper catchment are aligned to the synclinal structure of almost parallel and contiguous Aravalli ridges of 500-600 m general height. The sand-dune tract consisting of 3-6 m high dunes of varying nature spreads over the largest area of Rewari district of Haryana and slopes from west to east in the lower part. The major agency shaping the morphology of the lowest segment of the basin is fluvial, depositing assorted sediments from coarse to fine in successive flow regimes.



Figure 1. Sahibi River drainage system.

METHODOLOGY

The pattern of variation of flood flows observed in the past forms the basis of flood frequency analysis, the larger the period of reference, the greater is the efficiency with which probability of recurrence of floods can be suggested. Flood frequency analysis is an appraisal of the average interval of time in which a flood of given magnitude will be equalled or exceeded in a large number of years of observation (Delrymple, 1960). Recurrence interval is expressed as a statistical probability, N-year flood can occur in consecutive years or it may exceed the stipulated time lapse. Experience shows that the average interval between large floods is larger than between floods of smaller magnitude.

Several methods, employing full (annual) or partial series are available for flood frequency analysis. A series is constituted by the recorded events of peak flows over a given period of time and thus represents a sample of flood events from an infinitely large set of flood events. A full series consists of all available values of the record during a period. In annual series, only the highest magnitude of a flood peak during a year is considered. All floods occurring may be more than once above an assumed magnitude of flood discharge are treated in a partial series. The events in hydrological series are treated as random variables though some degree of persistence is usually present in the hydrologic events. The annual series may be analyzed for flood frequency by several of the empirical, statistical or graphically methods.

The plotting position of each observed flood event is determined by the formula according to Weibull (see Lensley et al., 1982) as

$$T = \frac{N+1}{M}$$

Where 'T' refers to the recurrence interval; 'N' is the number of years of record and, 'M' the rank of a flood in the series when arranged in a descending order. The probability 'P', of a flood of a given magnitude is $\frac{1}{T}$. The data are represented graphically and plotted on logarithmic or probability scales.

RESULTS AND DISCUSSION

The aim of frequency analysis is to predict the magnitude of floods of high recurrence interval. In some reaches of the frequency curves the data is scarce and extrapolation may lead to serious errors. A 20-Year flood data for the Sahibi River at 'Masanibarrage' representing natural momentary peak flows from 1965 to 1984 is presented in Table 1. And, recurrence interval and probability of peak discharges are indicated in Table 2 and Figure 2. Any analysis of the data with plotting positions assumed will be prone to error. The high peak flood 3028 cumecs (1977) is clearly the outlier and does not fit into the general pattern of the annual floods in the Sahibi River at Masani Barrage.

A statistical procedure for determining flood frequency has been suggested by Gumbel (1941). The method is based on theoretical distribution of extreme values and assumes that the characteristics shape of the frequency distribution conforms to the theoretical distribution of extreme values obtained from a population of infinite independent largest single random variables. Because the floods are extreme values, the use of extreme-value theory in floods are extreme values, the use of extreme-value theory in flood frequency analysis is justified (Gumble, 1969)

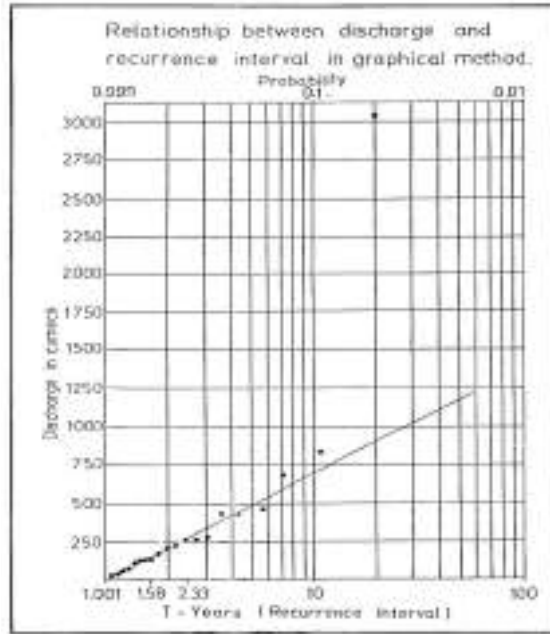


Table 1 :Instantaneous Peak Discharge At Masani (Cumecs)

| Year | Month | Date | Peak Q. (Cumecs) |
|------|-----------|------|------------------|
| 1965 | September | 4 | 451.52 |
| 1966 | August | 11 | 35.233 |
| 1967 | July | 4 | 254.700 |
| 1968 | July | 14 | 231.03 |
| 1969 | September | 11 | 258.05 |
| 1970 | September | 24 | 142.066 |
| 1971 | August | 16 | 140.79 |
| 1972 | August | 12 | 189.09 |
| 1973 | September | 13 | 139.57 |
| 1974 | August | 4 | 434.12 |
| 1975 | August | 2 | 433.09 |
| 1976 | August | 19 | 675.13 |
| 1977 | August | 5 | 3028.00 |
| 1978 | September | 2 | 827.00 |
| 1979 | July | 16 | 84.11 |
| 1980 | August | 3 | 268.86 |
| 1981 | August | 6 | 216.32 |
| 1982 | August | 12 | 40.39 |
| 1983 | July | 28 | 119.544 |
| 1984 | September | 5 | 60.35 |

Table 2: Recurrence Interval of Peak Discharges

| Q. In Order of Magnitude | Rank | Recurrence (T-Years) | Probability |
|--------------------------|------|----------------------|-------------|
| 3028.00 | 1 | 21.0 | .048 |
| 827.00 | 2 | 10.5 | .095 |
| 675.13 | 3 | 7.0 | .143 |
| 451.52 | 4 | 5.25 | .190 |
| 4347.12 | 5 | 4.20 | .238 |
| 433.09 | 6 | 3.50 | .286 |
| 268.86 | 7 | 3.0 | .333 |
| 258.05 | 8 | 2.625 | .381 |
| 254.700 | 9 | 2.333 | .429 |
| 231.03 | 10 | 2.10 | .476 |
| 216.32 | 11 | 1.91 | .524 |
| 189.02 | 12 | 1.75 | .571 |
| 142.066 | 13 | 1.615 | .619 |
| 140.79 | 14 | 1.50 | .667 |
| 139.57 | 15 | 1.40 | .714 |
| 119.544 | 16 | 1.312 | .762 |
| 84.11 | 17 | 1.235 | .810 |
| 60.35 | 18 | 1.167 | .857 |
| 40.39 | 19 | 1.105 | .905 |
| 35.233 | 20 | 1.050 | .952 |

Plotting Positions

$$T = \frac{n+1}{M}$$

Here n =20

$$T \text{ years for } 1 \text{ M} = \frac{20+1}{1} = \frac{21}{1} = 21$$

2.....?

3.....?

$$P = \frac{1}{T}$$

T = Recurrence Intervals

P = Probabilities

M = Order of magnitude of a flood, largest

The recurrence interval and probability of the momentary peak flows in the lower Sahibi Catchment is represent in Figure 2. The results of the analysis from the graph are that the mean annual flood (q. 2.33) and the most probable annual flood (q 1.58) were of the order of 250 cumecs and 150 cumecs respectively. Further the bankful stage of 350 cumecs* at Masani had

a recurrence interval of 3.1 years. Perhaps the most interesting fact revealed by the study is that the catchment under certain exceptional conditions are also experience floods of a magnitude higher than those determined by the curve. Thus, very high peak flood of 3028 m³/s (1977) is clearly the outlier which doesnot fit into the general pattern of the flood through the drainage system.

* Personal communication (December 1985), S.D.O. Irrigation, Masani Barrage Project, Rewari.

Conclusions

The emphasis in this research has been on the frequency analysis of Sahibi River by selecting the extreme value or annual series and is obtained by selecting maximum daily flow volume of every year. The recurrence interval and its probability hasbeen analyzed by employing Weibul's method. The bankful stage of 350 cumecsat Masani gauging station has a recurrence interval of 3.1 years. Highest peak discharge of 3028 cumecs has the recurrence interval of 21 years. Therefore, the higher magnitude of flood events register lesser frequency and longer recurrence interval.

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INDIAN OCEAN AND INDIA

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ABSTRACT

India wishes to build and strengthen its global image, commensurate with its size, population and the strength of its economy. It espouses the ideals of democracy, secularism and peaceful co-existence. These aspirations, however, are challenged by a range of factors: a large population; ethnic, religious and federal-state differences; food, water and energy security concerns; and the realisation that it may face a challenging China and an unstable, nuclear-armed Pakistan. Yet, to sustain its current growth and achieve its great power ambitions, India sees the Indian Ocean Region as critical to achieving its national interests.

Key Words: Indian Ocean, China, Pakistan, Security.

The Importance of Indian Ocean for India

India occupies a central and strategic location in the Indian Ocean area. Its national and economic interests are inseparably linked up with Indian Ocean. Hence to keep the Indian Ocean as a zone of Peace free from superpower rivalry and increasing cooperation among littoral countries in the region has always been India's foreign Policy's goal for example Look East policy, Indian Ocean Rim Association for Regional Cooperation, BIMSTECK and Ganga-Mekong Cooperation etc.



“while to other countries the Indian Ocean is only one of the important oceanic areas, to India it is a vital sea. Her lifelines are concentrated in that area, her freedom is dependent on the freedom of that water surface.

No industrial development, no commercial growth, no stable political structure is possible for her unless her shores are protected. Most of the conflicts since the end of the Cold War have also taken place in or around the Indian Ocean region. As a result almost all the world's major powers have deployed substantial military forces in the Indian Ocean region. A major concern of India in the Indian Ocean is energy. India is fourth-largest economy in the world, which is almost 70 per cent dependent on oil import, major part of which comes from gulf region.

Although continental Shelf of Mumbai High, Gulf of Khambat and Krishna-Godavari basin are rich in petroleum and natural gas. In spite of this India's economic security demands that all the sea lanes leading to the Indian Ocean, particularly the Suez Canal and the Straits of Malacca be kept open at all the times. Apart from this Indian Ocean has an important role to play in keeping the moderate climate of the Southern India. Along with strategic importance. Indian Ocean is the only fishing ground for coastal fisherman in India. Due to huge marine resources it spreads prosperity in coastal plains of India.

The Indian Ocean and the states on its littoral are of significant and growing importance. The region contains 1/3 of the world's population, 25% of its landmass, 40% of the world's oil and gas reserves. It is the locus of important international sea lines of communication (SLOCs). The region is home to most of the world's Muslim population as well as India, one of the world's likely "rising powers." The Indian Ocean also is home to the world's two newest nuclear weapons states, India and Pakistan, as well as Iran, which most observers believe has a robust program to acquire nuclear weapons.

In addition, the region constitutes one of the key centers of gravity of international terrorism - - "the broad incubator of terrorism" in the words of one conference participant. While India and some a few of the other littoral states appear to be on a path of sustained economic progress, most of the region is characterized by high levels of poverty. The Indian Ocean region suffers from a high level of international and internal conflict and is a key venue for international piracy. It also is the locus of some 70% of the world's natural disasters.

The regional strategic environment is volatile and dangerous. In addition to some of the conditions enumerated above, recent developments in Iraq and Afghanistan now pose additional challenges of violence, terrorism, and instability across the entire Indian Ocean region. A Malaysian conference participant, for example, argued that the foregoing conflicts have been bad for Malaysia and have "played into the hands of local terrorists." For these reasons and others, the region - - an "insecurity community" - - has been an arena of increased diplomatic and military activity on the part of a variety of littoral states as well as external powers in last few years.

India will be increasingly attentive to its interests in the Indian Ocean region in the coming years.

All Indian participants in the conference stressed the importance of the Indian Ocean to India from economic, political, legal and military perspectives. India's political and naval leadership is convinced that matters maritime are going to play an increasingly important and critical role. India needs a secure maritime environment to achieve sustained national development. In addition, many Indians see the Indian Ocean as India's backyard and see it as both natural and desirable for India to function as the leader and the predominant influence in this region - - the world's only region and ocean named after a single state.

To this end, there was broad agreement among the Indian delegation that India's security perimeter - - its "rightful domain" - - extends from the Strait of Malacca to the Strait of Hormuz and from the coast of Africa to the western shores of Australia. India, according to a senior Indian naval officer at the conference, "will have to play a very large role (in the Indian Ocean) if the prospects for peace and cooperation are to grow."

India will try to exert a strong hand in this region for fundamental national security reasons. Protecting India's EEZ of over 2.3 million square kilometers, securing India's energy lifelines, promoting overseas markets and fulfilling international commitments are some of the interests to which India is sensitive. As expressed at the conference, New Delhi's "Look East" policy, its growing ties with Israel and Africa, and even Iran, and its naval, air and nuclear weapons modernization efforts, all are related to these concerns.

Geopolitical importance of Indian ocean region(IOR) :-

Geopolitical theorists have highlighted the importance of geography in determination of foreign policy considerations such as the acquisition of natural boundaries, access to important sea routes, and the control of strategically important land areas. IOR stretches from Suez Canal in the west to the Strait of Malacca in the east and is restricted by choke points on either ends. Indian peninsula juts into this strategically important space of IOR and overlooks the maritime activities across it. In the words of Nehru – It is so situated that she is the pivot of Western, Southern and Southeast Asia and enjoys a strategic centrality of vital geo-strategic, economic, and energy network. Being contiguous to gulf region, resources as well as commercial cargo have to pass through the busiest international shipping lanes close to India. Security of this trade and the energy flow and their vulnerability to disruptions are a potent source of conflict in the region. IOR therefore continues to be strategically significant on account of SLOCs and remains a critical global economic hub.

IOR has always been a vortex of global turmoil with historical fault lines in territorial and other disputes. Given the fast changing developments across Asia the security scenario today remains same and is no different from the past. The level of political stability, governance, ethnic and sectarian tensions, demographic stresses and differing pace of economic growth create a mix of opportunities and risks in the region. According to estimates, the region has almost half the world's energy and other natural resources. The spiralling demand for energy from the 'energy demand heartland' of Asia has made the geo-strategic environment of IOR volatile.

A scan of evolving geopolitical environment indicates that most countries present numerous security challenges. "Problems abound across the globe... The world is witnessing a highly disruptive form of geopolitics, one characterised by fundamental global changes of a nature not seen since the breakup of the Warsaw Pact and the collapse of the Soviet Union". The gulf region, located on the cross roads of the three continents ie Africa, Asia and Europe remains one of the most volatile region. Iraq and Afghanistan remain critical and present challenges with spill over effect into the maritime domain. Piracy, considered a 17th century problem, has once again raised its ugly head in the 21st century.

Pakistan seems to be disintegrating and its army remains an extra constitutional authority. Bangladesh, Sri Lanka and Nepal are facing extreme internal pressures from political

instability with its spill over effect. Myanmar, Thailand and Indonesia too face unsettled situations.

The global situation today also indicates that the international relations are in a state of dynamic transition from a uni-polar to multi-polarity. Along with the US maintaining its unipolar status, newer centres of influence are emerging that will be relevant. Current trends indicate that an assertive China, developing India and the US will remain major players in the future security architecture of IOR. China is increasing its influence, dominance and the reach in IOR as over 70 per cent of its energy pass through these SLOCs and choke points. Its claims in South China Seas (SCS) is an area of concern. Construction of airstrip and other installations at Paracel and Spratly Islands will further increase the geopolitical tensions in Asia. China has become more confident, is assertive and not inclined to bow to pressures. As a long term perspective it wants presence in the Indian Ocean and that is the reason for the ‘String of Pearls’.

Territorial dispute with China is a reality that India has to deal with and China will remain India’s greatest strategic challenge. At the same time, India’s relations with China have been growing in many ways in positive direction. India is actively engaged with China to foster closer economic and cultural ties, while working on resolving border issues. India should be watchful of Chinese development in IOR and militarisation of ‘String of Pearls’.

The US has significantly enhanced its military deployment and has become a major player in the region. China will remain its biggest challenge as it is concerned over the extent of US initiatives and its effect on the regional balance of power. US is avoiding confrontation by engaging China in strategic and economic terms but competition and confrontation will be a part of this relationship.

In Southeast Asia, China has tied its neighbours in a web of economic activity. However, these countries are alarmed by china’s unilateral actions in SCS. In view of these volatile issues, SE Asia is looking at India as an alternate heavy weight. Indian attempt to expand its footprints in SCS region by forging closer relations with Vietnam is a step in right direction to protect its strategic interests in the region. US and Japan are strengthening their military alliance and enhancing operational integration. There is a major shift in Japan’s strategy and it is asserting itself in the region by redrafting its military strategy, as its dispute with China continues. Australia on the other hand accepts rise of China and is looking at opportunities in it but it also supports US rebalancing. South Korea is looking at cooperative mechanisms because of military standoff with North Korean and the Chinese hegemony.

Due to its geographic location and the growth trajectory, India occupies a strategic location in the turbulent IOR. India has a self interest in the security of this geostrategic maritime area as its long coastline, well-endowed EEZ (Exclusive Economy Zone), foreign trade over sea and the offshore installations need protection. Piracy, smuggling, illegal fishing, sea level rising, natural disasters, rampant poaching and terrorism will continue to demand maritime response and will remain critical to national security. It is important for India to create a secure maritime environment through a strong and effective military especially naval capability. Indian Navy today is a blue water navy with a sizable force projection capabilities. As its capabilities get further enhanced in future, so will its role as a net security provider in the IOR.

Andaman and Nicobar Islands provide India with potential to dominate the strategic sea lanes and choke points in the east, and makes them a cornerstone in Indian maritime strategy. Andaman and Nicobar Command, needs to be energised with resources to make it a viable military outreach into the IOR. The level of synergy and jointness achieved in the only Unified Command also has tremendous scope for improvement. In the true spirit of the Government's new policy of "Act East" the islands are to be looked at as a "Spring Board" towards furthering India's strategic outreach in the SE Asian region. This could be the first step towards a more robust Indian Ocean Strategy. India also needs to graduate to a maritime power; whose components include shipbuilding industry, modern port handling facilities and large merchant shipping fleet as all of them impinge either directly or indirectly, on maritime security.

It is said that 'Humans always win, always get more if they collaborate'. This is particularly valid for the IOR, which does not have region-wide security architectures, to deal with the security risks of the future. "The maritime domain is where the collective interests and common security concerns of regional and extra-regional states converge. There is a compelling, imperative need to develop maritime security cooperation in the Indian Ocean region to address the massive human, economic, environmental, and energy security risks of the future. However, problems posed by the suspicion of intentions and doubts on viability of such a security structure have prevented formation of a collective security regime". Militarisation of IOR, proliferation of WMDs (Weapons of Mass Destruction), rise in non-traditional threats and power projection by extra regional powers demands greater security cooperation and enhancement of peace and stability in the region.

Conclusion

In conclusion, India's interaction with Indian Ocean Region countries, a clear pattern has emerged showing that India's interests are heavily focused towards improving trade, investment and economic growth; while it also attempts to secure access to hydrocarbon reserves and arable land, to strengthen its food and energy security. Due to its heavy dependence on inbound seaborne trade, India has placed a premium on developing its naval capabilities to safeguard and project its influence across the Indian Ocean. Given that India sees itself as a major power with strategic interests across the Indian Ocean, and that its requirements for access to natural resources are set to grow, it is likely that India will aim to significantly expand its influence across the Indian Ocean in the years ahead.

The interplay between China, India and the US –the three pillars –would decide the reconfiguration of geopolitics in IOR. Other major powers and littorals will also influence the same. India needs to learn to deal with the Chinese emergence as a power, its growth, its interest and concerns in IOR along with US rebalancing. India with or without them must become the net security provider for the region. The challenges are vast but then so are the opportunities presented by the emergence of strong political leaderships in New Delhi and a rising India under new leadership where everyone is considering it as an opportunity to interact with and cooperate with. India will need to anticipate the ever evolving security scenario in IOR and attempt to shape them in its favour.

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A STATESMAN PAR EXCELLENCE: DEENBANDHU SIR CHHOTU RAM

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ABSTRACT

The purpose of this paper, as its title suggests in quite figurative terms is to explain the political idioms of Chhotu Ram, their meaning, contents and usages. One of the most important political leaders of Punjab in the pre-independence period, and one to founding father of Unionist Part popularly known as the Zamindar League which dominated the Punjab politics more or less from 1923 to 1946, Chhotu Ram was by all standards a leading light in the political sphere of life in the Land of Five Rivers. He held many important positions during this period. He was elected to Provincial Legislative Council of Punjab in 1923, served as a Minister of Agriculture in 1924-25 and Education Minister in 1925-26, elected leader of the Unionist Party in the Punjab Legislative Council in 1926; and served in that capacity till 1936, nominated member of Punjab Reform Committee constituted for making recommendation on constitutional reforms, elected President of Punjab Legislative Council in 1936, and served as Minister for Development from 1937 to 1945. After the death of Fazal-i-Hussain in 1937, Chhotu Ram became the de facto chief and the supreme leader of Unionist Party and enjoyed this position till his death in 1945. He proved to be great administrator, shrewd politician and skillful party manager. In a way, major credit for political development in Punjab in general and the Haryana region in particular should be accorded to him.

Key Words: Chhotu Ram, Statesman, Politician, Unionist Party.

Once while lecturing to his students on Communism C.E.M. Joad a leading British philosopher jocularly remarked : “ Communism is like a hat that has lost its shape because everybody wears it,” Had our philosopher lived on to speak on politics, he would have perhaps not hesitated in saying the same thing about it also. Lust for power and aggrandisement comes much more naturally to today’s political dwarfs than it did to political pundits of yesteryear. In fact, the craze for political power is so compulsive with some people that all other worldly desires and possession easily pale into insignificance. Often the political aspirant is ill at ease with himself and redily employs even the most foul means if they promise success in the attainment of his cherished goal. Some of necessary ingredients of his political strategies are man power, money power and muscle power. Accordingly, politics become criminalized, giving rise to land mafias, liquor barons, smugglers, hoarders, black marketers, contract killers, organizers of strikes, bandhs and economic blockades. Hell is sure to break loose on a country that happens to fall into the clutches of such politicians. This is how, in Action’s words, “power corrupts and absolute power corrupts absolutely.” Evils of all

sorts creep into society where people are mostly deficient in political awareness and maturity. In such a degraded from characteristic of unstable democracies, it is such a brand of politics that gives rise to political upheavals like coups d'état, dictatorships, emergencies, etc.

While this is the dark suffocating atmosphere mechanically generated by a degraded political mechanism, there is its bright side as well. As such politics become a convenient tool for ushering in an era of social harmony, progress and prosperity, ensuring respect for human dignity, freedom and justice. All this points to highest summit reached by a consummate politician in his relentless and selfless endeavor for bringing the kingdom of God on earth free from exploitation, discriminations on grounds of caste or clan, race or religion, creed or colour, and based solely and wholly on ethical ideals or merit and equality of opportunity. In such a social system there is no room for bloodshed, no genocide, no ethnic strifes, no fears for a linguistic or religious minority, no clandestine deals, no accumulation of unaccounted wealth in foreign banks, no organized crimes against political rivals or detractors, no malice, no treachery. There have been rulers in the past, legions of them, whose shining examples of selfless service to humanity present themselves before us as significant milestones in the evolution of human civilization. Surely, such rulers and infinitely more elevated and dignified in their actions than those politicians whose traits of character we have explained above. These we fittingly call statesman. Of the innumerable statesman who have enriched our national life and set fine traditions of political idealism the one who emerged as perhaps the most outstanding political figure of the pre-partition Punjab and who regrettably is gradually lapsing into oblivion was Chhotu Ram – the man who became a legend in his own lifetime and still commands love and respect in the hearts of millions of people residing in India and Pakistan.

As we have pointed out before his greatness began to show itself soon after he provided content to the mere outlines of the Unionist Party. On many an occasion he had to head the party, especially after the death of Fazl-i-Husain and Sikandar Hyat Khan but through sheer vigilance and farsight he never allowed it to become a morally corroded class of power brokers, nor for that matter did he allow the nawabs and nawabzadas who provided a fair share of eccentrics to grab the reigns of the Party. Often he was required to repair the cracks in the Party but his moral uprightness and political manipulation always helped him. It spoke volumes for his statesmanship that he did not choose to occupy the much coveted premiership of the state and even that of the Jammu and Kashmir State. The only high profile Hindu in the party ranks it is no small wonder that no muslim could ever accuse him either of communalism or partiality. What reflected the tenacity of purpose and devotion to his party was his firm determination to continue to serve his flock. The poor peasants, village artisans and the so called 'kamins' or untouchables – steadfast even amidst the gravest of provocations without ever having held out threats to his colleagues of tendering his resignation from the party. While eradication of corruption remained a high priority, he expected his subordinates to come up to a certain level of probity and prudence. As a leader of the Party in the house, he would patiently listen to all the fret and fury of his political adversaries. He took care to see that he did not mix with those professional politicians seasoned in the cynical culture of the capital city of Lahore. He was mostly possessed of the thought of how he could turn Punjab into the giant economic power in the near future if it were not to miss the bus of rapid growth and development in the coming times. That was why he burnt midnight oil to prepare plans for

raising the economics status of Punjab and did everything possible as the minister for development to bring to his province the promise of fast development of modern industry and technology. But what he ever sought to guard against was the fear of emergence of a swashbuckling new rich class whose life-style reflected and unchecked growth of black money. Yes, said Chhotu Ram, there are “ individuals who have a variety of houses to live in, one house at Lahore, another house in the countryside, and a third house at Simla, or those gentleman who have wasted their money on women and wine. I have absolutely no sympathy with that class of people.” On the contrary, said Chhotu Ram, there are “ those teeming millions who are stangers to two square meals a day, whose back seldom knows a clean shirt, who have to go about perhaps bare headed in the burning sun.”

Coming events cast their shadows before. Soon after his election to the Punjab Council in 1923 the reputations of a subversive social activist followed Chhotu Ram to Lahore. As the fire brand leader of the exploited ignorant, speechless peasantry, he became the *bête noire* of the moneylending class, the Indian Shylocks as they came to be described later. But he vested interests took up cudgels against him and often called him derisively anarchist, fanatic, communalist etc. On the other hand, the British bureaucrats tended to look upon him as an astute politician determined to dismantle the British hold in the Punjab. The guardians of the British Raj were reluctant to accept his claim that he was simply trying to strengthen democratic institutions and to usher in social reforms. Not were the British prepared to believe that all his struggles were basically and essentially constitutionally sound. Since Chhotu Ram was prepared to clash head on with the whiteman’s consistent indifference towards his people, he could hardly be popular in official circles. The various articles he wrote in the *Jat Gazette* on corruption infuriated the whole of bureaucracy of all ranks. That was one reason why his prevalent image was that of an eccentric reformer or a wily politician. That was not surprising because the affairs of rural India did not find proper coverage in the otherwise urban newspaper of Lahore. In fact those who were well-off, with their own means of livelihood, regarded Chhotu Ram’s outbursts against official apathy and corruption with cold disfavour. But those whom he had in view always responded to his advice with highly emotional gesture. Language was malleable in his hands as was his audience—he took his people skillfully through several troughs and perks of emotion during his speeches. One could almost see him rearranging the building blocks of his speech according to the receptivity of his audience. That was one special reason how he could whip up a groundswell of sympathy for the cause dearest to his heart and soul. By virtue of his own characteristically peasant background and political maturity, he formulated certain economics policies that worked wonders during the whole of his political stint—particularly those concerning land reforms and rural credit. At the same time he warned that high growth rate is necessarily not a substitute for deliberate policies to ensure equitable distribution of the gains of economics development.

What seems to have surprised, nay even shocked, Chhotu Ram’s critics was the subtle way in which through sheer hard work he had introduced in politics a sense of commitment and purpose. The fulfillment of such a sense of commitment presupposed in his view, two things: a dominant spirit of sacrifice and a strong sense of conviction. So far as the former was concerned, it is well known that he declined the offer of premiership of the Jammu and Kashmir State, not for that matter was he ever interested in getting what in those days was regarded as the most coveted and exalted office, membership of the Viceroy’s Executive

Council. Lord Linlithgow, the Viceroy was all praise for Chhotu Ram and wrote to Punjab Governor, Bertrand James Glancy: "I have a high opinion of Chhotu Ram's ability and courage and I dare say that he would make a very good member." The Governor fully endorsed the Viceroy and wrote back: "In point of ability, application and the courage of expressing his opinion, I think Sir Chhotu Ram is admirably fitted to be a member." So far as the courage of conviction was concerned, both the Viceroy and the Governor has already heard much. I shall quote one instance here. During the Bengal Famine, the Viceroy, Lord Wavell, had convened a meeting of the food ministers of the various provinces and Chhotu Ram attended the conference in the capacity of his province's food minister. The Viceroy announced his intention to control the price of wheat at six rupees a maund. While all other ministers submitted to the Viceroy's dikatat in studies silence, Chhotu Ram, who represented a surplus wheat producing state, could not help dissenting and put up a brave face of defence: "They represent the deficit areas; most of them want wheat. I represent a province that is in a position to supply, and I have to think of the well being of the peasants, and shall not agree to anything less than ten rupees. If this is not agreed to, I shall have the entire stock burnt up." Terribly shaken at Chhotu Ram's audacity, the Viceroy burst into rage, saying, "I have no time for arguments." Thereupon he left the conference room. Chhotu Ram could not contain himself and retorted in the same way. The Viceroy talked to the Governor and wanted him not merely to be dismissed but also arrested. The Viceroy must have retraced his step when the Governor told him of the terrible consequences if Chhotu Ram was sought to be humiliated in any way whatever. Chhotu Ram's courage of conviction triumphed and the control price was fixed not at Rs. 10 per maund, but instead at Rs.11 per maund. The part played by Chhotu Ram in having Casson, the Governor's nominee for the presidentship of the council, defeated and instead Abdul Qadir elected was, feat of rare self-confidence as well as political manipulation.

By playing the muslim league card with gay abandon, Jinnah did succeed, albeit to a very negligible limit, in poisoning the minds of most Unionists, like Sikandar Hyat Khan, who attended the Lucknow session of the Indian Muslim League in 1937 and had assured him of converting the muslim members of the unionist party at the all india level into the fold of the League and Shaukat Hyat Khan, his son, who openly revolted against the party and publicly espoused the Muslim League cause. But Chhotu Ram was comfortably placed in his position and confidently spurned Jinnah's offer of a berth in the cabinet in case he could facilitate the conversion of the muslim majority government of the Unionist Party. The Muslim League supremo knew it well that Chhotu Ram was one of those rare leaders of the province who commanded love and respect from all sections and communities of the society. The letter Chhotu Ram wrote to Gandhiji, explaining in minute details the dangers of contemplated partition of the county as well as the necessity of re-examining the Congress stands vis-à-vis the muslim league communalism is to be sure, a rare master piece of high profile statesmanship. We do not know if at all Gandhiji considered this letter with any measure of seriousness but no reply was sent to Chhotu Ram in acknowledgement. What immediately followed in the wake of partitions is indeed a living commentary on how man easily descends to the level of a brute when blinded by irrational dispositions. Yet, Chhotu Ram had a panacea for all ills of communalism. "Agrarian classes, if organized on the basis of commonality of economic interest, can be transformed into a powerful, well-knit unit of a political organization. They can also bring about communal harmony," This formulation provides a

significant clue as to how he sought to tackle such intricate and complicated problems within the orbit of a rational, analytical mind. Notice what importance he attached to social peace and harmony as a prerequisite to economic development. What he actually did to accelerate the pace of such development forms the subject-matter of a separate chapter, but it is clear that in formulating the various plans and projects for his province he was thinking far ahead of his times, a necessary trait of statesman's mind.

What tormented Chhotu Ram's mind at times was the menace of communalism. "The Punjab, he once remarked on the floor of the House has unfortunately been the cockpit of communalism. This approach has besmeared the fair name of our province and if we are able to remove this reproach, it will be a very a happy augury not only for this province but for the country as a whole, because I have felt sure that, if the communal problem is solved so far as this province is concerned, then it may be taken, practically, as solved for the whole of India. The poison of communalism is, I think, to be found in a greater measure here than in any other province in India, and if by the exercise of mutual accommodation, restraint and moderation, the Punjab is able to find a solution of this problem it will remove the obstacle that stands in the way of further political advance for the country as a whole. Let us hope that God will give us sufficient wisdom and foresight to find a true solution of this problem, so that future generations may bless the name of the Punjab Council, the Punjab Government and the Punjab Public. I have absolutely no doubt that, given the proper spirit of give and take good will and recognition of mutual difficulties, a solution can be found, and can be found without much difficulty.

It speaks volumes for Chhotu Ram's political ingenuity to have formulated what was the best possible solution in his own times and is perhaps the most articulated magic mantra of the contemporary Indian governments-namely, secularism. Notice the force of logic in his statement 'The notion of religion, call it shariat or shashtras, as forming the basis of a polity is thoroughly out of tune with the spirit of times and should be discarded as a complete anachronism. The concept of the state has by now been thoroughly secularized in all progressive countries of the world.'

What need to be pointed out here, however is fact that the concept of secularism is perhaps the most precious jewel of highly evolved spiritual consciousness. Happily enough, Chhotu Ram possessed it in abundance. As a karma-yogi of the Bhagavadgita's conception, Chhotu Ram had purged his mind of all selfish, narrow dispositions and reached an appreciable degree of the ideal of equanimity of mind. It is from this highly spiritualized perspective that he defined secularism, and advocated it to become the basis of a sound and lasting polity. Time, he once thundered on the floor of the house, "is not far when people will realize that my creed is the only creed which will cure this province and for the matter of that, this country of all the evils and troubles of communalism from which it is suffering at present. The Party to which I have the honour to belong does not recognize narrow sectarianism and it does not exist for the benefits of any one religion or caste. In fact, it is the only one which can admit into its fold members of all communities, whether Hindus, Muslims, Sikhs or Christians."

"Throw a lucky man into sea, and he will come up with a fish in his mouth." True to this Arabian proverb, Chhotu Ram was a lucky man. During his political career, extending well over two decades, he never faced defeat at the hustings, revolt in the party, failure in all that he intended to do to meliorate the pitiable plight of the peasants, village artisans and

untouchables and dissatisfaction with his achievements. In fact, he was no run-of-the mill politician. He was the most trusted and dedicated leader of his rural people, unsupported by any outside agency or authority, a statesman whose success depended not upon craft, but simply on the convincing power of reasoning devoid of rhetoric, a man of wisdom and humility, one who confronted the brutality of his opponents with the dignity of the simple human being. His vast body of writings bears the mark of an original mind. Endowed with a first rate intellect a profoundly analytical understanding, a fine command over English, Hindi, Sanskrit and Urdu and enormous moral stamina, he held a place in our national business and to carry out his plans there was no room for coteries and political tricksters. He left a void after his death and this has since not been ably filled by any one from a peasant ancestry.

Conclusion:

The Gita, mother of philosophies, gives the message of action in defence of one's rights and against those who rob one of these rights, whatever the result. Similarly, Sir Mohammad Iqbal gave the message of dynamic action in defence of one's 'Khudi' self-respect. Ch. Chhotu Ram followed this philosophy of action in his very stormy and most controversial political life. Philosophers, from time to time, interpreted the society, the state and man's destiny according to their respective light. They would keep aloof from the common run of life of the ordinary masses who were taken for granted and left to live a dum-driven-cattle life. Thus, their philosophies and Political views were food for thinkers in the air and not food for action by those who wanted to change the society, the state and man's wretched fate.

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DISASTER MANAGEMENT IN INDIA

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ABSTRACT

Disaster and the environment are strongly interrelated: natural and man-made. This interrelationship can also have devastating effects on vulnerable communities, including loss of homes and livelihoods, destruction of agriculture and infrastructure, and loss of life hazards can create environmental impacts, and environmental degradation can heighten disaster impacts. For example, hazards like deforestation, poor agricultural methods and inappropriate development can exacerbate the amount of environmental destruction created by hurricanes, earthquakes and storms. And this heightened environmental destruction can in turn lead to further hazards such as landslides, flooding, silting and contamination of drinking water.

Key Words: Environment, Communities, Hazards, Infrastructure, Landslide, Management.

Ever since the evolution of the world, society and the state, the disasters natural as well as manmade, had been a matter of concern not only for the individuals and their families and communities but also for the state. Disasters result into the huge loss of lives of humans and animals, damage of assets and properties, devastating effect on the infrastructure and ultimately the retardation in the growth of the economy. Because of its severity, disaster management has become one of the most important priorities of the government. The term disaster owes its origin to the French word 'Desaster' which is a combination of two words 'Des' meaning 'bad' and 'Aster' meaning star. Thus the term refers to 'Bad or Evil Star.' The United Nations defines disaster as a 'Serious Disruption of the functioning of the community or society, causing widespread human material or environmental losses which exceed the ability of the society to cope using its own resources. A disaster happens when a hazard impacts on the vulnerable population and causes damage, casualties and disruption.

Disaster = Hazard Rise X Vulnerability

Hazard = Hazard in simple terms is a 'Potential' disaster.

It is an event that may lead to a disaster. Historical Background Disasters are as old as human history, but the dramatic increase and the damage caused by them in the recent past have become a cause of national and international concern. A report by International Displacement Monitoring Centre (IDMC) reveals that about 2.14 million people were displaced in India in the year 2013 due to Natural disasters. According to an other report, the number of manmade and natural disasters have climbed tremendously from 1999-2000. Average reported disaster was 428 per year but from 2009 to 2014, the figure shot up drastically to an average of 707

disaster events per year showing an increase of about 60 per cent over the previous years. Both wealthy and poor countries are affected by disasters. From 2008-2013, in India about 2613 million people were displaced. Second to China which had about 54.35 million displacements. India is one of the ten (10) worst disaster prone countries of the world. In India 50 per cent of land area is susceptible to seismic hazard; 12 per cent of total geographical area is prone to floods and river erosion; 68 per cent of total cultivated area is vulnerable to drought.

Classification of Disasters

No country or region is immune from disasters though vulnerability to disasters may vary. Normally the disasters can be classified into the following categories:

1. **Natural Disasters**—Floods, droughts, hailstorms, hurricanes, earthquakes and volcano, typhoons, Tsunami etc. These have immediate impacts on human lives, health and secondary impacts causing further deaths and suffering from subsequent floods and water logging, landslide, fires, damage to the infrastructure.
2. **Environmental Emergencies**—. Technological or industrial accidents, involving the production, means of transportation, use or transportation of hazardous material, Normally such disasters occur where hazardous materials are produced, used or stored or transported. Forest fires are also come into this category.
3. **Complex Emergencies**—Breakdown of authority, looting and attacks on strategic installations, domestic insurgencies, external war, cross border terrorism, etc.
4. **Pandemic Emergencies**—Sudden onset of contagious disease that affects health, disrupts sexes and businesses, brings economic and social costs. Hazards are classified as follows :

| Hazards | |
|--|---|
| Natural | Man-made |
| Caused by Natural Phenomena Earthquakes, Draught, Floods, Tsunami, Volcani eruption etc. | Due to Humao Nagligence -Leakage of Toxic, Waste, Pollution, Dam failure etc. |

Landslides, floods, droughts, fire are Socio Natural Hazards. Since their are both natural and man-made e.g., flooding may be caused because of heavy rains, blocking of drains, landslides etc. Another classification of disaster/hazards is given in the following table :

| Types | Hazards |
|------------------------|--|
| Geological Hazards | 1. Earthquake, 2. Tsunami, 3. Volume eruption, 4. Landslide, 5. Dam burst, 6. Mine Fire |
| Water Climatic Hazards | 1. Tropical Cyclone 2. Tornado and Hurricange, 3. Floods, 4. Drought, 5. Hailstorm, 6. Cloudburst, 7. Landslide, 8. Heat & Cold, wave 9. Snow Avalanche, 10. Sea erosion |
| Environmental Hazards | 1. Environmental pollutions, 2. Deforestation 3. Desertification 4. Pest Infection |

| | |
|---|---|
| Biological Hazards | 1. Human/Animal epidemics, 2. Pest attacks, 3. Food poisoning, 4. Weapons of Mass Destruction |
| Chemical Industrial and Nuclear Accidents | 1. Chemical disaster, 2. Industrial disasters, 3. Oil Spills/Fires, 4. Nuclear |
| Accident Related | 1. Boat/Road/Train Accident/Air Crash Rural/Urban Fires Bomb/Serial Bomb blasts, 2. Forest Fires, 3. Building collaps, 4. Electric Accidents, 5. Festival related disasters |

Disaster Management

It is defined as a series of processes involving planning, organizing coordination and implementing measures necessary or expedient for—

- Prevention of Danger
- Research and knowledge management
- Preparedness to tackle disaster
- Visualizing the severity
- Rescue and relief operation
- Rehabilitation and reconstruction.

Disaster Management involves a continuous and integrated process of planning, organizing, coordinating and implementing measures and all activities and programmes which can be taken up before, during and after a disaster with a purpose to avoid a disaster, reduce its impact or recover from its losses.

Disaster Management Cycle Involves Three Steps

1. Pre Disaster Activities— Awareness campaigns, strengthening the weak structures, preparation of disaster management plans etc. To reduce human and property losses caused by a potential hazards are termed as mitigation and preparedness activities.

Forecasting—Forecasting as a pre-requisite for taking preparedness steps is the most important element of disaster management. Various nodal agencies like Indian meteorological department, Geological survey of India, Indian Space Research Institute, Indian National Centre for Oceanic Information Services etc. have been set up. Government of India (GoI) has undertaken various disaster mitigation and prevention programmes as :

- National Disaster Management Programme
- National Disaster Management Force
- National Earthquake Risk Mitigation Project
- National Cyclone Risk Mitigation Project
- National Landslide Risk Mitigation Project
- National Flood Risk Mitigation Project
- National Flood Insurance Programme
- Pre Disaster Mitigation Project.

2. During Disaster—These are the emergency response activities to ensure that the needs and provisions of victims are met and suffering is minimized. Basic needs i.e., Food, clothing, shelter and medicines are provided to them.

- 3. Post Disaster**—These response and recovery activities are started with an aim to achieve recovery, reconstruction and rehabilitation of affected communities.

Steps in Post Disaster Process

- Visualising the intensity of the problem.
- Planning - keeping in view all human and non human resources.
- Coordination - Coordination between Governmental agencies, International, agencies, local bodies, voluntary organizations and others.
- Control
- Shelter
- Sustainability in recovery process this important component could be achieved by capability building of the community and awareness generation and preparing local crises management plans.
- Accountability to check whether the relief material and funds are properly utilized and distributed or not.
- Evaluation - Detailed evaluation of all aspects of disaster management and quick audit of the expenditure incurred.

Possible Risk Reduction Measures for Different Disasters

- Earthquake—Building Material and Technology Promotion Council (BMTPC) undertakes awareness projects among people and government agencies about the need and techniques of retrofitting. Risk reduction measures involve community preparedness and engineered structures. The most effective way to save even in a slightest shake is 'Drop, Cover and Hold'. Preparedness measures can be created through various training programmes for community and engineers, architects, government functionaries, teachers and students.

Buildings should be designed and constructed as per the building by-laws to withstand ground shaking. The National Building Code (NBC) provides guidelines for regulating the building construction activities throughout India to meet the challenges posed by the Natural calamities.

1. Site Selection for Tsunami—

- Avoid living very near to coast-line as these areas are more likely to experience damage from Tsunami.
- Elevating houses will help reduce damage to property from most Tsunamis because most of the tsunami waves are less than 3 Mts in height.
- Use water and erosion resistant material for construction.
- To minimize the velocity of waves, construction of water breakers is also recommended.

2. Cyclones

- The satellites track the movements of cyclone based on which the people are evacuated from areas likely to be affected. Warnings are disseminated to general people, fishing community, port authorities and Government machinery.
- Possible risk reduction measure is green belt plantation along the coastal lines in a scientific inter-weaving pattern to reduce the effect of the hazard.

- Houses can be strengthened to resist wind and flood damage. Elements holding the structures should be properly anchored to resist the uplift or flying off the object.

3. Floods—

- The remedial option include construction of flood control works such as improved channels and detention facilities
- Flood proofing of existing building.
- Flood detection and warning system including public awareness programmes.

4. Landslides

- Existing forest and natural grass-lands in good conditions should be preserved.
- Proper care should be taken in the construction of roads and irrigation canals etc. to avoid blockage of natural drainage.
- Any development activity undertaken in the area should be taken up after a detailed study of the region.
- Engineered structures with strong foundations can with-stand forces.
- Increasing vegetation cover is the cheapest and the most effective way of arresting landslides. This helps to bind the top layers of the soil with layers below.

(B) Manmade Disasters

1. Fires— Fires are events of burning something. It is reported that' more people die in a fire than in a cyclone, earthquake, floods and other natural disasters combined. Many people may die of burns and asphyxiation and death of human and livestock occur due to burning or serious injuries from fire.

Management :

- Obey fire safety rules.
- Keep fire extinguishers at home and institutions.
- Shut off electrical and gas appliances when not in use.
- Contact fire department in emergency.
- In smoke filled areas, crawl on floor, or on your belly as the smoke is less on the floor.
- There should be at least two ways to escape from home or building.
- Hazardous materials such as kerosene oil, petrol, gas, paint, adhesive should be kept away from kitchen and fire.
- Fire crackers should be used under the supervision of elders.

2. Road, Air and Air Traffic—

(a) Road Accident :

- Use helmet while riding a two wheeler.
- Keep your seat belt fastened when seated.
- Obey road safety rules.
- Road rage is dangerous.
- Avoid sudden acceleration and deceleration.
- Do not carry inflammable material.
- At railway way crossing pay attention to signal and swing barrier.
- Do not be in haste to cross.

- Know where is the nearest emergency exit and learn how to open in emergency.
- Try to stay down if there is smoke in the cabin.
- In case of fire outside the door in a plane, do not open it or the fire will rush inside the cabin.
- During air traffic accidents try to calm down, panic intensifies the situation. Let the authorities follow their plan of action.

(b) Industrial Accident:—Industrial accidents can be due to explosion, fire and leakage of toxic or hazardous chemicals and may lead to heavy loss of material life and fire.

Management :

- Industries should be located away from residential areas.
- Limit storage capacity of toxics and chemicals.
- Develop emergency relief and . evacuation planning.
- Structural bylaws should be strictly followed.
- It is utmost important to have an inventory of hazardous chemicals alongwith their quality and, storage conditions mentioned in it. Also high risk areas and emergency exits should be clearly demarcated.

1. **National Disaster Management Authority (NDMA)**—This is headed by PM and has the responsibility for laying down policies, plans and guidelines for disaster management to ensure timely and effective response to disasters. It plans and executes the policies for the prevention of disasters or the mitigation and preparedness. It also lays down guidelines to be followed by the state authorities to deal with Disasters.

NDMA has undertaken a pilot' project on 'Capacity Building' in disaster management for Government Officials and representatives of Panchayati Raj and local urban bodies at district level with support of IGNOU for disaster prevention, preparedness, mitigation recovery. NDMA has conducted about 390 mock exercises from 2006-2013 at various State and District headquarters.

Disaster Management Act, 2005- The Act ensure measures for prevention and mitigation of disasters and prompt response to any disaster situation. The Act contains the provisional for financial mechanism like

National Disaster Mitigation Funds at state and district Levels.

3. **National Executive Committee (NEC)**—National Executive Committee was constituted under Disaster Management Act 2005 to assist the National Authority in the performance of its functions.

4. **State Disaster Management Authority (SDMA)**—Disaster management Act 2005 provides for constitution of SDMA throughout India in all States and UTs—at the state level, SDMA headed by the Chief Minister, will lay down policies and plans for disaster management.

5. **District Disaster Management Authority (DDMA)**—The authority was constituted under the Disaster Management Act 2005 with District Collector as its head to plan, coordinate and execute the policies and plans at District level. DDMA has full authority to supervise the construction in any area in the district to enforce the safety standards also to arrange for relief measures and respond to disaster at District Level.

6. National Disaster Response Force (NDRF)—NDRF constituted under the Disaster Management Act 2005 by the of 8 standard battalions of Central Para Military Forces to build a specialized force to respond to disasters.

7. Specialized Agencies in Disaster Management:—Various specialized agencies are playing their remarkable role in disaster management whenever there are crises in the country. These are engaged in following tasks :

Warning

- Providing food, clothing, shelter and medicines
- Fire Fighting
- Decontamination and similar protective measures.
- Disposal of dead.
- Repair and renovation of public utilities.

8. Financial Resources—Financial resources to deal with various disasters is provided in accordance with the schemes as National Disaster Response Fund.

State Disaster Response Fund

District Disaster Response Fund.

9. National Policy of Disaster Management 2009—Aim of National Policy of Disaster Management is safe and disaster resistant India by promoting prevention preparedness and resilience through training and knowledge also to motivate mitigation measures based on technology and environmental sustainability. It covers transparency and account-ability in all aspects of Disaster Management through involvement of community, different organizations, Panchayati Raj Institutions, Local bodies and civil society. The Disaster Management Act 2005 and National .Policy of Disaster Management 2007 takes every segment of its governance in its sphere to make disaster management more effective, including Panchayati Raj Institutions and Municipalities.

10. Government of India—UNDP Disaster Risk Management Programme : In India Community based disaster preparedness was first introduced by the Ministry of Home Affairs with UNDP support in the early 2000. The programme is an initiative in 176 most vulnerable districts in the country in 17 States /UTs at a total estimated cost of 153 crore. The villagers are trained in rescue, relief and shelter ,management at District and Sub District levels and mock drills conducted at various levels.

11. Hyogo Framework of Action 2005-15—Representatives from about 168 countries including India participated in conference on 'Disaster Risk Reduction' in Kobe, Japan in January 2005. The Hyogo framework of action 2005-15 was adopted towards sustainable reduction of disaster losses to lives and in the social, economic and environmental assets of coun-tries. It also emphasized to strengthen disaster related innovative technical capacities, raising of emergency funds and to review and implement preparedness and contingency plans.

12. SAARC Disaster Management Centre (SDMC)—SDMC was established in New Delhi in Oct. 2006. The centre has mandate to serve all the 08 countries of SAARC in know-ledge,

training, research, exchange of information related to disaster risk reduction and to promote cooperation and understanding among the members for the holistic management of disasters.

International Cooperation in Disaster Management

(A) International Search and Rescue Advisory Group: (INSARAG)

Established in 1991 INSARAG is a group of about 80 countries aims at establishing standards of inter-national search rescue team and methodology for international co-ordination in earthquake response.

(B) Yokohoma Strategy and Plan of Action for Safer World

The members of United Nations States and other states met in Yokohoma, Japan from May 23-27, 1994 and discussed that human and economic losses have risen high in recent years due to natural disasters. The decade 1990-2000 was declared as the Inter-national Decade for Natural Disaster Reduction with the theme 'building cultures of prevention'. All the members decided to promote and strengthened their national capacities and national legislations for disaster prevention, mitigation and preparedness further joined hands to promote and strengthen Sub-Regional, Regional and International cooperation to prevent, reduce and mitigate disasters with special emphasis on mobilization of resource and techno-logy sharing.

Conclusion

In reducing the need for disaster relief, disaster preparedness and prevention are very important and should be kept in mind while framing policies and plans regarding disaster management at international, national, state, district and village level. Disaster management policies and plans should involve inter-national agencies, Central Government bodies, State, District and Local bolides to make it more effective country bears the primary responsibility for protection of its citizens, infrastructure and other national assets from the impact of Natural Disasters.

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HARDSPOTS IDENTIFIED IN THE SYLLABUS DESIGN IN ENGLISH LANGUAGE TEACHING

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ABSTRACT

Educators need to inculcate the spirit of humanities to acquire team spirit, critical thinking abilities and also problem-solving abilities for career advancement. Language skills empower students to face future challenges globally. Adequate logistics, well-equipped laboratories, faculty having expertise and experience, off campus training facilities and a conducive learning environment is what students need to secure high scores and qualify campus recruitments or the stringent entrance tests at national/state levels conducted for their selection. In the emerging scenario of high mobility across state and national boundaries for multifarious purposes proficiency in a link language (English in Indian context) is unavoidable for success. It has been recognized by most that graduates from reputed colleges of Odisha have technical knowledge at par with those at the national level, if not more. The students of the state are taught English as a compulsory subject in either/both the first two years of their graduate program; little do they realize its importance in real life level for self-directed learning differs in learners as per their English learning backgrounds and most of them aim for good grades for a rise in their cumulative grades or only a pass in the subject. This may be due to core subject pressure. Students who are less confident of their English skills believe that their knowledge in English could be updated in the final years, especially for interviews by taking extra coaching in specialized English coaching centers. Those who are confident feel that their language skills gained at the Secondary and the Higher Secondary levels would keep them in good stead to face their occupational needs in future.

Key Words: Hardspots, Identified, Syllabus, Design, English, Language, Teaching.

The medium of instruction of the schools affiliated to the Board of Secondary Education, (BSE) Odisha is Odiya and English is the medium of Instruction in the schools affiliated to Central Board of secondary Education (CBSE) and Indian Council of Secondary Education (ICSE). In majority of the schools under BSE, English is taught from class III. The teaching is carried out through the Grammar Translation Method which gives stress on grammar & vocabulary as in most other states. Vernacular meanings of English words are taught and the students learn it by rote. Exposure to English Language is only for a few hours in the English class rooms in schools. Since language learning is a social activity that takes place best in a natural environment, the vernacular students all over India do not get adequate exposure to English. In such a situation, the students pass the secondary examination with English as a second language without getting exposed to phonetic English pronunciation, speaking at least

a few sentences or reading some texts of literary value. They may have a smattering knowledge of the prescribed texts, but not the language skills necessary to cope with the English medium education at the Higher Secondary level. The teachers in Upper Primary & Secondary schools themselves are not equipped to teach correct English pronunciation, speaking or reading skills to students. Their exposure to ELT at Orientation Programs do not help them much to handle the basic language skills in the classrooms. Even trained graduate teachers who pass out from the Universities are not exposed to Phonetics or Standard English pronunciation as no university in the state teaches Phonetics or spoken English in the graduate programs. As most of the teachers themselves had got less exposure in mastering language skills, they manage to qualify for degree program with average language proficiency and try to follow similar strategies in teaching their students. Specialized English teachers with Diploma in ELT are quite few in number and hence a vicious circle is created in teaching English, as in most other states. **Gokak (1964)** points out that “The foundational years for the teaching of English in schools are in the hands of teachers who neither know enough English nor are familiar with the latest and far-reaching developments in the pedagogy of English” (p.65).

A number of English medium schools have sprung up all over India in the last two decades or so, and Odisha is no exception. But a common pattern of teaching and learning English is visible. Languages are learnt by imitation and the best way to learn a language is to expose the learner to native speakers during childhood. But it is doubtful whether the children in English medium schools throughout India are listening to tolerably good English pronunciation, if not that of native speakers. Most English medium schools do not employ kindergarten-trained teachers for the nursery or pre-school classes or for primary sections. They are mostly taught English by raw, untrained teachers who are not exposed to Standard English pronunciation. When the teachers themselves lack proper communication skills, the learners cannot expect much in the acquisition of language proficiency. The general belief is that students passing out of English medium schools (CBSE/ICSE) have good communication skills. Contradictory to this assumption, though students from English medium schools can manage to speak English fluently, they commit many errors especially in written English. Even when most of the students are from different states of India and have passed High/Higher Secondary Examinations from English medium schools, they lack confidence in speaking English in formal situations. Besides, many are weak in grammar and vocabulary and suffer from nervousness in group activities. One of the reasons for this situation is that most of the English medium schools do not insist on their students speaking in English.

They have very little exposure to English outside schools or at homes. Most of these students are more comfortable in the vernacular than in English. English medium students may be better than the vernacular medium students in fluency or pronunciation but not sufficient enough to acquire language skills to compete in global standards. Most of the Higher Secondary Schools (Junior Colleges as they are known in India) are affiliated to the Council of Higher Secondary Education (CHSE). The Council has prescribed English syllabus for 200 marks comprising some portions of communicative English, vocabulary, grammar, essays, poems short stories etc. for reading practice and targets acquisition of the four basic language skills. The communicative English course which claims to equip Higher Secondary students with the four language skills (listening, speaking reading or writing) does not achieve the targeted goals. Since the evaluation is done only on the writing part, in effect, the course is not

much different from that of secondary schools. The other skills are left out of the ambit of term-end examinations and hence are neglected by both teachers and students. Those who learn by rote a few question answers, have picked up mostly from guides/key books, manage to pass the Examination. Moreover, the teachers who handle the Higher Secondary syllabus of CHSE are not properly trained to teach communicative English as most of them are postgraduates in English literature. Very few of them have ELT background essential to deal with Communicative English syllabus. The minimum qualification prescribed for English teachers by Council Board of Secondary Education (CBSE), Indian Council of Secondary education (ICSE) and the Higher Secondary Boards of most other states is a Post Graduate degree in the subject concerned and Bachelors' degree in Education (B.Ed.), but in many public schools in, Postgraduates without B.Ed. are teaching English in Higher Secondary classes. This also has an impact on the teaching outcomes, particularly in language teaching.

Quantitative expansion of private engineering colleges, in a short span of time, raises doubts about the quality of education being imparted in these institutes. The perspectives of the learners and teachers have been taken into account to find out the advantages and disadvantages of the English syllabus followed in engineering colleges of Orissa.

Since the English language skills of students who enter into the portals of colleges differ considerably, it has become imperative to assess their capability to manage the syllabus of Communicative/Business English course prescribed for them. In the absence of adequate competency in English language skills, a majority of the learners find it difficult to master the technical terminologies of science and engineering textbooks written in English. Therefore, in order to facilitate engineering learning and to keep pace with the latest trends in the field of science and technology, they require an adequate level of reading and comprehension skills in English. An assessment of their language competence becomes crucial not only to refine their language skills but also to improve their technical knowledge. Once the language competency levels are assessed, it will become easier to devise teaching methodologies appropriate for different groups. 'Just as no medical intervention would be prescribed before a thorough diagnosis of what ails the patient, so no language teaching program should be designed without thorough needs analysis' (Long, 2005,p.1).

It has been seen that among the four basic language skills, **listening activity** has been the most neglected area, due to the misconception fostered by many of us that this skill is imbibed with mental maturity. We take this language skill for granted under the assumption that without any conscious efforts, listening skills can be acquired in a natural way just as a child acquires its mother tongue. But, since we are not listening to English in a natural environment, practicing this skill becomes the only alternative.

The acquisition of **speaking skills** in classroom situation is far from satisfactory in the existing scenario in the engineering colleges of Orissa. In large theory classes where lecturing method is still practiced, there is little scope to impart practice in speaking. In the practical classes, this can be attempted, but in the absence of well equipped language laboratories with

logistics like movable chairs, individual headphones, relevant software and computer systems, speaking practices remain elusive. Here the teacher-centric instructions, without regular speaking practice, cannot achieve the desired level. Most of the teachers have neither acquired Standard English pronunciation themselves nor are they able to access the latest pronunciation

improvement software due to lack of adequate funds and administrative apathy. The teachers themselves need to be provided with adequate resources and training to impart superior language teaching practices demanded of the course for their students (Tickoo, 2004).

Reading practice can be imparted in the practical classes to some extent, but time constraints to cover the prescribed syllabus create barriers quite often. The students can only be guided to acquire this habit and the students themselves have to show interest by reading books and materials of their choice.

Writing skills can be imparted properly in the practical classes provided the teacher is prepared to take extra effort to identify common mistakes and appropriate feedback in the assignments and get it corrected within the limited time that a teacher gets in a particular semester. Through peer feedback, the students could also be encouraged to avoid mistakes. Creating interest in students to write good English becomes essential for implementing it in their future work environments. In this connection, the remarks of **Bright & McGregor (1978)** seem pertinent: Skills can be achieved only through practice, which is something we cannot do for our pupils. They have got to do it for themselves, which means that the good teacher of language, even more than the teacher of other subjects, should spend a great deal of his time, listening, reading and *not talking*. Of course, he/she will have to talk quite a lot, but his pupils have got to talk and read and write very much more, under his guidance, if they are to make progress (p.4).

In the educational institutions of Odisha, mostly English is approached casually because of which passing the semester-end examination becomes the sole objective. In spite of its innumerable instructional objectives like the aural-oral skills of listening and speaking, graphic skills of reading and writing, the course is yet to achieve the targeted goals as revealed from the study conducted among a cross section of learners and teachers. The demand for candidates with good communication skills by employers, especially during campus placements, and the setting up of private Spoken-English institutes even in rural areas show that there is a need to modify the English teaching-learning process in the curricula.

The study also reveals that the students are more interested in laboratory activities than in theory classes. Therefore, team activities can be promoted in the labs and students enjoy it if properly implemented. It also provides opportunities for developing leadership skills, team spirit and cooperation. Role-plays, performing skits, puzzles, quizzes, slogan writing, creative writing, mock interviews, group discussions on current topics etc. are examples of useful lab activities that can help students acquire leadership and communication skills. Professional engineers use the latest communication techniques for both informal and formal communication and hence students need to be trained in these practical skills for using it in their career. It is during the formative years of their graduate program that they have to accomplish it. This study thus aims at an assessment of the practicability of the present course that lists targeted ambitious goals.

Based on the inferences, an attempt has been made to suggest improvements in the curricula to fulfill the communication needs of net Generation technical learners and identify appropriate methodology of language instruction to match the learning styles of different learner groups in mixed ability classroom situations. It seeks measures to make learning English an enjoyable experience. It would aim not only at attaining good grades but also bringing out the real

potential of individual learners so that they would be able to encounter future language needs successfully.

Conclusion

In the Indian context, a student's success is mainly based on their demonstration of communication skills. In today's world, where the students would be competing for job positions with a global workforce, it would be their English language proficiency that would be tested to the maximum, as English is the most widely spoken language in the world at present. In this respect, **Brookes (1964)** remarks that "A report or paper must be written. Anyone engaged in scientific work who is incapable of making this kind of report is not a scientist but a technician, not an engineer, but a mechanic. Proficiency in his written and spoken dialect is a badge which cannot be counterfeit" (pp.115-116). Since individual language learning interests differ widely, a uniform teaching material and methodology may not achieve the desired results. This study suggests a viable, learner centred methodology to match different learner groups for the acquisition of proper language skills.

Although researchers and educators agree that many Indian engineering graduates are not proficient in English (**Tickoo, 2004**), few studies have been conducted to examine the procedures, measures and strategies of teaching and learning to improve students' achievements in English. To the researcher's best knowledge all previous studies have focused on students' lack of English skills and the reasons for them. Not many studies have been conducted designed to explore the needs and requirements of these students and thereby offer solutions towards improving their proficiency in English. It is a fact that some of these problems like English language competency of the learners at entry level in engineering colleges, unwieldy classrooms, shortage of teachers trained in ELT, not paying individual attention to learners etc. cannot be addressed so soon, as it needs policy changes at administrative levels. Most of the colleges may not be willing to invest huge sums of money in language laboratories or appoint trained, competent teachers to teach English. Non-availability of such faculty is also a reality. But many other problems can at least be mitigated, if not solved fully, within the existing framework. A Specific English course-learner centred, need-based, target-oriented and achievable- will have to be pursued in a methodology to suit the needs of diverse learners. Though it may sound too ideal to be attained amidst too many constraints, there is no alternative but to try it in a highly competitive scenario. This study thus aims at the assessment of the learning outcomes of the present course which has targeted ambitious goals.

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CULTURAL DUALISM IN KAMALA MARKANDAYA AND ARUN JOSHI'S NOVEL

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ABSTRACT

Enduring fiction forges itself in the smithy of reality. Indian fiction in English has also held a mirror up to Indian social life and down the decades it has explored the varied facets of Indian society. The gruesome poverty, Independence-struggle, trauma of partition, social change, crisis of identity, emerging experiences of alienation and anarchy-all these have figured on the screen of Indian novel. Of the significant and vital facets of the contemporary social life of India is the co-presence of dual cultures.

Key Words: Cultural, Dualism, Kamala Markandaya, Arun Joshi's, Novel.

Multiculturalism is now a universal phenomenon. No country can afford to insulate itself against cultural diffusion. The history of human evolution and the rise and fall of various major civilizations of the world bring home the truth that cultural dissemination has been an integral part of human history. But in the twentieth century its pace has gained tremendous increase. George Steiner goes to the extent of saying that "the modernist movement can be seen as a strategy of permanent exile."¹ Alvin Toffler has spoken of the modern man as "the new nomad"² uninterested in putting down roots nowhere. These statements may have a flair for exaggeration, but they contain enough grains of truth. And more so in the context of a common-wealth country, cultural dualism is a contingent condition. The most distinctive lineament of a commonwealth writer is the duality of selves, the native consciousness and the consciousness acquired from western civilization. The *raison d'être* of Indian fiction enhance consciousness. Majority of the writers, with the notable exception of R.K. Narayan, have been both intensely and intensively exposed to western culture. Again the experience of multicultural situation has entrenched into the lives of all people who have ever had the misfortune of being colonized directly or by remote control. Meeting of two cultures cannot be a petty phenomenon. It is a potential challenge for a writer. In fact, in this togetherness there is enough of creative tension. Result may be either explosive or exquisite. The writers, like magicians and painters, try to harmonise the conflicting experiences into a meaningful pattern. Most of the significant commonwealth novelist have responded to the impinging experience of cultural dualism. In Africa the concept of *negritude* leaps as a burning flame in every heart. In the body of fiction that has come from writers like Achebe, Armah, Edwense, Abrahams, Lessing and Mphahlele, the clash of black and white culture is fictionalized as mode of protest. Achebe's *Things Fall Apart* is essentially a novel about the encounter of black and white consciousness and the nucleus of the novel is what Achebe says in his article "The Black Writers Burden." "The encounter was almost a complete disaster for the black races. It warped the mental attitude of both black and white."³ The African novel is almost an archetypal attempt to diagnose the African error to know where 'the reigns began to beat us.'

The literature of New Zealand has remained for long a by product of cultural displacement and its recent process of the traumatic recognition of native cultural reality. The Caribbean voices are pouring for the love prompted strains of nostalgia for the remembered native home. V.S. Naipaul says in *The Middle Passage*: “living in a borrowed culture the West Indian more than most needs writers to tell him who is he and where he stands.”⁴ This multicultural heterogeneity is now a world reality and no country can afford to be an island of itself. The Malaysian novel *Ranjav Sepanjang Jalan* of Shah Non Ahmad, translated into English, *No, Harvest But a Thorn* depicts through the images of the protagonist’s body bleating through tetanus and the madness of his wife Jehan, the hazards of close culture system. Faulkner’s *Emily* is a traumatic recognition of the claustrophobic effect of a culture shut up in its own cells. Indian fiction is fully aware of bicultural reality. Its response to this experience is variegated and sensitive, ranging on the scale from plebian and protesting to assimilative and complex.

In fact, this dualism of culture is an essential ingredient of the consciousness of every educated Indian. What is true of the educated Indian is especially true of the Indian writer because “a writer is concerned with human action and motivation behind human behaviour.”³ Almost all major Indian novelist writing in English like Mulk Raj Anand, Raja Rao, Manohar Malgonkar, Bhabani Bhattacharya, Kamala Markandaya, Nayantara Sehga, Anita Desai and Arun Joshi have diluted this dualism in their different distinctive ways. Kamala Markandaya is now a major novelist who has projected the image of India, before and after independence, its tradition and change, its modernity, its rural surroundings as well as organization and technology. But what is most striking in her novel is the fact that cultural dualism forms the matrix of her vision. In novel after novel, Markandaya explores the impact of change in terms of human psychology. To her culture means essentially an idea which unites a million individuals and confers on each of them what ‘Trilling calls integral selfhood. It thus represents the idea of:

A unitary complex of interactinv assumptions, mode of thoughts, habits and style, which are connected in secret as well as overt ways with the practical arrangements of his society, because they care not brought to consciousness, they are not opposed in their influence over man’s mind.⁶

Almost all important Indian writers carving out novels in English have transmuted the encounter of cultures in their fiction. Mulk Raj Anand, Raja Rao, Manohar Malgonkar, Bhabani Bhattacharya, Nayantara Sehgal, Anita Desai, Kamala Markandaya and Arun Joshi have given a configuration to the dynamics of cultural interaction in their novel in different ways. Kamala Markandaya is now one of the prolific and widely accepted novelists who has projected in her fiction the image of India in its varied phases. The quintessence of Markandaya’s novels lies in a fictive exploration of the human self in the context of complex cultural values. The reasons for this complex vision are several. Her predicament of being an Indian writer and thus an exposure to dual cultures is further intensified by her personal life history. Born in Madras in an educated Brahmin family, she studied at Madras University and she worked for sometime in a newspaper in Madras. Later she went to London where she worked in a solicitor’s office. There she married an English man and settled permanently in

London as an expatriate. She continues to write under the maiden name although after marriage she is Purnai Kamala Taylor. The relevance of bio-graphical details becomes uncertain in the absence of autobiography, biography, diary and collection of letters. In spite of the fact that a work of art has to be judged for the thing as it is, every major novelist has drawn heavily from his own life experiences. D.H. Lawrence aptly observes that,

The author never escapes from himself, he pads along the vicious circle of himself. There is hardly a write who gets out of the vicious circle of himself or a painter either?⁷

Irving Wallace, a noted American novelist remarks, ‘Whether any character has ever been or could ever be entirely imaginary is still debatable.’⁸ As a matter of fact no fictional character or episode can be imaginary in abstraction, because imagination is always deeply noted in reality. Even Helen Hull, a celebrated psychologist, is also of the opinion that imagination is the faculty of rearranging the known, of transmitting it into a new end of sometimes wonderful pieces of creation.

In view of this basic truth that the novel draws its sustenance inevitably from the life of the novelist as well as from the creative power of imagination, the significance of Kamala Markandaya’s own life becomes highly relevant to the shaping of her complex vision of life. The themes of uprootedness, racial tension and prejudice, conflict between tradition and materialism, faith and reason, primitivism and technology, a search for one’s true self, the experience of exile and alienation are the myriad shades of her fictional prism. All these ring with the unmistakable strain of autobiography because, we all knew that she was born and brought up in a traditional Brahmin family of south India and later when she fell in love with Mr. Taylor, she married him and settled permanently in London as an expatriate. Living under an alien sky she has become fully aware of the conflict between eastern and western values and has tried to portray India objectively from a distance. Her fictional corpus consists of a series of responses to this situation of cultural dualism.

There have been basically three different kinds of responses to the situation of cultural multiplicity. There are a few writers for whom the confrontation has not resulted in any tension, creative and otherwise. They have written with faith that the acquired value alone can sustain their views on life. D.F. Karaka is an example of this kind. He has written novels set in England, using only British characters. His novel *Just Flesh* displays the author’s knowledge of English life and culture. But it makes no contribution either to English or Indian literature because it fails to embody realities. His other novels *There Lay the City* and *We Never Dis* are also facile attempts.

Another group comprises novelists for whom the inter-cultural tension exists but does not seriously affect the course of events in their fictional world. R.K. Narayan and K. Nagarjan are successful examples of writers who have *Malgudi* and *Kedaram* which are the microcosm of the macrocosm without any obvious all palpable framework of alien culture. Though recently O.P. Mathur has written “*The West Blows Through Malgudi*.”³ trying to explicate a constant awareness of western culture in his fiction, yet Narayan is a novelist weaving his tapestry out of his own cotton and wool.

The Third and the most significant group comprises all those novelists who have tried to locate the various consequences of the encounter between indigenous Indian culture and the

western culture. Mulk Raj Anand has fully assimilated western scientific materialism in his sensibility. Raja Raj has forged metaphysical instance that transcends the material, empirical, scientific western civilization taking ones from the Upanishadic tradition and philosophy of India. Nayantara Sehgal vindicates the duality of awareness mostly through man-woman relationship. Her female characters, by and large, are hut individuals seeking fulfillment even outside marriage. In *A Time to be Happy*, Meera and Rashmi, the mother and daughter swing to tradition and change or to native and alien culture. In *The Day in Shadow* there is an attempt at a synthesis through the Union of Simrit and Raj where we find a meaning in assimilation without loss to native heritage. Anita Desai shows her tangible concern with the multicultural situation only in her novel *Bye Bye Black Bird*. In Desai's novels the acuteness of dilemma is lost in the welter of lyricism and her characters, who look like tinsels of loose sentiments or ready-made ideas, hardly come out as round figures. Ruth Jhabvala herself a foreigner live in Indian for long, and thus has probed the encounter of two cultures. But reading her novels one feels that she is an outsider floating on the fringe of essential India rather than cutting into its depth. Nayantara Sehgal, Anita Desaid and Jhabvala have explored only one dimension of this impinging reality in their novel. Kamala Markandaya is the only woman novelist who has fully explored and delineated in terms of situation and character, the realities of cultural dualism in Indian life. Her fiction captures the multiple dimensions of cultural encounter. Conflict, assimilation, acculturation all the possibilities resulting from an interaction of two cultures are perceived with condour and intensity in her novels. *Nectar in a Sieve*, *A Handful of Rice* and *Two Virgins*, flash formative influences of western culture on Indian life, but other novels are complete metaphors of India life and reality shaped by the operative cultural dualism in her consciousness. *Nectar in a Sieve* is a tragic tale of the agony and the suffering of a peasant couple, Nathan and Rukmani of a south Indian village. Through their contact with the English medical missionary Dr. Kennington, affectionately called 'Kenny' by villagers, the author brings out the opposite view point of simple and fatalist creature of the soil. The peasants endure their miseries with calm resignation. The enlightened English man nourished on ideals of liberalism, is both surprised and shocked at the plight of these people and commits himself to the welfare of these innocent villagers. Talking to Rukmani he says at a place that he does not know which is his country. Though at times he is annoyed with the inscrutable ways of Indian peasant, he never turns out to be a member of the oppressive ruling community. He is a kind-hearted, sympathetic character. His presence hovers over the novel from beginning to end and like the chorus in the Greek drama he is both a participant and a neutral observer in the action of the novel. Through the character of Kenny, his ideas and his services and his attitudes, Markandaya produces an objective attitude of India.

Some Inner Fury is a novel of many dimensions. The author highlights in the novel two prominent aspects of India's confrontation with Britain, the impact of western education and civilization on the out look of Indians and the conflict between India and Britain arising from the latter's political dominance over the former. The novel has a variety of characters representing western culture, Indian culture, those who hate each other, and also characters who assimilate the qualities of both cultures. The novel has political dimension; it is an exploration into personal relationship of characters belonging to two different races. The traits of political theme and the story of love-relationship intermingle into the Quit India movement

or struggle for Independence. The beauty of the novel lies in unifying the various planes of experiences, emerging from the co-existence of two cultures.

In *A Silence of Desire* cultural dualism metamorphoses into a juxtaposition between spiritual faith and materialism. The crisis in the life of Dandekar whose wife Sarojini goes to seek faith cure for her tumour from a Swami is the crisis resulting from a clash between Indian spiritual faith and rational modernism emerging from a contact with the western culture. The character of Swami remains mysterious and the situation also is not fully resolved but the tension constitutes the vital experience of the novel. *Possession* enacts the further dimension of conflict between Indian spiritualism and western materialism. This novel may be described as an allegory of the direction. The independent Indian has to follow the onwards march to its progress. In the story of Valmiki and Caroline the novel suggests that India has to draw sustenance from life giving springs of its own culture. Valmiki is a rustic Indian artist, a symbol of the raw independent India, for the possession of soul, Caroline Bell, symbolizing the western civilization, makes an all out effort. Alienated from spiritual root of the country Val's artistic talents stifle and smother. His final return to the Swami is suggestive of the reality that while a brief contract with the western culture is useful, finally, India's fulfilment lies in its own nourishing spiritual power.

The Coffers Dams transmutes cultural dualism into a conflict between technological power and the forces of nature and primitive living. This is a more ambitious novel and here the novelist jostles a throng of British and Indian characters into cross cultural situations, ways of life and attitude of mind. Clinton is the typical representative of European technological civilization and who looks upon India as the vast sprawling enigma. He represents the ruthless efficiency of business minded British engineers. The chief of the tribe symbolizes suffering and tension as well as underlying hope and faith of uprooted inhabitants of the hills. However, Helen and Bashim symbolize the forces of moderation and human attitude Helen gets peace and fulfillment when she experiences her union with Bashiam. For the first time she gets in her life a sense of belonging and a sense of universal inclusiveness. Helen and Bashim represent blends of culture and the indispensable human links. This novel gives a wider backdrop to the theme of culture encounter because here in the form of Helen a British character is seeking fulfillment and her true identity in her alien culture.

In *The Nowhere Man* cultural dualism emerges through still another dimension of human reality. Like Anita Desai's *Bye-Bye Blackbird* it is the story of Indian immigrants. Srinivas and his family make an island India on the English soil. Vasantha, his wife, is India in essence. Her sandalwood box and the Gnages water which are immersed with her ashed in the Thames river become a cultural metaphor. Srinivas has settled in England and he tries to assimilate the acquired cultural into his life. But finally he becomes a victim of racism. Both the hater and the hated are finished. The alien remains and alien. The novel takes a deeper blunging into human reality. It is a novel configurating the need for racial integration, crossed cultural understanding and a cosmopolitan outlook in order that man survives as a human being in the contemporary existential chaos. In act,, *The Nowhere man* reflects a more contemporary awareness of Kamala Markandaya than her earlier novels of Anita Desai and Arun Jushi or the fiction of the western writers like Camus, Kafka, Malamud and other existentialist novelists. Like their fiction *The Nowhere Man* in its final evaluation is a fable of

human isolation. Other novels of Kamala Markandaya like *A Handful of Rice* and *the Golden Honey Comb* also, in lesser degree, indicate an awareness of cultural dualism.

In view of the above fact it becomes pertinent that an in depth study of Kamala Markanday's novels from the perspective of cultural dualism will be highly rewarding. Her fictional corpus will reveal its deeper implications if it is explicated from this stance because all of them have been forged into works of art in the smithy of cultural dualism. Cultural dualism is her contingent condition, her personal predicament and it is also the constant shaping spirit of her vision. In this quality she is akin to other commonwealth novelists but she carves out a distinctive place for herself by constancy of her concerns, candour of her experience, and multitudinous responses to cultural interactions that have percolated into the fabric of Indian life.

Arun Joshi is another contemporary sensibility who has explored the reality of cultural interaction and has located its significance in Indian life. In his fictions the encounter of culture does not come up directly, it is wrought in the concept the conflict of tradition and transition and in the juxtaposition of the materialistic, empirical rational view of life and the spiritual stance of life. In *The Stranger*, Sindi Oberoi is a fall-out of the situation of not belonging to any culture. A real nowhere man, an anomic, devoid of love, a wandering alien, he turns into a character like Camus' outsider or Naipaul's unanchored souls. His stay in Kenya, London and Boston have remained no more than whirls for Sindi and though his relationship with Anna, Kathy and June have enriched his experiences they have not yet brought him out of the labyrinth of meaninglessness. It is in India, his ancestral land, that he is able to forge out an authentic self for himself out of the dialectics of being and nothingness.

The Strange Case of Billy Biswas enacts very powerfully Billy's dislike for an organized life and his longing for the spiritual world:

They all seemed to be waiting and watching and staring at me. It was as though I was not Bimal Biswas, graduate of Columbia, the only son of a Supreme Court Judge, husband of Meena Biswas, and father of a handsome child; it was as though I were not all this but the first man on earth facing the earth's first night. . . 'Come' it said. Come to our primitive world that would sooner or later overcome the works of man. Come. We have waited for you. . . Come, Come, Come, Come. Why do you want to go back? This is all there is on the earth. This and the woman waiting for you in the little hut at the bottom of a hill. You thought New York was real. You thought New Delhi was your destination. How mistaken you have been. Mistaken and misled. Come, now, come. Take us. Take us until you have had your fill. It is we who are the inheritors of the cosmic night.¹⁰

In fact, the dialectics of the organized life and the life of the primitivism form the fictive correlates of the dynamics of cultural interaction.

In *The Apprentice* the clash between the Gandhian ideals of life and traditional virtues of India on the one hand, and the materialistic view of the world and its consequent values of commerce and careerism are indirect manifestations of cultural interactions. *The Last Labyrinth* further illumines fresher perspective on the dilemma of modern man lost in the labyrinth of tradition and modernity, the rational world-view and the spiritual vision, the essential spirit of the West and the spiritual vitality of the East. Bhaskar, a product of the dual world, of Descartes and Darwin, Pascal and Spinoza, Lord Krishna and Maya, of Bombay and Benaras, of science and mysticism, is an authentic voice embodying the compulsive duality of cultural heritage in a modern India.

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EXPORT PROMOTION IN INDIA- AN EMPIRICAL STUDY ON EFFECTIVENESS OF EXPORT ORIENTED UNITS SCHEME

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ABSTRACT

The Export Oriented Unit Scheme introduced in early 1981, is complementary to the SEZ scheme (erstwhile EPZ scheme). It adopts the same production regime but offers a wider option in location with reference to factors like source of raw materials, port of export, hinterland facilities, availability of technological skills, existence of an industrial base, and the need for a large area of land for the project. Over the last decade, Export Oriented Units have evolved as a major player in the country's export effort. EOUs are mainly concentrated in textiles and yarn, food processing, electronics, chemicals, plastics, granites and minerals/ores.

Key Words: Export, Promotion, India, Empirical, Study, Export, Units, Scheme.

June Francis and Colleen Collins-Dodd (2004) studied the effectiveness of export promotion programs on export activities of firms based on the results of a survey of small and medium-sized Canadian high-technology firms. The results suggest that using a greater number of government programs influences the achievement of export objectives and export expansion strategies, and enhances export marketing competencies. These results suggest that sporadic and active exporters gain the most from export promotion programs, while there is little impact in the short term for more experienced international firms who derive most of their incomes from exporting.

Xiangkang Yin, Xiangshuo Yin, (2005) the paper analyzes two effects of export promotion: raising the incentive of capital investment and reducing capital goods shortage caused by foreign exchange constraint. These effects might be the economic rationale for developing country governments to promote exports. It is found that export promotion can definitely raise employment and productivity, but whether these measures can stimulate the supply to the domestic market and improve domestic welfare depends on the sufficient and necessary condition given in the paper.

Nazneen Shahid (2013) India is one of the fastest growing countries after China because of improving its global position. Export is the most important component of globalization and helpful in getting success of being globalised. Therefore, government of India through export promotion programs is focusing the export sector to concentrate more on international trade. The export promotion programs consist of various schemes that make international trade easy such as EPCG scheme, Advance License Scheme, DEPB Scheme, DFRC Scheme, EOU Scheme, Target Plus Scheme etc.

Dario Miošević (2013), this article takes a public policy perspective by analyzing EP program firm-level allocation through the lens of distributive justice. The study conducts exploratory research with the goal of discovering the properties of the resource allocation policy behind specific Croatian financial aid-related EP program. Based on the findings from ANOVA and regression analyses, it is evident that exporters with larger resource capacities receive significantly higher EP funding, but fail to improve their export performance in the following year. These findings question the plausibility of current EP practices.

Scope of the Study and Study Period

The result of different studies reveals that there is positive effect of export promotion tools on export performance and economic growth of the country, however, the extent of effect is diversified. Indian economy has tried to improve the infrastructural facilities for export production through Export Oriented Units Scheme. The study period has been from 2003-04 to 2014-15 to ascertain the impact of Export Oriented Units Scheme on export performance. The analysis is based on the published data obtained from annual reports of Ministry of Commerce, Government of India, and Directorate General of Foreign Trade. The statistical tools applied for analysis of the data include per cent age, growth rate, compound annual growth rate (CAGR).

Objectives of the study

The present study is an attempt to ascertain the effectiveness of EOU Scheme passed in the year 1981. The objectives of the study are:

- To describe the important provisions of EOUs Scheme.
- To present the status of distribution of SEZs across different states/UTs.
- To ascertain the contribution of EOUs on export performance

EOUs Scheme -Salient Features

- No license required for imports.
- Exemption from Central Excise Duty in procurement of capital goods, raw-materials, consumables spares etc. from the domestic market.
- Exemption from customs duty on import of capital goods, raw materials, consumables spares etc.
- Reimbursement of Central Sales Tax (CST) paid on domestic purchases.
- Supplies from DTA to EOUs treated as deemed exports.
- Reimbursement of duty paid on furnace oil, procured from domestic oil companies to EOUs as per the rate of drawback notified by the Directorate General of Foreign Trade.
- 100% Foreign Direct Investment permissible.
- Facility to retain 100% foreign exchange proceeds in Exchange Earners Foreign Currency (EEFC) Account.
- Facility to realize and repatriate export proceeds within twelve months.
- Further extension in time period can be granted by RBI and authorized dealers.

- Re-export of imported goods found defective, goods imported from foreign suppliers on loan basis etc.
- Exemption from industrial licensing for items reserved for SSI sector.
- Profits allowed to be repatriated freely without dividend balancing requirement.
- Access to Domestic Market up to 50% of FOB value of export on concessional rate of duty.
- Duty free goods to be utilized in two years. Further extension granted on liberal basis.
- Job work on behalf of domestic exporters for direct export allowed.
- Conversion of existing Domestic Tariff Area (DTA) unit into an EOU permitted.
- Can procure duty-free inputs for supply of manufactured goods to advance licence holders.
- Supply of ITA-I items in the domestic market which would be counted for fulfillment of NFE.
- EOUs in agriculture and horticulture engaged in contract farming may be permitted to take out duty free goods listed in Appendix 14-I to the fields of contract farmers for production.

Policy Changes in the EOUs Scheme (w.e.f. 7th April, 2006)

- Procurement and export of spares/components up to one and half percent of the FOB value of exports will be allowed to the same consignee/buyer of the export article within the warranty period. The exports of such spares/components could be affected separately from the capital goods.
- In order to facilitate the smooth functioning of the EOU units, the Development Commissioners will fix time limits for finalizing the disposal of matters relating to EOUs.
- New units engaged in export of Agriculture/Horticulture/Aqua-Culture products have been now allowed to remove capital goods inputs to the DTA farm on producing bank guarantee equivalent to the duty foregone on the capital goods/input proposed to be taken out.
- The EOU units in Textile Sector are allowed to dispose off the left over material/fabrics up to 2 per cent of Cost Insurance Freight (CIF) value of imports, on consignment basis. Recognizing that settling the accounts for every consignment is complex and time consuming it has been decided to allow disposal of left over material on the basis of previous year's imports.

State Wise Distribution of EOUs

Indian economy is large and regional variations are inevitable. Variations in geographical terrain affects agricultural productivity, differences in climatic conditions and differentials in the availability of crucial raw materials, among other factors, affect a state's performance relative to that of others. The production of agricultural and industrial products is diverse across different regions. The states are allowed to frame policies to promote production of

agricultural and industrial products keeping in view the regional disparities and availability of agricultural and industrial inputs. The distribution of export oriented units across different states has been presented in Table 1.

Table: 1
State Wise Distribution of EOUs

| State / UT | Functional EOUs as on 31-03-2014 | %age of Total Functional EOUs |
|----------------------|-------------------------------------|----------------------------------|
| Andhra Pradesh | 271 | 12.58 |
| Chandigarh | 3 | 0.14 |
| Chattisgarh | 1 | 0.05 |
| Delhi | 34 | 1.58 |
| Goa, Daman & Diu | 50 | 2.32 |
| Gujarat | 211 | 9.80 |
| Dadra & Nagar Haveli | 23 | 1.07 |
| Haryana | 79 | 3.67 |
| Jharkhand | 2 | 0.09 |
| Karnataka | 451 | 20.94 |
| Kerala | 76 | 3.53 |
| Madhya Pradesh | 9 | 0.42 |
| Maharashtra | 279 | 12.95 |
| Odessa | 17 | 0.79 |
| Pondicherry | 12 | 0.56 |
| Punjab | 14 | 0.65 |
| Rajasthan | 66 | 3.06 |
| Tamil Nadu | 402 | 18.66 |
| Utter Pradesh | 79 | 3.67 |
| West Bengal | 59 | 2.74 |
| Bihar | 1 | 0.05 |
| Meghalaya | 1 | 0.05 |
| Jammu & Kashmir | 3 | 0.14 |
| Uttrakhand | 3 | 0.14 |
| Himachal | 5 | 0.23 |
| A&N Island | 3 | 0.14 |
| Total | 2154 | |

Source: Compiled from Annual Reports of Ministry of Commerce & Industry Govt. of India.

The total number of functional export oriented units in the country as on 31st March 2014 has been two thousand one hundred fifty four only. The state/UT wise distribution indicates that Karnataka has the highest level of functional EOUs followed by Tamil Nadu. The table reveals that the dispersal of functional EOUs across states/UTs has not been evenly distributed. This may be due to the regional disparities for industrial production as well as the initiative of the entrepreneurs for setting up EOUs in respective states. The summarized position of State/UT wise distribution of EOUs in number has been presented in Table 2.

Table: 2**Summarized Position of State/UT Wise Distribution of EOUs**

| Functional EOUs (%age) | N | State/UTs |
|------------------------|----|---|
| 0-100 | 21 | Punjab, Pondicherry, Madhya Pradesh, Himachal, Uttrakhand, Jammu & Kashmir, Chandigarh, A&N Island, Jharkhand, Meghalaya, Chattisgarh, Bihar, Utter Pradesh, Haryana, Kerala, Rajasthan, West Bengal, Goa, Daman & Diu, Delhi, Dadra & Nagar Haveli, Odessa |
| 100-200 | -- | --- |
| 200-400 | 03 | Maharashtra, Andhra Pradesh, Gujarat |
| 400 & Above | 02 | Karnataka, Tamil Nadu |

The summarized position of State/UT wise distribution of EOUs in per cent age has been presented in Table 3.

Table: 3**Summarized Position of State/UT Wise Distribution of EOUs**

| Functional EOUs (%age) | N | State/UTs |
|------------------------|----|--|
| Up to 1 | 12 | Punjab, Pondicherry, Madhya Pradesh, Himachal, Uttrakhand, Jammu & Kashmir, Chandigarh, A&N Island, Jharkhand, Meghalaya, Chattisgarh, Bihar |
| 1-10 | 10 | Utter Pradesh, Haryana, Kerala, Rajasthan, West Bengal, Goa Daman & Diu, Delhi, Dadra & Nagar Haveli, Odessa, Gujarat |
| 10-20 | 03 | Tamil Nadu, Maharashtra, Andhra Pradesh, |
| 20 & above | 01 | Karnataka |

Export Growth -Contribution of EOUs

EOU owner needs a special license to set up EOU. EOUs are allowed to set up anywhere in the country and may be engaged in the manufacture and production of software, floriculture, horticulture, agriculture, aquaculture, animal husbandry, poultry and sericulture or other similar activities. Apart from local zonal office and state government, setting up of an EOU is also strictly guided by the environmental rules and regulations. The contribution of EOUs towards exports growth has been presented in Table 4.

Table: 4**Export Growth -Contribution of EOUs**

| Years | EOUs Exports (Rs. Crore) | Growth Rate (%age) | Total Exports (Rs. Crore) | Growth Rate (%age) | EOU Exports/ Total Exports (%age) |
|-----------------|-----------------------------|-----------------------|------------------------------|-----------------------|--------------------------------------|
| 2003-04 | 28828 | --- | 293367 | --- | 9.83 |
| 2004-05 | 37488 | 30.04 | 375340 | 27.94 | 9.99 |
| 2005-06 | 49462 | 31.94 | 456418 | 21.60 | 10.84 |
| 2006-07 | 69965 | 41.45 | 571779 | 25.28 | 12.24 |
| 2007-08 | 168839 | 141.32 | 655864 | 14.71 | 25.74 |
| 2008-09 | 171498 | 1.57 | 840755 | 28.19 | 20.40 |
| 2009-10 | 83700 | -51.19 | 845534 | 0.57 | 9.90 |
| 2010-11 | 59824 | -28.53 | 1136964 | 34.47 | 5.26 |
| 2011-12 | 79343 | 32.63 | 1465959 | 28.94 | 5.41 |
| 2012-13 | 90181 | 13.66 | 1634318 | 11.48 | 5.52 |
| 2013-14 | 89642 | -0.60 | 1905010 | 16.56 | 4.71 |
| 2014-15 | 64321 | -28.25 | 1896348 | -0.45 | 3.39 |
| CAGR (%) | | 6.38 | | 19.29 | |

Source: Compiled from Annual Reports of Ministry of Commerce & Industry Govt. of India.

The amount of total exports from EOUs was Rs. twenty eight thousand eight hundred twenty eight crore in 2003-04 and increased to the highest level of exports in 2008-09. The export performance of EOUs has been highly fluctuating during the subsequent years of the study period. The yearly growth rate ranged from -51.19 per cent to 141.32 per cent during the study period. The per cent age share of EOU exports to total exports increased to twenty per cent in 2008-09 but reduced thereafter. The percentage share of EOU exports has reduced to 3.39 per cent of total exports in 2014-15. The comparative analysis of CAGR indicates that the growth rate for total exports has been nineteen per cent during the study period while the same has been 6.38 per cent for EOU exports. Concluding, the export performance of EOUs has reduced during the study period particularly after 2008-09. The compound annual growth rate for EOU exports has been less than total exports from the country. Finally, the relative contribution of EOUs has reduced during the study period.

CONCLUSION

The EOU Scheme was introduced in India in 1981 as a tool for export promotion. The EOUs Scheme offers the location advantage to the export firms as compared to other export promotion schemes still the number of EOU units operations in the country is approximately two thousand only. The state wise distribution of units indicates that the units are not evenly distributed across states. The export performance of EOUs has reduced during the study period. The per cent age share of EOU exports to total exports reached to the level of one

fourth of total exports in 2007-08 has reduced to approximately four per cent in 2014-15. The per cent age share of EOU exports to total exports has also reduced during the study period. The cumulative growth rate for EOU exports has been less as compared to the export growth of the country. So, it may be concluded that the government agencies should review the schemes to improve the effectiveness of the scheme in future.

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CLONING OF ECONOMICALLY IMPORTANT TREES THROUGH MICROPROPAGATION TECHNIQUE- A REVIEW

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ABSTRACT

Trees are known for their uses in herbal medicine, fruits, timbers, resins, gum, dyes and tannin etc. Because of their diverse economical uses, trees require rapid and reliable method of propagation. The poor seed germination capacity and slow conventional methods of propagation, trees require alternative method. The possible approach to overcome these problems is micropropagation. Micropropagation technique allows achieving a large number of plants from a small segment of tissue. It allows mass multiplication and propagation under aseptic conditions. Also, it is not dependent on the season for the availability of plant material. Present report shows the effective method of propagation of economically important tree species under in vitro condition.

Key Words: Micropropagation, Trees, Cloning, Approach, Technique, Conventional.

Trees have been known for their economical uses for thousands of years. Many of which are known for their medicinal and ornamental values, others are involved in yielding valuable timbers, fruits, resins, gums, tannins and dyes etc. In the view of propagation, trees are difficult to propagate than herbaceous plants. The different methods of propagation like cuttings, grafting and layering are less successful. Moreover, very poor seed germination capacity in many trees are also responsible for their difficulty in the propagation. Therefore, these conventional methods have limited potential for their large scale production. But due to their various economical uses, there is a need to develop rapid and reliable method of propagation of trees species.

The possible method to overcome these problems is micropropagation. Micropropagation is the technique of growing plant cell, tissue and organ in an artificially prepared nutrient medium, semi-solid or liquid under aseptic conditions. This technique allows achieving a large number of plants from a small segment of tissue. It allows mass multiplication and propagation under aseptic conditions. Also, it is not dependent on the season for the availability of plant material. Moreover, it offers a viable tool for meeting the pharmaceutical needs. Present report shows the effective method of propagation of economically important tree species under *in vitro* condition.

Table 1. List of *in vitro* propagated commercial trees grown under field conditions.

| Tree Species (Botanical name) | Common Name | Economic importance | Explants | References |
|----------------------------------|--------------------------|----------------------------|---|---|
| <i>Acacia arabica</i> | Kikar (Babul) | Gum, Tannin | Zygotic embryos | Nanda and Rout, 2003 |
| <i>Acacia catechu</i> | Katha | Dye | Nodal segments | Kaur et al., 1998 |
| <i>Aegle marmelos</i> | Bel | Medicinal | Cotyledonary nodes and nodal segments | Kumar and Seeni, 1998; Nayak et al., 2007 |
| <i>Albizia lebbeck</i> | Sirus | Medicinal | Seedling explants, leaf and root explants | Perveen et al., 2013; Chakravarthy and Negi, 2014 |
| <i>Azadirachta indica</i> | Neem | Medicinal | Zygotic embryos, Leaf explant | Quraishi et al., 2004; Rout, 2005 |
| <i>Bauhinia purpurea</i> | Kachnar | Dye, Ornamental | Nodal explants | Kumar, 1992 |
| <i>Butea monosperma</i> | Dhak | Dye | Seed explants | Aileni et al., 2014 |
| <i>Cassia fistula</i> | Amaltash | Ornamental, Medicinal | Stem and petiolar explants | Gharyal and Maheshwari, 1990 |
| <i>Cinnamomum camphora</i> | Kapoor (Camphor) | Medicinal | Shoot tip and nodal segments | Babu et al., 2003; Sharma and Vashistha, 2010 |
| <i>Citrus reticulata</i> | Santra (Orange) | Fruit | Shoot tips and seed explants | Singh et al., 1994; Ill et al., 1995; Hassanein and Azooz, 2003 |
| <i>Dalbergia sissoo</i> | Shisham | Timber | Seed explants | Sahu et al., 2013 |
| <i>Delonix regia</i> | Gulmohar | Ornamental | Zygotic embryos and immature seed explants | Abdi and Hedayat, 2011 |
| <i>Emblica officinalis</i> | Amla | Medicinal, Source of Vit-C | Epicotyl and seedling derived root explants | Gour and Kant, 2009; Nayak et al., 2010 |
| <i>Eucalyptus globulus</i> | Eucalyptus | Medicinal Oil | Cotyledons, hypocotyls and zygotic embryos | Nugent et al., 2001; Pinto et al., 2002 |
| <i>Mangifera indica</i> | Aam (Mango) | Fruit | Nucellus tissue | Chaturvedi et al., 2003; Nower, A.A., 2013 |
| <i>Pinus roxburghii</i> | Chir (Pine) | Timber, Resin | Zygotic embryos, terminal and axillary buds | Arya et al., 2000; Parasharami et al., 2003 |
| <i>Pterocarpus santalinus</i> | Lal Chandan (Red Sandal) | Dye | Shoot tip and seed explants | Anuradha and Pullaiah, 1999; Balaraju et al., 2011 |
| <i>Pyrus communis</i> | Nashpati (Pear) | Fruit | Axillary buds | Bomminneni et al., 2001 |
| <i>Pyrus malus</i> | Seb (Apple) | Fruit | Axillary buds | Bomminneni et al., 2001 |
| <i>Santalum album</i> | Chandan (Sandal) | Dye | Nodal explants | Sanjaya et al., 2006 |
| <i>Saraca asoca</i> | Ashok | Ornamental, Medicinal | Shoot tip, nodal and internodal explants | Subbu et al., 2008 |
| <i>Shorea robusta</i> | Sal | Timber | Nodal explants | Singh et al., 2014 |
| <i>Tectona grandis</i> | Sagwan (Teak) | Timber | Leaf and nodal explants | Srinivasan et al., 2012 |
| <i>Terminalia arjuna</i> | Arjun | Medicinal | Shoot tips and nodal explants | Thomas et al., 2003; Pandey et al., 2006 |

Steps of micropropagation technique:

Explants and Sterilization

Explant may be in the form of shoot tips, node, internode, leaf segments, petioles and embryos. Different workers used different types of explants to propagate the tree species (Table 1). The explant is washed in running tap water and followed by washing with liquid detergent to remove all the dust particles. Then explant is surface sterilized with 0.1% (w/v) mercuric chloride solution. Again explant is disinfected in a 70 % (v/v) ethyl alcohol for 1 min. The nutrient medium is sterilized by using an autoclave at 121°C temperature and 15 psi pressure for 20 minutes.

Nutrient medium and Growth regulators

Generally MS medium (Murashige & Skoog, 1962) with 3 % (w/v) sucrose and 0.8 % (w/v) agar is used for most of *in vitro* culture work. In many cases, woody plant medium is also used in tree species like *Grevillea robusta* (Rajasekaran, 1994), *Cinnamomum camphora* (Babu *et al.*, 2003; Sharma and Vashistha, 2010), *Ficus religiosa* (Siwach and Gill, 2011). The medium is adjusted to a pH of 5.8 with the help of 0.1N HCl or 0.1N NaOH. Generally, cytokinins - BAP, Kn, TDZ, Zeatin and auxins- IAA, IBA, NAA; 2,4-D at different concentrations are used in *in vitro* studies. The combination of cytokinin (Kn) and auxin (NAA) was also preferred by Ill *et al.* (1995) in *Citrus reticulata*.

Culture conditions

In vitro plants are exposed to a unique set of growth conditions like low light, high humidity and poor gaseous exchange which may support rapid growth and multiplication. The cultures are maintained at 25±2°C under white fluorescent tubes.

Shoot multiplication

In vitro shoot multiplication in tree species is achieved by both direct and indirect method. Direct approach followed by apical and axillary bud proliferation in which shoot tips and nodal explants are excised and cultured on nutrient medium supplemented with different concentrations of growth regulators individually or in combinations. Indirect method involved the multiplication of shoots through callus initiation and somatic embryogenesis. Shoot multiplication by direct method is most popular in trees because the apical and axillary buds have the potential to develop in to a shoot rather than callus. Therefore, many workers used axillary buds (nodal segments) for their *in vitro* culture studies (Kumar, 1992; Kaur *et al.*, 1998; Bommineni *et al.*, 2001; Sanjaya *et al.*, 2006 and Singh *et al.*, 2014). While, others used apical buds (shoot tips) in their culture medium (Anuradha and Pullaiah, 1999; Babu *et al.*, 2003 and Sharma and Vashistha, 2010). Kumar *et al.*, 2009 and Lee *et al.*, 2011 induced multiple shoots *via* callus in *Moringa oleifera* and *Morus alba*, respectively.

Rooting of *in vitro* generated shoots

After *in vitro* regenerated shoots attained a height of 2-3 cm, they are excised and planted on the medium supplemented with different concentrations of growth regulators (auxins) for rooting. In *Cinnamomum camphora* (Sharma and Vashistha, 2010) IBA was effective in inducing roots under *in vitro* conditions. While, IAA induced rooting in *Pterocarpus santalinus* by Arockiasamy *et al.*, 2000.

Hardening of plantlets in Soil

Hardening involves transferring the plantlets from *in vitro* environment to a normal growth environment. The rooted plantlets are gently pulled out of the medium and washed in running tap water to remove the medium sticking to the root. The plantlets with well-developed roots are transferred to sterilized soil and sand mixture in small pots. Initially, plantlets are covered with transparent polythene bags to maintain high humidity and made small holes in them for air circulation. Plants are watered with salt solution of the nutrient medium on alternate days. Then pots are transferred in Polyhouse.

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PROBLEM OF DOWRY AMONG RURAL WOMEN OF HARYANA-A SOCIOLOGICAL ANALYSIS

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ABSTRACT

The world has entered the new millennium but it is a harsh reality that the woman in India has long been ill-treated, harassed, killed or divorced in our male dominated society. Dowry is exchanged in a majority of Indian weddings. Dissatisfaction with the amount of dowry may result in abuse of the bride. In extreme cases dowry deaths or the murder of the bride by her husband and his family take place. This research paper conducts a feminist socio-economic analysis of the dowry phenomenon. The study was conducted among 200 women in rural area of Fatehabad district of Haryana State. The findings of the study elucidate that out of 200 women, 17.00 per cent faced the problem related to dowry. Factors like level of education, caste, occupation, level of social participation and level of extension contacts of the respondents were found significantly associated with dowry problem.

Key Words: Dowry Problem, Harassment, Women Education, Socio-Economic Factor.

India the second highest populous country of the world comprises women as half of its total population. Women of ancient India, especially during the Vedic and Indus Civilization, received a great Devine honor and were worshipped as Goddesses as a part of society. She used to perform her independent role, as she was given more prominence in decision-making in the social institutions. Women are the greatest gift of God to humanity. She possesses the

power to create what is good and destroy what is bad. Women produce children; women are mothers and wives; women do the cooking, wending, sewing and washing; they take care of men and are subordinate to male authority; they are largely excluded from high status occupations and from positions of power. It is said that maturity of a civilization is known from the respect of women get in that civilization. Talking of Indian society, the status of women here is not something we can boast about (Reshma and Ramegowda, 2013).

Dowry deaths are result of change in society. Traditionally dowry is meant to be a gift. Marriage is a relationship between two families, and it was not seen from an economic angle. But as social values changed, people developed a more consumerist attitude. Aspirations for better economic status induced grooms to demand dowry. Dowry became a means to an end: better economic condition, and hence better status in society. The social evil of dowry is deep rooted in our society. The offences of demand of dowry, Dowry-deaths, dowry-suicides and dowry-murders, etc. are the heinous crimes committed against the women. These offences have created an atmosphere of insecurity for women in the society. Dowry related violence and bride burning, dowry-death are only peculiar to our country and beside husband, his kin also join together in persecuting the bride as the dowry and related customs provide a good excuse to them for humiliating, insulting and even beating up of woman (Haveripeth, 2013).

Singh (2013) found that most of the women turned to their parental families for help against this violence (29.3%), and only 12.1% approached the police and even fewer, 10.3%, approached NGOs. The maximum number of the respondents of parents (44.8%) submitted to the dowry demand. Only 12.1% filed a complaint with the police and just over 15% sought separation or divorce.

Among all communities Hindu community is the most affected one. Dowry has spread like a contagious disease and now assumed alarming proportions. Demands a dowry consisting of a large sum of money, farm animals, furniture, electronics and other asserts. The practice of dowry abuse is rising in India. The most severe in bride burning, is the burning of women whose dowries were not considered sufficient by their husband or in-laws. Most of these incidents are reported as accidental burns in the kitchen or are disguised as suicide. It is evident that there exist deep rooted prejudices against women in India. The study was conducted on 200 respondents of rural Haryana with following objectives (1) To assess the nature and extent of dowry problem and (2) To delineate the socio-economic and cultural factors affecting the problem of dowry

Methodology

The study was conducted in Fatehabad district of Haryana state. From this district Ratia block was selected. Two villages namely Ahlisadar and Dariyapur were drawn from the selected block. Two hundred respondents were selected randomly for the purpose of the study. Interview Schedule was prepared to collect the desired information as per objectives of the experiment. Data was analyzed and tabulated to draw the inferences. Thus, collected data were computed, tabulated and analyzed using frequency, percentage and chi-square test.

Results and Discussion

Contextual matrix of the respondents

Contextual matrix of the respondents revealed that 45.5 per cent of the respondents were in middle age group followed by old (41.0%) and young age group (13.5%). It was observed that

32.0 per cent of the respondents were belonged to Special Backward Class. A maximum number of the respondents (41.0%) were illiterate while more than one-fifth of the respondents (22.5%) had up to primary and middle/ high school education. Only 3.0 per cent of the respondents were graduate. More than half of the respondents (53.5%) reported to have low level of family education followed by middle (34.5%) and high (12.0%). Majority of the respondent's family (57.0%) were engaged in labour occupation while 18.0 per cent of the respondents were engaged as independent profession. Contrary to that only 5.00 per cent of the respondents were engaged in service sector. More than half of the respondents (51.0%) were engaged in labour occupation followed by home maker (25.0%), students (9.0%), Independent profession (6.5%), farming (6.0%) and service sector (2.5%).

The analysis further revealed that nearly two-third of the respondents (62.5%) were having income Up to Rs 5000 followed by 20.5 per cent who were under Rs 5001-10000 and 9.5 per cent under above Rs 20,000. Overwhelming majority of the respondents (81.0%) were landless. Only 7.0 per cent of the respondents were having large size of land holding followed by those who had small size of land holding (5.5%), marginal (4.0%) and very large (2.5).

Further, the results indicated that overwhelming majority of the respondents (85.0%) had low social participation followed by medium (12.5%) and high (2.5%). Data as regard to mass media exposure revealed that out of total sample size, maximum number of the respondents (42.0%) had medium mass media exposure followed by low (33.5%) and high mass media exposure (24.5%). Regarding extension contacts, it was observed that 53.5 per cent of the respondents had low level of extension contact whereas 26.0 per cent and 20.5 per cent of the respondents had medium and high level extension contact respectively. Deepti 2008 and Gita, 2010 supported the results of the study.

Various aspects related to problem of dowry

Out of 200 respondents, 17.00 per cent faced the problem related to dowry. Respondents who had the problem related to dowry among them main demands for dowry were vehicle like car, bike, scooters (58.82%) etc. Similarly cash money (35.29%) items like jewellery (2.94%) etc. were also demanded from respondents. In many cases, when dowry amount is not considered sufficient, the bride is often harassed, abused and tortured (Singh, 2005).

Overwhelming majority of respondents (88.23%) were compelled by mother-in-law and husband each to bring more dowry. Respondents were also compelled by father-in-law (61.76%) and brother-in-law (41.10%).

Respondents were found depressed (44.20%) due to this problem. On the other hand 38.23 per cent accepted it as a part of culture or normal practice in the society and 20.58 per cent worried about the future.

More than half of the respondents who had problem related to dowry were living with husband (58.82%) and with parents 35.29 per cent and 5.88 per cent were living separately. Johnson and Johnson, (2001) found that when she does manage to return to her parents' home, her husband or his family often comes to retrieve her, claiming the violence will stop, which usually does not.

Table 1: Various aspects related to problem of dowry (N=200)

| S.N. | Problem of Dowry | Frequency | Percentage |
|-----------|---|-----------|--------------|
| A | Faced the problem of dowry demand | 34 | 17.00 |
| 1 | The first demand in Dowry | | |
| a) | Vehicle (car, bike, scooter etc.) | 20 | 58.82 |
| b) | Cash money | 12 | 35.29 |
| c) | Jewellery | 1 | 2.94 |
| 2. | Reaction of the respondents | | |
| a) | depressed | 14 | 44.20 |
| b) | Its culture or normal | 13 | 38.23 |
| c) | worried about future | 7 | 20.58 |
| 3. | Compelled for dowry | | |
| a) | Husband | 30 | 88.23 |
| b) | Mother in-law | 30 | 88.23 |
| c) | Father in-law | 21 | 61.76 |
| d) | Brother in-law | 14 | 41.17 |
| e) | Any other | 10 | 29.41 |
| 4. | Place of Living after problem of Dowry | | |
| a) | With husband | 20 | 58.82 |
| b) | With parents | 12 | 35.29 |
| c) | Separate | 2 | 5.88 |
| 5. | Financial Supporter | | |
| a) | Husband | 16 | 47.05 |
| b) | Parents | 12 | 35.29 |
| c) | Self | 6 | 17.64 |

Figures in the parenthesis denote percentage
(Responses were multiple)

All the women who faced the problem of dowry were found abused physically, emotionally, economically and sexually.

Nearly half of the respondents (47.05%) were financially supported by husband after having this problem and 35.29 per cent by parents and 17.64 per cent were leading life independently.

Association between socio-economic variables and dowry faced by women

The analysis revealed that the association between socio-economic variables and dowry faced by women was found significantly. It was observed that education ($\chi^2 = .04^*$), caste ($\chi^2 = .00^*$), family occupation ($\chi^2 = .02^*$) level of social participation ($\chi^2 = .00^*$), level of extension contacts ($\chi^2 = .00^*$) and mass media exposure ($\chi^2 = .00^*$) of the respondents were found

significantly associated with dowry problem at 5.0% level of significance. On the other hand, factors like age ($\chi^2 = .45$), family type ($\chi^2 = .82$), occupation of the respondents ($\chi^2 = .41$), and family income ($\chi^2 = .53$) were found non-significantly associated with problem of dowry. Pragnesh Parmar, (2014) found the same results of the study.

Conclusion

Dowry as well as bride price humiliate and dehumanize women in India. It is true that the increasing coercive character of dowry has led to a decline in the status of women. Maximum number of respondents who belonged to young age group, from joint families, who had low educational level, belonged to general and scheduled castes, low family income, low social participation and mass media exposure were facing the problem related to dowry. Hence the problem of dowry should be checked on priority, as it leads to other evil practices like female foeticide, bride burning, violence against women and changing sex-ratio. Respondents were further probed regarding inclusion of number of all family members by deceased in case of crimes committed against women in the light of latest judgment of Honble Supreme Court of India. It was also concluded that many socio-economic variables were found affecting the problem of dowry. Respondents who had the problem related to dowry reported that the main demands for dowry were vehicle like car, bike, scooters etc.

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SELF-CONFIDENCE AMONG HANDBALL AND VOLLEYBALL PLAYERS: A COMPARATIVE STUDY

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ABSTRACT

The present study was an attempt to find out the difference in self-confidence between handball and volleyball players of M.D. University, Rohtak. Sixty athletes (30 handball + 30 volleyball) players were taken as a sample on the basis of random sampling method. Self-Confidence Inventory by D. D. Pandey (1983) was used to collect the data. It was found that there is no significant difference in self-confidence of Handball and Volleyball players of M.D. U. Rohtak. The mean scores of handball players are slightly higher than that of volleyball players, but do not differ significantly.

Key Words: Self Confidence, Handball, Volleyball, Players.

Handball is a sport with great anaerobic demand. During the game, tasks such as pushing and blocking require high power and strength levels in the limbs and trunk regions (Gorostiaga et al. 2005; Izquierdo et al. 2002). Gorostiaga et al. (2005) reported that stronger players with higher body mass have an advantage in handball because requirements of the game, such as throwing the ball with power and speed, are met through jumping and physical contact with the opponent.

The characteristics of volleyball, including speed, jumping for spikes and blocks at high intensities over a short period of time result in fast and agile athletes who possess a high level of muscular strength and aerobic fitness (Gabbett *et al.* 2008). Adolescents are selected for this sport based on their skills, performance levels, physique and muscular strength (Benetti *et al.* 2005). In this two games require a periodic fast sprints and change of direction quickly and frequently. This study allows them to realize their potentials and also it benefits the beginners who can improve their fitness. Therefore, the purpose of the study was to compare the level of physical fitness between volleyball and handball players.

Self-confidence is commonly defined as the sureness of feeling that you are equal to the task at hand. This sureness is characterised by absolute belief in ability. You may well know someone whose self-belief has this unshakeable quality, whose ego resists even the biggest setbacks. In such people, confidence is as resilient as a squash ball: the harder the blow, the quicker they bounce back. Nonetheless, although confidence is a desirable characteristic, arrogance – or a sureness of feeling not well founded in one's ability – is undesirable. If self-confidence is perhaps the 'guardian angel of sports performers' then arrogance is their nemesis.

Confidence is related to personality and those who exude self-confidence across a range of contexts, say at work, socially and in their sport, are said to be high in trait confidence.

However, confidence can also be very specific – to a particular situation or with reference to a set of circumstances – in which case it is known as state *confidence* or *self-efficacy*.

What is Sport Confidence?

The study of confidence within the domain of athletics and athletic situation seem to have been traditionally drawn from the concept of self-efficacy. Self-efficacy is an individual's judgment of his or her capabilities to organize and execute a specific course of action required to attain a desired performance (Bandura 1997). Sport confidence is defined by Vealey, (1986) as “the belief or degree of certainty individuals possess about their ability to be successful in sport”.

The six sources of self-confidence

The confidence an individual feels during a particular activity or situation is generally derived from one or more of the following six elements, in order of their relative importance:

- **Performance accomplishments** are the strongest contributor to sport confidence. When you perform any skill successfully, you will generate confidence and be willing to attempt something slightly more difficult. Skill learning should be organised into a series of tasks that progress gradually and allow you to master each step before progressing on to the next.
- **Being involved with the success of others** can also significantly bolster your confidence, especially if you believe that the performer you are involved with (eg a team-mate) closely matches your own qualities or abilities. In effect, it evokes the reaction: ‘if they can do it, I can do it’.
- **Verbal persuasion** is a means of attempting to change the attitudes and behaviour of those around us, and this includes changing their self-confidence. In sport, coaches often try to boost confidence by convincing athletes that the challenge ahead is within their capabilities:
- **Imagery experiences** have to do with athletes recreating multi-sensory images of successful performance in their mind. Through creating such mental representations, mastery of a particular task or set of circumstances is far more likely. What you see is what you get.
- **Physiological states** can reduce feelings of confidence through phenomena such as muscular tension, palpitations and butterflies in the stomach. The bodily sensations associated with competition need to be perceived as being facilitative to performance and this can be achieved through the application of appropriate stress management interventions such as the ‘five breath technique’ and ‘thought-stopping’.
- **Emotional states** is the final source of self-confidence and relates to how you *control* the emotions associated with competition, such as excitement and anxiety. Very often, the importance of the occasion creates self-doubt, which is why it is essential to control your thoughts and emotions. Learning imagery and concentration skills such as those described in ‘the spotlight of excellence’ (Exercise 2) will help.

REVIEW OF LITERATURE

Woodman and Hardy (2003) conducted study to the relative impact of cognitive anxiety and self confidence upon sport performance a Meta analysis. The self confidence mean effect size

was $r=0.24$ ($p<0.001$) A paired sample t-test revealed that the magnitude of the self confidence mean effect size was significantly greater than that of the cognitive anxiety mean effect size. **Besharat & Pourbohloul. (2011)** conducted a study on Moderating Effects of Self-Confidence and Sport Self-Efficacy on the Relationship between Competitive Anxiety and Sport Performance. The results revealed that self-confidence and sport self-efficacy moderated the relationship between competitive anxiety and sport performance. Analysis of the data revealed that moderating effects of self-confidence for the association of cognitive and somatic dimensions of competitive anxiety with sport performance were partial. On the other hand, the moderating effects of sport self-efficacy for the association of cognitive and somatic dimensions of competitive anxiety with sport performance were full. **Athanasius (2013)** conducted a study, “Exploring the role of confidence to enhancing Sports performance”. They pointed out that Sports Psychologists over the years are involved in exploring scientific techniques toward assisting athletes at top competitive level, have feelings that will instill the hope and drive in them to persevere even when faced with overwhelming adversity. **Singh (2014)** conducted a study on 58 hockey and 65 football players and indicated that self confidence in university hockey players was found to be significantly higher as compared to University hockey players.

One of such techniques that seem to have gained ground among researchers is the concept of sport, confidence. This article has examined the difference in self-confidence of handball and volleyball players of M.D. University, Rohtak

STATEMENT OF THE PROBLEM

Level of Self-Confidence in Handball and Volleyball players

OBJECTIVES OF THE STUDY

1. To compare the self-confidence of Handball and Volleyball players of M.D. U., Rohtak

HYPOTHESIS

1. There is no significant difference in self-confidence of Handball and Volleyball players of M.D.U. Rohtak

SAMPLE

A sample of 60 (30 Handball and 30 Volleyball) players of District Rohtak, those who have taken part in the state or inter-University level championship have been selected through random sampling method.

TOOL USED

For the present study the questionnaire of Self-Confidence given by D.D. Pandey (1983) is used.

STATISTICAL TECHNIQUES

Mean, Standard deviation and ‘t’ Test were used to analyse the data,

RESULTS

The hypothesis framed to achieve the objective stated above is that there is no significant difference in the mean score of self-confidence handball and volleyball players of M.D.U. University.

Table 4.1

Mean, Standard Deviation and 't' score between handball and volleyball players of M.D. University, Rohtak

| Group | Number | Mean Score | S.D. | 't' Value | Level of Significance |
|--------------------|--------|------------|------|-----------|-----------------------|
| Handball Players | 30 | 22.321 | 3.47 | 1.325 | Not significant |
| Volleyball Players | 30 | 21.875 | 3.01 | | |

The mean values of self-confidence of handball and volleyball players are 22.321 and 21.875 respectively. The computed 't' value is (1.325) m which is less than 1.97 (0.05) and 2.58 (0.01) the tabulated values required to reach 5% and 1% levels of significance. Thus it can be concluded that there is no significant difference at any level of significance. Hence, the null hypothesis," There is no significant difference in self-confidence of Handball and Volleyball players of M.D. U. Rohtak" is retained. It shows that handball and volleyball players of M.D. University, Rohtak do not differ significantly on self-confidence.

FINDING

It was found that there is no significant difference in self-confidence of Handball and Volleyball players of M.D. U. Rohtak. The mean scores of handball players are slightly higher than that of volleyball players, but do not differ significantly.

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PRIVATISATION AND COMMERCIALISATION OF HIGHER EDUCATION IN INDIA

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ABSTRACT

The Government is obliged to not only strive towards providing access to higher education to all its citizens but must also try and improve the quality of higher education in India. In order to cater to these needs, a large investment is required. But in India lack of adequate funds continues to be a major hurdle. The increasing demand for better quality higher education in India can be met only by Private Institutions complementing the Universities established by the State. In order to meet the growing needs of the student population for higher education in the country, it is an imperative for the Government to privatize higher education. But with privatization, there is the risk of commercialization of education. Although a competitive atmosphere would be created, some colleges would concentrate on profit making rather than on improving the standard of education. The co-existence of the Public and Private Sectors would be beneficial to bring in competitiveness and on the whole and renew the present educational system.

Key Words: Education, Privatisation, Commercialization, Government, Committee.

The term 'Education' has been defined as the process of developing and training the powers and capabilities of human beings. In its broadest sense the word comprehends not merely the instruction received at school, or college but the whole course of training moral, intellectual and physical; is not limited to the ordinary instruction of the child in the pursuits of literature. Education is to bring out the potential in a learner by providing the learner the most congenial physical and social environment to help him realize his fullest potential. Education on the other hand is an industry and its commercialization is here to stay. At the end, we can say that for these people education has today only become an option to make money than providing quality education to students. There is strong need to change the basics of the education system, not its pattern, in order to revive education's real importance. The Government of India cannot absolve itself from the responsibility of providing higher education to its citizens. The Government is thus obliged to not only strive towards providing access to higher education to all its citizens but must also try and improve the quality of higher education in India. In order to cater to these needs, a large investment is required. But in India lack of adequate funds continues to be a major hurdle, there is a pressing need for the Private Sector to pitch in.

Private Educational Institutions in India could be classified into **aided Colleges and unaided colleges**. Aided Colleges are privately managed but are funded by the Government. Section 3(b) of the Private Professional Educational Institutions (Regulation of Admission and

Fixation of Fee) Bill, 2005 defines an 'Aided Institution' as a private professional educational institution, receiving recurring financial aid or assistance in whole or in part from the Central Government or the State Government or from anybody, under the control of Central or State Government disbursing grants-in-aid or financial assistance and shall include a minority institution. There are a large number of colleges which are 'aided colleges' and receive a substantial amount of aid from the Government in order to bear the operating costs. The Private Colleges that receive aid do not help in bringing down the expenditure of the Government in higher education. The Government would continue to spend as much in higher education without a reduction in the expenditure.

Unaided Colleges are privately managed and raise their own funds. The Hon'ble Supreme Court has held that 'the right to admit students being an essential facet of the right to administer educational institutions of their choice, as contemplated in Article 30 of the Constitution, the State Government or the University may not be entitled to interfere with that right, so long as the admission to the unaided educational institutions is on a transparent basis and the merit is adequately taken care of. The right to administer, not being absolute, there could be regulatory measures for ensuring educational standards and maintaining excellence thereof, and it is more so in the matter of admissions to professional institutions'.

Various committees have been appointed to the study the impact of Privatisation of Education in India.

(a) The Punnayya Committee 1992-93

The Punnayya Committee that was set up by the University Grants Commission made valuable recommendations on the need for the Universities to identify various other means of revenue generation. The Committee has recommended that as a general rule, Universities should generate 15% of its annual maintenance expenditure through internally generated resources and this should go up to at least 25% at the end of ten years. The Committee also recommended that students receiving higher education should also bear a reasonable proportion of the cost of higher education.

(b) Dr. Swaminathan Panel 1992

Dr. Swaminathan Panel which was set up by the All India Council for Technical Education also made important observations on the mobilisation of additional resources for technical education in India. The Panel has put forth the idea of collecting educational cess from industries and other organisations.

(b) The Birla Ambani Report 2000

The Prime Minister's Council on Trade and Industry appointed a Committee headed by Mr. Mukesh Ambani and Mr. Kumarmangalam Birla to suggest reforms in the educational sector. The Committee, which submitted its report in the year 2001, highlighted the important role of the State in the development of Education. Some of the suggestions in the report include:

(i) The Government should confine itself to Primary Education and the higher education should be provided by the Private sector.

(ii) Passage of the Private University Bill.

(iii) Enforcement of the user-pay principle in higher education.

(iv) Loans and Grants to the economically and socially weaker sections of society.

The Report suggested that the Government must concentrate more on Primary Education and less on Secondary and Higher education. It also recommended the passing of the Private Universities Act. The Birla- Ambani Report further recommended that the Government must encourage business houses to establish Educational Institutions.

(c) Committee on 'Financing of Technical and Higher Education' of the Central Advisory Board of Education

The Central Board of Education Committee recognised the limitation of non-government funding and the role state financing of higher education plays in promoting growth. The Committee also insisted on the allocation of 1% of the National Income for higher education.

Privatisation of Higher Education also has positive aspects as well as drawbacks. Positive aspects of privatisation of education are as follows:

1. The increasing demand for better quality higher education in India can be met only by Private Institutions complementing the Universities established by the State. The proportion of students opting for higher education in India is increasing at a rapid rate and the only feasible way out is the privatization of the educational system.
2. The Government, with the Constitutional obligation to provide free and compulsory Primary Education, has increased the investment in Primary Education, as a result of which, the investment in higher education has proportionately decreased. In order to meet the growing needs of the student population for higher education in the country, it is an imperative for the Government to privatize higher education.
3. In case of Private Universities, there would be minimal or practically no political intervention. This would be beneficial for the Universities in terms of being independent. The Universities would try and implement new techniques, which would have otherwise been impossible without the permission of the State.
4. Private Colleges that are affiliated to the Universities are independent as far administration is concerned. In case of Colleges established by the State, there may be unethical practices. There are innumerable cases which involve unethical practices in Government Colleges in India and many of them in the recent past. Private Colleges affiliated to Universities would run the risk of being stripped of their affiliation if they are caught engaging in such unethical practices by the relevant authorities.

The drawbacks of Privatisation of Higher Education are as follows:

1. Private institutes thrive on the principles of commercialism, primarily focus on vocational courses and are highly pragmatic. Their commercial thrust is training jobs, indeed, part of the curriculum is industrial training. Not only training for jobs but also place their students in well-paid jobs. This indeed speaks about the strong industry – institution linkages. They are narrowly focused, rather micro-specific in designing their course and training. This narrow focus is their strength as well weakness. It is a strength as long as there is demand for such specific nature of the courses and a weakness once such a demand is satiated. Moreover, the built-in set up / infrastructure do not allow them to diversify. They cater to the unmet demands or rather demand- absorbing from the non university higher education sector.

2. Student is acting as market force. Student is the power while faculty is weak in these private institutions. Indeed, the faculty lack the position, power and autonomy as they traditionally enjoyed at universities. Basically they serve to students and their practical orientations in commercial private institutions. These institutions rely on parttime faculty and may be drawn from full-time faculty at public universities (and hence do not add to further employment opportunities). When employing full-time faculty, they pay meagre salary. Perhaps many of them have neither practical nor academic expertise and lack training.
3. If the Private Institutions are given too much independence, it would invariably lead to monopolization of higher education. This would lead to a plethora of problems such as a high fee structure, capitation fee, exploitation of professors, etc.
4. With the advent of privatization, there has been an enormous growth in the number of Private professional colleges. This rapid growth has no doubt contributed to a quantitative increase in the number of colleges providing higher education but this has been at the cost of quality, as the Government does not exercise sufficient control over 'unaided colleges'.
5. Most Private colleges although adhering to standard admission procedures like conducting entrance tests, interviews, etc. tend to admit students by charging an exorbitant amount as capitation fee. Merit invariably takes a backseat and those with the ability to shell out more money often tend to get admitted, without fulfilling the admission requirements.
6. The State has been supporting the higher education sector by means of providing funds, establishing colleges, etc. since independence. The question that arises is- what is the need to so rapidly change the policy, when for such a long time the State funding has carried on without any impediment?
7. With privatization, there is the risk of commercialization of education. Although a competitive atmosphere would be created, some colleges would concentrate on profit making rather than on improving the standard of education.
8. Colleges which are privately owned and administered would exploit the teachers, professors, etc. by paying them amounts which are not in consonance with the amount specified by various regulating agencies of the State which regulate higher education, like the University Grants Commission, etc. This may lead to a slackening in the efforts of the aggrieved and may ultimately result in a fall in the standard of education.
9. Foreign Institutions which have been allowed to enter into franchise with their counterparts in India have begun offering degrees, etc. These Foreign Universities may or may not be recognized in their parent countries due to which there is no control or restriction on the standard of education provided by these Universities.
10. A large number of students continue to go abroad for higher education. Only a very small percentage of the student population opts for higher education in India. This may be due to several factors which inter alia include the high fee payable, the capitation fee, the standard of higher education which is not as good as it ought to be, etc.
11. With the advent of privatisation, there seems to be an emphasis on correspondence mode of education. This may not be conducive for a sound understanding of subjects.

Private enterprises could be encouraged to start professional institutions but it must be ensured that the entry of private enterprises into the scene does not lead to commercialisation. The entry of Private enterprises would ease the burden of the State in providing higher education to its citizens. Regulatory arrangement must be put in place before the private sector is allowed to enter the educational sector. The State at the same time cannot absolve itself from the obligation of providing education to its citizens, a majority of whom cannot afford education in private professional institutions. The co-existence of the Public and Private Sectors would be beneficial. An improvement in the standards of higher education could be achieved only through a balanced relationship between the Public and the Private Sectors. Although there are a couple of drawbacks with respect to privatisation of higher education, it is sure to bring in competitiveness and on the whole revamp the present educational system.

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MEDIA AND SOCIAL CHANGE: TOWARDS GENDER EQUALITY

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ABSTRACT

Debate on the position of women in Indian society has raged since centuries. The assiduous efforts of social reformers in different eras has done a commendable job in ameliorating the lot of women. In the last few years, campaign for gender equality has become more and more strident as awareness about female foeticide and infanticide and related ills has increased with more education. It has acquired political support, with even the PM joining in. The skewed sex ratio in states like Punjab and Haryana had pressed the panic button on all sides. In these states, as a consequence of this sex ratio, sexual crimes against women had also increased. To counter this trend, governmental and non governmental agencies woke up to the need for strict measures for the benefit of women, especially the girl child. Campaigns like Nanhi Chhaon, Beti Bachao , Bet Padao, Selfie with Daughters and many others were launched at Central and state level. They have taken the help of media and the results have been positive. Gender equalization seems an achievable goal now. Sex ratio has seen an upward trend. The present research undertakes to explore the role of media in bringing about this social change, with special emphasis on the contribution of social media as a new tool. The measures undertaken by different agencies will also be studied in this context.

Key Words: Gender, Equalisation, Discrimination, Female Foeticide, Sex Ratio.

A woman is human.

She is not better, wiser, stronger, more intelligent, more creative, or more responsible than a man.

Likewise, she is never less.

Equality is a given.

A woman is human.”

-Vera Nazarian, *The Perpetual Calendar of Inspiration*

Gender related struggle and debate has been part of the our socio-cultural milieu since times immemorial, in India and elsewhere in the globe. From female mystical and mythical power

Prakriti and Shakti, to patriarchal set ups, the history of various civilizations, including Indian, have proceeded to the contemporary scenario, with major advantage given to the male part of the world. Male power has ruled the society. Female was an obliterated object, pushed to the periphery of the society, to be displayed only when required for the gratification of the males, as they property, as a commodity not unlike cattle. Even subservience could not serve her better and made the matter worse for the women, taking their silence as weakness, the society pushed them towards extinction just for the sake of maintaining their hegemony over them and dominance over the resources. The skewed gender ratio was the consequence of such a mindset. The child sex ratio as per the 2011 census showed only 834 and 846 girls in Haryana and Punjab respectively as compared to 1000 males. These have given rise to many crimes against them. These were dangerous figures. Female foeticide, infanticide, lack of education and proper nutrition, dowry deaths, sexual exploitation, miseries of widowhood, no share in family property, unequal pay and working conditions, the list of such crimes against women is exhaustive. Even today cases like Nirbhaya, are occurring frequently in all parts of the country. Elsewhere on the globe, there are Taliban , IS or Boko Haram to perpetrate their terror, who along with terrorising the general populace, exhibits its 'masculinity' by submitting women to their demands .

It is ironical that in a nation which has Shakti or female energy as its spiritual foundation and in the modern times had one of the first Woman Head of the State, is also credited with being one of the least safe countries for women. In the developing nations, the exploitation of women is in on a much higher scale, proportionate to their decreasing role in the economy, especially in the organised sector. It is the women who have to bear the brunt of any kind of crisis or disaster situation, in physical as well as material terms. The movements for gender equalisation and women empowerment have also been gathering power with times, individually and collectively, but the quantum of change has been minimal to say the least in many respects. The Indian male psyche has not been able to accept the transition in many cases and this dilemma marks a greater exploitation.

"Gender equality is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including economic participation and decision-making, and when the different behaviours, aspirations and needs of women and men are equally valued and favoured."1

This definition of gender equality does not apply in our country. Their opportunities to participate at all levels are subject to discrimination and exploitation. The roads and alleys and most important, homes, are no longer safe for girls. Economic zone, as mentioned in the above definition, is restrictive and oppressive, monetarily and sexually. They are not the decision makers, at home and outside. Gender discrimination begins at home, where differential treatment to siblings is accorded in matters related to food, clothing, speech, movement etc. It is hard to imagine that a pathetic reason given for lack of nourishment to girl child is to stunt their growth so that they do not mature quickly. Education and career are not the rights given to them per se. Right to property given to girls by their family happily is unheard of. Efforts for empowerment begin with the premise of inequality. As remarked,

“Usually, a starting point in the process of empowerment is a realization on the part of an individual, group, or community of its inequitable position, its powerlessness in the system, or the relative neglect of its needs by the larger society.”²

These characteristics fit in with the position of women in the Indian milieu. Therefore, movements for the upliftment of their lot have also been present at all times, through literature and religious discourses, individual and social campaigns. Guru Nanak to Ishwarchandra Vidyasagar and Raja Ram Mohan Roy, many reformers have taken up cudgels on behalf of women. The Indian Constitution in recognition of the contribution of women in the struggle for independence from British colonial rule, where names like Lado Rani Zutshi, Parvati Devi, Sushila Nayyar, Durga Bai Deshmukh and many more resounded emphatically, granted them equal rights and status, even where women in other parts of the world had to struggle hard to achieve them. In 1960, about 729 delegates from 73 countries gathered for a conference in Copenhagen to express their solidarity with the cause. The official recognition to the day, i.e, March 8, was given by United Nations in 1975 as International Women’s Day. However, in spite of this global support, the statistics in countries like India were alarming. In states like Punjab and Haryana, sex ratio was disturbing to say the least. This called for active government intervention at all levels. Thus, were born campaigns like Nanhi Chaon, Selfiee with Daughter and Beti Bachao, Beti padao, Suknya Nidhi Yojana and various other incentives along with deterrents for offenders of crimes against women. These campaigns were directed towards protecting the girl child and ensuring their survival in the society, which was gradually eliminating them just because of their gender.

Media has done a yeomen’s service in this regard and taken the campaigns forward though also taking the blame for the negative projection off the image of women and voyeurism. Many of the cases like Aarushi or Priyadarshini Mattoo or Jessica Lal have come to justice speedily because of media. It is also a fact that that media, especially the higher echelons of management itself remains elusive to women and is mainly a male preserve to a greater degree. The language media still has to grapple with many taboos regarding women and issues like softer beats, unequal pay and sexual harassment crop up frequently. However, advertisements have also used the body of women for gaining profits. Media has also projected stereotypes, thus, harming their image and their cause.

"It is true that media has brought to light, as never before, certain misdemeanours against women but in a very subtle manner it also perpetuated the stereotyped image of woman as a householder and an in consequential entity in the traditional value system."³

On the other hand, print as well as electronic media have disseminated information about the policies of government among the masses. It is through media that various campaigns of social importance have started and have been successful. Many times media has taken a bold and active stand in favour of women. Social media has remained in the forefront of this battle against gender discrimination and inequality, providing a platform for the expression of the views of the public. Social networking sites have been forceful fora of discussion and expression about women and for women themselves.

Review of Literature

Many research studies and articles in various parts of the world dwell on the topic of media and gender equality. Sujaya Routray's article, Women, Media and Gender Equality basically emphasises on the negative representation of women in media, which is the most powerful tool and agent of social change.⁴

Alton Grizzle in his contribution, Enlisting Media and Informational Literacy For Gender Equality and Women's Empowerment discusses the role of MIL in promoting these causes from UNESCO's standpoint ⁵

Significance of the study

Women issues have been in the forefront of many social and political movements. This trend has reached a crescendo in recent years with many cases like Nirbhaya becoming national obsessions. Steps at various levels have been taken in consequence of the media pressure and public outrage to counter the negative effects. Gender equality is just not a slogan anymore. It has political support as well in the form of campaigns initiated , both at the Centre and different states. This was appropriate moment to research the issue and seek directions for furthering the cause.

Objectives of the study

The main objectives of the study are :

1. To take a glance at the historical perspective on the position of women in the Indian society.
2. To evaluate various problems related to women in the contemporary world.
3. To find different campaigns which have been launched regarding gender equality.

Research Methodology

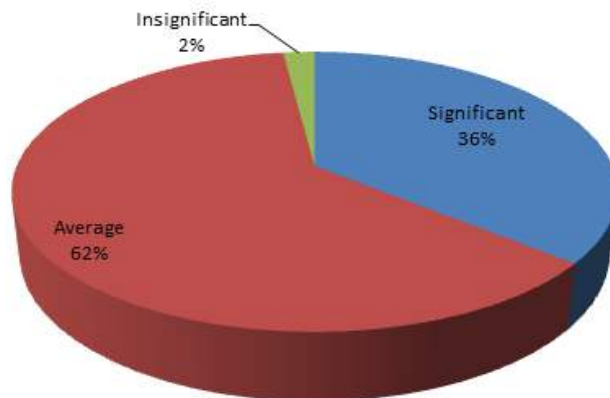
For the purpose of this research, survey method was chosen. 100 respondents -youth in the age group of 18 to 30- were taken from different departments of Guru Nanak Dev University Regional Campus, Jalandhar. They were served a questionnaire and the data collected was then analysed using simple percentile system.

Results and Discussion

1. % response regarding the change in the position of women in Indian society over the years.

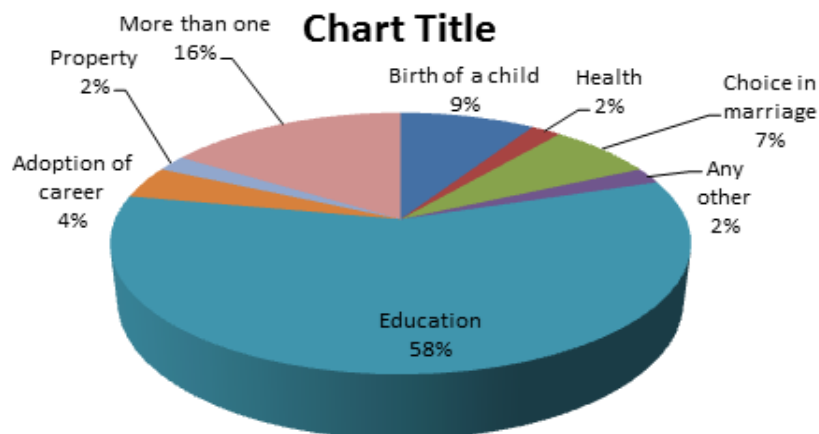
The view of respondents was pretty balanced in this regard as many felt that the change has been average (62%) though 36% were of the opinion that the position of women has changed drastically. Only 2% found he change over the years insignificant.

The change has been conspicuous over the decades for all to see in India and the same is reflected in the answers. Women still have a long way to go to achieve the transformation they seek.



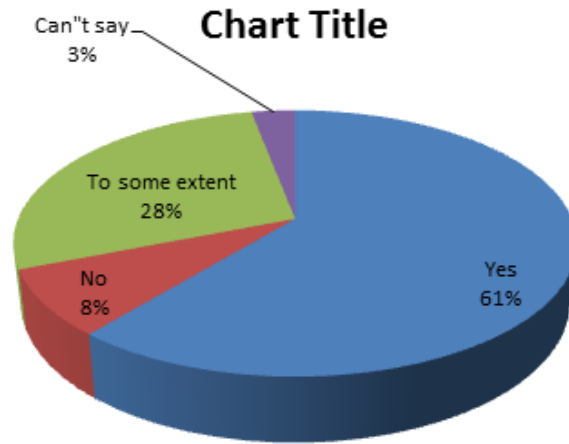
2. % response on the areas of most change.

Most of the changes have occurred in education (58%). This is followed by 9 % respondents who said that change was in the mindset about birth of a girl child, 7% for choice in marriage, 4% in adoption of career, 2% each in health, property and other areas. 16% respondents opted for more than one areas. A definite increase has been seen in education for girl child . They are even leading at places .The other side of the coin is the education of the girl child is seen also as a qualification for increasing their value in the marriage market. That is why careers also take a backseat. However there are still many taboos as far as property rights for women are concerned. Health is always secondary concern for girls.



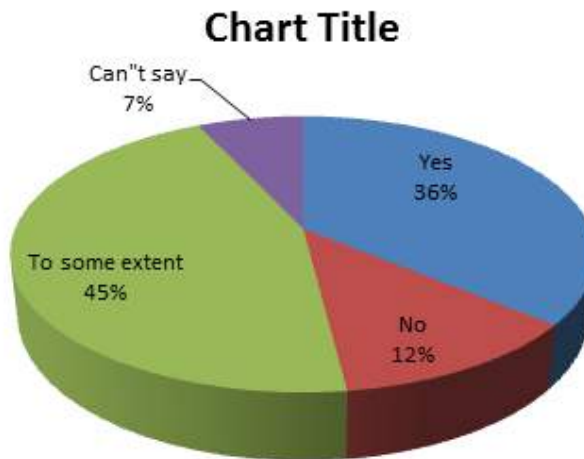
3. % response on whether women should have equal status with men.

An emphatic yes (61%) is the answer. 28% qualify it with to some extent. Only 8% say no to the question and 3% can't reply in one way or the other. Youth, especially has come to realize that gender equality is the solution to many problems afflicting the Indian society, which is in a transitional state, though society still has not fully come to terms with this concept.



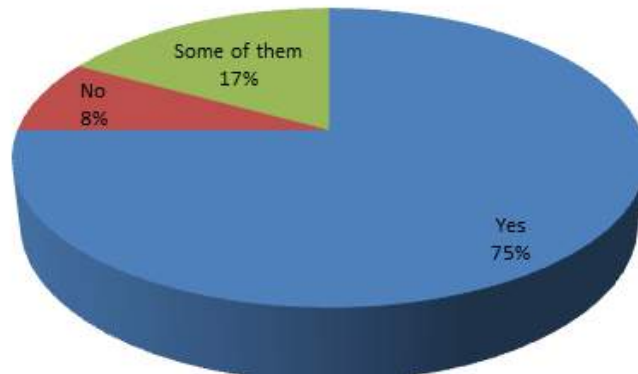
4. % response about government initiatives in gender equalization.

The respondents opine that government has started taking initiatives in gender equalization (36%) but only to some extent (45%). 12% respondents even feel that there has been no initiative on the part of government and its agencies. These are the initial steps as the sex ratio has reached a crucial stage and remedial steps are necessary. Government has woken up to the crisis.



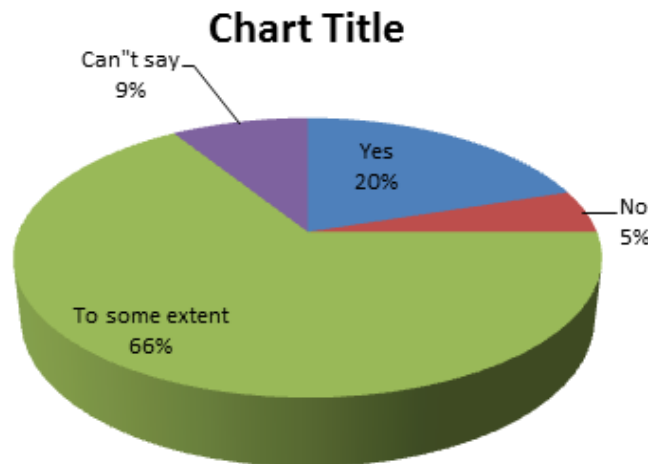
5. % response regarding awareness about different campaigns.

Most of the youth (75%) are aware of campaigns like Nanhi Chaon, Selfie with daughter, Beti Bachao, Beti Pado or at least some of them (17%). 8% were ignorant of these campaigns. Various sources, including media, are responsible for creating this awareness. These campaigns have received wide publicity. They have got the highest political patronage.



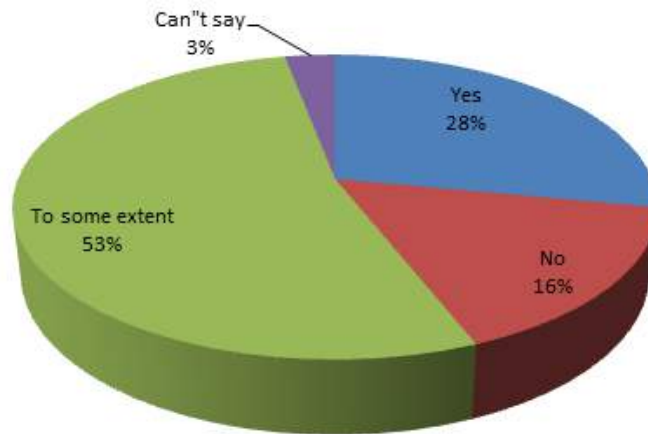
6. % response regarding impact of these campaigns on society

An affirmative response was received from 20% people, though a big number (66%) were of the view that it was only to some extent. 5% said that these had no impact at all. These campaigns have been popular and have gained mass acceptance, for example, a number of entries were received for Selfie with Daughter contest.



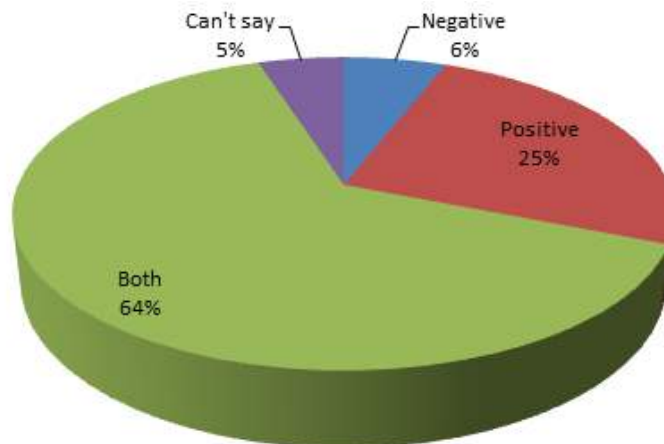
7. % response regarding the adequacy of government efforts.

53% said that government efforts were adequate only to some extent while 28% responded positively. However, 16% did not credit the government with any effort in this regard and 3% did not give any response. As already mentioned, this is just the tip of the iceberg of the problems related to women. Crimes against women are rising as per different reports. Launching of a few campaigns will not suffice to improve the status of women. A TV personality who offered this opinion was reviled and abused and had to write an open letter on social media to express her opinion.



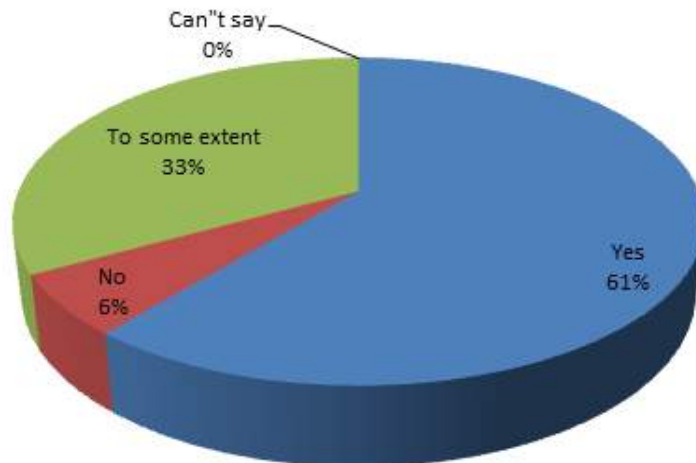
8. % response regarding impact of media on women issues.

Again, a large percentage (64%) of the youth felt that the impact of media was both negative and positive, though a good chunk (25%) lauded the positive impact. Only 6% blasted the media for its negative coverage of women issues. Here again, youth were balanced in their statements, as media has shown both negative and positive aspects of the issues.



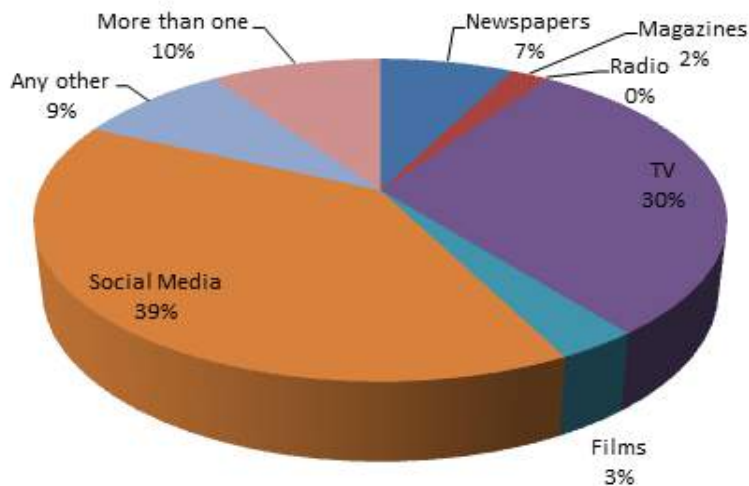
9. % response regarding the role of media in promoting these campaigns

Most of the respondents (61%) believe in the contribution of media in promoting these campaigns. Another 33% are added who feel that media plays a role only to some extent. 6% say no to the question. Media has become an integral part of the Indian society and raises social issues from time to time.



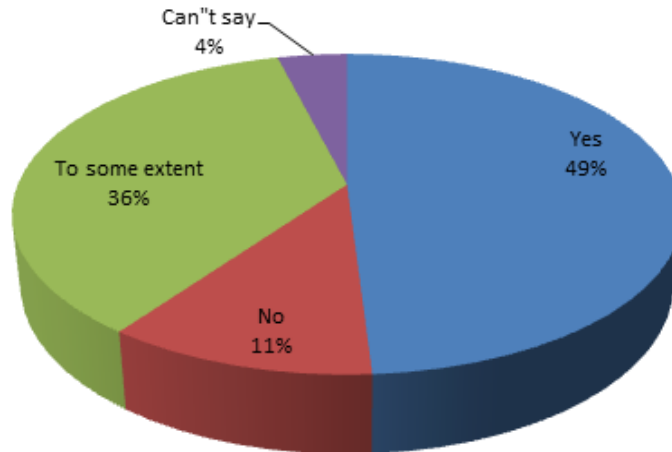
9.a. % response regarding medium with maximum contribution.

Predictably, social media lead (39.36%), followed by TV (29.78%), newspapers (7.44%), films (3.19%), magazines (2.12%). Interestingly, radio does not score at all. 8.51% score goes for other media and 9.57% mark more than one medium. Since youth is the most frequent user of social media, they are most likely to be influenced by it. TV is again a popular medium.



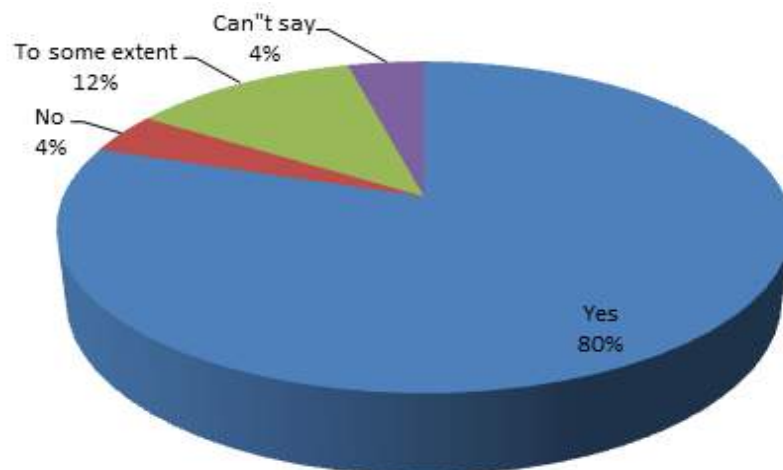
10. % response regarding influence of campaigns on personal behavior.

A little less than majority (49%) youth were personally influenced by these media campaigns. 36 % felt it was only to some extent. While 11% said no and 4% offered no opinion. A constant projection of the campaign on media does affect the personal behavior of people.



11. % response on whether there should be more stringent punishments for crimes against women

An overwhelming number of respondents (80%) are of the opinion that there should be more stringent punishments for crimes against women. 12% say it should only be to some extent. Only 4% do not subscribe to this view. People favour stricter punishments as deterrents to crimes.



Conclusion

To conclude, it must be remarked that as per the perceptions among the respondent youth in the study, there has been a perceptible change in the status of women in the society, which in a minor way is also willing to give her an equal footing with men but there are vast areas where

she is lagging and a lot of work needs to be done, especially in the areas of health and property. Government has woken up to the need for remedial measures which has fructified in the form of various campaigns. These initiatives have borne fruit to some extent as can be seen by the statistics. Recent findings have indicated an improvement in the sex ratio in many states in India. Media has acted as a catalyst in this regard and has disseminated information about the plans and policies of the government. Social media, with its wide reach, has been the most successful in creating awareness in the society, not only about these policies but in awakening the women about their rights. The dream of gender equality seems difficult and distant but not unachievable.

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HUMAN RIGHTS: AN INDIAN EXPERIMENT

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ABSTRACT

Human rights refer to the basic rights and freedoms, to which all human beings are entitled, include the right to life and liberty, freedom of thought and expression, and equality before the law. These are concerned with the dignity of human- beings and ought to maintain a level of self-esteem that promotes a sense of community. In the present world order, they are thought to be the grammar of political governance. These are the absolute rights of human beings and everyone has an equal claim upon them.

Key Words: Human, Rights, Indian, Experiment, Community.

Article 1 and 2 of Universal Declaration of Human Rights hold all human beings are born free and equal in dignity and rights and everyone is entitled to all rights set forth in this Declaration, without distinction of any kind, as, race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status etc¹.

As socio-religious concept human rights have been passing through many generations and many civilizations or mankind before coming to their present stage. The development of the human rights in modern times is alleged to be influenced by the western values. The critics of the modern human rights allege the universalisation of the human rights as the western agenda for the glorification and universalisation of the western values over the other civilizations. Their arguments are that the cultural differences and cultural- relativism should be given the proper space while developing any theory and law for the advancement of human rights at the international level. The local values have their own importance and value while developing the concept of human rights a due respect should be given to the local and regional culture.

The concept of culture-relativism has been, recognized by the human rights theorists and practitioners and they are tracing the long heritage of human rights in the human history. Their basic argument is that the human rights and human civilization can't be separated from each other as they depend upon each other for their growth. Human civilization could not be flourished without securing the right to dignity and right to development for all members' human family. Hence the genesis of human rights can be traced back to the earlier development of the human civilization across all the ages of human civilization around the globe. Although as a subject of international activism and politics human rights are not very old phenomena and their evolution can be traced back to the rhetoric of Second World War and Universal Declaration of Human Rights (1948). Hence as a concept human rights has been evolved throughout the history of mankind. These are deeply attached to the laws, customs and religion throughout the ages of human civilization².

In the past, people acquired rights and responsibilities through their membership in a family, group, religion, community and polity. The Hindu Vedas, Buddhism, Sikhism, Babylonian

Code of Hammurabi, the Bible, the Quran (Koran), and the Analects of Confucius are the oldest written sources which address questions of people's duties, rights, and responsibilities. In fact, in all societies, oral or written traditions, had systems of propriety and justice as well as ways of tending health and welfare of their members³.

The concept of Human Rights is not a contribution exclusively of western countries. Such rights are the common heritage of mankind and every civilized country claim their possession and observance from ancient time to present. In India the concept of Dharma comes all what is implied in the concept of rights, freedoms and duties in the west. Though enjoyment of rights and freedoms is relative and not open to all segments of society in equal and uniform manner due to the prevalence of caste system.

These fundamental rights in the sense of civil liberties with their modern attributes are a development more or less parallel to the growth of constitutional government and parliamentary institutions from the time of British rule in India. Right from its inception in 1885, The Indian National Congress struggled for the rights of Indian people. The early moderate leaders appreciated British sense of justice and fair play but criticized the alien rule for depriving Indian people from the rule of law, which prevailed in England⁴. The adoption of Universal Declaration of Human Rights by the UN General Assembly in December, 1948 had its definite impact on the making of Indian Constitution.

Human Rights and the Constitutional Provisions

The Constitution of India is claimed to be one of the most democratic and rights based constitution in the world. In fact the democratic project of realizing social justice along with the substantive rights of the citizens was launched by the Indian state through the state-sponsored polity and economy via a model of mixed economy immediately after the Independence.

In the Objective Resolution, the Constituent Assembly declared its firm resolution to proclaim India as an independent, sovereign Republic. This resolution not only formed the basis for the incorporation of various Human rights values in various provisions of the Constitution but also in its preamble. Nehru in his concluding remarks said that the objective of the Assembly was not only to free India through a new Constitution, but also to feed starving people and cloth the naked masses and give every Indian fullest opportunity to develop themselves according to their capacity. Radha Krishnan also emphasized that there must be a socio-economic revolution not only to satisfy the fundamental needs of a common man but to bring about a fundamental change in the structure of Indian Society⁵.

When the Indian Constituent Assembly met to draft and adopt the constitution of free India, the UDHR had already been adopted. The impact of the UDHR on the drafting of Indian Constitution was natural. The Constituent Assembly was unanimous in including all Human rights, political, civil, economic, cultural and social and fundamental rights. However, in what shape and what form should these be included was a matter of considerable debate and discussion among the members. Ultimately a compromise was struck which clearly bore the stamp of UDHR as these rights were divided into two parts: (1) Civil and Political rights: (2) Social and Economic Rights. The former set of rights termed as Fundamental Rights were enshrined in part (III) and the later of rights called Directive Principles of State Policy were enshrined in the part (IV) of the Constitution. The basic distinction between the Fundamental

Rights and Directive Principles is that the former are justiciable while the latter are not justiciable in the Court of Law. However, Directive Principles are as much part of the Constitution as the Fundamental Rights. The state is duty-bound to give them effect. These are in a sense a command to the state to bring about necessary conditions so that they could become effective. This distinction between the fundamental rights and Directive Principles of State Policy is perfectly in line that went into the preparation and application of the UDHR.

The Preamble of the Constitution of India declares that the people of India have solemnly resolved to constitute India into Sovereign Secular Democratic Republic and to secure to all its citizens Justice: social, economic and political: Liberty of thought, expression, belief, faith and worship; Equality; assuring the dignity of the individual and unity and integrity of nation.

Promulgation of the Constitution of India on January 26, 1950 was a watershed in the history of the Human rights in India. The Preamble, Fundamental rights and Directive Principles of the State Policy combined together provide the basic of human rights for the people of India. Democratic socialism spelt out in the Preamble and the Directive Principles meant to provide the context in which the fulfillment of Fundamental Rights has to be achieved. While Fundamental Rights stressed on the existing rights, Directive Principles provides the dynamic movement towards the goal of Providing Human rights for all. To enable the Citizens to enjoy human rights, many pieces of social legislation have been enacted over the 60 years. In addition to these the Supreme Court of India through judicial interpretations, has widen the horizons of Human rights in India⁶.

The fundamental Rights incorporated in the Constitution of India are:

- (1) Right to equality (Article 14-18)
- (2) Right to Freedom (Art. 19-22)
- (3) Right against Exploitation (Art.23-24)
- (4) Right to Freedom of Religion (Art . 25-28)
- (5) Cultural and Educational Rights (Art. 29-30)
- (6) Right to Constitutional remedies (Art . 32-35)

Directive principles of State Policy (Art.36-51) have been incorporated in Part IV of Indian Constitution.

In contrast to part III of the constitution, representing Civil and Political Rights, in economic social and cultural rights, the stress of civil and political rights has been on the individual (existing) rights, whereas the Directive Principles are aimed at providing, in a progressive manner, certain economic and social rights for the betterment of the individuals as an integral component of the society.

Article 37 of the constitution dealing with the application of the Directive Principles of State Policy in this part explicitly makes these principles non-enforceable in any court of law, but 'fundamental in the governance of the country' by making the state, duty bound to apply them in making laws. These serve as the guidelines for action on the part of all the three organs of the state. If the state takes any action which is contrary to the Directive Principles then the same may be declared as unconstitutional.

Thus like the economic, social and cultural rights contained in International Covenant on Economic, Social and Cultural Rights, (ICESCR), the economic and social rights provided in part 4 of the Constitution do not impose an immediate obligation on the state, as the Directive Principles are themselves guidelines for future programme of action.

Articles 38 and 39 of the Constitution both have the objectives of securing a 'welfare State'. Article 38 provides that State would be securing a social order for the promotion of welfare of the people.

- (1) The state shall strive to promote the welfare of the people by securing and protecting a social order in which Justice; social economic and political shall inform the institutions of national life.
- (2) The state shall, in particular, strive to minimize inequalities in income and endeavour to eliminate inequalities in status facilities and opportunities, not only amongst individuals but also amongst the groups of people residing in deferent areas or engaged national life⁷.

The above article reflects the spirit of article 22 and 28 of the UDHR Clause (2) of the Article, which was added by the Constitution (Forty Four), Amendment Act, 1978.

Article 39 provides certain Directive Principles of State Policy to be followed by the state are:

- (a) That the citizens, man and women equally, have the right to an adequate means of livelihood;
- (b) That the ownership and control of material resources of the community are to be distributed as to serve the common good;
- (c) That the operation of the economic system does not result in the concentration of the wealth and means of production to the common detriment;
- (d) That there is equal pay for both men and women;
- (e) That health and strength of workers, men and women and tender age of children are not forced by economic necessity to enter avocation unsuited to their age or strength,
- (f) That children are given opportunities and conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment⁸.

39 (a) (added by the constitution (Forty Second) Amendment Act, (1976) Equal justice and free legal aid- the state shall secure that the operation of legal system promotes justice, on the basis of equal opportunity, and shall, in particular provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.

The article is rich enough in terms of its Human rights content. Clause (a) puts obligations on the state to secure to the citizen adequate means of livelihood. The Supreme Court has interpreted this clause as part of article 21 of the constitution. The state may not be compelled to provide adequate means of livelihood. But any person, who is deprived of his right to livelihood except according to just fair and reasonable procedure established by law, can challenge the deprivations offending the right to life confessed by article 21 of the

constitution. In view of this interpretation, the Clause advances the object of article 3 of the UDHR and article 6 of International Covenant on Civil and Political Rights (ICCPR).

Clause (b) and Clause (c) promote the objective of establishing a social welfare state where there is no concentration of wealth in the hands of few. UDHR article 7 (a) (1) of the ICESCR, this two clauses read 39 read with article 37 and 38 provides are necessary tools for the attainment of equalitarian order and provide socio- economic justice to the people of India

The corresponding provision regarding ‘agrarian reforms’ and “equal distribution” is found in article 11 ‘clause 2 (a) and (b) of the ICESCR⁹

Clause 39(d) provides for ‘equal pay for equal work’ for men and women, the corresponding provision is in article 23 (2).

Clause 39 (e) aims at protecting the health and strength of workers, men and women and tender age of children, is in consonance with the right to life are best served.

Clause 39 (f) expects the state to direct its policies in such a manner that condition of freedom and dignity, which are their basic Human rights.

The right to seek justice is important human right and articles 39 A – enables the people to enjoy this right¹⁰.

Article 41 to 43 of the Indian Constitution provides as under:

Article 41 provides the important rights like right to work, to education and to public assistance in certain case. The state shall within limits of its economic capacity and development, make effective provision for securing that right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, in other cases of undeserved want.

Article 42 provides provision for just and human condition of work and maternity relief- the state shall make provision for securing just and human condition of work and maternity relief

Article 43 provides for the living wage, etc for the workers – the state shall endeavour to secure, by suitable legislation or economic organization or in any other way, to all workers agriculture, industry or otherwise, work ensuring decent standard of life and full enjoyment of leisure and social cultural opportunities and, in particular, the state shall endeavor to promote cottage industries on individual or co- operative basis in rural areas.

These articles correspond to article 23 and 25 of the UDHR and article 6, 7 and 10 (2) of ICESCR¹¹

Article 43-A deals with the participation of workers in management of industries, it was added by the constitution (Forty Second) amendment Act, 1976. This provision, which is based on individual democratic principles, is in consonance with a conception of Man and Human rights¹².

Article 45 of the constitution provides provision for free and compulsory education for children- the state shall endeavor to provide, within a period of ten years from the commencement of this constitution, compulsory education for all children until the age of fourteen year.

This provision corresponds to article 26 of the UDHR and article 13 and 14 of the ICESCR.

Article 46 of the constitution also says that the state shall promote the educational and economic interest of scheduled castes and weaker section of the people¹³.

Raising the level of nutrition and standard of living and the improvement of public health is considered a primary duty of the state. Article 47 of the constitution provides that it is the duty of the state to raise the nutrition and standard of living and to improve public health- The state shall regard the raising of level of nutrition and standard of living of its people and improvement of public health as among its primary duties and, in particular, the state shall endeavor to bring about prohibition of the consumption except for medicinal purposes, of intoxicating drinks and drugs which are injurious to health¹⁴.

Some other Constitutional Provisions

The following provisions of the constitution are also worth noting for their Human rights content.

Article 226 provides that High Courts are empowered to issue certain writs: notwithstanding anything on Article 32 every High Court shall have power, throughout the Indian territories in relation to which it exercise jurisdiction, to issue any person or authority, including in appropriate cases, and Government within those territories will direct, order of writs, including Mandamus, Prohibition, Quo Warranto, and Certiorari, or any of them, for the enforcement of any of the rights conferred by part III and for any other purpose.

This Article advances the object of Article 8 of the UDHR providing for the right to effective remedy. In fact Article 226 together with Article 32 provides effective machinery for the enforcement of the enforcement of fundamental rights¹⁵.

Article 300A provides persons not to be deprived of his property save by the authority of law.

This Corresponds to the provisions of the Article 17 of the UDHR.

Article 325 points out that No person to be ineligible for inclusion in or to be included in a special electoral role on grounds of religion, race There shall be one general electoral role for every territorial constituency for elections to either House of parliament or to the house of Legislature of a State and no persons shall be ineligible for inclusion in any role or claim to be included in any special electoral role for any such constituency on grounds of religion, caste, sex or any of them.

Articled 326 of the constitution provides with the provisions of the election of the House of the People and the Legislative Assemblies of the States to be on the basis of the adult suffrage.

The elections to the House of the People and to the Legislative Assembly of every State shall be on the basis of adult suffrage, that is to say, every person who is a citizen of India and who is not less than eighteen years of age on such date as may be fixed by or under any law made by the appropriate legislature and is not otherwise disqualified under this constitution or any law made by appropriate legislature on the grounds of non-residence, unsoundness of mind, crime or corruption or illegal practice, shall be entitled to be registered as a voter at any such election.

Article 325 and 326 both advance the object of the Article 21 (1) of the UDHR and Article 25 of the ICCPR¹⁶.

It follows that the Fundamental Rights and the Directive Principles of State Policy and Article 226, 330A, 325 and 326 together make elaborate provisions for the International Human rights standard in our original Constitution.

Human Rights and Laws after the Proclamation of Indian Constitution

Keeping its commitment towards the promotion and protection of Human rights and taking the new challenges for the human equality and dignified life to all its citizens, the Indian Parliament enacted a number of new Laws and established Commissions for the protection of weaker section of the society. It also amended some of provisions of the original Constitution, where it felt that those provisions and laws are becoming hindrance in the social and economic justice, which was proclaimed while adopting the Constitution of Independent India. Some of the Constitutional and legal measures are:

Article 17 of the Constitution, untouchability is abolished and its practice in any form is forbidden. By this Act enforcement of any disability arising out of untouchability has been made a punishable offence.

Article 338 of the Constitution requires the constitution of National Commissions for SCs and STs for the better protection of the rights of the two communities.

The Scheduled Castes and Schedules Tribes Prevention of Atrocities Act of 1989 (1989 Act) also provides a wide range of protections for Dalits. This document outlaws offenses such as forcing Dalits to drink or eat any inedible or obnoxious substance, to remove their clothes or parade around naked, or to become bonded laborers. The 1989 Act also protects Dalits from false lawsuits, sexual exploitation, and interference with their voting and property rights. Violators of the 1989 Act are subject to fines and imprisonment, while repeated offenders are supposed to serve at least one year for each offense. The 1989 Act also requires states to set up Special Courts to adjudicate Scheduled Caste offenses. In addition, the Act provides punishment for public servants who fail to enforce the protections set forth in the Act. The Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Rules of 1995 further delineate procedures for state governments to take toward investigation, prosecution, and punishment pursuant to the 1989 Act.

Assuring the dignity of individual and fraternity among the communities are one of the objects proclaimed in the Preamble of Constitution. Article 47 requires the State to raise the standard of living and improve the health of the people. This Act has been enacted to achieve these objectives. It provides for the protection of all manual scavengers as well as the construction or continuation of dry latrines and for the regulation of the construction and maintenance of water- seal latrines.

The Civil Liberties Act 1955 can be seen as the first step of Indian government to protect the dignity and honour of the dalits, which has been strengthened by the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993 prohibits the employment of manual scavengers in the interest of human dignity and public health. Additionally, the 1993 Act bans the use of dry latrines, which require manual scavengers to remove human waste. The 1993 Act applies to the states of Andhra Pradesh, Goa, Karnataka, Maharashtra, Tripura, and West Bengal, and if enforced, has potential to end the degrading and exploitative practice of manual scavenging¹⁷.

Looking into the special needs of women some new laws has been enacted by the parliament for the development and protection of women. They are as follow:

The Employees State Insurance Act, 1948, The Family Courts Act, 1954, The Special Marriage Act, 1954, Immoral Traffic (Prevention) Act, 1956, The Maternity Benefit Act, 1961 (Amended in 1995) Dowry Prohibition Act, 1961, The Medical Termination of Pregnancy Act, 1971, The Equal Remuneration Act, 1976, The Prohibition of Child Marriage Act, 2006, The Criminal Law (Amendment) Act, 1983, The Factories (Amendment) Act, 1986, Indecent Representation of Women (Prohibition) Act, 1986, Commission of Sati (Prevention) Act, 1987, National Commission for Women 1993, The Protection of Women from Domestic Violence Act, 2005 and Protection of Women from Sexual Harassment Act 2013, etc. are worth to mention for the protection of women human rights in India¹⁸.

Human Rights violations are quite common in India and main targets are the depressed and exploited classes, dalits, women and children. Instances of custodial violence, inhuman or degrading treatment, rape, killings etc. are also quite common. Instability in North East (Nagaland, Manipur, Tripura and Assam) has been the result of terrorism, insurgency and intertribal conflicts. Unfriendly neighbours across the border, mindless acts of political expediency by political parties besides economic and other causes have also contributed to terrorism particularly in Punjab and Kashmir.

Apart from making various police reforms, a number of areas of criminal justice have been identified by the judiciary for the purpose. The National Human Rights Commission and the Law Commission have been set up for making various reforms and justice more humane. The public outcry against some of human rights violations by the security forces have resulted in termination of the Terrorist and disruptive Activities (prevention) Act, 1985 (TADA). Supreme Court and National Human Rights Commission have also come down heavily on the abuses committed by police and other security forces. The actual working of Indian criminal justice system with its delays, expensive and its indifferent and perhaps a little hostile view to poor and weak such as women, children, physically, economically and mentally handicapped groups and prisoners is hostile. So what is important is that human rights culture should be percolated through all the segments of judicial system.

Two major areas regarding women have been highlighted, firstly, the problem of equality with men and secondly, the trafficking, other undesirable practices and activities against women. Right to equality in the context of women has many aspects like equal pay for equal work, equality of opportunity, equality before law and equality of status. Though number of laws exists in the status book but the implementation of these laws in much desired. Parliament enacted the Indecent Representation of Women (Prohibition) Act in 1986 to expand the law of obscenity contained in the Indian Penal code and to counter a growing tendency of indecent representation of or references to women in publications such as advertisements, which is derogatory to women. However the implementation of this Act has not been effective. Despite the Suppression of Immoral Traffic in Women and Girls Act, 1956, poverty has pushed a number of women into the derogatory professions. Coordinated action is required not only to retrieve and rehabilitate them but to prevent their exploitation.

For the implementation of Women Rights parliament enacted The National Commission for Women Act, 1990. The Act empowers the Commissions to investigate, examine and review all matters relating to safeguards provided for women under the Constitution and other relevant laws. The commission feels that its powers are not equal to its tasks and it should have power to prosecute/decide the cases of violation of gender justice¹⁹. There must be Commission for Women at state and district levels as well.

The right of girl child has received specific emphasis recently. The interest of girl-child has been continuously neglected in the past. The problem is multifaceted and includes foeticide, female illiteracy, social discrimination, child marriages. There is a need to change social attitude by social mobilization, Immense administration and legal and social action is needed to eliminate inequality of the girl child, female foeticide and female infanticide.

The indigent circumstances keep people in bondage and their exploiters reaping profits from their cheap or free labour. Regarding this The Bonded Labour (Abolition) Act, 1976 has been an eradicating step. Regarding child labour various Acts have been implemented like employment of Children Act, 1985. The Child Labour (Prohibition and Regulations) Act, 1986, prohibits the employment of children in hazardous occupations and regulates other laws like the Factories Act, 1948. Child labour exist more in unorganised sectors than in organized, which makes its detection difficult, though some of the NGO's are working effectively in the regard.

For the protection of religious minorities such as Muslims, Sikhs, Buddhists and Parsis etc. The National Commission for Minorities Act was enacted in 1992. But what is needed is spread of secular education which can provide a firm foundation for the development of minorities in India.

For the implementation and protection of human rights the ultimate responsibility falls on state, executive and its legislative machinery. It is the inevitable duty of state to protect and promote human rights as well to settle their conflicting claims for the overall development of society. Judiciary, NHRC, NGO's and the Media are the main catalyst of human rights implementation and protection.

Judiciary as an important organ of government is the vanguard of human rights in India. By innovative interpretation and application of human rights provisions of the Constitution it is performing its duties. The contribution of judiciary is two fold, firstly it has expanded the concept of human rights under article 21 of the Constitution and secondly the procedural innovation of Public Interest.

The setting up of National Human Right Commissions through the Protection of Human Rights, Act, 1993 is an important development, Appointment of such Commission has made a platform for institutionalizing the concept of human rights in addition to fundamental rights as enshrined in the constitution. Regarding the very basis of formation of this Commission Intelligentsia, policy makers, human rights activists and many others expressed that NHRC has been established as there was genuine desire to protect and promote human rights. Its establishment was infact a response to both internal demand/necessity and external pressure. Internal demand and necessity included political parties' manifestoes and demand from various circles-NGO, press, pressure groups, eminent jurists, constitutional experts and

recommendations of different organizations. The external pressure included pressure from donor countries particularly USA and others. By establishing this commission India has shown its international accountability as mentioned in article 51 of the Constitution, one of the directive Principles of State Policy which states that state shall endeavour to foster respect for international peace and treaty obligations to UN, and other treaties on human rights.

NHRC's functions are extremely broad covering to enquire to human rights violations, intervene in court proceedings, visiting jails and other places of custody, reviewing human rights safeguards and making recommendations for promoting research and spreading awareness for human rights. So far the commission has given priority to civil liberties - custodian deaths, State violence against civilians, torture and other cruel, inhuman or degrading treatment, custodial rape, disappearance from custody, atrocities against vulnerable sections of society as women, children and disabled and protection of human rights and training. NHRC pledges to strictly observe the principles of autonomy and transparency. A recent development is the use of NHRC by the Supreme Court as an investigating arm of the Court. When Punjab Police cremated several dead bodies as unclaimed, the Supreme Court described the issue as a flagrant violation of human rights on a mass scale and asked the Commission to launch a thorough probe and determine all the issues raised by petitioners including the payment of compensations²⁰.

National Human Right Commission is being criticized for not completely following the principle of transparency as it is not giving NGO's full access to its activities. Still NHRC is doing laudable work in the field of human rights implementation and protection.

Various NGO's both national as well as international are performing useful work in the monitoring and implementation of human rights. International NGO's The Amnesty International (AI), the Human Rights Watch/Asia (HRW/A) and the International Commission of Jurists (ICJ), People Union for Civil Liberties (PUCL), People Union for Democratic Rights (PUDR) are prominent in the field of civil and political rights. A number of human rights like social welfare, old age care, health and community medicines, assistance to depressed classes, woman welfare, child welfare, rehabilitation of poor, welfare of disables and consumer rights etc. But the major problem with NGO's is that they lack coordination. By and large NGO's are playing an important role not only in curbing human rights violations but also in promoting, implementing and protecting human rights²¹.

One must recognize the contribution of press and media in revealing, highlighting and protecting human rights. The Right to Information is of great importance to good governance, empowerment of people and to the proper realization of human rights. Freedom to take information from the government through the Right to Information Act, 2005 is a welcome step in this direction. Extension Education and orientation training camps and campaign are absolutely necessary including wide publicity through literature in Human Rights.

It can be concluded that if human rights are not properly implemented and protected there is no meaning of independence and democracy. Good words and attractive and impressive speeches do not help poor in their life. Proper implementation of laws, schemes and programmes can protect economic, social, educational, cultural and political rights. What is needed is the through investigation of human rights violations and redressing the wrongs

including compensation for deprivation of rights, systematic reforms of police and prisons, institutionalization of training in human rights, spread of awareness of importance of human rights and sensitization of people and law enforcement agencies in the matter need attention. Though a beginning has been made but a lot needs to be done in these respects for the protection of human rights in India.

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ENGLISH LANGUAGE TEACHING (ELT): A MODIFIED MODULE

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ABSTRACT

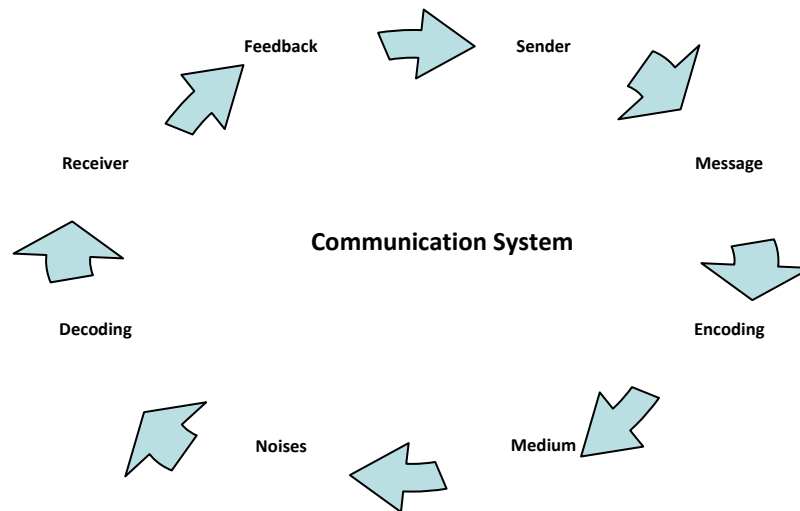
Every language known to the human world needs to be studied and practiced with a broad perspective – language as a group of symbols along with their woven areas. It is a wholesome activity; it is a cultural construct. Every language–act is anthropomorphic which expresses human awareness of object and not objects themselves; subjective reality than the objective one. Language is human specific which gives verbal identity to one’s subjective interpretation of a thing. Language envelops groups of symbols which make communication feasible into a systematic and scientific pattern. When the talk is about to teach such pattern, scientific grammar of a language becomes pedagogical grammar. Likewise, English language is no exception. It corresponds with entities of human consciousness. A number of situational factors can be identified while talking about ELT in India which at times create practical problems. Language is a social activity and in this fashion Indian English modifications are nothing but an effort to achieve a balance between the requirements of ‘good’ English and influences of society on its usage. Language should not confront as an artificial ornament but as a natural outflow of whatever a person wants to communicate. English Language Teaching (ELT) in India should be better channelized with the help of a little more specified or better say a modified module—a practical one.

Key Words: Communication, English, Language, Native, Learner, Teaching, Practical.

Communication is a natural, omnipresent trait known to every human and non-human being. Language is, however, human specific which gives verbal identity to one’s subjective interpretation of a thing. Language envelops groups of symbols which make communication feasible into a systematic and scientific pattern. When the talk is about to teach such pattern, scientific grammar of a language becomes pedagogical grammar. “To learn to think more clearly, to speak and write more effectively and to listen and read with greater understanding—these have been the goals of the study of language from the days of the medieval trivium to present day high school and college English.”¹ With this background, modern semantics studies threads of communication and language and facilitates human interaction. Every language–act is anthropomorphic which expresses human awareness of object and not objects themselves; subjective reality than the objective one. Every language known to the human world needs to be studied and practiced with this broad perspective – language as a group of symbols along with their woven areas. It is a wholesome activity; it is a cultural construct.

Likewise, English language is no exception. It corresponds with entities of human consciousness. Naturally if a student wants to learn English language he has to understand its whole gamut. Teaching activity starts with creating a common level between a teacher and a student and reaches to the refined understanding of mutual interaction.² If we talk about teaching English language in Indian scenario we have to undertake for study a wide range of points that affect this activity. When a teacher teaches or merely communicates in a foreign language with native students, many factors step forward to block the proper channelization of communication and these hamper communication to be effective. The widely accepted model of communication is ____

Sender ____ Message ____ Encoding ____ Medium ____ Noises ____ Decoding ____
 Receiver ____ Feedback ____ Sender.



Between encoding and decoding a message there may be many obstructions to distort the message. To communicate effectively, the influence of such obstructions indicated as noises must be to the minimum possible level.

A number of situational factors can be identified while talking about ELT in India which at times create practical problems. First and foremost is that while teaching English language functional knowledge lags behind in favor of theoretical knowledge. M. H. Siddiqui claims. “A scientific grammar enumerates the grammatical sentences of a language and provides each with a structural description and a semantic interpretation. The pedagogical grammar ideally attempts to develop the native speaker’s ability to recognize and produce sentences”.³ It is the task of a language teacher to find out whether he can make explicit the kind of capacities a language learner must have to be approximate to the competence of native speaker who learns English as his mother – tongue. Secondly, he has to chalk out if the above said possibility is present, what are the ways to use this possibility practically. All who are a part of present English language teaching system are well – aware of the fact that they have to limit their

approach at times to theoretical aspect.⁴ This lacuna can mar the good future possibilities of a bright student too.

One more related fact is that an English Language Teacher has to teach literature as well as language to all students without demarcating between students who need to learn basics of English language and those who have the capacity to understand refined usage of the same language and thus can study better the creative world of English writing. Teaching of any foreign language cannot be oversimplified and approached casually in case of second language learners. Language is rule – governed behavior and learning a language involves internalizing the rules.⁵ But the capacity that enables for one the application of such rules automatic has to be streamlined. It is an irony and a bitter fact that a large number of students who do higher studies, thanks to the formalistic system, are unable to even recognize or understand a simple English language sentence, no matter they have cleared the school level.

Another point is that whenever there is discussion about English language teaching, due emphasis is not given to the teaching of pronunciation. The articulation of a given sound depends on many linguistic habits. Modulation of such habits is required not only for students but for English language teachers also. A rather comic situation appears when a teacher tries to teach English language to those native learners who are not even able to speak in their mother – tongue without mixing of ‘slang’. Here the situation becomes like a deaf talking to a dumb. Instead of two ways communication teaching process applies single channel without considering for the other side resulting in complete communication failure. It is to be investigated that whether the pattern under practice to teach English language or the type of English language students are learning make them aware and prepared for the range and variety of uses of language one has to apply even during a single day. The usage of language differs frequently with the change of situation. Courtesy demands something at home and quite different at office or at social gathering and so on. Language is not an objective tool. It should be in fine tune with the role a person or a student has to undertake. Siddiqui writes, “language learning is not complete when we have acquired a ‘general’ language system. We can, it is true, understand and make ourselves understood but we will not yet be producing entirely acceptable forms of language”.⁶ Phenomenologically, language symbolically represents or refers to entities of human consciousness, rather than --- objective reality⁷.

FLES, that is, “Foreign language Teaching in Elementary School”⁸ is a common American term based on examining the teaching of a foreign language in relation with school children. This language teaching testing system gained popularity and acceptance in many other countries with the passage of time. Parallel tests were initiated in Britain and European Countries as a response to the widespread dissatisfaction with conventional language teaching. Though in most cases it is confined to the primary level, a role model criterion can be chalked out to find out the effective applicability of English language teaching system at higher educational level in India. A number of parameters can be included to judge objectively the communication affectivity while teaching English language to Indian native students. This will include the prescribed curriculum that a teacher has to follow to teach English language; span of total course duration; type of stuff a teacher has as students; devices applied and facilities provided for English language teaching classrooms; future application of the course in favor of students and such type of other parameters can be discussed and meticulously applied to frame a new test which can be generally applied in most of the cases. This will

surely help to bring English language Teaching from background to the foreground and to deal with it with a more technical and objective method.

Siddiqui claims “language teachers (all language teachers but particularly foreign language teachers) are producers of bilinguals.”⁹ Foreign language teaching task involves a balancing act between two languages --- the native one and the particular language a teacher is teaching. The ability to communicate at the same time in more than one language differs from one student to the other. A foreign language teacher has to initiate the teaching process with the help of vernacular a student is well versed with. Then he has to pile up gradually the knowledge of new language a student is learning. For this he has to comprehend and produce messages from one language into the other very frequently and also has to consider whether such messages are corresponding with the understanding of a student. As no two students can respond in the same way, language teacher has to assimilate many upward and downward methods to be at par with mental level of all students and to create, as a result, a common understanding for the basics. This bilingual task of English language teaching becomes almost a herculean task when a teacher has to deal with an unfiltered mob and to teach even refined literature to all without any classification for the caliber. Can’t we have a method to demarcate at the higher level between those students who have understanding of English language and to some extent can read, speak or can communicate in this language and those whose mental level is altogether new for the grammar of English language. This will relax both-- English language teacher as well as students.

A further demarcation can be made for English language students, that is, students learning English for special purposes (ESP). Classical or traditional pattern of teaching must be changed to be at par with present day needs. Teachers have to think in terms of multiple choices to get a better way out. English being a link language has a great value in global market. There is a plethora of jobs for English speakers in BPOs, call centers, media, tourism and international business world. Teachers teaching English language cannot behave complacently. They have to think how well they are equipped today to prepare students according to the market needs. ‘English for Special Purposes’ (ESP) includes communication --- verbal and non- verbal; personality development, resume writing, language as can be used differently e.g. in BPOs, for advertisement world, in embassies, for translation work and so on. Both traditional university system and system of professional studies are required. There may be parallel courses for ESP which can be linked with traditional methods. English literature study must be open only for those who are at ease with English language.

Language of everyday usage is somewhat different from what one studies in grammar books. Language usage must be effective, sometimes persuasive. It includes both denotative and connotative aspects of a language. English language students must be so prepared that their knowledge goes beyond mere cramming of rules and touches the refined heights of language application. This is possible if an English language teacher is able to explain analytically each and every usage of English language. A habit to use English language as a means of communication is to be developed. Language should not confront as an artificial ornament but as a natural outflow of whatever a person wants to communicate. One more thing to be considered is pronunciation. It should not be teasing, offending. Communication occurs between living beings and correspondingly it carries the spirits of both side communicators. Similar is the case with English language. The manner, the spirit, the way this language

deserves should be known to students. Pronunciation, intonation and such other etiquettes are language specific. Native speakers should not corrupt this specificity of English language too. Whenever a child learns a single word of English language, he should learn it properly. To prepare better his students an English language teacher can take help of such devices as tongue twisters, word games. These activity based tasks will serve the purpose as well as will create interest of students and will make their minds engrossed in learning English language.

Till today Indians learn English language as a foreign language, following each and every inclusion done by Western countries. But the spoken Indian English has its own accent pattern, own type of intonation scheme. The native coloring of English language is evident in the practical usage of English language in India. Like British and American forms of English language today we have African English, South – Asian English and of course Indian English. Many words of Indian language are finding place in the vocabulary of English language. Oxford Advanced learner's dictionary has secured special space for a separate chapter on such new additions from India languages under the title 'Supplement to Indian English'.¹⁰ It may be referred to as a process of Indianization of English or may be interpreted as a strategy to cope with an adapted language. Language is a social activity and in this fashion Indian English modifications are nothing but an effort to achieve a balance between the requirements of 'good' English and influences of society on its usage.

Last but not the least; people have high expectations from teachers of English language perhaps because English is attached with a sense of social prestige and financial security. Teachers of English language have to prepare students to learn verbal hypnotism via medium of English to be successful in today's globalized villa. Students have to train themselves in English language so much that they can use this language as a means of social control. Implementation of related measures has to be made effective to ensure success of English language teaching in Indian scenario. All this talk at the present day may sound a far – fetched dream or better say an aperitif but we have to think big to attain big. An initiation is all the more difficult. Undoubtedly, situation will be better if the standard and means of teaching English language are more refined and directed at the preliminary level but one can start from any point. A thorough analysis of the system, an application of the filtration method at the entry level in higher education system, an implementation of practical methods-- audio, visual both-to teach English language and to improve the communication level between an English language teacher and a native student-- all this will surely help to improve the present state. Much more can be thought in this direction and can be applied. For this, sky in the limit. Simply one has to hope for the best and at least good will happen.

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CHANGING ROLE OF WOMEN IN INDIAN CINEMA

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ABSTRACT

Cinema is the mirror of society. The image of society has always been depicted in cinema and vice-versa. Cinema is an important tool to mend the vices of the society. Needless to say, the protagonist of movies are role model for the masses. It is always man who has driven the mainstream cinema. He is presented as all powerful and all intelligent while women are depicted as a mere Chinese doll or a show piece. Interestingly, things are changing, though not speedily but with a steady pace. This emergence of new woman in Indian Cinema is quite remarkable and interesting. Now they are hero of the movie and the driven force. This paper as an attempt to celebrate this zeal of Indian heroines and we salute this emerging spirit.

Key Words: Indian Cinema, Stereotypes, New Women, Main Stream Cinema.

Cinema has a very strong connection with Indian society. It teaches, entertains and transforms the viewers from the bleak world of reality to a world of imagination. It not only constructs images but also moulds opinions and reinforces the cultural values. Cinema and life become integral to each other and it is very difficult to separate one from the other. However, it is also true that Cinema is changing every day and this change is very fast. Now, cinema is no longer a source of entertainment but it is playing its part in constructing and generating ideas. The most prominent change that has come in Indian Cinema is the portrayal of women and roles of heroines. Women constitutes a major chunk of the society, hence it becomes very crucial that how are they being portrayed on the silver screen. The reality of the main stream cinema is constructed from fake point of view and women are always been stereotyped as 'other'. Woman in Cinema is always defined with reference to man and not "not he reference to her, she is the incidental, the inessential as opposed to the essential. He is the subject, he is the Absolute, She is the other" (Beauvoir 16).

Along with literature, Cinema constitutes other form of art which is visual and as an art form it embraces both the elite and the masses. Infact, there is no gainsaying in the fact that it is more popular and catches the attention in a wide range. Indian Cinema has completed its journey of hundred years and during all these years the role of woman has not changed to that great extreme. Still heroines are welcomed as beloved, wives, mothers or vamps. Still numbers of male directors are high in comparison to female directors. In fact they are more popular and

commercially successful than female directors. Being essentially male-centric, Hindi movies have a very little space for women to evolve as independent character. Leaving few exceptions, heroines of Indian Cinema are always presented as eye-candy. Their major motive is to lure the masses with pretty faces and courteous eyes.

Stereotypical Image of Women in Indian Cinema

According to Ghanti Bombay film industry is a male-dominant industry. Women pursuing careers within the industry are primarily either actress or playback singers. This trend has changed in recent years with women making their mark as choreographers, costume designers, editors and screenplay writers but their numbers are still much smaller in comparison to their male counterparts. Very few women are lyricists or composers. While a handful of them have ventured into direction, they have not achieved the commercial success their male counterparts have. (Ghanti 94).

So, in an industry where only a few women are working, it becomes very difficult to eradicate gender biasness so easily, both on screen and off screen. However, there are some female directors like Deepa Mehta, Mira Nair, Joya Akhtar, Fah Khan and Meghna Gulzar who depict bold and daring women characters and even deal with the topics like lesbianism, polygamy and surrogate mothers. There were and are some male directors who have presented strong female characters. Most important among them are Bimal Roy, Guru Dutt, Mehboob Khan, Satyajit Ray, Rituparno Ghosh, Basu Bhattacharya, Hrishikesh Mukherjee, Madhur Bhandarkar and so on who make their heroines the protagonist of the movie.

In old movies like 'Mother India', 'Abhimaan', 'Mughal-E-Azam' we did have strong female characters. No one can forget the character of Nargis in Mehboob Khan's 'Mother India' (1957). It was a remake of Khan's earlier film 'Aurat' (1940) and tells the story of a poverty-stricken village woman named Radha, who fights against all the adversities to raise her two sons. Nargis played the role with such conviction that it is still counted as her best performance. For this movie Nargis won the Filmfare best actress award of the year 1957. Likewise, Madhubala of 'Mugle-a-Azam', Nutan of 'Bandini' and Smita Patil of 'AardhSatya' are milestone characters in Indian Cinema. All these heroines reject the stereotypes and conventions of the traditional society and come forward to break them. And, to the great relief of the views they emerge victorious.

However, after that there came a phase where women became mere caricatures. The leading ladies of Hindi films are bound to play roles that were confirmed to them by Indian Society. They had to play uni-dimensional characters, good or bad, white or black. There was no grey shade for them. In fact they were forced to do some concrete roles which were given to them. They were swinging between 'Sita' and 'Geeta' caricatures and if that was not assigned to them they were marked fallen women or downgraded. Movies like 'Dahej (1950)', 'Gauri' (1968), 'Devi' (1970), 'Biwi ho to Aisi' and 'Pati Parmeshwar' depicted women as passive, submissive wives, who are perfect for ideal bahu figure in the family. Jaya Bhaduri of 'Abhimaan' (1973) was presented as much talented singer than her husband, who is already an established singer, but she happily becomes ready to sacrifice her musical career to satisfy the wounded ego of her husband. In 'Biwi No. 1' also Karishma Kapoor sacrifices her career for the family responsibilities and is considered no. 1 only when she brings her husband back from extra-marital affair. In the poster of 'Ra-1', Sharukh Khan carries the leading lady

Kareena Kapoor in her arms, as he is her saviour and grief reliever. Famous film scholar, and author, Shoma Chatterji opines of subject : Cinema, Object. Woman, 1998) Women in Hindi Cinema have been decorative objects with rarely any sense of agency being imparted to them. Each phase of Hindi Cinema had its own representation of women, but they were confined largely to the traditional patriarchal frame-work of the Indian society. The ordinary woman has hardly been visible in Hindi Cinema. (Chatterjee 86)

The 90's was popular as the decade of family drama, which presented heroines larger than life. They were beautiful, rich, intelligent but homely. Their roles centred around love, care and discipline. Nisha and Pooja of 'Hum Aapke Hain Kaun' (1994), are shown as computer scientists and painters but strangely we never come across them doing such works. Most of the times, they occupy kitchen and house. They only cook and not earn for the family. M. Chakravarty rightly asserts in her research work on "Cinema and Society : Reflection of Patriarchal Values in selected Hindi Blockbusters" that "This was an indication of an era which saw the educated and economically independent women as insensitive and uncaring thus concluding that women are successful only in nurturing roles." (Chakravarty 89)

Like wise, Sonali Bendre of 'Hum Saath Saath Hain' 1999, is a doctor but never shown in a professional set up. Instead of wearing doctor's whole coat, she wears 'Mangalsutra', 'Sindoor', and elaborate wedding garments. Her professional identity submerges under her personal identity. In the same way, Rahul of 'Kuch Kuch Hota Hai' flirts with every girl he sees, but wants to marry only a homely and simple girl. He does not feel for tomboy Anjali but when sees her in girlish look, falls in love with her. In the beginning, he believes that love and marriage happens only once but ends up marrying twice, as if to stick only with one man is a rule only for woman : A rape victim girl in 'Hamara Dil Aapke Pass Hai', does not want to marry the man she loves, because she considers herself unworthy of him. In one way or other, heroines show the mentality of the girls in the society who are considered according to the patriarchal modes.

With the passage of time, the cinema, movies and its heroines are changing, however the change is slow. Even today, fair skinned, thin and tall heroines are preferred to dark skinned actress. Nandita Das admits that make-up men and directors prefer to paint her skin white on screen. Movies like; 'Jism', 'Salaam Namaste' and 'Dirty Picture' have broken the tradition, but there is much skin show in all these movies. Heroines are presented in the minimum attire possible, so that a mass audience could be attracted. But 'Chak De India', and 'Astitva' express the unconventional heroines who are not a dummy with lots of make-up. 'Astitva' presents the unconventional desire of a married woman who is neglected by her husband. The protagonist Aditi emerges as a winner and lives life according to her own wish.

New Era: Now heroines lead the films

If one talks about the modern Cinema, undoubtedly one notices a U-turn in the portrayal of women on silver screen. In many movies like 'No One Killed Jessica', 'Page-3', 'Queen', 'Gulab Gang', 'Kahani', 'Kanchi' and 'Mary Kom', heroines have become the hero of the movie. 'No One Killed Jessica' presents the story of a journalist and a poor girl Sabrina, whose sister is killed for no reason by a young spoiled brat Manu Sharma, who is son of a famous politician. How Sabrina fights with the system along with a journalist makes the film an epitome of courage. Likewise 'Gulab Gang', 'Kanchi' and 'Kahani' depict those women

protagonists who fight against the corruption prevalent in the system and society & emerge as winners. 'Mary Kom' is the real life story of five times world champion and bronze medalist, Mary Kom. She not only manages her family life, but also becomes a successful sports person. 'Queen' is a very simple yet important story of a sweet, homely girl Rani, who's fiancé dumps her as now he is an NRI. Instead of shedding tears, she decides to go alone to her honeymoon in Paris. Her travel gives her confidence and she emerges as a queen, smashing all the boundaries of the society.

'Fire' and 'Water' created uproar on its release as they present a very controversial issue of lesbians. Water portrays the ills of the Hindu religions and atrocities committed on Hindu widow in 40's. 'Fire' discusses the story of two daughters-in-law of the same family and their heterosexual marriages. Failed to receive love and care from their husbands they move towards each others. Thus, in one way or other, the Indian Cinema has changed a lot. Still, it is a male dominated industry, but women are also emerging as a powerful person. Smriti Nandakumar states "I did my dissertation on women who pursue unconventional careers. In the process I interviewed women in the police departments, woman pilots, women lyricists, women assistant directors and many others who are in uncommon careers. I found it interesting and inspiring to note that a number of them actually had it hard on their way up & really had to challenge the pre existing stereotypes inbuilt in the society. It seemed to have been rough for them, but they still seem to have managed to reach the top & achieve their ambitions. They are all respect in their families and in society for what they have done (Personal Communication, Jan 8, 2011)."

Conclusion

India being a country of many cultures cannot be divided in few religions, castes and creeds. So, only one side image of women both on and off screen is not acceptable. Movies have a direct sway in the society. They reflect and mend society. So, it becomes the responsibility of the films to present a dignified and strong image of women. Women characters should dismiss the existing power structure and negotiate their own position in the society. It's high time to redefine the role of women in Indian Cinema which is no longer an object of male gaze. To demolish the stereotypes is the need of the hour. Heroines must be given chance and space to prove their worth. There should not be mere 'Munni', 'Sheela' and 'Chameli' dancing around the trees with men. Rather they should be like 'Damini', 'Rudali' and 'Mardaani', ready to efface male characters in the films. Cinema must not stick to 'formula films' and progressive representations of women do justice to women & the society. An interview with Dr. Acitelli, makes this point of eradicating stereotyping more clear. She says "The more women are stereotyped, the more the opposite is stereotyped as well. In this case, the more men will end up being stereotyped as well. If one stereotype is the vulnerable woman then the stereotype on the another end of spectrum is the gallant male lead, who will then get to play n other character but that stereotyping the male will also increase and alternative male treats like a "stay at home" dad, or a "husband who believes in equality of the marital equation in a patriarchal set up", or a "man who compromise for family" etc will never find voice in stories & cinema (Personal Communication, Dec. 2, 2010)".

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SELF ESTEEM AND ACADEMIC ACHIEVEMENT

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ABSTRACT

Academic achievement is very important because it enable students for future career and allow them to enter competitive fields. It is a sign of rekindle intellect, which can help us in all areas of life. It wont be an exaggeration to say that academic achievement is considered a key criteria to judge one's total potentials and capabilities. To meet this top priority academicians and administrators are busy in making effective policies and providing better educational environment, teachers are busy to make their calssroom teaching effective and parents try to give maximum facility to their children. There are various factors inside and outside educational institute that affect students quality of academic achievement. These factous may be termed as student factors, facility factors, school factors and peer factors. (Crosnoe, Johnson and Elder, 2004).

Key Words: Self Worth, Academic Achievement, Potential, Worthiness.

One of the most important factor in students academic achievement is student's self esteem. Woolfolk (2005) defined self concept as the image individuals have of their attributes, self confidence, self worth, abilities, attitudes, feelings and so on. It refers to a person's belief about his/her own worth and value. It also has to do with the feelings people experience that follow from their sense of worthiness or unworthiness. Self esteem is very important because it influence people choices and decisions. In other words we can say that self esteem serves as a motivational function by making it more or less likely that people will take care of themselves and explore their full potential. It is the source of one's mental health. It also gives the clarity to recognize one's own qualities. People with high self esteem are people who are persistantly strive towards the fulfillment of personal goals and aspirations. On the other hand, people with low self esteem don't tend the regard themselves as worthy or capable of achieving their goals. They also let important things slide and to be less persistant and resilient in terms of overcoming adversity. Both people with high self esteem and people with low self esteem may have the same kind of goals, but people with low self esteem are generally less motivated to pursue their goals. Self esteem's significance is often exaggerated to the extent that low self esteem is viewed as the cause of all evil and high self esteem as the cause of all good (Manning, Bear and Minke, 2006). The relationship between self esteem and academic achievement is a well established fact by many academicians and educators. The formation of self concept is a cognitive process that requires self assessment and is differentiated through a range of activities. Individual's self concept is susceptible to change through experiences and influenced by comparison and feed back from others, including family, friends and teachers.

Generally, high self esteem help individuals to view themselves as active and capable persons to promote changes through effort and set higher goals which enables learning new things. Numerous reasearchers have demonstrate that the best way to improve a student's achievement is to improve his self esteem (Rubie et al., 2004). Mirari (2005) studied that students who feel inadequate or shy, can not participate in learning activities more actively. Such type of students remain hesitant which lower their level of self esteem. Thus, this lowered self esteem does not allow them to excel in their life (Baumeister et al. 2003). Student with low self esteem feel dejected and discouraged and can not solve their problem whenever, they face it whether it is academic or social (Zeinvand, 2006).

Furthermore, Pullmann and Allik (2008) suggest that positively high self-esteem among students lead to success academically and socially, because high self esteem is major factor in deciding the overall development of a person. Anthony et al. (2007) suggest that students with high self-esteem have high academic achievement in comparison to low esteem students. Also self esteem effects other aspect of life like, school achievement, job success and social and professional development. Maruyama et al. (2008) have also found that students who generally feel confident show better performance in all areas of their studies in comparison to the students who were less confident. Similarly, Grantham and Ford (2003) conclude that students with high self esteem set higher goals in life and strive to achive them with full determination and commitment and do not loose hope even in failure.

There are ample research evidances that favours the positive effect of high self esteem on rate of interest in calssroom activities, confidence level, attitudes towards peers and classmates, sense of collaboration, motivation for learning and sharing views with others. It can be advised that teacher should be aware the link between academic achievement and self-esteem. Teachers make their student understand that their failures are a result of lack efforts rather than their ability. By doing so students probably exhibit a greater persistance in overcoming their failure instead of developing an attitude and a sense of helplessness. Teachers should be trained in strategies which are related to built positive self-esteem.

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UN PEACEKEEPING & INDIA'S NATIONAL STRATEGY

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ABSTRACT

The maintenance of international peace and security represents the primary purpose behind the establishment of the United Nations. It reflects the intentions and desires of its founders who sought to establish an international organization for achieving The maintenance of international peace and security represents the primary purpose behind the establishment of the United Nations. It reflects the intentions and desires of its founders who sought to establish an international organization for achieving this end. It is a prerequisite to any other purpose of the United Nations. Without it no friendly relations, no international cooperation, and no harmonization of nation's actions could be achieved. Because of the importance of international peace and security, the founders of the United Nations insisted on it and emphasized it in the preamble and the Charter of the Organization. They stated all the possible principles, methods and procedures which are to be followed to attain this end.

Key Words: Peacekeeping, National Strategy, Maintenance.

The theme “we are going to create a collective security system, and this time we are going to make it work,” dominated the entire process of planning and formulating the United Nations Charter provided a system for the pacific settlement or adjustment of disputes, and the use of collective measures in threat to or breaches of peace and acts of aggression.

“The UN expects that all peacekeeping personnel adhere to the highest standards of behaviour and conduct themselves in a professional and disciplined manner at all times.”

UN peacekeeping has expanded in two dimensions over the past twenty years. First, it expanded quantitatively in several surges, in terms of both financial and personal resources expended, and the total number of missions mandated. Second, the quality of peacekeeping has changed in relation to the complex tasks caused by highly diverse – and often dangerous – conflict environments. This expansion in conjunction with the problems involved in dealing with them is referred to as peacekeeping overstretch. After the fiascos in Somalia, Rwanda and the former Yugoslavia in the 1990s had indicated serious shortcomings in the UN peacekeeping missions’ ability to fulfil their mandates – at least in the way their often general formulations were commonly interpreted – the UN undertook reform measures which led to the landmark One example of the latter was a central recommendation concerning effective deployment. First, the Security Council (SC) should make sure that the resources necessary to enable a mission to fulfil its mandate are provided. Second, such well-appointed missions should be able to deploy rapidly to necessary resources (not only in terms of military assets), and such resources as are made available are in many cases deployed too slowly.

As one of the founding members of the UN, India's contribution to the maintenance of international peace and security has been second to none. In no other field of activity has this been manifested more than in UN operations commencing with our participation in the operations in Korea in 1950. The operation in Korea, led by the USA, was a major military undertaking. India participated militarily with a medical unit and later provided a Custodian Force for the Neutral Nations Repatriation Commission. India also contributed significantly to the Indo-China Supervisory Commission deployed in Cambodia, Laos and Vietnam from 1954 to 1970.

India's contribution and impact

India has been actively contributing to the UN peacekeeping missions since independence in different forms beginning with a medical mission in Korea. Ever since military personnel began to be deployed for peacekeeping, India has been a key contributor beginning with 1956 Arab – Israeli war. Later, India's contribution towards ensuring peace in Congo proved vital to the country's stability after decolonization. At present, there are 8680 Indian personnel in 9 of the 14 peace-keeping operations. India's contribution is not only reflective of the objectives set out in the UN charter, but also has generated goodwill in different parts of the world especially in the developing world. Furthermore, it has served India's national security interests in her near and extended neighbourhood.

Challenges to India in the 21st Century

New and diverse threats, often vague, have begun to question our assumptions and existing mechanisms. Sovereignty is being challenged by norms such as Responsibility to Protect (R2P). India has a role to play regionally as well as globally. This role is imposed on her by sheer size, demography, capacities, military prowess and her strategic location. India should get its political, diplomatic and military acts together, and must continue to be proactive in terms of demanding greater participation in decision making. Demands will be placed on New Delhi to be a part of multi-national operations as this is the trend in contemporary times. There would be situations where even bilateral participation might be called for. Behavioural changes including change in style of leadership will then become necessary. In this context, there is a compelling need for a sizeable Rapid Reaction Force for the purpose of intervention, stabilization, deterrence and disaster response among others. The force should be one of tri-service corps along with a civilian component including diplomats, police personnel and human rights.

India should continue to strengthen existing cooperative mechanisms with regional and global players. Joint working groups comprising diplomats and military personnel should be set up to interact with multi-lateral forums, and exchange knowledge and perspectives. As the mandate of peace keeping expands, India should share its expertise and experience, and play its part in realizing the core objective of the UN Charter - maintenance of international peace and security. India's spontaneous and unreserved participation in UN peacekeeping operations over the years has been a clear demonstration of the country's commitment to the objectives set out in the UN Charter. Not in terms of rhetoric and symbolism, but in real and practical terms, even to the extent of accepting casualties to personnel (about 150 fatalities to date). This commitment has been acknowledged by the international community, successive Secretaries General and the United Nations Secretariat. But even more significantly, the

effectiveness of such participation and commitment to United Nations peacekeeping efforts has drawn respect and praise from fellow professionals of other countries and many others that have served jointly with our commanders, observers, police monitors and contingents, in various parts of the world. Hence, the image of the Indian forces in the international arena is that of highly competent and well-trained profession.

What factors are required for success?

As past experience shows, there are several factors that are essential for a successful peacekeeping operation. It must:

- Be guided by the principles of consent, impartiality and the non-use of force except in self-defense and defense of the mandate;
- Be perceived as legitimate and credible, particularly in the eyes of the local population;
- Promote national and local ownership of the peace process in the host country.

Other important factors that help drive success include:

- Genuine commitment to a political process by the parties in working towards peace (there must be a peace to keep);
- Clear, credible and achievable mandates, with matching personnel, logistic and financial resources;
- Unity of purpose within the Security Council, with active support to UN operations in the field;
- Host country commitment to unhindered UN operations and freedom of movement;
- Supportive engagement by neighbouring countries and regional actors;
- An integrated UN approach, effective coordination with other actors on the ground and good communication with host country authorities and population;
- The utmost sensitivity towards the local population and upholding the highest standards of professionalism and good conduct (peacekeepers must avoid becoming part of the problem)

Success in peacekeeping

UN peacekeeping missions operate in the most dangerous and difficult environments in the world, dealing with conflicts – or their aftermath – which others cannot or will not address. We can achieve what others can't, but success is never guaranteed. We have, built up an impressive record of peacekeeping achievements over more than 60 years of our existence, including winning the Nobel Peace Prize. Since 1948, the UN has helped end conflicts and foster reconciliation by conducting successful peacekeeping operations in dozens of countries, including Cambodia, El Salvador, Guatemala, Mozambique, Namibia and Tajikistan. UN peacekeeping has also made a real difference in other places with recently completed or on-going operations such as Sierra Leone, Burundi, Côte d'Ivoire, Timor-Leste, Liberia, Haiti and Kosovo. By providing basic security guarantees and responding to crises, these UN operations have supported political transitions and helped buttress fragile new state institutions. They have helped countries to close the chapter of conflict and open a path to

normal development, even if major peacebuilding challenges remain. In other instances, however, UN peacekeeping – and the response by the international community as a whole – have been challenged and found wanting, for instance in Somalia, Rwanda and the former Yugoslavia in the early 1990s. These setbacks provided important lessons for the international community when deciding how and when to deploy and support UN peacekeeping as a tool to restore and maintain international peace and security.

Conclusion

To override the problems facing the international community, it is necessary to have a comprehensive and genuine prospect for international peace and security. Peace and security should be universal value-goals which must be produced, promoted and shared in a manner whereby everyone can enjoy them. Security must include not only freedom from war and threats of war, but also full opportunity to preserve, promote and share all values of mankind by peaceful non-coercive means. Peace must include the conditions of peace and the reduction of the severe frustrations which drive nations or peoples to war. Peace and security must be a dynamic and continuous world process for the realization of freedom, justice and progress on a world-wide scale. They must facilitate the necessary environment for creative changes in the general interest of mankind to take place. The realization of such comprehensive and genuine peace and security requires the existence of a comprehensive and genuine international organization, a world decision-making process. The United Nations can be such an organization. It is one of the most hopeful factors on the world horizon. It is, with the extent of its experience, suitable to be the comprehensive world decision-making process that will be dedicated to regulating the processes of public order of the world community. First, however, series of amendments to the Charter of the United Nations must be made to transform this Organization into the required comprehensive and genuine international organization.

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JUVENILE DELINQUENCY AND JUVENILE JUSTICE: AN INDIAN PERSPECTIVE

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ABSTRACT

Children of today are the citizen of tomorrow. They are the builders of future nation, they are the life vein of the society, they are the pillars of the progressive Nation or they are the crystallized energy stored reservoirs of the country. A child is born innocent and if nourished with tender care and attention her or she will blossom with faculties physical, mental, moral and spiritual, into a person of stature and excellence on the other hand noxious surrounding, neglect of basic needs, bad company and other abuses and temptations would spoil the child and likely to turn him a delinquent. It is the duty of the state to look after the child with a view of ensuring full development of the personality as a child is a national asset. It is also recognized that the juvenile offenders shall be treated as a class being of tender age and of immature mind. In the atmosphere prevailing in the society many of the juvenile offenders are themselves victims of the society, not having got proper care, affection, training or having come in contact with evil elements of the society. The present paper deals with the juvenile delinquency and juvenile justice in India.

Key Words: Juvenile Delinquency, Juvenile Justice, Indian, Perspective.

“Children are all around us they represent about a quarter of the world's population. They are not equipped to defend themselves; they must depend on what is given them. They are victims of circumstances. They bring us joy, they bring us tears, and they are our reason to hope. They are your children, they are my children, and they are the children of the world”.¹

A nation's future depends upon young generation; the children deserve compassion and bestowal of the best care to protect his burgeoning human resource. A child is born innocent and if nourished with tender care and attention her or she will blossom with faculties physical, mental, moral and spiritual, into a person of stature and excellence on the other hand noxious surrounding, neglect of basic needs, bad company and other abuses and temptations would spoil the child and likely to turn him a delinquent.² It is the duty of the state to look after the child with a view of ensuring full development of the personality as a child is a national asset. It is also recognized that the juvenile offenders shall be treated as a class being of tender age and of immature mind. In the atmosphere prevailing in the society many of the juvenile offenders are themselves victims of the society, not having got proper care, affection, training or having come in contact with evil elements of the society.³

2. Who is Juvenile viz-a-viz Child?

Abraham Lincoln said, “A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things you think are important. You may adopt all the policies you please, but how they are carried out depends on him. He is going to move in and take over your churches, schools, universities and corporations. The fate of humanity is in his hands”.⁴

The Juvenile Justice Act 1986 (JJA) substituted the word 'juvenile' for 'child' used earlier in the Children Act, 1960. It gives rise to the query that whether the two terms are similar or differ in their connotation or effects. There is no universal of different ages for different purpose. The factors taken into account for choosing the cut-off age to define a child varies from subject to subject.

A survey of the various existing laws, laying down differential provisions for children, specifies different ages. Table shows the ages specified in various laws dealing with children.

Table- Age of child under Various Legislations/Laws

| S. No. | Legislation/Law | Age specified (in year) |
|--------|--|---------------------------|
| 1 | Arms Act 1959 Apprentices Act 1850 (Rep) | 16 |
| 2 | Constitution of India | 10-15 |
| | Articles 24, 25, | 14 |
| | Articles 15,39 (e) and (f), 350A | Not specified |
| 3 | Plantation Labour Act, 1951 | 12 |
| 4 | Employment of Children Act, 1938 | 15 |
| 5 | Factories Act, 1948 | 14 |
| 6 | Child Marriage Restraint Act, 1929 | 18 for girls, 21 for boys |
| 7 | Option of puberty under Muslim Law | 5-18 |
| 8 | Children Act, 1960 | 16 for boys, 18 for girls |
| 9 | Guardianship and Wards Act, 1890 | 18/21 |
| 10 | Hindu Minority and Guardianship Act, 1956 | 18 |
| 11 | Section 125, Code of Criminal Procedure 1973 | 18 |
| 12 | Hindu Adoption and Maintenance Act, 1956 | 15 |
| 13 | Indian Contract Act, 1872 | 18 |
| 14 | Indian Majority Act, 1875 | 18 |
| 15 | Indian Penal Code, 1860 | |
| | Section 82 | Below 7 |
| | Section 83 | 7-12 |
| | Section 361 | 16 for boys, 18 for girls |
| | sections 363-A, 372, 373, | 18 |
| | Section 375 Consent | Under 16 girls |
| | Exception of Section 375-Rape of wife | under 12 and 12-15 |
| 16 | Immoral Traffic Prevention Act, 1956 | 16 for girls |
| 17 | Juvenile Justice Act, 1986 | 16 for boys, 18 for girls |
| 18 | JJ (C&P) Act, 2000 | 18 |
| 19 | Primary Education Acts | 6-11 |
| 20 | Reformatory schools Act, 1897 | Below 15 |
| 21 | Various state children Acts (repealed) | 14-18 |

3. Meaning and Concept of Juvenile Delinquency

In every age, juvenile delinquency is considered as a problem which is peculiar to the contemporary society while the fact is that like adult criminal behavior it has always existed in some form or the other and there is no apparent reason to expect that it will not remain so in the future. It is apparent, that the deviant behavior of children has posed problems from times immemorial and what has changed is the only the nature and definitions of the behavior considered undesirable. Before discussing about the concept of delinquency, firstly it is necessary to know about delinquency.

3.1 What is Delinquency?

Etymologically, the term delinquency has been derived from the Latin word 'delinquer' which means 'to omit' The Romans used to term to refer to the failure of a person to perform the assigned task of duty. It was William Coxson who in 1484, used the term 'delinquent' to describe a person found guilty of customary offence. The word also found place in Shakespeare famous play 'Macbeth' in 1605. In simpler words it may be said that delinquency is a form of behavior or rather misbehavior or deviation from the generally accepted norms of Conduct in the society⁵ 'Delinquency' signifies deviant behavior⁶. Deviance refers to divergence from the mean or standard position according to Albert Cohen 'deviant behavior' is that behavior which violates institutional expectations, that is expectations which are shared and recognized as legitimate within a Social System⁷.

3.2 What is Juvenile Delinquency?

Generally speaking, the term refers to a large variety of disapproved behavior of children and adolescents which the society does not approve of and for which some kind of admonishment, punishment or corrective measure is justified in the public interest. Thus the term has a very extensive meaning and includes rebellious and hostile behavior of children and their attitude of indifference towards society certain other act such as begging, truancy, vagrancy, obscenity loitering, pilfering, drinking, gambling etc. which vicious persons very often commit are also included within the meaning of the term juvenile delinquency⁸.

In legal sense, juvenile delinquency may be defined as "any act prohibited by Law for children up to a prescribed age limit". According to New Mexico definition 'a delinquent child is one who by habitually refusing to obey the reasonable and lawful commands of his parents or other persons of lawful authority, is deemed to be habitually uncontrolled habitually disobedient or habitually way word or who habitually is a truant from home or school or who habitually so departs himself as to injure or endanger the morals, health or welfare of himself of others.

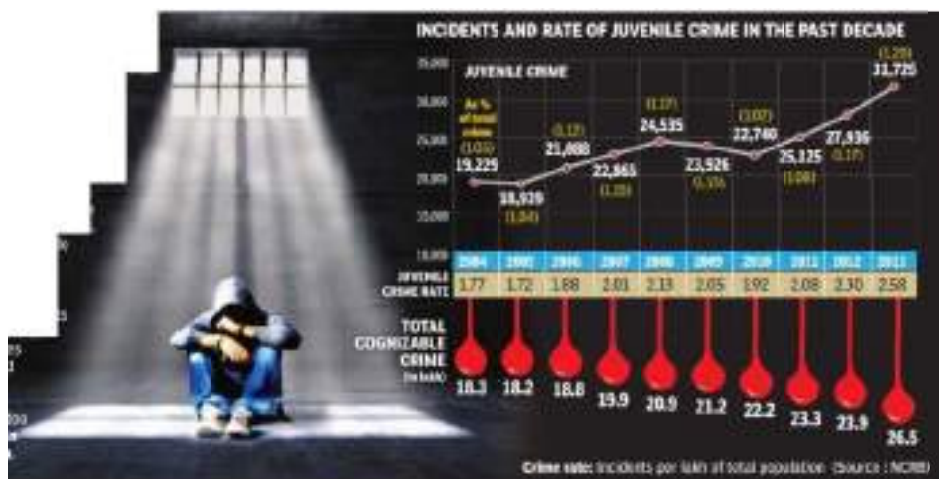
In the Juvenile Justice (Care and Protection of Children) Act, 2000, the term 'Delinquent Juvenile' used in the earlier JJ Act, 1986 has been substituted by the words 'Juvenile in conflict with law'. The children who were termed as 'neglected children' under the repealed J.J. Act of 1986 have been called as 'Children in need of care and protection' under the Juvenile Justice (Care and Protection of Children) Act, 2000, which came into force Dec. 30, 2000.

3.4 Nature and Incidence of Juvenile Delinquency

“It is very surprising that several group of criminals used juveniles to commit crimes like robbery and snatching. They know that a minor cannot be given strict punishment if he is caught and will be released soon.”⁹

The statistics compiled by National Crime Records Bureau give some indications of the incidence of juvenile delinquency in India. Upto 1987, every year about 50 thousand delinquencies were committed under the IPC and about 85 thousand under the SLL. But the New definition of a juvenile after the enforcement of JJA, 1986 excludes males in the age group of 16-18 years and females in the age group of 18-21 years. The percentage of juvenile crime to total cognizable crime in India in 1988-2000 was about 0.5%. But in 2004 and 2005 this percentage was increased to 1.0% and in 2008, it was about 1.2% but in 2009 it was reduced to 1.1%.

2004-13: incidents and rate of juvenile crime in India



(Source: The Times of India, April 8, 2015)

The highest number of delinquency committed by juveniles under IPC, are money motivated i.e. theft, Burglary and then hurt and riots in 1999, these four crimes are theft-2172, Burglary-1344, Hurt- 1472, Riots-509 But in 2009 these four crimes increased to theft-5253, Burglary-2431, Hurt- 3646, Riots 1422. The incidence of juvenile delinquency varies widely in different state but in the highest number of delinquency committed by juvenile under IPC in four State i.e. M.P., Maharashtra, Chhattisgarh, Rajasthan during 2009. Out of 34,527 juveniles apprehended and sent to courts during 2007, for delinquencies under the IPC and SLL, 4476 juveniles were sent to their homes after advice/abomination, 6,324 juveniles released on probations, 5077 juveniles were sent to special home, 1,543 were fined, and 1474 were acquitted. About 14297 cases remained pending.

Across the country MP, Chhattisgarh, AP, Rajasthan and Gujarat accounted for close to 70% of all juvenile crimes registered in 2011. MP led the pack in rape cases with 271 cases followed by UP (146) and Maharashtra (125). Delhi recorded 47 cases of rapes by juveniles.¹⁰

Recently, the Supreme Court requested Parliament to rethink on the differentiation in quantum of punishment between juveniles and adult of offenders in case of serious crimes. It had arisen to 2.58 by 2013.¹¹ The statistics also show the number of juveniles found to be in conflict with law under IPC has arisen 13.6% in 2013, as compared with 2012. The Union cabinet had approved an amendment to the Juvenile Justice (Care and Protection of Children) Act, 2000, to treat minors older than 16 as adults, if charged with serious crimes such as rape.¹²

4. Meaning and Concept of Juvenile Justice

The Concept of juvenile justice was derived from a belief that the problems of juvenile delinquency and youth in abnormal situations are not amenable to resolution within the framework in the traditional process of criminal law. The JJS, therefore, is not designed to respond to the needs of young offenders only. One Principal role of the JJS has been to provide specialized and preventive treatment services for children and young person's as means of 'secondary prevention,' rehabilitation, and improved socialization.¹³

The term 'juvenile justice' has been given different meanings in different contexts. It has been variously used to refer to the juvenile court, the institutional, linchpin of the innovation, and to a stream of affiliated institutions that carry responsibilities for control and rehabilitation of the young, including the police, the juvenile court itself, prosecuting and defense attorneys, juvenile detention centre, and juvenile correctional facilities.¹⁴ In its wider perspective it includes provisions for the welfare and well-being of all the children in need of care and protection, while the formal system of juvenile justice actually deals with those who are already in conflict with law or are likely to be so, for various reasons. It also implies fairness and justice towards juveniles in the political, social, and economic spheres.

In criminological literature, juvenile justice connotes justice to the delinquent or near-delinquent child in various stages of the formal process such as arrest and apprehension, adjudication, sentencing, custodial care and detention, and aftercare. The term 'juvenile justice' was sought to be clarified for the sixth UN Congress on the prevention of Crime and the Treatment of Offenders in view of the different interpretations made of it during the preparatory meetings. The working papers stated that:

“Juvenile justice after the onset of delinquency referred to justice in its normal juridical sense and that juvenile justice before the onset of delinquency referred to social justice. Thus, the concept of social justice was to be seen as relevant to the development of children and young person's generally and to endangered children particularly, while the concept of juvenile justice applied to accused or adjudicated young offenders. The two were closely related but could be separated for purposes of discussion and training.”

The term juvenile justice is, therefore, used to refer to social as well as juridical justice. India seeks to provide social and juridical justice to neglected and delinquent children through the use of code, constable and court and residential institutions for both categories of children, those committing an offence and others living in circumstances likely to lead them into a life of crime. The legislation incorporating the JJS have been making provisions for the care, protection, treatment, development, and rehabilitation of neglected or delinquent juveniles, and for the adjudication of certain matters relating to and disposition of delinquent juveniles. Their provisions govern the relationship between children and the police, adjudicatory bodies, correctional homes, probation services, community participation and after care Programmes.

5. Aspects of Juvenile Justice System

There are many aspects of a juvenile justice system the people involved in it, the way they act, the procedures, the physical and other facilities. For example, it is about the manner in which police arrest or interrogate children the attitude of lawyers and prosecutors, the way that judges make decisions about guilt or sentencing, handling by prison staff, the living, educational, recreational and safety conditions in detention facilities and programmers for rehabilitation and reintegration. As stated earlier, many children who prone into conflict with the law are treated as adult criminals, in justice systems that are abusive and that deny children their basic human rights. This failure of the justice system to address the special needs of children places young people at risk and creates problems when they re-enter society as young adults. It is not enough to merely try to reform a system that was designed for adults. Fundamental shifts in policy and practice are needed to ensure that the protection of children's rights is given priority in the design of a juvenile justice system, and that the system operates so that the best interests of the child are always taken into account. Each component of a juvenile justice system should, in its facilities and its mode of functioning, protect the rights and welfare of children. There are international rules and guidelines on values and practices, such as those regarding the banning of capital punishment, protecting a child's privacy in court proceedings, and keeping children separate from adult detainees.

An objective a juvenile justice system should be the healthy development of the child. The police, the courts and the other pillars of justice need to vary their approach depending on the age and maturity of the individual child, this kind of attention to developmental differences between children does not happen in a system that is constructed to handle adult offenders. Attention also must be given to gender issues, and to special needs of minority, indigenous or ethnic groups. Any necessary legislative provisions should be made to ensure that these issues are taken into account.

6. Judicial Response

The judiciary in India has played very important role and has passed many significant judgments in favor of child rights. In *Sheela Barse v. Secretary, children Aid Society*¹⁵, The Supreme Court commented upon setting up dedicated juvenile courts and special juvenile court officials and the proper provision of care and protection of children in observation Homes.

In *Vishal Jeet v Union of India*¹⁶, The Supreme Court issued appropriate directions on a PIL to the state Governments and all Union Territories for eradicating the evil of child prostitution and for evolving programmes for the care, protection, treatment, development and rehabilitation of the young fallen victims.

In *M.C. Mehta v State of Tail Nadu*¹⁷, SC pronounced upon the constitutional perspective of abolition of Child labor and issued appropriate guide lines to the Government of India with respect to compulsory education, health, nutrition, etc of the child laborers.

7.1 Justice and Development

The UK's Department for international development (DFID) argues that access to justice is a basic requirement for a country's development and as important for poverty reduction as is the provision of basis services, such as health and education. The introduction of restorative

justice principles and schemes to divert children away from the formal criminal justice system contribute to crime prevention. Applying the principles of inclusiveness, restitution, restoring the balance within a community, and assisting and supporting the child to change their behavior not only enhance the child's worth in a community, but also help to build community capabilities and resources. When a community goes through the processes involved in, first, acknowledging the specific issues surrounding children in conflict with the law and, second, developing community support groups and systems for diversion and mediation, it becomes better able to understand the needs of vulnerable children. When attention is paid not only to the offence, but also to the cause of the offending behavior, patterns will emerge that will help the community to identify at-risk children and families and to give them appropriate support. It is necessary to pay greater attention to prevention and rehabilitation programmers.

7.2 Justice and Vulnerable/Marginalized Groups of Children

Impoverished children, and children who are marginalized because they are from indigenous or ethnic minorities, have little chance of gaining proper access to justice, as they are unable to afford lawyers and bail, and are alienated from mainstream social services. Many juvenile crimes are committed for getting money i.e. theft, burglary, begging and drug dealing, as well as prostitution. If prevention and reintegration programmers are to be effective, they must address the problems that prevent under aged boys and girls from earning money by legitimate means. Juvenile justice is too often seen as simply the administration of justice to minors who have broken the law, unconnected to the larger problems of social justice, such as poverty and discrimination. Marginalized groups are the least able to influence reform at any level of government and society and when tensions exist between social groups, they are especially vulnerable to abuse of power by individuals, whether these be police officers, staff in institutions, judges, or elected officials.

7.3 Justice and Right to Education of Children in Conflict with Law

Article 28 of the United Nations convention on the rights of the child (UNCRC) defines education as a right of all children and requires that primary education be compulsory and available free to all. Secondary education should be made available for all, with financial assistance if necessary. Therefore the UNCRC, properly interpreted, safeguards the right to education of incarcerated juveniles. Their right to education, vocational training and work is more specifically set out in the UN Rules for the protection training and work is more specifically set out in the UN Rules for the protection of juveniles Deprived of their liberty.

Articles 38-46 of the JDL Rules stipulate that a young person of compulsory school age has the right to education suited to his or her needs and abilities and designed to prepare him or her for return in to society'. Moreover, such education should be provided outside the detention facility, in community schools wherever possible. The Rules state that juveniles above school age should be not only permitted but stimulated to receive further education hat diplomas awarded to them should not refer to the place where they studies and that detention facilities should have an adequate and appropriate library.

The JDL Rules, stressing the need to reintegrate young people into society, state that every juvenile should have the right to receive vocational training in occupations likely to prepare him or her for future employment and as far as possible to select the vocational training

themselves, they should also have the opportunity to undertake paid labor within a local community.

7.4 Justice and Street Children

Street children usually come from the poorest sectors of society and often from indigenous minority and/ or low-caste groups and these factors add up to a pattern of multiple labels that have serious implications for their access to justice and their treatment in the courts and in prison. There is evidence emerging from various countries of street children regularly being rounded up by police or being targets of extrajudicial killings. Although these examples are extreme, for some street children they represent the reality of their lives and are the result of poverty, inequality and injustice.

8. Conclusion and Suggestions

Juvenile Delinquency and the problems related to it have been faced by all societies, all over the world. In spite of having such a comprehensive legislation in place, it is often felt that there is an inherent risk of violation of children's right within the juvenile justice system. This can be attributed not only to the weak implementation of the legislation but also to poor awareness about the same amongst the various authorities and stakeholders. There have been numerous reports to the effect that children 'in need of care and protection' continue to languish in poorly managed institutions, while children who come in conflict with the law continue to be treated as criminals. Therefore one cannot underestimate the need to have a 'child friendly' juvenile justice system with appropriate procedures and protocols in place for police, prosecutors, judges, probation officers and home staff-all of which are crucial to ensure the protection of children rights' and to ensure that the system works in the best interest of the child.

In our Country, there is not much awareness about concept such as 'diversion and restorative justice. Diversion schemes relate to a policy-choice wherein cases involving juveniles are dealt by bodies other than the formal court system, in order to avoid the stigmatization and trauma associated with judicial proceedings. Diversion of children from the justice system needs to be combined with community-based programmes involving families of offenders, so as to ensure proper rehabilitation and avoid repeat offences. Strategies oriented around the idea of Restorative justice, (i.e. promoting reconciliation, restitution and responsibility) through the involvement of the child, family, community and the victim provide juveniles the opportunity to develop their individual capacities and contribute to society. In many countries, successful combinations of diversion and restorative justice initiatives have resulted in reduction in the levels of juvenile crime.

The improvement of the juvenile justice system is a gradual process, which requires intensive and continual follow-up as well as long-term commitment rather than a series of 'ad hoc' exercises and 'knee-jerk' responses. Training programs should be based on participatory techniques that promote sensitization and behavioral changes among the various stakeholders responsible for the working of the juvenile justice system. Training also creates opportunities for stakeholders to interact amongst themselves and get a better understanding of the constraints and bottlenecks at various levels.

It is vital for the authorities involved in the juvenile justice system to build effective partnership with civil society. NGO's have the capacity to provide community based life skills

programs, 'group counseling'. Community work opportunities, and open 'custody group homes' for children in conflict with law. Voluntary sector organizations can thus help the government agencies to engineer a substantial shift towards non-custodial alternatives for corrective measures involving juveniles.

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MAKE IN INDIA: A POSSIBLE REALITY OR MERELY AN ILLUSION

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ABSTRACT

Make in India campaign is a new initiative program of government of India to encourage the companies to manufacture their products in India. It is a major new national program designed to facilitate investment, foster innovation, enhance skill development and build best in class infrastructure. The initiative has its origin in the PM Modi's Independence Day speech where he gave a clarion call to "Make in India" and "Zero Defect; Zero Effect" policy. The campaign is aimed to transform the economy from the services-driven growth model to labor intensive manufacturing-driven growth. It is designed to facilitate investment, foster innovation, enhance skill development, protect intellectual property, and build best in class manufacturing infrastructure. Yet the vision, while laudable, is not easy to achieve. In many ways, therefore the stage is set for India to transform its manufacturing and seek global leadership. This report aims at playing its part by laying out key imperatives and a framework for knowing that 'will make in India campaign turns into reality or merely becomes an illusion.'

Key Words: Manufacturing, Investment, Transform, Industry, Make, Growth, Advantage.

The world economy is recovering from an extended slowdown including the USA, Euro area, and BRICS expected to grow at higher rate over the next few years. India in turn has recently witnessed the most emphatic election verdict in 3 decades and is gearing up for growth. The overall outlook for economy is positive. In keeping with the theme of development, PM Narendra Modi has launched the 'Make in India' campaign, targeted to transform India into a manufacturing leader.

The world is fast changing, with a rebalancing of manufacturing weight across the developed and developing economies. Country like China and Russia are fast losing its cost advantage due to its rising wages, increasing cost of production and geo-political issues. On the other hand US and Mexico are reclaiming their share of global manufacturing pie on the back of declining factor cost and rising productivity.

India in this competitive global environment, is starting from a single position that is far from advantageous. India's manufacturing sector with a 15% share of overall GDP compares poorly with peers like Malaysia, Thailand and Indonesia. India also suffers from some critical drawback like lack of an enabling infrastructure, poor perception of India in terms of ease of doing business and a lack of proven capability to compete at global scale. At the same time India's long term prospects remain intact with its core strength of human resources, a strong base of entrepreneurs, and a robust and growing domestic demand.

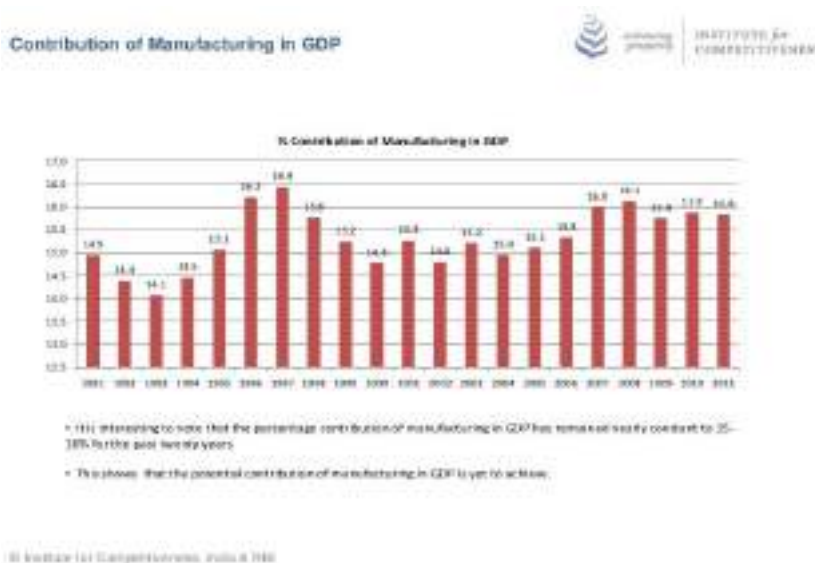
Story so Far- over the last twenty years Indian manufacturing has by and large grown at the same pace as our overall economy. Our share of global manufacturing has been growing from 0.9 to 2.0% during this period while our GDP share has been grown from 1.2% to 2.5%. however relative share of manufacturing in the Indian economy has remain unchanged, dashing hopes of an economy based on manufacturing led growth.. the sector accounted for 15% of GDP in 1993 and still remains same today. Meanwhile, rapidly developing countries have increased their share of manufacturing to above 20% of their GDP in particular Thailand(34%), china(32%), Malaysia(24%), and phillipines(31%).

In India number of jobs in the manufacturing sector has also remained low over the last twenty years, increasing only by 1.8% from 37 and 53 million. This contrast with the service sector, which has increased by 6.5% per year in the same period, growing its share of labour force from 21 to 31% and now accounting more than 150 million jobs as compare to 83 million in 1993. Over the last five years there has been reversal of sorts to this manufacturing trend, with Indian manufacturing share of GDP has been falling from 2.2% to 2.0% from 2009 and 2013, even as the country's share of global GDP rise from 2.2% to 2.5 % in the same period.

It can be seen in below graph that share of GDP of manufacturing sector remains constant during last 20 years approximate 15%.

The share of GDP in manufacturing sector fluctuate very little and remains the same today also.

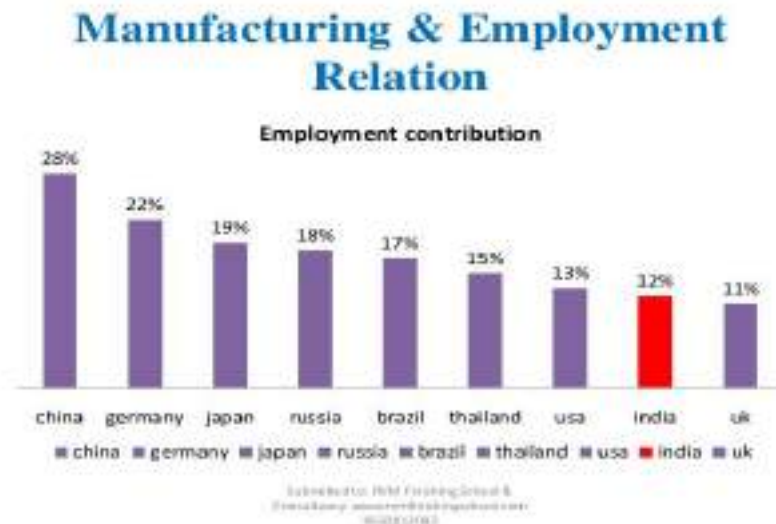
It was highest at 16.4% in the year 1996.



The graph given below shows the employment generation in manufacturing sector in various countries:-

The employment opportunity in manufacturing sector is quite low as compare to the other countries like China, Germany, Japan, Russia etc.

India nearly provide 12% employment in the economy as compare to China (28%), Germany (22%) Japan (19%).



Yet the performance of manufacturing sector has been below par, with especially in last five year. However in last few month moods in India across the broader industrial sector has been shifted after the change of the government in 2014. After all these changing situation PM Narendra Modi has been announced the Make in India campaign.

Remember the speech of PM Narendra Modi on the occasion of national festival Independence Day, from the rampart of Red fort, he had announced, ‘Lets resolve to steer the country to one destination , we have it in us to move in that direction.’ Come, Make in India, ‘Come, manufacture in India’. Sell in any country of the world but manufacture here. We have got Skill, Talent, Discipline and Determination to do something. We want to give the world a favorable opportunity that come here, ‘come , make in India and we will say to the world from electronics to electrical , ‘come , make in India’, from automobiles to agro value products ‘come , make in India’ , paper to plastic, ‘come , make in India ‘ , satellite to submarine , ‘come , make in India ‘. Our country is powerful and I am giving you an invitation.

And Bang! Forty one days later at VigyanBhavan on 25 September 2014, PM Narendra Modi launched the Make In India campaign.

What is Make in India : - Make in India is not a brand . Nor is it simply a slogan on smart lion. It is a new national movement. It is a major new national campaign designed to facilitates investment, foster innovation , enhance skill development , protect intellectual property and build best in class manufacturing infrastructure. It is designed to transform India into a global manufacturing hub. It contains raft of proposals designed to urge companies – local and foreign to invest in India and make the country a manufacturing powerhouse.

Aims of Make in India : - The make in India campaign mainly aims to encourage companies to manufacture their products and to put India prominently on the global manufacturing map

and , in turn facilitate the inflow of new technology and capital, while creating millions of jobs during function at VigyanBhavan. The major objective behind this initiative is to focus on 25 sectors of the economy for the job creation and skill development. The aim is to help the SMEs evolve and grow by providing with adequate training and funding to move up the value chain and produce quality products. Importance will be given to the policy of 'zero defect and zero effect. This will help in creating jobs for over 10 million people, who join the workforce every year.

The logo : - the make in India logo is derived from India's national emblem. The wheel denotes the peaceful progress and dynamism- a sign of India's enlightened past and pointing the way to vibrant future. The prowling lion stands for strength, courage, tenacity and wisdom values that are every bit as Indian today as they have ever been today.



Area covered under Make in India : - A portal and brochures of 25 growth sectors was unveiled before the corporate world from India and abroad . These sectors are : - **chemicals , IT & BTM, pharmaceuticals, construction, defense, manufacturing, electrical, machinery, food processing, textiles & garments, ports, leather, media & entertainment, wellness, mining, tourism & hospitality, railways, mining, bio-technology, space, thermal power, roads, highways, electronics & automobile components.**

Major Highlights : -

- ❖ An invest India cell set up by the government which will act as a first reference point for guiding foreign investors on all regulatory and policy issues and assist them in obtaining regulatory clearance.
- ❖ All central government services are being integrated with an E-biz single window online portal and security clearance to investment proposals within 3 months.
- ❖ Backend team of cell would answer the queries of investors within 72 hours.
- ❖ Greater interaction with the users/ visitors.
- ❖ Easing policies and laws in the country.
- ❖ Extending FDI limits of caps in various sectors like railway, defense, construction etc.

Through make in India initiative government will focus on building physical infrastructure as well as creating digital network to make India a global hub for the manufacturing goods ranging from cars to software, satellite to submarine, pharmaceuticals to ports, paper to power. For this purpose government has also increased FDI limit in various sectors like: 100% in

Railway, 49% in Defense, 49% in insurance and FDI limit in construction will also be eased to achieve the objective of creating 100 smart cities.

Responses-

January – july 2015

In January 2015, the Spice Group said it would start a mobile phone manufacturing unit in Uttar Pradesh with an investment of ₹500 crore (US\$75 million). A memorandum of understanding was signed between the Spice Group and the Government of Uttar Pradesh.

In January 2015, HyunChil Hong, the President & CEO of Samsung South Asia, met with Kalraj Mishra, Union Minister for Micro, Small and Medium Enterprises (MSME), to discuss a joint initiative under which 10 "MSME-Samsung Technical Schools" will be established in India. In February, Samsung said that will manufacture the Samsung Z1 in its plant in Noida.

In February 2015, Hitachi said it was committed to the initiative. It said that it would increase its employees in India from 10,000 to 13,000 and it would try to increase its revenues from India from ₹100 billion in 2013 to ₹210 billion. It said that an auto-component plant will be set up in Chennai in 2016.

In February 2015, Huawei opened a new research and development (R&D) campus in Bengaluru. It had invested US\$170 million to establish the research and development center. It is also in the process of setting up a Telecom hardware manufacturing plant in Chennai, the approvals of which have been granted by the central government. Also in February, Marine Products Export Development Authority said that it was interested in supplying shrimp eggs to shrimp farmers in India under the initiative.

In February 2015, Xiaomi began initial talks with the Andhra Pradesh government to begin manufacturing smartphones at a Foxconn-run facility in Sri City. On 11 August 2015, the company announced that the first manufacturing unit was operational and introduced the Xiaomi Redmi 2 Prime, a smartphone that was assembled at the facility. Xiaomi India chief executive Manu Jain stated, "We announced our Make in India plans in the beginning of this year [2015]. We thought it would take us two years to set up this manufacturing plant. But surprisingly we were able to set up everything and our production started within seven months.

In June 2015, France-based LH Aviation signed MoU with OIS Advanced Technologies to set up a manufacturing plant in India to manufacture drones.

July–December 2015

On 8 August 2015, Foxconn announced that it would invest \$5 billion over five years to set up R&D and hi-tech semiconductor manufacturing facility to be set up in Maharashtra. Less than a week earlier, General Motors had announced that it would invest US\$1 billion to begin manufacturing automobiles in the state.

On 18 August 2015, Lenovo announced that it had begun manufacturing Motorola smartphones at a plant in Sriperumbudur near Chennai, run by Singapore-based contract manufacturer Flextronix International Ltd. The plant has separate manufacturing lines for

Lenovo and Motorola, as well as quality assurance, and product testing. The first smartphone manufactured at the facility was the 4G variant of the Motorola Moto E (2nd generation)

On 16 October 2015, Boeing chairman James McNerney said that the company could assemble fighter planes and either the Apache or Chinook defence helicopter in India.

In November 2015, Taiwan's Wistron Corp, which makes devices for companies such as Blackberry, HTC and Motorola, announced that it would begin manufacturing the devices at a new factory in Noida, Uttar Pradesh. A company spokesperson stated, "The government's 'Make in India' campaign, coupled with the country's growing consumption, makes an excellent case for the Indian manufacturing sector to emerge as a global manufacturing hub across sectors.

On 30 November 2015, the Ministry of Railways signed formal agreements with Alstom and GE Transport worth ₹40,000 crores to set up locomotive manufacturing factories in Madhepura and Marhaura in Bihar.

In December 2015, Qualcomm announced that it was starting a "Design in India" program to help mentor up to 10 hardware companies with the potential to come up with innovative solutions and help them reach scale. Qualcomm chairman had promised Prime Minister Modi that they would do so during the latter's visit to Silicon Valley in September 2015. As part of the program, the company will set up an Innovation Lab in Banagalore to provide technical and engineering support to the selected companies.

Why The Need To Make In India : - the main aim of make in India initiative is to create more jobs and skill development. More FDI will be attracted when there is demand for goods will increase. To increase demand, it is important to increase the purchasing power of the people and hence spur development. By creating jobs also mean people will pulled out of the poverty and brought into the middle class. Thus it will create more demand and more opportunity for doing business for global investors. Make in India campaign also needed to raise the level of India at international level and to gain the benefits of foreign policy. Since independence, the importance of foreign policy was little but during UPA government under the leadership of PM Manmohan Singh who introduced LPG model in 1991 crises when he was finance minister, importance of foreign policy was increased. Although, the benefits and achievement was little and a lot has been left to achieved. After the 16th election in 2014, India's foreign policy has got pace and rising at international level under the leadership of PM Narendra Modi. The introduction of make in India campaign may also be prove helpful in raising the level of India at international level. It is also needed to raise the employment opportunity and helps in skill development of the workers.

What Does The Future Look Like : - PM Modi's main aim is to make India a manufacturing hub. As he urged the investors not to look at India merely as a market, but instead see it as an opportunity. However, our RBI governor RaghuramRajan triggered a debate over Make in India campaign. He asked does the world really need another powerhouse? with demand in developed nation is slowing there simply may not be enough customer for Indian made goods no matter how cheap.

Global investors have been unspairing in their criticism about complex rule and bureaucratic red tape that delay investment decision. India ranks 134 out of 189 countries in the World Bank ease of doing business index in 2014. PM Modi has placed great emphasis on rising

ranking in World bank ease of doing business survey from 142 to 50. That would required an Ax to India's tangle of red tape. This initiative will create more employment, increased industrial sector GDP contribution, improve skill set, improve infrastructure and logistic of our country.

However the success of Make in India campaign depends on the various factors like: easing norms of FDI, removing red tapism, speedy approval of projects and the several of these reforms in special economic zones that advertise lower tax and looser land and labor regulation laws. Government also increased the FDI limits in various sectors. These efforts have yet to amount too much, at least partly for the reason of weak demand in advanced country. This initiative hopes to increase GDP growth and tax revenue.

Advantage

1. Manufacturing sector led growth of nominal and per capita GDP. While India ranks 7th in terms of nominal GDP, it ranks a dismal 131st in terms of per capita GDP.
2. Employment will increase manifold. This will augment the purchasing power of the common Indian, mitigate poverty and expand the consumer base for companies. Besides, it will help in reducing brain drain.
3. Export-oriented growth model will improve India's Balance of Payments and help in accumulating foreign exchange reserves (which is very important given the volatility in the global economy with multiple rounds of Quantitative Easing announced by major economies).
4. Foreign investment will bring technical expertise and creative skills along with foreign capital. The concomitant credit rating upgrade will further woo investors.
5. FIIs play a dominant role (relative to FDI) in the Indian markets. However, FIIs are highly volatile in nature and a sudden exodus of hot money from India can effect a nosedive in the bellwether indices. Make in India will give an unprecedented boost to FDI flows, bringing India back to the global investment radar.
6. The urge to attract investors will actuate substantial policies towards improving the Ease of Doing Business in India. The Government of the day will have to keep its house in order (by undertaking groundbreaking economic, political and social reforms) to market Brand India to the world at large.

Disadvantages

1. From a theoretical perspective, Make in India will tend to violate the theory of comparative advantage. If it is not economically feasible to manufacture a commodity in India, it is best to import the same from a country which enjoys comparative advantage in its production. International trade, after all, is welfare augmenting.
2. Reiterating the point made by Dr. RaghuramRajan, India, unlike China, does not have the time advantage as it undertakes a manufacturing spree. The essential question is - Is the world ready for a second China?
3. Make in India will lead to an unsustainable focus on export promotion measures. One such measure is artificially undervaluing the rupee. This will have devastating consequences for the import bill.

4. A relative neglect of the world economic scenario may not augur well for Make in India. With the US and Japan economies yet to recover from their economic crises and with the EU floundering, one needs to be wary about the demand side of Make in India. The clairvoyance of the incumbent RBI governor to Make in India should be put to good use.

Evaluation : - To sum up, it is too early to evaluate the impact of this campaign but however it will sure help in the progress of India. This initiative also aims at high quality standards and minimizing the impact of environment when he announced the “zero defect and zero effect policy”. The assessment and measures taken by the government shows that has been done a lot is still left to be achieved to make this campaign a huge success. Apart from domestic factors, the success of this campaign also depends upon external factors like: demand from major economies, investors sentiments, political conditions prevailing in the country. This can be achieved by resolving key policy issues and providing an environment that is conducive for investment growth in the country.

Make in India – this is a step of a lion. Nobody can question the talent of our people, especially after the success of Mangalyaan – Modi said.

“Make in India is not a slogan but a mission to be accomplished with a single minded commitment”.

Yet the vision of Make in India, while laudable and is not easy to achieve.

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FEMINISM AND THE MAN-WOMAN RELATIONSHIP IN THE NOVELS OF ANITA DESAI AND SHASHI DESHPANDE

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ABSTRACT

The article gives a brief discussion of Anita Desai and Shashi Deshpande's life, early education, works and experiences. The present study aims to discover and define man-woman relationship in their selected novels. Both the novelists had raised the very sensitive issue with the different characters in their novels. Feminism is seen as the great effort against all forms of patriarchal and sexist aggression. The study shows feminism is a struggle for equality of women, an effort to make women become like men. Factors such as Sadness, lack of understanding, Discrepancy, Expectation, Conjugal Violence, Lack of Communication, Sex and Irritating habits. These aspects had been thoroughly discussed with different examples in this study. Desai gives new aspect and visualization. She bravely puts ahead the fact that in society, marriages usually pursue the jungle law of the survival of the fittest and being physically stronger, man survives. Deshpande sees the need to harmonize the man-woman relationship as equal partners. There is no victory in the subjugation and destruction of the male. The need is to see each other's need for space, freedom of expression and affection.

Key Words: Feminism, Patriarchy, Gender-Violence, Novel.

Feminism as a theory that came into existence after 1960s has become an evolving socio-political movement. It is a theoretical project, which aims at understanding the power structures in the society, male domination, social practices and social institutions, which are instrumental in assigning a marginalized position to women. The strong wave in the 1960s and 1970s helped the theories for a woman's discourse. In 1980s, 'Feminism' concentrated on transforming the individual fields and in 1990s began a major role in directing academic focus on the concern of the so-called 'otherness', differences and questions of marginality. "When the women novelists appeared on the scene, the position of Indian women in society was still very "Stale" and "perverted". In the pre-Independence era women had either been superlatively "exaggerated" or utterly "neglected".¹

Margaret Homans has rightly pointed out that the concept of feminism raises fundamental queries about reading, writing and the teaching of literature. It operates as an interdisciplinary tool for social and cultural analysis and as a political practice. Feminism has changed the precision of life and literature. There are many authors who have written their creations in English language though they have taken Indian society as basic element of their creation.

Like Simone de Beauvoir says in her novel *The Second sex* “one is not born, but rather becomes, a woman”²

Some of the leading Indian authors of Indo Anglian literature are R.N. Tagore, Kamla Das, R.K. Narayan, Arundhati Roy, Anita Desai, Shashi Deshpande, Nayantara Sehgal, Githa Hariharan, Girish Karnad, V.S.Naipaul, Salman Rushdie, Manju Kapur etc. These are such writers who put their pen on the burning issue of feminism in their Novels with different perspective and outlook. Feminism is seen as the struggle against all forms of patriarchal and sexist aggression, such oppositional definition projects feminism as the necessary resistance to the patriarchal power, logically then the aim of feminism as a theory of imagination becomes abolition of itself along with its opponents. In Indian culture and heritage-individualism, quest for identity, protests and concepts of rebelliousness have often remained alien ideas, as far as women were concerned. Kate Millet points out in her *Sexual Politics* that patriarchy “subordinates the female to the male or treats the female as an inferior male.”³ Women were not supposed to raise voice for their rights, protest against injustice or question the already existing beliefs; customs, rituals and superstitions. Women had to be obedient, quiet, submissive and passive, not claiming any of their rights, neither as women nor as human beings. Even the earlier Indian women novelists had been portraying woman as silent sufferers, the upholder of traditional values and ethics, a strict observer of social taboos, an epitome of tolerance and patience, a being with no space for herself, a woman without an identity (rather identified as subordinates to men), a worshipper of their counterparts, unfortunate and ignorant about their rights as a human being and so on. “Simone de Beauvoir in her book *The Second Sex* (1949) seeks to understand of the woman into a “second sex.” De Beauvoir argues that the terms “man” and “woman” are not value free. The man is positive the standard one. By implication the woman is negative, the other of the standard and second.”⁴

Money symbolizes power and freedom and a room of her own is to have contemplative thinking very often women had enjoyed these things in the past so to develop their imaginative capabilities and personal freedom. Women were not recognized as individuals or self-sufficient beings. Women had to face many obstacles in the academic circuit, which symbolizes the effects of an educational culture that completely restricts the scope of women’s intellectual exposure. Women abstained from the world of imagination so to look after their household duties. Women work a lot from early morning to late night; still their work is not being paid. Women have served all these centuries as looking glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size. In *Cry, the Peacock* (1963) and *Where Shall We Go This Summer?* (1975) the novelist ceaselessly unfolds the world of Maya and Sita, “the polarity of two sexes, the aridity and hypocrisy of their husbands’ male chauvinistic societies.”⁵ Lack of concern leads to apathy which causes the total breakdown of husband and wife relationship.

In the novels of Anita Desai, major reason of disturbance in man–woman relationship is lack of time given by the male characters to their wives. As Gautama’s, in *Cry, the Peacock*, busy profession spares him no time for his family. With no vocation to occupy, Maya broods over the coldness of her husband: “Telling me to go to sleep while he worked at his papers, he did not give another thought to me, to either the soft, willing body or the lonely”⁶ In *Where Shall We Go This Summer?*, Sita, in spite of living under the same roof for twenty years and parenting four children they hardly spend time with each other and they always remain like

“an ill-assorted couple lacking altogether in harmony in their lives.”⁷ In *Voices in the city*, Desai introduces Monisha as being suffocated in her in Laws’ home. There is no understanding between Monisha and her husband Jiban, who is an absolute “boring, non-entity.” She feels lonely, lost and trapped. In the words of Sexena, “Meaningless monotony drives her to an unbearable claustrophobia and she commits suicide.”⁸

Shashi Deshpande is an award winning Indian Novelist. She is a winner of the Sahitya Akademi Award, for the novel ‘*That Long Silence*’. Shashi Deshpande’s novels primarily present a social world of many complex relationships. She is regarded as a feminist writer and frequently writes about women belonging to the Indian middle class, who are brought up in a traditional, environment and are struggling to liberate themselves and seek their self-identity and independence. Shashi Deshpande gives minute details of development of girl-child in her novels. She has displayed a series of girl-children, where each girl faces a different problem within the family. She also brings forth the issue of violence against women, whether physical, mental or emotional, which is a concern that crosses all borders and all classes of women. Feminism and its conflict against a male dominated society are of special importance in the Indian context and thus also find a special place in Deshpande’s novels.

Deshpande has presented in her novels the modern Indian woman’s struggle to find and consolidate her place and identity in a society that stands conflicted on the cusp of tradition and modernity. She portrays how this social conflict has caused women of today to feel torn between contrasting demands and requirements of tradition on one hand, and the aspirations, freedom and equality of the modern world on the other. Despite her profound feminist sensibilities, Deshpande doesn’t limit her writing to this area only. She extends her deep psychological insight and understanding to explore various human relationships. However, there is no denying that the association that interests her most is that of husband and wife and man-woman relationship. As it does not exist in isolation but is steeped in the values and ideology of the prevalent society, Deshpande illustrates how the patriarchal oppression and gender differentiation operative within the institution of the family and the male-centered Indian society at large, affects the man-woman relationship. Shashi Deshpande among the writers of the present day highlights the image of the middle-class woman sandwiched between tradition and modernity. She lays open the inner world of the Indian woman in a realistic manner. Shashi Deshpande, in *The Binding Vine* (1993), has shown how all human beings especially men and women struggle to put conjugal relationships in balance, especially women, but their efforts bear no fruit.

The conflict in marriage presents the other type of a man and woman relationship. These disputes and disturbance are as old as the organization of marriage itself, even if it has diverged from time to time and from person to person. In the pre-industrial period, men and women who came jointly in marriage shared intellectual values, mutual dedication, belief and hope which subordinated the interests of the individuals resulting in the smooth relationship of the family. There were tensions in their marital relationship too, but the ethical and religious convictions, economic belief and the fear of social condemnation kept them together.

The relation of a man and woman which originates after marriage was expected to be a bonding of two souls and body but Anita Desai and Shashi Deshpande presents rather a bitter reality of the society. It arises due to the problem or lack of synchronization in the marriages. It symbolizes a breakdown in the conciliation and co-operation of the married couples.

Usually, marital discord originates when enmity develops among the partners by internal and external manifestations like partition, physical aggression. It is a process that begins before physical separation and continues after the marriage is legally ended. The relation enters in a stage or engages in behaviour that will lead them to have psychotic or organic features.

“Marriage and sexuality is a subject of study which has been left unexplored by most of the early Indo-English novelists, as it was overshadowed by the various socio-political problems that dominated the milieu. The big three, Manohar Malgaonkar, Bhabani Bhattacharya, Kamala Markandaya and even Nayantara Sahgal talked of human relationships but in the light of socio-political or historic problems. But a man-woman relationship and marital discord in isolation was rarely discussed as a theme.”⁹

The key to successful marriage is love, understanding, mutual respect, trust, commitment and togetherness. While many couples are able to find all the key ingredients in their marital relationships, others find one element or more lacking in their bond. This gives rise to consequences that are not always expected, or desired. This is a reason why a number of couples face adverse consequences, like divorce. Visible reasons why married couples find marriage as an intimidating bond is that they face issues like lack of confidence, mutual respect, affection and thoughtfulness in their relationship. The sexual aspect of marriage has been delineated through the lives of Akka, Saru and Mira. It brings in the open Shashi Deshpande's belief that “men do use their power, their sexual power, in order to subjugate women”.¹⁰ It is thus clear that catastrophe in the married world of Anita Desai and Shashi Deshpande's fiction arises basically because of unreliable incompatibility. What Desai pleads is a balance, a midway between the two extremes of ideality and fantasy and that is the only way to arrive at a fruitful solution of the problem of man-woman relationship.

Deshpande's fiction reveals the bond between man-woman as highly vulnerable. The reader finds this relationship at times nauseating. Deshpande's women themselves wonder when they affront nothingness; for there is nothing significant in man-woman relation —no mean no soul, no transcendence. What matters in these relationships is, as we have noted, an attempt by one or the other to rob each other's humanity. Shashi Deshpande's primary aim is to highlight the meaning of human relationships, mainly man-woman relationship which determines the structure of human bonds and bondages. Her locations and characters are, of course, Indian but her vision is universal because she finds that human relations in a patriarchal system are more or less the same everywhere Deshpande has presented in her novels modern Indian women's search for a sense of completeness, which though impossible, has yet to be made possible.

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INTERNATIONAL BACKGROUND OF RULE OF LAW

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ABSTRACT

Democracy is a subspecies of a broader concept: the accountability of state to society. This political accountability is about those with authority being answerable for their actions to the citizens, whether directly or indirectly. Thus a polity is democratic to the extent that there exist institutionalized mechanisms through which the mass of the population exercises control over the political elite in an organized fashion. The rule of law is an unsettled matter, both intellectually and practically. While constitutional reform to provide a framework for law-based governance under emergency conditions may be required, it is unlikely to occur. Analysis should consider how to improve the design and operation of microstructures within the executive branch. In practice, administrative systems are not tightly controlled rule-based hierarchies, but complicated and more or less closely integrated networks; nor are states any longer externally and internally sovereign. Moreover, the basic accountability mechanism assumes that politicians make decisions up front, and that bureaucrats loyally implement them. In practice it is often difficult or impossible to separate policy making and implementation.

Key Words: Policy Decisions, Political Accountability, Democracy, Rule of Law.

The Donoughmore Committee stated that-

The Rule of Law is a recognized principle of the English Constitution, a conventional obligation. But it is a terms open to a wide variety of interpretations.

A widely held view in the legal profession and elsewhere would lean towards the red light perspective, namely, that the rule of law at its broadest is framework that constrains arbitrary use of power. And for this reason, it is frequently linked to the separation of powers and the idea that such power, where exercised, should always be subject to the principle of accountability before the law. That is, it is a set of rules within which, for example private citizens should be allowed to lead their lives without undue interference from the state and its representatives. But when the intervention of the state becomes inevitable or desirable, then responsibility for actions taken should always follow.

The idea of the rule of law comes under particular strain when there is a clash between different legal regimes, in particular between international and domestic law. International law as such is not automatically part of UK law, which has adopted a 'dualist' approach. An international treaty if it is to alter domestic law; must first be incorporated by statute into UK law.

Historical Background for Rule of Law

Article 39, Magna Carta (1215) lays down-

No freemen shall be taken or imprisoned or disseised or exiled or in any Way destroyed, nor will we go upon him nor send upon him, except by the Lawful judgment of his peers or by the law of the land.

In 1215, King John of England signed the Magna Carta (or Great Charter). A group of barons, powerful noblemen who supported the king in exchange for estates of land, demanded that the king sign the charter to recognize their Rights. Article 39 of the Magna Carta was written to ensure that the life, liberty, or property of free subjects of the king could not be arbitrarily taken away. Instead, the lawful judgment of the subject's peers or the law of the land had to be followed. Magna Carta planted the seeds for the concept of due process as it developed first in England, and then in the United States. Due process means that everyone is entitled to a fair and impartial hearing to determine their legal rights.

Martin Luther King, Jr., lays down that-

I submit that an individual who breaks a law that Conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in Reality expressing the highest respect for law.

U.S. Court of Appeals Judge Diane Wood observed,

Neither laws nor the procedures used to create or Implement them should be secret; and . . . the laws must not be arbitrary.

U.S. Supreme Court Justice Felix Frankfurter, lays down that-

There can be no free society without law administered through an independent judiciary. If one man can be allowed to determine for himself what is law, every man can. That means first chaos, then tyranny.

Justice Hugo Black, Gideon v. Wainwright observed, From the very beginning, our state and national constitutions and laws have laid great emphasis on procedural and substantive safeguards designed to assure fair trials before impartial tribunals in which every defendant stands equal before the law. This noble ideal cannot be realized if the poor man charged with crime has to face his accusers without a lawyer to assist him.

U.S. Supreme Court Justice Anthony Kennedy observed.

When we [Americans] talk about the rule of law, we assume that we're talking about a law that promotes freedom that promotes justice that promotes equality.

Greek Thoughts for Rule of Law

Many accounts of the rule of law identify its origins in classical Greek thought, quoting passages from Plato and Aristotle. Though this is not incorrect, a caveat must be kept in mind.

For half of a millennium, known as the Dark Ages, Greek thought was almost entirely lost to the West, until rediscovered and given new life in the high Middle Ages by religious scholars. The rule of law as a continuous tradition took root more than a thousand years after the heyday of Athens. Greek ideas with respect to the rule of law are therefore best understood as exemplary models, inspiration, and authority for later periods. Many of the problems the Greeks, Plato and Aristotle in particular, grappled with so insightfully are timeless problems; hence their timeless relevance and appeal.

Their view was that the best government was the rule by the best man, not rule by law, for law does not speak to all situations, and cannot contemplate all eventualities in advance. “Indeed,” observed Plato,

Where the good king rules, law is a hindrance standing in the way of justice like ‘an obstinate and ignorant man.

The rule under law that they advocated was a second-best solution, necessitated by human weakness. Plato bid the law rule in *The Laws* as a more realistic alternative to the benevolent (philosophically educated and virtuous) Guardians he proposed to rule in *The Republic*. Aristotle advocated rule under law owing to the risk of corruption and abuse that exists when power is concentrated in single hands.

At the height of Athenian governance under the law, citizens had equality before the law; the laws were framed in general terms, not against any individual; the Council, magistrates, and legislative assemblies were bound by the law; and citizens were free to operate as they pleased outside what the law prohibited. Athenians thus achieved a form of liberty under the law.

Roman thought for Rule of Law

The Roman contribution to the rule of law tradition was negative as well as positive, with the negative being of much greater consequence. Cicero was the source of the positive. Cicero’s *The Laws* contains the following passage on the rule of law:

You appreciate, then, that a magistrate’s function is to take charge and to issue directives which are right, beneficial, and in accordance with the laws. As magistrates are subject to the laws, the people are subject to the magistrates. In fact it is true to say that a magistrate is a speaking law, and law a silent magistrate.

It is the law that rules, he emphasized, not the individual who happens to be the magistrate. Cicero pointedly contrasted rule under a king with living under “a body of law for a free community.”

For Cicero the Supreme status of laws hinged upon their consistency with natural law. He believed that natural law was the rule of reason. According to the rule of reason, law should be for the good of the community, should be just, and should preserve the happiness and safety of its citizens.

Harmful or unjust rules did not qualify as “law,” and hence were not supreme. Cicero did not, however, support disobedience of unjust laws. He placed a premium on order. Moreover, he believed that only the wise could recognize the true law in accordance with reason. Cicero did not advocate popular democracy, preferring instead a mixed constitution, with power divided among royalty, leading citizens, and to a much lesser extent the masses. To the best, citizens, the most educated and the wise should be allocated the greater power to rule, as they are the

ones with the capacity to discern the requirements of the natural law that should govern society.

Conclusion

The rule of law, in its most basic form, is the principle that no one is above the law. However, as most American are watching the news or reading newspaper and magazines, we are bombarded with information regarding politicians with the law.

It seems that people with “People, Wealth and Fame” (referred as PWFs) can bend the laws around them. So is there, in fact, two rules of law:

One rule of law applies to the average. While the other applies to rich and famous. If the U.S Constitution is the foundation of the rule of law, is it being interpreted differently for different people? It seems that the PWFs believe that they are above the constitution; that they can do whatever they want. It also appears that they have no fear of the United States court system.

US Constitution is the foundation of the rule of law- it has all the ingredients to make a nation with equality and freedoms for its people.

Andre Beteille stated that:

A Constitution may indicate the direction in which we are to move but the social structure will decide how far we are able to move and at what place.

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EVIL OF DOWRY AND ITS EFFECTS ON SOCIETY

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ABSTRACT

Dowry is one of those social practices which no educated society would own up with pride. Although many of us still adhere to this deplorable practice. Taking and giving of dowry is an essential part of our marriage institution. In other words it is still very much a status symbol. And it is a dark reality that it is not the qualifications of a girl which will earn honour after marriage but it is the quantity of dowry that determines the size of honour. Such system of dowry leads to crime against women from emotional abuse, injury to deaths. The problem of dowry death is increasing day-by-day owing to prevailing socio-economic fabric and life style of the family. Dowry death has thrown major challenges to the police personnel, medico legal experts as well as to judicial officials not only to wipe out this social menace but to penalize the culprits in deterrent manner.

In a written report in Lok Sabha, women and child Development Ministry Maneka Gandhi said that 8, 2,33,8,083 and 8,455 cases were registered under section 304 B of I.P.C. in the country 2012, 2013 and 2014 respectively.

According to a report published in Times of India one women dies every hour due to dowry related seasons on an average in the country. The National crime records Bureau figures state that 8,233 dowry death were reported in 2014 from various states. Suman Nalwa, Additional Deputy Commissioner of Delhi Police said the problem is not only limited to lower or middle class but higher socio-economic strata is equally involved in such practices. Infact it runs deep into our social system.

Key Words: Evil, Dowry, Effects, Society, Women.

Dowry is not a new concept but it is practice from the primitive society. It has its origin from the ancient time. Dowry a Dahej refers to the durable goods, cash and real or movable property given by brides family to the bridegroom family. The word Dowry is derived from Arabic word "Jahez". In eastern parts of India it is called 'Aunnpot'. The historical eyewitness reports that in ancient India the Practice of dowry was different. The father gifted the daughter valuable things and ornaments out of natural love and affection and no compulsion was exercised. These were probably meant to provide her a financial security in adverse circumstances.

According to Dharamshastra the meritorious act of Kanyadana is not completed till the bridegroom was given a dakshina. In the Brahma form of marriage this twin aspect of meritorious act of Kanyadan and vardakshina found expression in enjoinder after deeping his daughter with costly garments and ornaments, the father should gift the daughter to a

bridegroom whom he himself has invited. Another reason for endowing a daughter with material goods was that she could not inherit property so stridhan was seen as a way by which the family ensured that she had access some of the wealth.

CONCEPT OF DOWRY IN OTHER COUNTRIES

The term dowry as a quantifiable offering in a marriage doesn't have its roots pertaining solely to Indian culture but it has been noted to be a part of customs practiced in early 12th century in Europe. In 1662 when Charles II of England was given the Indian city of Bombay as marrying to Catherine of Braganza of Portugal. In Pakistan the giving and expectation of dowry is part of culture. Over 95% of marriages in every region involves transfer of dowry from bride's family to groom's family.

In Bangladesh dowry is called Joutuk and it is a significant cause of deaths. Between 0.6 to 2.8 brides per year per 100,000 women are reported to die because of dowry related violence in recent years. The methods of death includes suicides, fire and other forms of domestic violence.

CAUSES OF THE PRACTICE

Various reasons have been suggested as cause of dowry practice in India. These are:

A) Economic Factors

There are many economic factors that contribute towards the system of dowry. Some of these include inheritance systems and bride's economic status. These leaves women dependant upon their husbands and in-laws who keep the dowry when she marries.

B) Social Factors

The structure and kinship of marriage in parts of Indian contributes to dowry. In marriage customs that influence dowry, social customs or rituals and parents expectations of dowry are important factors to consider. A study showed that it is the attitude of people that dowry continues to prevail.

C) Religious Factors

Dowry in India is isn't limited to any specific religion. But it is widespread among hindus and other religions also. For example Indian Muslims call dowry as "jahez" justify the practice in terms of Jahez-e-fatimi.

DOWRY IN THE MODERN ERA

Dowry has been a prevalent practice in India's modern era. There are variations on dowry prevalence based on geography and class. In North India people are more likely to participate in dowry system among all classes. And in South India bride price system is more prevalent. Dowry also varies by economic strata in India. In modern era the concept of dowry has become an integral part of marriage system and this practice requires the brides's family to transfer goods to the groom's family in consideration for the marriage. Many a times as part of mutual 'give-and-take' an attempt is made by the groom's family to dictate the quantum of each gift along with specific demand for dowry.

TYPES OF DOWRY CRIMES

Recently married women can be target for dowry related violence because she is tied economically and socially to her new husband. The predominant types of dowry crimes are:

A) Cruelty

Cruelty in the form of torture or harassment of a woman with the objective of forcing her to meet a demand for property or valuable security is a form of dowry crime. Such cruelty can be in the form of verbal attacks accompanied by beating or harassment in order to force the woman or her family to yield to dowry demands.

B) Domestic Violence

Domestic violence includes and threatening behaviour which includes physical, emotional, economic and sexual violence as well as intimidation, isolation and coercion.

C) Abetment to suicide

Continuing abuse by husband and his family with threats of harm could lead to a woman committing suicide. In such situations, the dowry crime even extends to abetment of suicide, which includes all acts and attempt to intentionally advise, encourage, or assist in committing suicide. The impact of dowry can leave a woman helpless and desperate, which can cumulate in emotional trauma, abuse and suicide.

D) Dowry Death

Dowry deaths relate to a bride's suicide or murder committed by her husband and his family soon after the marriage because of their dissatisfaction with the dowry. Most dowry death occurs when the young woman unable to bear the harassment and torture, commits suicide by hanging herself or consuming poison. It also includes bride burning where brides are doused in kerosene and set ablaze by the husband and his family. Bride burning are the most common forms of dowry deaths for a wide range of reasons like kerosene being inexpensive there being insufficient evidence after the murder and low chance of survival rate.

LAW AGAINST DOWRY

As killing of brides for dowry is one of the most gruesome crime against the society. Many laws are enacted to deal with the problem and new provisions are added to the Indian criminal law which are as:

A) Dowry Prohibition Act, 1961

The Dowry Prohibition Act, 1961 consolidated the anti-dowry laws which had been passed in certain states. The legislation provides for a penalty in Section 3 if any person gives, takes or abets giving or receiving of dowry. The punishment could be imprisonment for a term not less than 5 years and a fine not less than Rs.15,000 or the value of the dowry received, whichever is higher. Similarly Section 4 of the Act provides a penalty for directly or indirectly demanding dowry and provides for a penalty involving a prison term of not less than 6 months and extendable upto two years along with a fine of Rs.10,000. The Govt. of India has framed the Maintenance of lists of presents to the Bride and the Bridegroom rules, 1985 for carrying out the objectives of Dowry Prohibition Act, 1961.

B) Criminal Statutes- Indian Penal code, Criminal Procedure Code and Evidence Act

The Indian criminal laws were comprehensively amended to include dowry as a punishable offence. Section 304 B was added to I.P.C., 1860 which made dowry death a specific offence punishable with a minimum sentence of imprisonment for 7 years and maximum imprisonment for life. It provides that if the death of a woman is caused within 7 years of her marriage and there is no evidence to that before her death, she was subjected to cruelty or harassment by her husband or his relatives regarding the demand of dowry, then the husband or the relatives shall be deemed to have caused her death.

Further Section 113B of Evidence Act, 1872 creates an additional presumption of dowry death when it is shown that before her death, she had been subjected to cruelty on of dowry demand. Section 113A of Evidence Act provides a similar presumption of abetment of suicide (which is an offence U/S 306 of I.P.C.) in case of death of a married woman within a period of 7 years of her marriage.

Additionally the judiciary also includes a murder charge U/S 302 I.P.C. as this allows courts to impose death penalty on perpetrators of the offence. Section 406 of I.P.C. pertaining to offence for the criminal breach of trust applies in cases of recovery of dowry as it is supposed to be for the benefit of woman and her heirs. Section 498A was included in 1983 to protect woman from cruelty and harassment.

The code of criminal procedure provides for the prosecution of offences U/S 498A I.P.C., the courts can only take cognizance only when it receives a report of the facts from the police or upon a complaint being made by the victim or her family.

C) Protection of Women from Domestic Violence Act, 2005

The protection of women from Domestic violence Act, 2005 was passed in order to provide a civil law remedy for the protection of women from domestic violence in India. It encompasses all forms of physical, verbal, emotion, economic and sexual abuse and forms a subset of the anti-dowry laws to the extent it is one of the reason for domestic violence. Section-3 of the Act specifically incorporates all forms of harassment, injury inflicted to coerce a woman to meet an unlawful demand for dowry.

INTERNATIONAL EFFORTS AT ERADICATIONS

Reports of incidents of dowry deaths have attracted public interest and sparked a global activist movement seeking to end the practice. In this regard the United Nations Organisation has played a Pivotal role. It has been an advocate for women's right since its inception in 1945, explicitly stating so in its character's preamble, the Universal Declaration of human rights, the international covenant on Civil and Political Rights, the international covenant on Economic, Social and Cultural rights the convention on the Elimination of all forms of Discrimination against women.

Not only this the private organisations are working in this dissection. Amnesty international in an effort to educate the public has cited dowry deaths as a major contributor to global violence against women. Human Rights watch has also criticized the Indian government for its inability to make any progress towards eliminating dowry deaths and its lacklustre performance for bringing its perpetrators to injustice. A relatively smaller organisation, V-

Day, has dedicated itself to ending violence against women by arranging events such as plays, art shows and work shops in communities and college campuses across the United States.

CRITICISMS OF THE ENFORCEMENT OF DOWRY LAWS AND ITS ABUSE

Although the changes in the Indian criminal law reflect a serious effort by legislators to put an end to dowry-related crimes, and although they have been in effect for many years now, they have been largely criticised as being ineffective. Despite the Indian government's efforts, the practice of dowry deaths and murders continues to take place unchecked in many parts of the country and this has further added to the concerns of enforcement. There is a criticism by women's groups that India's dowry harassment laws are ineffective because the statutes are too vague, the police and the courts don't enforce the laws and social mores keep women subservient and docile, giving them a subordinate status in society. Further, many women are afraid to implicate their husbands in a dowry crime simply because of the Indian society is viewed as having conditioned women to anticipate or expect abuse and in some sense eventually endure it.

On the other hand there is growing criticism that dowry laws are often being misused, particularly Section 498 A I.P.C. which is observed by many in India as being prone to misuse because of mechanical arrests by the police. According to the National Crime Records Bureau statistics, in 2012 nearly 200,000 people including 47,951 women, were arrested in regard to dowry offences. In 2010 the Apex Court lamented about the possible misuse of anti-dowry law in *Preeti Gupta & other V.State of Jharkhand*. In July 2014, in case of *Arnesh Kumar V. State of Bihar & Anr.* 9 two judge bench of supreme court reviewed the enforcement of Section 41 (1) (A) of Cr.P.C. which instructs state of following certain procedure before arrest, and went on to observe that Sec.498 A had become a powerful weapon in the hands of disgruntled wives where innocent people were arrested without any evidence.

SUGGESTION

Dowry is deeply prevalent in many communities and many parts of the country. An immediate change can't happen. The change has to happen at various levels if we are to remove it completely.

A) Fear of law

People openly demand dowry in spite of it being considered as a crime. This is because there is no fear of law. The existing laws are not implemented strictly and the cases filed take a long time for the verdict. There is need of deep change in police, judicial system so that people feel hesitate before demanding for dowry.

B) Gender Equality

We are all well aware that ours is a male dominated society. The sex discrimination starts from birth. Boys are preferred to girls. There are increasing cases of female foeticide due to dowry, rapes etc. There is need to change the poor mindset of people towards girls.

C) Women Empowerment

The key to this is education. If women are to be independent, financial independence is must. Parents should invest well in the girls education instead of saving up money for dowry.

D) Awareness

Each and Everyone of us have to be aware of how to protect ourselves against dowry. Awareness among women is must to deal with this problem.

E) Social boycott

People should come forward and boycott those who demands dowry and other things from the parents of brides. When the groom's family demand/specify money, take a cue and back out.

F) Dowry Pledge

Marriage is celebration of love. GREED has to be removed out. So couples should be encouraged to take pledge not to take or demand for dowry.

CONCLUSION

According to hindu mythology, marriages are made in heaven, but mothers-in-law, sisters-in-law, husbands and other relatives are being increasingly involved in the breaking of the wedlock for the lust of dowry. Dowry death, murder, suicide and bride burning are symptoms of peculiar social malady and are an unfortunate development in social set-up.

Today when the humanity marched in the 21st century with the slogans of equality of law and equal protection of laws, such pitiable, miserable and appalling was her condition that these slogans have no meaning for her, with the result that laws of protective discrimination have to be enacted so that equality and equal protection of laws have some meaning for her.

It is not only the duty of Government to prevent the dowry system but efforts should be made by all the sections, part, people of society. Because it is our moral duty, social obligation and legal right to fight against the dowry system. We cann't let our daughter, sisters to die in the so-called husband's slaughter house everyday. So the efforts of the people in society need to act rationally, if they want this evil to be removed.

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EMERGING PATTERN OF REPRESENTATION OF WOMEN IN HARYANA LEGISLATURE

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ABSTRACT

Although Haryana, which was a backward region of Punjab, before the attainment of statehood on November 1, 1966, has made rapid economic development during a span of more than four decades¹, the women of the state have not been able to get an adequate share in its power structure. And this has happened despite the fact they had played an important role in bringing about the Green and the White revolutions which had laid the foundation of economic development in Haryana².

Therefore, an attempt has been made in this paper to evaluate the representation of women in the Haryana State Assembly since its formation on November 1, 1966. Besides, efforts have also been made by us in it to explain the reasons for their inadequate representation and to suggest the ways and means to improve the same.

Key Words: Emerging, Pattern, Representation, Women, Haryana, Legislature.

The First Haryana Legislative Assembly was constituted on November 1, 1966. It consisted of the 54 MLA's elected to Punjab Legislative Assembly from the constituencies falling in the Haryana regions of Punjab. Out of these, five (9.25 percent) were women. They were: Sumitra Devi from Rewari, Shanno Devi from Yamuna Nagar, Parsanni Devi from Rajaund, Om Prabha Jain from Kaithal and Chandrawati from Loharu. All of them had been elected to the Punjab Legislative Assembly in 1962 as the candidates of the Congress Party³.

The Second Haryana Legislative Assembly was elected in the 1967 elections. In this, women were able to get five out of 81 seats (6.17 percent). They include Lekhwati Jain from Naggal, Parsanni Devi from Indri, Om Prabha Jain from Kaithal and Sumitra Devi from Rewari. All of them were re-elected on the ticket of the Congress Party, But Chandrawati was defeated from Badhra as a candidate of the same party due to some local factors. However, Shanno Devi did not contest as she was denied the party ticket, despite being the First Speaker of Haryana Legislative Assembly, because the then Chief Minister of Haryana, Bhagwat Dayal Sharma, had decided to contest from Yamuna Nagar instead of contesting from Jhajjar from which he had won in 1962 because he felt that the seat had become unsafe for him. But Sneha Lata was able to enter the State Legislature from Hisar on the ticket of the Congress Party for the first time. The decline in the representation of women in 1967 was due to the fact that the Congress Party did not increase the number of tickets for women despite the fact that the strength of the House had increased from 54 to 81⁴.

The share of women in Haryana Legislative Assembly, however, increased to seven (8.64 percent) in the 1968 Mid-term elections. This happened because Lekhwati Jain from Ambala, Prasani Devi from Indri and Om Prabha Jain from Kaithal were re-elected as the nominees of the Congress. Besides, Chandrawati was able to win from Loharu and Sharda Rani from Bhalallabgarh. Both of them were elected as the nominees of the Congress Party. Moreover, Sumitra Devi from Rewari and Shankuntla from Salahwas had been elected to the ticket of Vishal Haryana Party⁵.

Paradoxical as it may sound, despite the rapid economic development of the state from 1968 to 1972 under the leadership of Bansi Lal, there was a decline in the representation of women in the State Legislature in the 1972 elections. Only five women (6.17 percent) could be elected on the ticket of the Congress Party. They were: Lakhwati Jain from Ambala, Parsani Devi from Indri, Lajja Rani from Badhara, Sharda Rani from Bhallabgarh and Chandrawati from Loharu. But Sumitra Devi of Vishal Haryana Party was defeated from Jatusana because of the decline in the popularity of the Party and Shankuntla of the same party was denied the ticket from Salahwas⁶.

In spite of the significant role played by the women in the agitation of Haryana Government Teachers Union and Government Employees Federation and the arrest of some of them in the emergency era, the representation of women was reduced to four (4.44 percent) in the 1977 Haryana Assembly Elections, despite the increase in the strength of the House from 81 to 90. This happened because all the Congress candidates - Kamla Bhargava from Gurgaon, Parsani Devi from Rajaund, Lakhwati Jain from Ambala City and Shanta Ranga from Jundala were defeated. Even Om Prabha Jain lost from Kaithal as an independent candidate. This happened because of a strong anti-Congress wave that had been caused by the excessive in emergency. It was because of this reason that the Congress had lost all the 10 Lok Sabha seats to the Janta Party in 1977 parliamentary elections. And, the Janata Party which had swept in those elections had fielded only five women candidates. Kamla Verma from Yamuna Nagar, Sushma Swaraj from Ambala Cantt, Shanti Devi from Kailana and Shankuntla Bhagwaria from Bawal. All of them had been elected however, the Janata Party candidate from Nuh, Samshad Begum, was defeated as she was perceived as an outsider⁷.

There was a marginal increase in the representation in the women in the 1982 elections as five of them (5.05) were elected to the State Legislature. They included Shanti Devi of Congress from Karnal, Basanti Devi from Hasangarh and Chandrawati from Badhra (both from the Lok Dal). Sharda Rani (Congress-J) from Ballabgarh and Shankuntla Bhagwaria, an independent candidate, from Bawal⁸.

In spite of the strong pro-Devi Lal wave in the 1987 elections caused by the Haryana Sangharsh Samiti movement, the representation of women remained unchanged: 5 (5.05). Only Kamla Verma of BJP from Yamuna Nagar, Sushma Shawraj of the same party from Ambala Cantt, Madhavi from Jhajjar and Vidya Beniwal from Dharba Kala (both of Lok Dal) were able to reach the House. Jasma Devi was the only women candidate of the Congress who could make it to Haryana Legislature from Adampur because of the influence of her husband Bhajan Lal in that constituency⁹.

The situation remained the same in the 1991 election and the representation of women remained five (5.05). This happened despite the fact that the Congress had swept these

elections. All the Congress candidate – Kartari Devi from Kalanaur, Shanti Devi from kailana and Shankuntla Bhagwaria from Bawal – were able to win in these elections. Among the Lok Dal candidates, Vidya Beniwal was able to win from Darba Kalan but Phulwati was defeated from Samalkha. However, Chandrawati of the Janata Dal too was able to win from Loharu. Besides, Janki Devi of Haryana Vikas Party (HVP) was also able to reach Haryana Assembly from Indri¹⁰.

Despite, the implementation of the 73rd Constitutional Amendment (1992)¹¹ reserving one-third membership and chairpersonships at all the three levels of Panchayati Raj Institutions for women and the emergence of a large cadre of the rural women leaders in the Panchayat elections held in 1995¹², the representation of women declined to four (4.44 percent) in the 1996 elections. Only Kamla Verma of BJP from Yamuna Nagar, Kartari Devi of Congress from Kalanaur, Krishna Gehlot of HVP from Rohat and Vidya Beniwal of Lok Dal from Darba Kalan were successful in these elections. While Janki Devi was denied HVP ticket, Madhavi of Lok Dal and Chandrawati of Janata Dal did not contest. Besides, Shankuntla Bhagwaria of Congress was defeated from Bawal¹³.

The situation remained unchanged in the 2000 elections as only four women (4.44 percent) were elected. They included Veena Chiber and Savita of BJP from Ambala City and Kalanaur respectively. Besides, Anita Yadav of the Congress was elected from Shalawas and Vidya Beniwal of Lok Dal made it from Darba Kalan. The other women candidates of the Congress like Shashi Saini from Thanesar, and Parsani Devi from Naultha lost the elections because of a wave in favor of INLD-BJP alliance since the 1999 parliamentary elections in which it had won all the ten Lok Sabha seats from the State¹⁴.

The situation underwent an appreciable change in the 2005 Haryana Assembly elections. As many as 11 women were elected and their share in Haryana Assembly increased from 4.44 percent in 2000 to 12.12 percent in 2005. The Women MLAs who had been elected in 2005 were: Sumita Singh from Karnal, Meena Mandal from Jundala, Raj Rani Poonam from Assandh, Geeta Bhukal from Kalayat, Sharda Rathore from Bhallabgarh, Kartari Devi from Kalanaur, Parsani Devi from Naultha and Anita Yadav from Salahwas. All of them had been elected on the ticket of Congress Party. Rekha Rana of the Lok Dal too had been elected from Gharunda in these elections. This increase had been made possible due to the two reasons: Firstly, the Congress had nominated as many as 10 women candidates. Secondly, there was a wave in favour of the Congress during the 2005 Assembly Elections as the Congress had won nine out of 10 seats in 2004 parliamentary elections. As a matter of fact, their strength increased to 13 (14.44%) after the election of Savitri Jindal of Hisar and Kiran Chaudhary of Tosham in the bye-elections as the candidates of the Congress Party¹⁵.

However, there was a decline in the representation of the women in the 2009 Assembly elections. Their strength declined from 13 (14.44 percent) to nine (9.49 percent). In these elections, some women candidates of the Congress such as Sumita Singh from Karnal, Anita Yadav from Ateli, Sharda Rathore from Bhallabgarh, Geeta Bhukal from Jhajjar, Savitri Jindal from Hisar, Shankuntla Khatak from Kalanaur were elected. But Shankuntala Bhagwaria from Bawal, Parsani Devi from Panipat (Rural) and Meena Mandal from Nilokheri were defeated in the elections. Among the Lok Dal candidates, Saroj Mor from Narnaund, was the only woman to be elected. Out of the women candidates of the BJP, only Kavita Jain from Sonapat won it to Haryana Assembly. But Jasma Devi of the Haryana Janhit Congress of

Bhajan Lal was defeated from Nalwa. Like wise, Kalisho Devi of the Congress lost from Ladwa and Meena Mandal of the same party lost from Nilokheri. This decline the women representation was due to two reasons. Firstly, Raj Rani Poonam of Congress was not given the ticket because her constituency had been made unreserved. Secondly, there was strong anti-Congress wave in some of the districts of the state which led to the defeat of some of the women candidates of the party¹⁶.

But the strength of women representative once again increased from nine (9.49 per cent) to thirteen (14.44 per cent) in the 2014 assembly election. This happened because all the women candidates fielded by the BJP except Sunita Duggal (Ratia) were elected. They are Santosh Yadav (Ateli), Rohita Raweri (Panipat City), Bimla Choudhary (Patuadi), Kavita Jain (Sonipat), Seema Trikha (Bhadkal), Prem Lata (Uchana Kalan), Latika Sharma (Kalka) and Santosh Chauhan Sarwan (Mullana). Sunita Duggal lost because she had contested from the INLD strong hold of Proff. Ravinder Baliaal. Which had been carefully nursed by O.P. Chautala during his rule (1999-2005). Only three women candidate of the congress were able to win in this elections. They are Kiran Choudhar (Tosham), Geeta Bhukal (Jhajjar) and Shakuntala Khatak (Kalanaur). Whereas Anita Yadav from Ateli, Savitri Jindal from Hisar and Prasani Devi from Panipat (Rural) were defeated by their BJP rivals due to anti-incumbency factor. Two sitting MLA's Sharda Rathore from Ballabgarh and Meena Mandal from Nilokheri were denied the Party Ticket in these elections. Naina Singh Chautala (Dabwali) was the only woman candidate from INLD to be elected in these election. Saroj Mor from Narnaund was denied the party ticket and Santosh Dahiya was defeated from Beri. The defeat of the congress candidate due to the polarization of non-Jat votes in favor of the BJP on the one hand and the impact of Modi factor on the other hand. The defeat of INLD candidate Santosh Dahiya was due to two reasons. Firstly the Jats of Beri decided to vote for the Congress candidate Raghbir Singh Kadian because the constituency had got priority in recruitment and development during the congress rule in the state from 2005-2015¹⁷.

The above discussion leads us to the conclusion that the representation of women has been fluctuating in the state from 4.44 percent to 14.44 percent. It was 9.25 percent at the time of the creation of the state in 1966 and reached the same level (9.49 percent) in 2009. But once again increase 14.44 per cent in 2015 election. But representation of women remains very low even after five decades of the formation of Haryana and despite the rapid modernization and economic development during this period. Even the one-third reservation for women in the Panchayati Raj Institutions by the 73rd Amendment (1992) and in the urban-local bodies by the 74th constitutional amendment (1992) and the consequent emergence of a large cadre of women leaders could not increase the representatives of women in Haryana Assembly to the desired level.

It has been generally argued by that this low representation has been on account of the predominantly traditional and patriarchal character of Haryana's society on the one hand and on account of the persistence of the neo-feudal and conservative culture in the state on the other hand. In fact it has been dependent upon the number of the women candidates fielded by the political parties.

This leads us to the question: How can it be increased?

In this context, the following submissions are being made:

- i. The political parties should give at least thirty-three percent tickets to women candidates till the Constitution is amended to provide for one-third share to women in Lok Sabha and State Legislatures.
- ii. The women representatives of the Panchayati Raj Institutions should be empowered through their capacity building so that they could be encouraged to contest Haryana Assembly Election.
- iii. The State Government should give greater attention to the promotion of education among the girls. It has rightly set up Bhagat Phool Singh Women University at Khanpur (Sonapat) as well as many colleges and schools for the girls. But the number of such colleges and schools needs to be increased as people are reluctant to send their girls in co-educational institutions¹⁸.
- iv. Lastly, the State Government, the universities, the media and the NGOs should make serious efforts to change the mindset of the males and to create self confidence among the women so that they may come forward to contest the Haryana Assembly Election.

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SPATIO-TEMPORAL PATTERN OF CROPS: A CASE STUDY

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ABSTRACT

The state of Haryana in India is a part and parcel of main stream and is rich in agricultural resources. Though agriculture continues to be the base of state's economy, yet its resources are not well tapped out because of stagnation in the intensive subsistence food grain-oriented agricultural economy, land use and absorption of 20th century's unprecedented increase in the population. However in the field of agriculture, credit goes to 'Green Revolution' by which the state has wriggled out of the traditional wearing. Hence, it is thought to study the crop pattern of a village in the district of Jind in spatio-temporal perspective. Geographically the district extends from 29° 3' to 29° 31' North latitude and 75° 31' to 76° 47' East longitude. Figure-I shows the study area, village Deshkhera in the district of Jind, Haryana State.

Key Words: Spatio, Temporal, Pattern, Crops, Geographically.

STUDY AREA: The study area, a small village named Deshkhera provides a reflection of physical and socio-economic attributes on agriculture and cropping pattern. The village lies near Julana Tehsil about 5 km from bus stand and 3 km west of Julana's Railway Station. The village is situated about a few km from NH 71 on approach road of Hansi –Julana towns. As per Census of India, 2011 Haryana, District Census Handbook Jind, the village spreads in 707 hectares of land and inhabited with 195 households. As per Census, 2011, table – I presents the basic statistics of the study area:

TABLE – 1

VILLAGE DESHKHERA : VITAL INFORMATION OF POPULATION, 2011

| Sr. No. | Nature of Population | Total Number | Male | Female |
|---------|-------------------------------|--------------|------|--------|
| 1 | Population size | 1046 | 549 | 497 |
| 2 | Literate population | 777 | 444 | 333 |
| 3. | Illiterate population | 269 | 105 | 164 |
| 4 | Total workers | 588 | 321 | 267 |
| 5 | Main workers | 256 | 242 | 14 |
| 6 | Cultivators | 171 | 165 | 6 |
| 7 | Agricultural labour | 17 | 16 | 1 |
| 8 | Households industries workers | 05 | 5 | 0 |
| 9 | Other workers | 63 | 56 | 7 |

Source: District Census Handbook, Jind 2011 Pg. 92-96



INDICATORS AND METHODOLOGY

The study is primarily, based upon first hand data. However, secondary data has also been taken into consideration for indepth study. Here, a few of statistical approaches and methods are applied for interpretation of data. The paper also tries to highlight the cropping pattern on spatio-temporal perspective and two periods, viz. 1994-95 and 2014-15 have been selected. This particular survey was conducted about using various parameters, e.g. educational level, occupation, households items, amenities available, dowry system, land holding and agricultural crops, especially about 20 years back and today’s pattern.

INTERPRETATION OF DATA

As per data, the summary of findings has been given here as under:

- i- The rate of literacy is found 74.0 percent during 2015 (Year of Survey) where as it was only 70.2 percent in 2011. Only 18 persons were found with medical, engineering and other professional degrees.

- ii- At present more than 50 percent population in the village is notified as working. Among them about two-third are engaged in agricultural or primary activities. The remaining one third are involved in secondary and tertiary occupation.
- iii- The following table-2 noticed the items in the area under study:

TABLE – 2

VILLAGE DESHKHERA : HOUSEHODLS POSSESSINGS, 2015

| Sr. No. | Households assets | Total No. of items (in 200 households) | Total %age of items |
|---------|-----------------------------|---|---------------------|
| 1 | Air Conditions (A/Cs) | 07 | 03.5 |
| 2 | Invertors | 74 | 37.0 |
| 3 | Computer set / Laptop | 42 | 21.0 |
| 4. | Television (Colour + B & W) | 168 (166+2) | 84.0 |
| 5. | Washing Machine | 63 | 31.5 |

- iv- Regarding dowry system, it was noticed that if one demands for dowry, the villagers don't allow such marriages. Though, this evil is not very much in practice but not eradicated yet. A few of the respondents confirmed that they neither take nor give the dowry. The remaining couldn't say anything in this connection.
- v- The villagers' drinking water mainly comes through taps. And canals along with tube wells are the main sources of irrigation.
- vi- Regarding crops, it is important to note that wheat and rice are main cereal crops. They are followed by 'Bajra'. Mustard and 'Gawar', the two other crops also grown in the village. In cropping pattern, it is very significant to note that before the flood of 1995, gram and sugarcane were grown but now in 2015 these crops are not in the practice of production. Since then, rice replaced mainly gram and partially sugarcane.
- vii- The villagers utilized cow and buffalo dung for their farms to enhance the crops' production. They also use urea, DAP, insecticides etc.
- viii- There are various castes in the village. Also, there is cordial relation among them. A few are landless and majority are with land-holdings. Table-3 shows size and number of land- holdings in the village. Here, the percentage is also calculated of hand holders only.

TABLE – 3

VILLAGE DESHKHERA : SIZE OF LAND –HOLDINGS

| Size (In acres) | No. of land-holding | %age of land- holders |
|-----------------|---------------------|-----------------------|
| <5 | 62 | 35.2 |
| 5-10 | 96 | 54.6 |
| >10 | 18 | 10.2 |
| Total | 176 | 100.0 |

- ix- As per data, it is concluded that the cultivators use all agricultural implements, viz. thresher, cultivators etc. They themselves, are involved in agricultural activities, instead of giving the land on contract to others.

PROBLEMS AND SUGGESTIONS

On the basis of above description, it is safely concluded that the village is economically better, socially harmonious and politically aware. In spite of the above merits the village has a few problems, viz.

- i- The village has no sports ground or stadium to play games.
- ii- There is no veterinary hospital.
- iii- There is no branch of nationalized bank.
- iv- The park(s) for entertainment or walking is also not available.
- v- There is lack of government transport bus services.

As the above said problems need some solution, so the respondents have suggested a few of the remedies; viz. i) parks can be developed in between the space or land of two temples, ii) basics infrastructure need to be elevated / developed, iii) primary health facilities for human beings and also for their domestic animals may be arranged.

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MAN-WOMAN RELATIONSHIP IN THE NOVELS OF ANITA DESAI

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ABSTRACT

In post-Independence period the novel became a medium of studying deep interpersonal relations between man and man and man and woman and man and society. Anita Desai deals with innermost depths of human psyche and comes face to face with intangible realities of life. In her fiction, she uses the stream of consciousness technique, flashbacks and interior monologues to depict the inner world of sensibility and the chaos inside the mind of characters with a special stress on female psyche. The psychological turmoil creates psychic imbalances, which in turn, handicap them in establishing harmonious and gratifying man-woman relationships.

Key Words: Alienation, Neurotic, Schizophrenia, Culture, Maladjustment.

A great work of art is aesthetically gratifying and socially significant. The study of novel is study of the society or changing tradition of society. Indian novels emerged as a genre between 1920s and 1940s. The juxtaposition of Indian tradition and western bearing equipped Indian culture to take foreign waves. The Indo Anglican fiction emerged as an independently and tend to converge on the encounter between the East and the West, not only at the level of people but also at the level of ideas. Indian novel took a new turn in the maturity of social consciousness and critical social realism. In post-Independence period the novel became a medium of studying deep interpersonal relations between man and man and man and woman and man and society. Indian women writers like Kamala Markandaya, Anita Desai, Nayantara Sehgal, Ruth Praver Jhabvala, Shashi Deshpande and Kiran Desai etc have achieved recognition in recent times and have favourably responded to changed psychological realities of Indian life after independence. They are emotionally and intellectually well equipped to give authentic treatment to situation. Their wide acquaintance with the vagaries and nuances of life, both in the East and West and their achievement of often high educational and intellectual standards have given a sharp edge to their observation. Their natural sensibility and introspection have imparted to their observation a human touch and a psychological depth.

Anita Desai is a recorder of the dilemma faced by a person in the Indian urban set up. Her contribution to fiction writings is very substantial and greatly admired both at home and abroad. She deals with innermost depths of human psyche and comes face to face with intangible realities of life. Desai's fiction is analytical and introspective and individual's quest for a personal meaning in life interests her most. She has laid bare the inner recesses of human psyche and has deep psychological probing of her characters. She writes with the purpose to discover and convey the truth of life. She does not believe that literature ought to

be confined within reality. The fictional world of Anita Desai is located in the corridors of the human consciousness. She is almost obsessively concerned with the dark uncannily oppressive inner world of her intensely introvert characters. Her characters, especially the females, have been portrayed on the verge of psychological breakdown. In her fiction, she uses the stream of consciousness technique, flashbacks and interior monologues to depict the inner world of sensibility and the chaos inside the mind of characters with a special stress on female psyche. The psychological turmoil creates psychic imbalances, which in turn, handicap them in establishing harmonious and gratifying man-woman relationships.

Anita Desai's novels presents traumatic experiences of married lives. As marriage is ad union of two different minds and there bound to be adjustments or maladjustments. As men are rational and women are emotional and sentimental so their attitudes, interests and their outlook and reaction towards same thing are different. Some of her heroines have the idea of a blissful, happy conjugal life, but it proves only a rainbow dream. Their individual identity is not realised in social life and this makes their life miserable.

In Anita Desai's *Cry The Peacock* Maya and Gautam are victims of maladjustment. Their marriage is more or less a marriage of convenience. Maya is a young hypersensitive neurotic women and suffers from acute father fixation. Gautam is a practical man with matter of fact approach and clumsy mannerisms. Maya is sentimental and full of grief over the death of her pet dog Toto but her husband is detached and takes it as a matter of fact. Companionship and understanding was missing in their marriage. The meaninglessness of their relationship again and again dawns on Maya. She realises that:

We belonged to two different worlds; his seemed the earth, that I loved so, scented with jasmine, coloured with liquor, resounding with poetry and warmed by amiability. It was mine that was hell. (*Cry The Peacok* 102) Maya always felt that she was not loved by her husband. For Maya, love means a close physical contact, and missing that she feels depressed; whereas for Gautama, love cannot be an ideal in real life to crave for, and it leads to worldly troubles. Similar attitude of husband and wife to life makes their conjugal life successful. Women like Maya when treated casually become victims of clashes, desperation, separation and loneliness and find solution in committing suicide.

In *Voices in the City* marriage of Mr. and Mrs. Ray was a marriage of convenience. Both of them have a soul-destroying hatred and terrific fury towards each other. The father transforms into a drunkard, debased and dishonourable creature; whereas the mother changes into a practical, possessive women losing her all womanly and motherly charm and warmth. Monisha the elder daughter, is childless and victim of an ill-matched marriage. Jiban and Monisha have nothing in common between them. Monisha changes after marriage from a sensitive mild quiet sensible girl into a barren, distant without any compassion, neurotic woman and hates herself. She is pushed to a breaking point because of her loneliness, sterility and stress of living in a joint family. Jiban is present at home but "Jiban is never with us at all". Monisha feels: "wounded and bleeding, but scurrying about their cages, picking up grain,... These stay on the ground, restless, in flux and bleeding." (*Voices in The City*: 121). Monisha is accused of theft. She had to suffer the humiliation from men and women who are mean and low. Monisha "is willing to accept this status then and to live here a little beyond and below everyone else, in exile. (*Voices in the City*:136). But she is not able bear this for long and commits suicide by self immolation. The other marriages referred to in the novel are

also not happy and satisfactory. Dharma and Gita Devi are almost like strangers. Nirode, too has no faith in man-woman relationships. He hates his mother as he believes that she has an affair with Mr. Chadha. Aunt Lila hates men, her opinion is that “women place themselves in bondage to men, whether in marriage or out. All the joy and ambition is channelled that way, while they go parched themselves” (Voices in the City: 221). In all the men-women relationship in the novel we see a picture of desolation and emptiness.

Bye Bye Blackbird is a novel based on immigration problem, here also strain of maladjustment in marriage continues in the grab of social problem. Adit and Sarah, Samar and Bella are victims of alien culture. Adit marries Sarah an English girl and incurs the anger of white society, But actually it is Sarah who suffers as she has broken the social code of England by marrying a brown Asian and is subjected to taunts not only from her colleagues but also from young pupils of the school where she works as a clerk. Sarah tries her best to adjust with her Indian husband. She bears the tantrums of Adit, to save her marriage. Both Adit and Sarah pretend the facade of happily-married life. The tension between pretension and actuality, appearance and reality is always there which tell upon her, resulting in schizophrenia. In reality Adit and Sarah are afraid of rejection, vicious distrust and mocking pity from their own people, transforming them into escapist. Sarah finding the world around her hostile, submits to Adit – the very cause of her alienation and isolation. She never protests and is ready to sacrifice anything for her marriage.

In *Where Shall We Go This Summer?* Anita Desai deals with the theme of alienation and lack of communication in married life. Sita feels suffocated in her well ordered life and struggles to break away from it. She is obsessed with her loveless marriage with Raman. She finds it difficult to understand that though they lived together, Raman could not know the basic fact that she was bored of her life. Sita becomes neurotic because of her dull, monotonous daily and denies any sense of active, tender scenes in the magical island where she had spent her childhood with her father. Raman is a businessman, practical, faded, stooped with the responsibilities of life. He is puzzled at the irrational behaviour of Sita and tries his best to make her happy. Raman thinks himself a dutiful provider of the family. The subtle difference between union of bodies and communication of soul do not strike him as an important part of his life. He fails to understand the vital necessity of Sita.

Fire On The Mountain is the story of Nanda Kaul, wife of Prof. Kaul, the Vice Chancellor, who carries on a life-long affair with Miss David, the Maths teacher. But, she being a Christian he could not dare break social code and marry her. Outwardly, the Kauls were an ideal couple to the university community but from inside it was all empty. Nanda looks on and bears her husband's affair with a frozen smile on her face. She looks after the family, his house, his children, supervising servants, entertaining the guests very efficiently with a maintained poise. But she loses her individuality and identity in the process. Her relationship with her husband and also with her children was nothing beyond the duties and obligations they had for each other. She seeks solitude not because she favours it, but to rest her pain filled mind. Family relationships play an important role in Anita Desai's novels but relationship most often suffer from husband and wife alienation. This is because of hypersensitive nature of her women and their inability to establish a point of contact with their partner. Anita Desai has different aspects of feminine psyche and its effects on human relationship. She has given a new depth to man-woman relationship.

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THE 'NEW WOMAN' IN POST- INDEPENDENCE NOVELS

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ABSTRACT

The term 'New Woman' first appeared in novels of the Victorians. In India, too, women have been writing novels since the end of the 19th century. The concept of Indian woman has undergone a vast change; from glorious past to degeneration; from captivity to independence. The Indo- Anglian fiction presents a vivid and captivating picture of these changing social realities. Since the Indian writers have to face complex social changes, the post – Independence writers started moving inward. Their novels are more psychologically intended in order to assess the sociological effect on the psyche of their characters. These women writers have moved away from conventional portrayals of self- sacrificing, enduring women to protagonists searching for identity. The New Woman asserts herself even if she has to defy marriage and motherhood. In both the pre and post-independence novels, women have been shown to be searching for identity and self awareness. In the earlier novels, women rebelled against major social issues like child marriage, denial of education to girls and atrocities suffered by women in her husband's house. The modern novels have women rebelling against accepting the traditional roles. The new woman indulges in self-analysis and introspection and refuses to accept the rules fixed on her. This paper is an endeavour to draw attention towards the changed image of the Indian woman and what is the new woman like?

Key Words: New Woman, Captivity, Independence, Self-analysis, Introspection.

'Feminism' is not a new concept but the context in which it existed in the past has changed over the years. Feminist Literature in English, therefore, is certainly not a recent phenomenon. The term feminism was first used by the French dramatist Alexender Dumas in 1872. An anti-masculinist movement of the women for the assertion of their individual rights; It is also called Aphraism after Aphra Behn, a seventeenth century feminist and political activist. An echo of the suffocated voice that had been denied an equal right of self expression, feminism is a concept that has emerged as a protest against male domination as a critic has said, "Man has subjugated woman to his will, used her as a means to promote his selfish gratification....but never has he desired to elevate her to that rank she was created to fill."¹Feminism has tried to undo this distorted image of women whose cries for equality have otherwise gone unheard. The very idea of a separate terrain for women's writing began from the 1840's to 1880 when they wrote by masculine models but feminine concerns. During the second stage till 1920's, they formulated specific female protests and demands and 1920's onwards women's writing has moved towards self-discovery and the exploration of an inner space of female experience.

Feminism in the Indian context is a by-product of the western liberalism in general and feminist thought in particular. In India, too, women have been writing novels since the end of the 19th century. Feminist English literature is a spectrum of many colours and shades - soft, prominent and strident. In literary terms, it precipitates in a search for identity and a quest for self. In critical terms, it comes to scrutinize the plight of women characters at the receiving end. Traditionally, India is a male dominated culture. Indian woman 'covered with many thick, slack layers of prejudice, convention and ignorance' has hardly any autonomous existence. "Our country belongs to its men,"² as has Aunt Lila in Anita Desai's *Voices in the city* observed. It has been revealed in the past that Indian female writers were subjected to pressure from their male counterparts and forced to find indirect means of questioning their society's orthodoxies. The writers of post independent India wrote about the female destiny in a rapidly changing country which refused to notice women as significant factors. These women writers showed that in a male dominated world, there is a very little self-satisfaction of victory that a woman can aspire for. In the last hundred and fifty years from writers like Toru Dutt, Rajlakshmi Debi, Zeenut Futehally to Bharti Mukherjee, they were trying to turn their anger into socially acceptable literary constructs. Makarand Paranjpe has rightly observed, "two dominant trends, usually distinct but sometimes overlapping, are noticeable among these writers; what may be broadly termed social realism and psychological realism".³ From this point, there is a marked change in the attitude of women writers. The modern Indian woman believes that she should stop seeing herself through men's eyes. Indian women writers post 70's have a different opinion. More conversant with real life movements, they are articulate, transparent and more conscious of their own identity both as women and as writers. Women writers have outgrown their male counterparts not only in numbers but also in popularity and acceptability.

The role that the Indian Women have played has undergone very visible changes from time to time and caste to caste. From vedic age when the women enjoyed a comparatively high status to the period around 300BC, when education of women got a set back, there has been a slow and steady decline in the status of women. The trend continued and the nineteenth and early twentieth centuries women occupied a very low status in Indian society. Hence the theme of modern woman's existential struggle to establish her own identity in order to assert her individuality surfaces quite often in the post-independence Indian women novelists like Ruth Praver Jhabvala, Kamla Markandaa, Nayantra Sahgal, Anita Desai, Shashi Deshpande, Arundhati Roy etc. Interestingly these women novelists are quite bold in experimenting with their techniques and also incorporating tabooed subject matters in their short stories and novels. Thus we find in their novels the rich, aristocratic and urban women and also the poor, dalit and rural women, all being studied with the same intensity. The second generation of these novelists like Kamala Markandaya, Anita Desai, Nayantara Sahgal and Shashi Deshpande are aware of the impact of the socio-economic forces on the women. All these women writers being highly educated lend a psychological depth to their writings thus sending a strong message to the society. My paper will talk about four of these women writers and their contribution in driving home the message to lessen the suffering of women.

The earlier novels show most of the women characters suffering from the external forces of economic hardships and natural calamities like famines and floods. From the women novelists of the 1950's, Kamala Markandaya has various women characters in her novels who

show a lot a patience and forbearance under extreme conditions. Ira in *Nectar in a Sieve* (1954) is one such example. Rejected by her husband for her barrenness, she showers her love and care on her younger brother. She herself starves to feed him and when that also proves insufficient, she sells her body. Her taking to prostitution shows determination in her words, “tonight and tomorrow and every night, so long as there is need. I will not hunger any more”. (NIS, P.137) Her mother Rukmani, an embodiment of a typical Indian wife also seems to support Ira:

She was no longer a child, to be cowed or forced into submission, but a grown woman with a definite purpose and an invincible determination. We had for so long accepted her obedience to our will that when it ceased to be given naturally, it came as a considerable shock; yet there was no option but to accept the change, strange and bewildering as it was, for obedience cannot be extorted. (NIS. P.138)

As a typical Indian peasant woman, Rukmani is portrayed as a stronger character than her husband. After she loses everything to industrialization and natural calamities, she gathers courage to endure the pain and continues to live with the treasure of her past memories.

A Silence of Desire (1960) on the other hand is about the clash between a typical middle class orthodox Hindu housewife, Sarojini with Dandekar, her husband who is more inclined towards the Western culture. It depicts the unconscious desire of a housewife to fight the decay of herself within the marital relationship. As a wife Sarojini is “good with the children, an excellent cook, an efficient manager of his household, a woman who still gave him pleasure.” (SOD,P.7) Sarojini shows her freedom only in one aspect and that is her visits to the Swamy. There has always been a conflict between husband and wife on the grounds of faith and rationality. She learns from the Swamy, “to turn the eye inward and find the core of being.” (SOD,P.199). It is her patience and resilience in the long run that ultimately helps Dandekar to gain psychological insight in re-establishing harmony in their relationship. *A Handful of Rice* (1966) portrays the tragic story of a woman who is forced to live a stifled and suppressed life. Nalini, the protagonist plays a very stabilizing factor in her husband’s life. That also when he resorts to heavy drinking after recurring heavy loss in his business and assaults Nalini for no fault of her own. Nalini like a dutiful traditional wife suffers silently the inflictions of her physical and emotional wounds. Like Sarojini, Nalini is the stabilizing factor in her married life and like Rukmani of *Nectar in a Sieve*, she stands tall in her patience, suffering and stoicism. She “never complained. He had seen her fighting for breath....but he had never heard her complain. Neither of the ills of her pregnancy, nor of him.” (HOR, P.195). These women are the backbones of their families and yet remain submissive subordinates of their male counterparts. Nor do they ever question them on their extra marital affairs - be it Nathan’s relationship with Kunthi or Ravi’s with Jayamma.

Kamala Markandaya excels in drawing her women characters from different rungs of society so her women belong to the rural and the urban, educated and the uneducated and Dalit and the Royal. Her novel *The Golden Honeycomb* (1977) portrays some very memorable women characters like Queen Manjula, Mohini, Usha, Sophie, Jaya and Janaki. Manjula is able to preserve her freedom even in her position as a queen. She is a great warrior queen who does not hesitate in giving poison to her incapacitated husband. Mohini, a commoner and Bawaji Rao III’ S mistress is a contrast to his wife Shanta Devi. Bawaji Rao discards Shanta Devi for

bearing him three daughters and wants Mohini to step up with him on the royal platform. Mohini, the mother of his heir, refuses to marry him, “I don’t want to be your queen. I want to be free.” (GH,P.32). Thus we see that, in her novels, Kamala Markandaya traces the journey of her women characters from sacrifice to realization, from denial to assertion and from negation to affirmation.

Nayantara Sahgal presents in her novels the emergence of the new woman who is no longer “a sex object and glamour girl, fed on fake dreams of perpetual youth, pulled into passive role that requires no individuality.”⁴ She has presented several married women who undergo extreme mental torture within themselves. In her earlier novels like *A Time to be Happy* and *This Time of Morning*, she presents devoted, loyal and tradition-bound wives who patiently put up with everything in marriage. In her later novels *Storm in Chandigarh* and *The Day in Shadow*, she presents women as more progressive and rebellious. Both the novels present the sad plight of women in male-dominated society. The female protagonists of these novels suffer frustration, stress and bitterness in their loveless marriages and consequently mature through their experiences to find a stable identity of their own. Saroj, the female protagonist in *Storm in Chandigarh* falls a prey to the suspicion and anger of her husband, Inder. She innocently confesses to him that “she just out of college, and enchantingly innocent” (SIC, P.96) had an affair with a young boy. Saroj becomes a victim and a permanent object of suspicion in the eyes of her husband. Inder is not able to forgive his wife’s innocent pre-marital affair, that also while he himself has an extra-marital affair with his children’s teacher. Sahgal talks about a society which lives by a double moral standard – one for men and the other for women. “He was maddened by it. When it came over him, he sat looking at Saroj with a revulsion that had ancient, tribal, male roots”(sic,96). Even after four years of married life and two children, he continues to have distrust in Saroj and her loyalty. He can love Saroj only in the capacity of an obedient slave, a possession or commodity. In the course of time, the gulf widens so much that he considers taking his wife on a walk as “a meaningless expenditure of time”(p.53) and she longs for “the oxygen of understanding”(p.220). Saroj is unable to bear the emptiness in their relationship. It pains her to think that there is no real understanding between them. She “saw the human substance between them dwindling” (SIC, P.202) and laments,” It’s not being alone I mind, I enjoy that. It’s the loneliness. I’m alone even when Inder is here.” (SIC, P.205) She starts breathing again when she finds a friend in Vishal Dubey who has come from Chandigarh and is drawn towards her childlike innocence. In the end, she decides to turn a deaf ear to her husband’s entreaties and moves out of his house with her children. “Saroj leaves domesticity and timidity far behind and emerges out of her chrysalis with a new found confidence.”⁵

The Day in Shadow (1971) narrates the story of simrit, a divorcee and her bitter life in a male dominated society. Simrit as an educated woman feels tormented by “her yearning for a free communication of ideas with her husband.”⁶ She feels that emotional involvement is more important than the sexual relationship and hence remains, “separate, excluded, rebellious.” (DIS, P.90). Like Saroj, she also emerges from the shadows of a long unhappy marriage. Both Simrit and Saroj try their level best to be good dutiful wives but when circumstances get beyond their control, they break the norms. When she tries to resettle with her children after the divorce she realizes that a free woman has no place in this world as it is a “husband centred world.” (DIS, P.2). In order to save his own income tax, her divorced husband thrusts

cruel consent terms on her, according to which she has to pay “huge taxes.” (DIS, P.55). Instead of being free, she ends up as a woman, “bleeding to death with taxes” (DIS, P.168). Simrit’s determination to assert her freedom is snatched away by her husband. Both of the female protagonists of Saghal’s novels discussed in this paper represent the suppression of women in modern India and how these women emerge as strong and independent individuals after putting up a brave front against all the odds.

Anita Desai adds yet another dimension to the achievement of Indian English women writers by peeping into the inner lives of her women characters. She is different from writers like Kamala Markandaya. Her novels contain figures suffering more from the upheavals themselves because of the outside influences. Her characters are the unfulfilled creatures who try to resolve the battles raging within themselves. Anita Desai successfully portrays a woman’s inner world, her sensibility and frustrations. Her characters find themselves unsuitable to the outer world which seems insensitive to their problems. Monisha in *Voices in the city*, Maya in *Cry, The Peacock* and Sita in *Where shall we go this Summer* do not fit into the traditional female’s role as has been rightly observed, “What she portrays is the deeply felt and suffered rebellion against the entire system of social relationships. The passive feminine has ceased to exist”⁷. Desai explores the disturbed psyche of the post independence Indian woman and her fight with loneliness. In her first novel *Cry, The Peacock* (1963), dreamy Maya and her lawyer husband have practically incompatible temperaments. Maya is a creature of feelings whereas Gautama is that of intellect. He is so involved with his profession that he hardly has time for his wife. The growing tension because of lack of communication reaches its climax that matrimonial bond between the two seems ‘neither true nor lasting’ but ‘broken repeatedly’. (CTP, P.40). Gautama treats her silence and gloom as a result of her neurosis and calls her a ‘mad woman’. His unresponsive attitude leads Maya to a point where she becomes so lifeless that she does not hesitate in pushing him from the parapet of their house. Later when the guilt pricks her conscience, she falls prey to permanent depression and shock. Even in this state of deliriousness, she is on a quest for meaning in life. When she is unable to overcome this loneliness, she ends her life.

Monisha in *Voices in the City* (1965) is quite similar to Maya. Being a sufferer and loner, Monisha tries her best to compromise with life. When all the efforts elude her, she sets herself on fire. Through Monisha and Jiban’s tragic life which is very similar to the Maya-Gautama tragedy, Desai showcases the changes taking place in the lives of people living in big cities. Monisha is not ready to compromise with the loss of her intellectual freedom and privacy and through Monisha, her younger sister Amla learns a lesson as to “What lay on the other side of this stark, uncompromising origin”. (VIC, P.348). Desai probes the psyche of her women to reveal to the readers how one sister shows the courage to end her unhappy life but not compromise and the other shows courage to compromise and find a way out. But it is through Aunt Lila that the writer conveys her message of a woman finding her ways and means so that she can have little independence:

Women place themselves in bondage to men, whether in marriage or out of it. All their joy and ambition is channeled that way, while they go parched themselves. (VIC, P.221)

Elaine Showalter points to three phases in the growth of feminist tradition: limitation, protest and self-discovery. If we look at Shashi Deshpande’s novels, they are directly related to all these phases. She explores the suffocated psyche of her female characters, imprisoned within

the four walls of domesticity. Like Desai, Deshpande does not portray her women as neurotic and hysterical. The woman presented in her novels is an incomplete self who needs someone to shelter her. *Roots and Shadows* (1983) explores the inner self of Indu, who symbolizes the new woman. Indu, a journalist gets married to Jayant against the wishes of her family. Soon after her marriage, she realizes that she is reduced to a mere shadow of her dominant husband and does, “always what he wants, what he would like, what would please him.....Have I become so fluid, with no shape, no form of my own. (RS, P.34). Through the character of Indu, Deshpande portrays the inner struggle of an artist who wants to express herself, to discover her real self through her instinctive potentiality of creative writing. She wants to quit her monotonous service life forever but her husband is a barrier to her feminine urge for self-expression. He feels that one person like Indu cannot change the whole system.

What can one person do against the whole system. No point making a spectacle of yourself with futile gestures. We need the money, don't we? Don't forget, we have a long way to go. (RS, P.17)

As a woman, Indu is left hardly with any choice. Her life is so actually circumscribed that she cannot make quick decisions and hence fails to arrive at concrete decisions, “A woman's life, they had told me, contained no choices. And all my life, especially in this house, I had seen the truth of this. The women had no choice but to submit, to accept”.(RS, P.06)

Deshpande's *That Long Silence* (1989) is a pricking story of an Indian housewife who chooses to maintain silence to avoid the aversive situations in her marriage. Marriage to Jaya is like, “a pair of bullocks yoked together”. (TLS, P.8). She feels so suffocated in her relationship with her husband that the question, “Who am I?” (TLS,P.24) haunts her so obsessively that she fails to understand herself. She knows very well that in order to get by in a relationship one has to learn a lot of tricks and “silence is one of them.....you never find a woman criticizing her husband, even playfully in case it might damage the relationship “. The reason why she succumbs and surrenders to Mohan without revolting. Silently she wills to his will because, “A husband is like a sheltering tree”. (TLS, P.32). When Mohan goes away for a short while, Jaya realizes that her identity is only because she is a wife or a mother. She decides to change the old pattern of life. She knows it will be a long struggle but hopes that women will rise ultimately because, “without that, life would be impossible. And if there is anything I know now it is this, life has always to be made possible.” (TLS, P.191). With her husband gone for a while, Jaya no doubt is in a turmoil but with enough time to introspect, she recognizes her true self. In the end, we meet a transformed Jaya, true to the meaning of her name – victory.

Modern Indian writers discussed in this paper depict the oppression of women with greater self-consciousness as compared to the earlier writers who eulogized the sufferings of women. These writers share a common concern that is ‘identity of their women protagonists’. Their women characters manage to find an identity of their own after facing various frustrations, conflicts and inner stress. There is deep analysis and introspection within themselves as they try to come to terms with the turmoil that is going on in their psyche. These writers have definitely paved a way for women to get their due recognition.

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THE IMPACT OF EXERCISES ON HEALTH STATUS

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ABSTRACT

Today's life is quite busy as no one has time for physical activities. The growth of child has been decreased in last few decades. These may be the reason of odd lifestyle and other external or internal factors. Regular physical exercise is one of the most important things you can do for your health. It can help you to control your weight, decrease cancer risk, decrease cardio vascular risk, maintain your metabolism, makes your bones and muscles stronger, improve mental alertness, Reduce diabetes and increase your life. The main motive is to spread knowledge of the benefits of exercise on an individual. This is the key point I want to share with you.

Key Words: Exercise, Short and Long term Benefits of exercise, Health.

- A) Exercise-
Bodily movement produced by skeletal muscles those results in an expenditure of energy.
- B) Regular Physical Exercise-
A pattern of physical activity is regular if activities are performed in some order.

CDC, 1997

Common Reasons Not to Exercise

- I don't have the time
- I don't like to sweat
- I'll look silly
- I don't know what to do
- It's not important

Benefits of Exercise and Physical Activity:

- 1) Decrease the risk of cardiac- Cardiac events such as heart attack, happens very less during physical exercise and activity. But it increases when you suddenly becomes much more

active than usual. Regular aerobic exercise, yoga are the best way to remove or decrease these events. These exercise you should do in moderate intensity

- 2) Control your weight- Diet and exercises plays a critical role to control your weight. Wrong eating habits and junk food are responsible for your high weight percentage and obesity level. You will need a high amount of physical activities unless you adjust and reduce the amount of calories you are eating or drinking.
- 3) Decrease the risk of cancer-
 - A. Physical active people have a lower risk of colon cancer than people those are not active.
 - B. Physical active woman have lower risk of breast cancer.
 - C. Some findings of scientific research suggest that your risk of lung cancer may be lower if you get regular physical activity or exercise.
- 4) Make stronger your bone and muscles-Bones and muscles are the main parts of our skeletal system. They protect our internal organs and also main source of movement of the body. Isotonic, Isometric and Isokinetic exercises are the best way to improve the strength of bones and muscles.
- 5) Improve Mental Alertness- Regular physical exercise can help your learning, sharpen your thinking skills. It can also reduce your stress, depression and anxiety.

Short-term benefits:

- Boost alertness (possibly by triggering the release of epinephrine and nor epinephrine)
- Improve memory
- Improve intellectual function
- Spark creativity

Long-term benefits:

- Exercise has been shown to slow and even reverse age-related decline in mental function and loss of short-term memory.

A report of Surgeon general, Physical Activity and health, 1996

- 1) Increase your time of life- People who involves or do physical activities 7 hours in a week have 40% less risk of dying earlier than those are active less than 30 minute a week.
- 2) Improve your metabolism- With the help of exercise, internal system becomes stronger. Metabolism rate go up easily.
- 3) Increase adaptation capacity- Regular exercise results in adaptations to the circulatory, respiratory and muscular systems in order to help them perform better under additional stress.
- 4) Control on Anxiety, Stress and Mental Alertness- “A sound Mind in a sound body”. If we do regular exercise, we can control lots of psychological traits.

Conclusion

As we all know today we are occupied with so many things to do, and we are not aware of taking care of ourselves. Because of lacking in all this, we are facing problems regarding our

seating postures, mental strength and other physiological problems. Physical inactivity is one of the top 10 leading causes of death and disability in the developed world. Exercise improves our body and minds. Even moderate exercise has many health benefits. It is important to set fitness goals that are realistic and meaningful for you. It takes time to make our body fit in today's lifestyle, and we should make regular exercise schedule for achieving the optimum state of health.

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DIGITAL INDIA: A DRIVE TOWARDS GOOD-GOVERNANCE

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ABSTRACT

Public Administration in the modern sense is of recent origin. It was coined by Woodrow Wilson in 1887 but its existence can be seen in the ancient Sanskrit literature in a more refined and purposeful sense. Administration means to care for or look after people to manage affairs. Government in India share the concern for ensuring responsive, accountable, transparent, decentralized and people friendly administration at all levels. There is, however, considerable frustration and dissatisfaction amongst the people about the apathy, irresponsiveness and lack of accountability of Government. Time has come for a strong message to be conveyed that administration is for the people. So action plans are prepared from time to time or an effective and responsive Government leading to good governance as reflected in the philosophy of our constitution.

Key Words: Governance, Transparency, Accountability, Constitution, Digital.

Government, after all, is a trust with trust, a commitment of the people for the people, a social contract for the greatest good, the collective conscience of the community. The tests of the good governance lies in the goals and objectives of a government, in its policies and programmes, in the manner of their execution, in the result achieved.

The public administration can help accelerating welfare of the people provided it is run in the interest of the people. People are looking for improvements in governance system to reduce day to day travails of dealing with government machinery while fresh thinking is essential for achieving good governance the desired impact can be achieved by restoring to new initiatives such as digital India programme.

India is leading towards a telecommunication revolution in true-cense with the launch of 'Digital India Campaign' on July 1, 2015 by Prime Minister Narendra Modi. The programme aims at inclusive growth in areas of electronics services, products, manufacturing and job opportunities, and to transform India into a digitally empowered society. The programme has been conceptualized and coordinated by the Department of Electronics and Information Technology in collaboration with various Central Ministries/Departments and State governments. The Prime Minister inaugurated more than 50 Wi-Fi hotspots and an equal number of next-generation network (NGN) exchanges on this occasion. As part of Digital India, high-speed Internet services will be made available to all Gram Panchayats and BSNL is a proud partner in this project with the National Optical Fiber Network (NOFN). A programme whose key components are e-governance, electronics manufacturing, cyber

security and financial inclusion, Digital India is seen as one of the marquee projects of the Modi government.

A huge calamity might befall the nation if the digital divide was not bridged soon. Technology could be a catalyst for India's development, and the poorest of the poor should not be left behind. Indian industrialists are so enthusiastic about the project that they have committed to invest more than 4.5 lakh crore in the core and subsidiary activities of telecommunication sector as well as information technology and information technology enabled services sector. There is employment (opportunity) for 1.8 million people. The Prime Minister is optimistic about the success of 'Digital India Programme. He observed, 'We have to move from e-governance to m-governance. M-governance means mobile governance', e-governance stood for easy governance, as well as economical governance. The Prime Minister reiterated that India's bill for electronics imports was the largest after that for petroleum products, and said manufacturing domestically would not only help lower the import bill, but will also make the country feel more secure, as the products in use will be 'Hindustani'.

Digital India Drive

There are three main components of the Digital India drive :

- I. Universal connectivity
- II. Making apps (applications) available to people and
- III. Digital literacy.

Once connectivity is established, it will drive the usage of apps, giving people access to a variety of services. Though it is difficult to quantify the benefits at this juncture, the initiative will surely result in an increase in consumption of IT and communication. Establishment of a robust network (optic fibre cable) will also boost enterprise and mobile applications, opening up opportunities for IT product and services companies. Digital India will go a long way in making the Smart Cities initiative, again backed by the Government, a success.

5. The campaign will also drive public-private partnerships in building apps, solutions based on the Internet of Things (IoT) and manufacturing. The Digital India drive will help the country become a digitally empowered knowledge economy. Digital India will help in delivering citizen services electronically and improve the way citizens and authorities transact with each other.

Advantages of Digital India initiatives

The government expects to achieve the vision of Digital India, which is centered on three key areas—Digital Infrastructure as an utility for every citizen, Governance and Services on demand, and Digital empowerment of citizens. The expected outcome of the programme is given below :

1. This will be a single programme comprising various initiatives-and bringing good governance to citizens through synchronised and coordinated engagement by the entire Government.
2. The programme envisages providing high-speed Internet connectivity through public Wi-Fi hotspots to every Gram Panchayat, cities with a population of over 10 lakh and tourist centres. All schools will also be connected with broadband and free Wi-Fi, which should revolutionise the delivery of education.

3. Applications such as the 'Digital locker' system, 'MyGOv.in', Swachh Bharat Mission (SBM) Mobile app and 'e-Sign' frame-work will allow citizens to digitally avail these services online or on their smart phones.
4. Programmes such as 'e-sign' are aimed at eliminating difficulties faced by ordinary citizens in accessing and providing copies of their own documents and certificates.
5. The government has already introduced some of these initiatives, including e-Hospital, which provides important services such as online registration, payment of fees and appointment, online diagnostic reports and enquiring about availability of blood.
6. Such initiatives will be at par with many private hospitals or private pathology labs that provide online test reports to patients.
7. The Digital India programme is meant to connect many dots, physically as well as virtually. The Government is intended to invest US \$ 18 billion in the next few-years on initiatives such as Connectivity for all, Internet for all, and providing healthcare, banking, education and other services. This will empower people and communities in rural areas, thereby bridging the gap between rural and urban India.

Conclusion

However, there are many challenges at the state, local and political levels. Digitization is a critical enabler for India to establish itself as an economic giant in the world and mobile services will play a central role in this journey given their ubiquitous reach. India has a long way to go to improve the quality of its digital infrastructure spectrum, permissions for fibre on the ground, investments and easy availability of mobile towers are the essential prerequisites to realise this vision. Issues such as strengthening net connectivity and bandwidth across the country and improving e-literacy, particularly in the interiors of the country; are challenges that need to be overcome speedily in order to derive better mileage out of the Digital India Programme. Nevertheless, the programme is a wonderful initiative that can have a positive impact on various departments and eventually succeed. The programme will benefit the rural community.

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ANALYSIS OF YOGIC ASANAS ON FUNCTIONING OF CARDIO-VASCULAR SYSTEM

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ABSTRACT

Our study was aimed to find out the effect of yogic exercises on selected cardiovascular function tests on healthy teenagers and elderly people (30-50 years) of district Ambala. The present study however was under taken to ascertain whether yoga practice after 6 months has any effect on the functioning of cardiovascular system. Individuals selected for the study carried out yoga for 6 months for 1 hour daily between 6 am and 7 am. Some of the common asanas performed in different postures during empty stomach. Effect of Asanas and postures was also studied in different age groups ranging from teenagers 12-18 and male and female between 30-50 years of age. Asanas had significant effect on reduction on heart rate, systolic and diastolic blood pressures. A decrease in BMI was also observed whereas cardiac output was found to increase after six months yoga practice. The significant effects of asanas was observed in male between 30-50 years of age. No such significant effect was observed in teenagers as it may be attributed to irregular yoga exercises. The female of 30 -50 years of age showed decrease in heart rate and systolic blood pressure. Male adult group showed decrease in systolic Blood pressure. Diastolic blood pressure and increase in cardiac output.

Key Words: Analysis, Yogic, Asanas, Functioning, Cardio, Vascular, System.

In the words of Maharshi Patanjali, “yoga is the restraint of the process of the mind”. Yoga has been extensively studied for the beneficial effects on human health. Yoga is practiced all over the world and it produces consistent physiological changes and have sound effects on various cardiovascular parameters. Madanmohan et. al. (2002) showed that exercise induced rise in heart rate and mean arterial pressure following and improvement in cardiac recovery

It was reported that Yoga training (asanas) for 6 months improved cardiac function and respiratory muscle strength in 12-15 years old Indian (Madanmohan et al., 2003). However, different Yoga training (three weeks duration) produced different results on the cardiopulmonary function in young Indian (Madanmohan et al., 2005). At present, Yoga is the popular kind of exercise that uses for health promotion in all ages. Different Yoga positions of like Ardha Matsyendrasana or sitting and twist the trunk position, Vrikshasana or tree position, Yoga Mudra, and Ushtrasana or camel position) were selected for training to simulate heart rate and cardiac output.

The impact of yogic postures is on hypothalamus which controls the autonomic nervous system which in turn controls various physiological parameters. When this system is

stimulated, increase in output of both adrenaline and nor-adrenaline occur, both from sympathetic nerve fibres as well as from adrenal medulla causing decrease in heart rate, systolic and diastolic blood pressures. Yoga activates hypothalamo-pituitary-adrenal gland axis, aldosterone levels decrease in the plasma causing salt and fluid retention which decreases blood volume and blood pressure and prevents imposing severe strain on the heart.

Our study was aimed to find out the effect of yogic exercises on selected cardiovascular function tests on healthy teenagers and elderly people (30-50 years) in district Ambala. The present study however was under taken to ascertain whether yoga practice after 6 months has any effect on body mass index and cardiovascular parameters.

MATERIALS AND METHOD

The study was conducted in district Ambala upon 50 healthy volunteers from age 12 -50 years. All the volunteers were clinically examined to rule out any systemic diseases. The systolic and diastolic blood pressure was recorded with the sphygmomanometer; heart rate was recorded using stethoscope. BMI was recorded on digital weighing machine. Similarly, three readings were taken at an interval of 15 minutes each and average of the three values calculated. ECG was recorded by an ECG machine (108 T, BPL) using standard chest leads by trained physician. The subjects were trained under the guidance of a certified yoga teacher. They carried out yoga for 6 months for 1 hour daily between 6 am and 7 am. The asanas can be performed in any place but they should be done with an empty stomach. Some of the common asanas performed in different postures are as follows:1.Vrikshasana 2.Trikonasana 4.Shashankasana 5. Parvatasana 6.Bhujangasana 7.Dhanurasana 8.Makarasana

RESULTS

After 6 months of yoga practice, in the age group of 30-50 years, the resting heart rate reduced from 78 to 70 beats per min. The difference in response between these two groups was significant. After 6 months of yoga practice, in the age group of 30-50 years the resting systolic blood pressure reduced from 120 to 107 mm of Hg and the diastolic blood pressure decreased from 80 to 75 mm of Hg.

After 6 months of yogic practice, in the group of 30-50 years the resting heart rate reduced significantly whereas, cardiac output increased significantly in yogic group. The difference in response between these two groups was highly significant. The reduction in BMI was compared between two groups it was found that after 6 months of yoga practice, BMI reduced significantly from 80 to 72 Kg. The difference in response these two groups is significant, the response being more in the age group of 30-50 years as compared to teenagers.

Table 1 showing change in cardio-vascular parameters between two groups after Yoga practice.

| Parameters | In Yogic Group | | | | In Non-Yogic Group | |
|--------------------------|----------------|-----|--------------|-----|--------------------|-----|
| | Before Yoga | SE | After Yoga | SE | | SE |
| BMI(Kg) | 80 | 3.1 | 72 | 3.2 | 82 | 2.4 |
| Heart rate beats/min | 78 | 3.4 | 70 beats/min | 3.2 | 80 beats/min | 3.1 |
| Cardiac Output (Lt/beat) | 5 lt/min | 2.6 | 10 lt/min | 2.1 | 7 lt/min | 2.4 |
| SBP (mm of Hg) | 120 | 3.1 | 107 | 3.4 | 118 | 3.2 |
| DBP (mm of Hg) | 80 | 2.8 | 75 | 2.1 | 82 | 2.4 |

The present study also revealed the significant response in context to BMI of yogic and non-yogic group. This may suggest that yoga is more effective in reducing the basal metabolic rate, heart rate, systolic and diastolic blood.

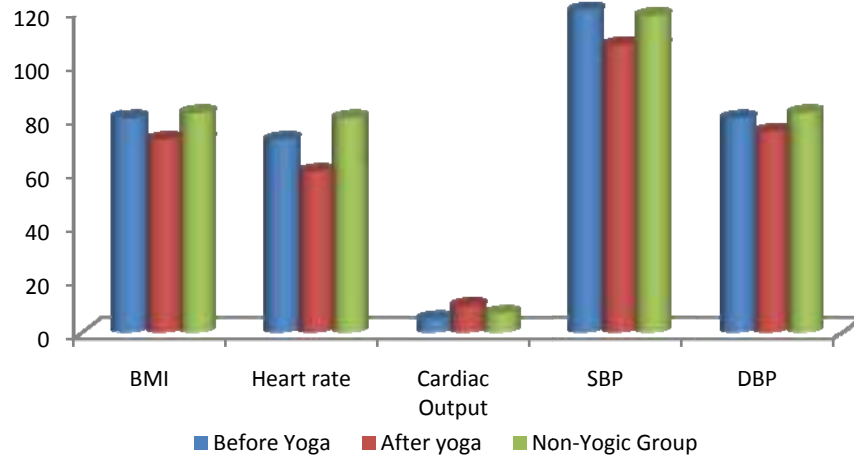


Fig. 1 Variation in cardiovascular parameters after Yoga practice in Yogic and non yogic group.

The mean values of heart rate, systolic blood pressure and diastolic blood pressure are highly significant reduction after 6 months of yoga practice. Regular practice of yoga increases the baroreflex sensitivity and decreases the sympathetic tone, thereby restoring blood pressure to normal level.

Table 2. showing change in cardio-vascular parameters between two groups after Yoga practice.

| Parameters | Male (30- 50 years) | | Female (30-50 years) | | Children (12 -16 years) | |
|-------------------------|---------------------|------------|----------------------|------------|-------------------------|------------|
| | Before Yoga | After Yoga | Before Yoga | After Yoga | Before Yoga | After Yoga |
| BMI | 78±1.2 | 72±0.6 | 68±1.7 | 65±1.2 | 45±1.8 | 43±1.9 |
| Heart rate beats/min | 78 ±1.6 | 72±1.3 | 74 ±1.2 | 72±1.5 | 80±1.3 | 78±1.9 |
| Cardiac Output (L/beat) | 15±0.8 | 18±1.8 | 12 ±1.6 | 16±1.2 | 14 ±1.2 | 15±1.2 |
| SBP | 124±1.9 | 120±0.2 | 127±0.7 | 123±0.5 | 120±1.8 | 118±1.3 |
| DBP | 85±1.5 | 80±1.4 | 82±1.2 | 80±1.6 | 81±1.3 | 80±1.8 |

DISCUSSION

In one study it has been found that there is significant changes in SBP, DBP, BMI, cardiac output as well as heart rate after six months of practice of yoga in 100 healthy individuals. During Yoga synchronization within the hypothalamus and the brainstem is likely to be responsible for inducing the parasympathetic response which in turn reduces heart rate and increases cardiac output. Yoga send afferent input via vagal & spinal sources to parabrachial

nucleus to vagal efferents which in turn slows heart rate by increasing parasympathetic & decreasing sympathetic input to SA node, thus decreasing the heart rate.

During prolonged voluntary expiration intra-thoracic pressure increases and blood from the lungs is squeezed into the heart leading to an increase in stroke volume, baroreceptors in carotid sinus experiences more pressure and discharge more, which inhibit discharge of vasoconstrictor nerves and excites the vagal innervations of the heart producing vasodilatation, a drop in systolic blood pressure. Increased stimulus inhibits vasomotor centre which leads to decrease in peripheral resistance and thus reduces diastolic blood pressure.

Significant reduction has been found in heart rate, systolic blood pressure and diastolic blood pressure indicating increase in baroreflex sensitivity after yoga training of six months. A study was conducted to see effect of yoga after six months practice there was significant decrease in diastolic blood pressure, systolic blood pressure and heart rate. The suggested reason behind this can be attributed to release of cortisol hormone. Cortisol 'stress hormone' has been found to be significantly reduced after yoga practices suggesting the stress relieving effect of this relaxation technique. A significant reduction in blood pressure in hypertensive patients after 3 weeks of yoga practices clearly indicated gradual improvement in baroreflex sensitivity and decrease in cortisol. Another hormone Prolactin also called as 'well being hormone' is reported to increase during yogic exercise, while cortisol 'stress hormone' decreases.

In our study BMI and heart rate decreased significantly in study group after 3 months practices of yoga. Various studies on autonomic functions indicate that yoga in general bring about a tilt towards parasympathetic dominance which may explain the decrease in heart rate and blood pressure. Dean E and Ross J. (1992) conducted a study in 50 subjects above 40 years of age in which they found that rise in blood pressure may be slowed down in elderly practitioners of yoga. Health and physical fitness depend highly on cardio-respiratory efficiency of an individual. Practice of asanas & prayanamas result in an overall improvement in cardio-respiratory function & physical fitness which improve one's tolerance to stressors. After yoga training, a given level of exercise leads to a milder cardiovascular response, suggesting better exercise tolerance. A reduction in exercise-induced stress on cardio-vascular system by yoga training has physiological significance as well as clinical applications. Decreased sympathetic activity in turn reduces resting heart rate and catecholamine secretion and also leads to vasodilatation leading to improvement in peripheral circulation and hence a decrease in diastolic blood pressure. It is also observed that regular yogic practices reduce basal metabolic rate and resting oxygen consumption. All these may be responsible for reduction in resting pulse rate. These factors also decreases work load on heart leading to decrease in cardiac output and hence systolic blood pressure.

Effect of Asanas and postures was also studied in different age groups ranging from 12-18 and male and female between 30-50 years of age. It was observed that significant effects of asanas was observed in male between 30-50 years of age. No such significant effect was observed in teenagers as it may be attributed to irregular yoga exercises. The female of 30 -50 years of age showed decrease in heart rate and systolic blood pressure. Male adult group showed decrease in systolic Blood pressure. Diastolic blood pressure and increase in cardiac output.

CONCLUSION

It is also observed that regular yogic practices reduce body mass index in male as compared to female (30-40 years) and teenagers (12-18 years). All also yoga reduces heart rate and increases cardiac output. As yoga reduces pressure on heart and blood vessels so significant decrease in systolic and diastolic blood pressure was observed in persons practicing yoga for continuous period of time. All these may be responsible for reduction in resting pulse rate. These factors also decreases work load on heart leading to decrease in cardiac output and hence systolic blood pressure. The female of 30 -50 years of age showed decrease in heart rate and systolic blood pressure. Male adult group showed decrease in systolic Blood pressure. Diastolic blood pressure and increase in cardiac output.

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USE OF STREAM OF CONSCIOUSNESS IN A PORTRAIT OF THE ARTIST AS A YOUNG MAN

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ABSTRACT

The present paper is an attempt to understand the use of stream of consciousness technique in James Joyce's A Portrait of the Artist as a Young Man. James Joyce is considered as one of the trailblazers in the development of English fiction. To describe various aspects of human life he used some innovative narrative techniques. A Portrait of the Artist As a Young Man traces the physical, mental and spiritual growth and education of a young man. The different stages of Stephen Dedulus's life have been delineated through skillful use of stream of consciousness. The novel begins with the earliest memories of his childhood and ends with his decision to leave Ireland at the age of 22 in search of artist the development.

Key Words: Narrative, Stream of Consciousness, Interior Monologue, Life, Society.

Technique is one of the important tools of literary writing. It is the means by which a writer chooses to tell his story. Every writer has its own way of using a particular narrative technique to give meaning to his work. A narrative technique also involves how a writer describes the way the story/plot unfolds and the development of his character/s both physically and psychologically. For this purpose the writer may use point of view, dialogue, symbolism, Interior monologue and stream of consciousness etc.

The English novel has seen many developments. The prominent literary developments in the beginning of 20th century were making it impossible for a sensitive writer to remain in a fixed and narrow groove. The novelists of this period also felt that the existing technique of the novel had outlived its utility. In this particular direction James Joyce, Dorothy Richardson and Virginia Woolf invented their own method to express their vision of life. Many of their experimental techniques like stream of consciousness and interior monologue have been absorbed into the main stream of fiction. Plot, character, comedy, tragedy, the old conventional themes were no longer adequate to communicate the states of consciousness or probing into the 'dark places of psychology' (V. Woolf p.192).

James Joyce along with Virginia Woolf is considered one of the important and impressive figures in the development of English novel. The new view of the nature of consciousness encouraged James Joyce to concentrate on various aspects of human situation. To describe such situations he used some narrative techniques which were new to the readers of fiction. James Joyce was highly impressed by French writer Edouard Dujardin's work *Les Lauriers sont coupes* published in 1887. Dujardin's work gave Joyce the technique of interior monologue which is often used interchangeably with stream of consciousness. Joyce uses a variety of narrative techniques to highlight the meaning in his novels. He has been successful

in giving a complete picture of his characters through the innovative techniques like stream of consciousness and interior monologue.

The present study is an attempt to understand the use of stream of consciousness technique in James Joyce's *A Portrait of the Artist as a Young Man* (1916). In order to discuss and understand the use of stream of consciousness in *A Portrait of the Artist as a Young Man* (1916) it is necessary to make a few general comments about this mode of narration. Stream of consciousness as a phrase was used by William James in his *Principles of Psychology* (1890) to 'describe of the unbroken flow of perceptions, thoughts and feelings in the waking mind' (Abrams and Galt, p.293). It has since been adopted to describe a narrative method in fiction. As it has been refined since the 1920s, stream of consciousness is the name for a special model of narration that undertakes to reproduce the continuous flow of a character's mental process.

Joseph Warren Beach in his *The Twentieth century novel* notes that the defining feature of stream of consciousness is the exploitation of the element of incoherence in our abnormal states of mind. The natural association of ideas is extremely freakish. Our psyche is such an imperfectly integral bundle of memories, sensations and impulses that unless sternly controlled by some dominating motive it is likely to be at the mercy of every stray wind of suggestion(p. 517).

A variety of methods are used by different writers to reveal the essential consciousness of their characters. So technically, stream of consciousness is not a technique but the subject matter of all such novels. Some critics use stream of consciousness interchangeably with the term Interior monologue. According to J. A. Cuddon: "There is, however, some dispute as to which of the two is the larger term' (p.422). Robert Humphery in his *Stream of Consciousness in the Modern Novel* (1954) deals with the basic techniques which present stream of consciousness. They are namely; interior monologue, omniscient description and soliloquy.

A Portrait of the Artist as a Young Man (1916) marks a break with the traditional fiction in respect of the subject matter, technique and language. As far as the narrative technique of the novel is concerned there is an abundant use of stream of consciousness and interior monologue. These techniques enable the reader to have a glimpse into the incoherence of the character's mind. *A Portrait of the Artist as a Young Man* (1916) is a semi-autobiographical novel. It was first serialized in a magazine "The Egoist" from 1914 to 1915. Later on it was published in 1916 as novel. The novel was earlier entitled *Stephen Hero*. At his brother's suggestion, Joyce changed it to *A Portrait of the Artist as a Young Man* (1916) . Probably he was also influenced by Henry James' *Portrait of a Lady* (1881). The novel is partly traditional and partly unconventional in its structure and technique. Structurally the novel is divided into five chapters. These five chapters of the novel describe Stephen's early boyhood days, his adolescence, his fantasies, his sex experience, his rejection of the family, nation and religion.

Joyce gives *A Portrait of the Artist as a Young Man* (1916) a proper beginning as far as the stream of consciousness technique is concerned. It is clearly indicated in the opening lines of the novel:

Once upon a time and very good time it was there was a moocow coming down along the road and this moocow that was coming down along the road met a nicens little boy named baby tuckoo...

His father told him that story: his father looked at him through a glass: he had a hairy face. He was baby tuckoo. The moocow came down the road where Betty Byrne lived: she sold lemon platt

O, the wild rose blossoms

On the little green place.

He sang that song. That was his song.

O, the green wothe botheth.

When you wet the bed first it is warm then it gets cold. His mother put on the oil sheet that had a queer smell (p.5).

Here, in the opening lines Joyce gives a direct rendering of the consciousness of baby Stephen. At this point of time Stephen cannot speak but he can listen. He experiences the world through basic sensory impressions : sight, sound ,touch taste and smell (Bulson, 50).Through the artistic use of the stream of consciousness, Joyce exposes us directly to Stephen's psychology. Here Mathew Hodgart's comments are worth quoting: "of the subjects most germane to literature psychology was perhaps the one he took most seriously" (p.3). Once again, Stephen's impressions have been recorded in a vivid way. The young Stephen hears and thinks of 'a moocow' and 'a nicens little boy'. Using Stream of consciousness, Joyce follows Stephen's development at different stages of his life. He reveals how the present situation reminds Stephen of the past associations:

It would be nice to lie to on the heartthrug before the fire, leaning his head upon his hands, and think on those sentences. He shivered as if he had cold slimy water next his skin. That was mean of Wells to shoulder him into the square ditch because he would not swop his little sauffbox for Wells's seasoned hacking chestnut, the conqueror of forty. How cold and slimy the water had been! (p, 7)

As we follow Stephen at Clongowes we realize how he remembers his comfortable life at home and also compares his discomforts at school. Again we can note the remarkable use of stream of consciousness technique when Stephen gets fever and fantasizes about his death:

He wondered if he would die. You could die just the same on a sunny day. He might die before his mother came. Then he would have a dead mass in the chapel like the way the fellows had told him it was when Little had died. All the fellows would be at the mass dressed in black, all with sad faces. Wells too would be there but no fellow would look at him. The reactor would be there in a cope of black and gold and there would be tall yellow candles on the alter and round the catafalque. And they would carry the coffin out of the chapel slowly and he would be buried in the little graveyard of the community off the main avenue of limes. And Wells would be sorry then for what he had done (p.21-22)

Here Joyce renders the consciousness of Stephen as it occurs. Stephen as an adolescent is full of thoughts and feelings but he does not share these thoughts and feelings to anyone. Later on, he starts seeing prostitutes. His yearning for love and beauty lead him into the arms of a prostitute. At the same time this kind of yearning leads him to a state of confusion and

spiritual paralysis. He dwells upon the consequences of his mortal sins after listening to the sermons preached by the retreat master, Father Arnall. This state of mind brings him to a form of repentance. He trembles with a fear of punishment. The sermons seems as though they were written for him:

Could it be that he, Stephen Dedalus, had done those things? His conscience sighed in answer. Yes he had done them, secretly, filthily, time after time, and hardened in sinful impenitence, he had dared to wear the mask of holiness before the tabernacle itself while his soul within was a living mass of corruption. (p.148)

Stephen's soul, consoled by a priest after confession of his sin, shows signs of gestation. Stephen now discovers his vocation. He begins to doubt. The longer he studies, the more confused and doubtful he becomes: "His thinking was a dusk of doubt and selfmistrust lit up at moments by the lightning of intuition" (p. 191). At the university, Stephen matures intellectually. Joyce describes this growth with regard to Stephen's new perception of the world around him. He becomes obsessed with ideas of beauty and aesthetics: "Though the same object may not seem beautiful to all people, all people who admire a beautiful object find in it certain relations which satisfy and coincide with the stages themselves of all aesthetic apprehension". (p.227)

Here at this stage of life, Stephen stands fully revealed. He turns inwards and tries to see which attitude to life fits him best. He realizes the fact that to find and understand beauty he has to leave this place where there is nothing in which he believes. Later on, he watches the birds flying above him and contemplates his own flight:

What birds were they? He stood on the steps of the library to look at them, leaning wearily on his ashplant. They flew round and round the jutting shoulder of a house in Molesworth street. The air of the late March evening made clear their flight, their dark darting quivering bodies flying clearly against the sky as against a limp- hung cloth of smoky tenuous blue. He watched their flight; bird after bird; a dark flash, a swerve, a flash again a dart aside, a curve, a flutter of wings. (p.243)

To be a free thinker, an artist, he must fly over the obstacles of church, family, and nation. At the end of the novel, Joyce introduces direct evidence of Stephen's artistic maturation. Stephen's stream of consciousness in form of diary entries show that he has broken of all connections with the church, family and the nation. James Joyce in this novel passes through different stages of the evolution of his stream of consciousness technique. The skillful use of this technique in the novel conveys that individuality is more important than society. With the help of this techniques Joyce highlights the gestation of a young man from creature to creator.

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INDIAN FOREIGN POLICY IN CHANGING GLOBAL ENVIRONMENT

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ABSTRACT

Technology and Economic development have changed the geo-politics in international relations. Development of nuclear weapons and inter-continental missile have blurred the geographical boundaries. In the globalised era, no nation can not live in isolation as was USA before first world war. The sovereignty of nations has become limited by many of international treaties and regional & international organisations. In this changing scenario Indian foreign policy is also bound to change. It faces many of new challenges. Along with security issues, economic issues and environmental issues have also become hot issues of international politics. The ministerial level meeting of WTO (World Trade Organisation) and COP (Conference of Parties) on environment draw much attention of world communities. In the changing geo-politics India faces many challenges such as protect its interests at WTO meeting, develop cordial relations with neighbours, check regional hegemony of China and global hegemony of USA, secure supply of energy fuels, ensure permanent membership of UNSC (United Nations Security Council), and protect India's interest at COP on environment.

Key Words: UNSC, Geo-Politics, Non-alignment, Hegemony, Economic Policy.

With the emergence of India as a sovereign state, Indian government under the leadership of Pt. Nehru started to frame the foreign policy for India to fulfill its national interest in a independent manner. Just before the independence of India, cold war had been emerged at international stage. World communities have been started polarised into two blocks, one was headed by USA and other by USSR. When India got independence in 1947, during the period 1945-1960 many of the nations of Asia, Africa and Latin America also got independence in the process of decolonisation. USA and USSR tried to influence the foreign policy of these new emerged nations and persuaded them to join their respective blocks. In this scenario, it was a big challenge before India to maintain its foreign policy away from the influence of super powers or any other external interference. For this Indian Government adopted the Non-

alignment policy i.e. not align with any power block or oppose cold war rivalry. Explaining the Indian View, Professor M.S. Rajan writes : “Non alignment stands for absence from power politics, for peaceful co-existence and for active international cooperation among all states – aligned and non-aligned.”¹ According to Professors V.P. Dutt, “Non-alignment became the logical framework to India’s foreign policy. An independent foreign policy responded to the conscious and sub-conscious urges of the people, imported a sense of pride and belonging and helped cement the unity of the country”²

Along Non-alignment, Indian foreign policy developed on the principles of Panchsheel which was declared by our first Prime Minister Jawahar Lal Nehru. At the end of Premier Chou’s visit to New Delhi (June 1954), the Prime Ministers of India and China issued a joint statement emphasising the five principles to guide and regulate the bilateral relations between the two neighbours. It formalised the famous five principles popularly known as the Panchsheel. The five principles are³ :

- (i) Mutual respect for each other’s territorial integrity and sovereignty.
- (ii) Mutual non-aggression
- (iii) Mutual non-interference in each other’s internal affairs.
- (iv) Equality and mutual benefit; and
- (v) Peaceful co-existence.

India decided not to interfere in the internal matter of other nations, respect the sovereignty of other nations, peaceful settlements of disputes etc. India tried to maintain cordial relations with both super powers and its neighbours. It had deep faith in UNO for peaceful settlement of disputes due to this faith India approached to UNSC (United Nations Security Council) to solve the Kashmir problem. Although the problem became more complicated in place of getting solution. Anti racialism, Anti colonialism were also the basic pillars of Indian foreign policy after independence. India also focused on disarmament and proposed many proposals in UNGA (United Nations General Assembly) for complete disarmament. Although other nations did not take them seriously. The negotiation for CTBT were taken up seriously in the conference on Disarmament (CD) at Geneva during 1993-96. It is an irony that India who sought a nuclear test ban as early as 1954, could not agree to the comprehensive test ban treaty as it finally emerged in 1996.⁴ India strongly opposed the production and expansion of nuclear weapons.

CHANGING GLOBAL ENVIRONMENT

After the end of cold war and with the disintegration of USSR global political environment has been changed. US has emerged as sole super power and has hegemony over other nations. No other nations or group is in the position to challenge the hegemony of USA. The defence expenditure of USA is more than the sum total of next ten nation’s defence expenditure. USA has control over international organisations also such as UNO, IMF, WTO etc. Russia, the successor of USSR is not in the position to challenge the hegemony of USA. In such environment India has to reconsider its relations with USA and other nations.

In the international politics, economic issues have been dominated in foreign policies of different nations. In the era of globalization the markets of all nations have been attached with each other. Sovereignty of nations in economic field has been limited due to international

economic organisations such as WTO, IMF, World Bank and many others bilateral or multilateral treaties such as NAFTA, SAFTA etc. Due to binding provisions of these organisations & treaties a nation has to open its market for the products of other nations. These economic organisations are mainly controlled by America and Western European nations. At many occasions India opposed the control of developed nations over IMF, WTO and World Bank.

Global politics of environment has also been emerged in the later decades of 20th century. Global community consider global warming, depletion in ozone layer, high level of carbon-emission as a threat for future generations and emphasised on sustainable development i.e. development without damaging environment or without polluting water or soil. The time period of Kyoto protocol has been expired and leaders of all over the world are discussing for new protocol under COP-21 (Conference of Parties) in France. In the debates on environment at any international platform India's view confronted with the views of European nations & USA. On the one hand developed countries are reluctant to check carbon emission in their own countries and not ready to provide fund and technology to developing nations to combat the treat of carbon emissions and on the other hand they put pressure on developing nations to take the responsibility of protection of environment.

At the regional level China is emerging as a regional power. India has border disputes with China. On the border conflict both nations have fought a war in 1962. In which India had to loss a large part of its territory. So emerging power of China and its influence in South Asia and Indian ocean is not in the national interest of India. In this changing environment India have to strengthen its relations with South Asian nations, USA and Japan to check the influence of China. Although in economic field, the bilateral trade is increasing day by day. But along this China supported Pakistan on Kashmir issue and do not favour India's claim for permanent membership in UNSC.

Terrorism has posed a threat for nations in last decades. India is victim of terrorism, particularly supported by Pakistan on the Kashmir issue. In December 2001, a crisis broke out when terrorists attacked India's Parliament and an angry India threatened limited war.⁵ India raised the issue of terrorism and exposed the involvement of Pakistan but it was not taken seriously by western nations and USA before the terrorist attack on USA by a notorious terrorist group, Al-Quaida in 2001. After this attack world community, particularly USA and European nations started to take it as a big threat for peace and security. Islamic fundamentalism has terrorised the world. In this environment, India has decided to frame a combined strategy with other nations to combat terrorism.

In 1947, only USA was nuclear power. After that USSR, UK, France, China also achieved the capabilities of nuclear weapons till 1964. In 1998 India and Pakistan detonated nuclear explosive and joined the club of nuclear nations. Other nations such as Iran, North Korea etc. are in queue. Although India always supported the idea of complete nuclear disarmament, but in the changing environment India supported any idea to control the further expansion of nuclear weapon but only impartial ideas. India did not approve the NPT and CTBT (Nuclear Non-Proliferation Treaty and Comprehensive Test Ban Treaty) due to its biased nature. As Jasjit Singh concludes, this treaty, "Like the NPT, will be a licence to proliferate vertically without effectively banning horizontal praliferation."⁶ Because through these treaties, P-5 (USA, UK, Russia, China, France) nations are interested to maintain the stockpile of there

nuclear weapons and compel other nations not to try to acquire nuclear weapons technology or nuclear weapons. Although the CTBT was not ratified by American Senate, US President is efforting to implement it.

Nuclear energy is also on the agenda of Indian foreign policy. To meet the energy demands for the growth of GDP and to maintain the environment clean, nuclear energy is essential. In this field Indo-US nuclear deal was a path-breaking deal. Through this USA agreed to provide nuclear technology & fuel for nuclear energy plant. This deal has opened the way for India to sign such type of deal with other nations such as Canada, France, UK, Australia etc. Before this deal other nations can not provide nuclear technology to India because of non-signatory of NPT.

In the era of globalization economic issues have become the important part of foreign policy of India and many of the other nations of international community. Nations are cooperating in economic field even they have stream relations in political field e.g. India and China are in hostility over the issue of NEFA (North East Frontier Area), support of Pakistan by China, Shelter to Dalai Lama by India etc. but bilateral trade has been crossed the limit of \$100bn yearly. So in this changing environment India also has decided to put aside the political disputes to cooperate in economic field.

Many of the regional organisations has gotten much bargaining power at international alias e.g. European Union, ASEAN etc. have developed a united powerful group to protect their own national interests. India could not be succeed to transform SAARC (South Asian Association of Regional Cooperation) into a effective regional group which can bargain with other nations or groups in bilateral or multilateral agreements. In the changing environment, India formed other groups such as IBSA (India, Brazil, South Africa), BRICS (Brazil, Russia, India, China, South Africa) and joined other groups such as IOR-ARC, (Indian Ocean Region – Association for Regional Cooperation), ARF (Asian Regional Forum), APEC (Asia-Pacific Economic Cooperation) etc. and arranged summit level talks with ASEAN (Association of South East Asian Nations), EU (European Union), Russia and USA to protect its national interests in changing global environment. We can not escape from globalization but we have to learn to take benefit from it.

CHALLENGES TO INDIAN FOREIGN POLICY IN THE CHANGING GLOBAL ENVIRONMENT

In the changing global environment many challenges have to face by Indian foreign policy. In this environment first and foremost challenge is to combat & defeat terrorism which has become a threat for not only the peace and security of the whole world. Terrorism can not be eliminated by one nation even by USA bur only through combined effort we can defeat it. To combat terrorism, it is a big challenge to convince USA and other European nations that Pakistan supports terrorism covertly and it should be pressurized by USA not to support terrorist activity morally, economically on militarily. It would be success of Indian foreign policy if USA takes any step against Pakistan or Pakistan based terrorist groups.

The second challenge is to meet energy demands of India. India has become a fastest growing economy in 2015 and to maintain this speed there would be huge requirement of energy. In this field India has signed nuclear deal with USA, Russia, Canada, UK etc. There nations are ready to provide nuclear technology and ready to supply enriched Uranium to India for its

Civil Nuclear Plants. Under the George W. Bush administration, India successfully negotiated a civilian nuclear deal with the US which effectively enabled it to participate in global nuclear commerce under the aegis of the international Atomic Energy Agency safeguards.⁷ Some of the plants such as Kundankulam plant (supported by Russia) have been started to produce energy. Although India is developing non-conventional energy such as nuclear energy, solar energy, geo-thermal energy etc. Yet it is depend on conventional energy i.e. Petroleum and gases. Indian foreign policy is working towards the installation of gas pipe line from Iran, through Afghanistan and Pakistan. To maintain its fuel supply and reach new sources of fuel supply is a challenge before Indian foreign policy.

In 2015 India has become the fast developing economy surpassing the Chinese economy. To maintain this GDP (Gross Domestic Product) growth there is a requirement of more foreign investment, industrial growth, agricultural growth etc. So it is a challenge to Indian foreign policy to attract more foreign investment, get more market for its products, protect farmer's interest in WTO's conferences and achieve latest technology from developed nations. At WTO dias developed countries put pressure on India to end farm subsidies while they themselves provide huge subsidy to their farmers. To attract foreign investment Narendra Modi, Prime Minister of India, has initiated a campaign 'Make in India' and 'Digital India'. Through these programmes Indian Government has to create an environment, political or economic, that is attractive for foreign investments.

The fourth challenge before Indian foreign policy is to check the Hegemony of the USA. The USA has become sole superpower after the disintegration of the USSR. Due to it military, economic, technological power its nature has become hegemonic. It has the capacity to interfere in the internal matters of other nations. It can use UNO (United Nations Organisation) as its tool to achieve the goal of its foreign policy. This hegemonic nature of the USA can pose a threat for India in future. So it is a challenge before Indian foreign policy to check the increasing hegemony of the USA. To counter USA India, Russia and China came together. Although they could not be succeed to form a concrete organisation or platform. Yet they are ready to cooperate each other to diminish the influence of the USA in global politics. After the Indo-US nuclear deal Indo-US relations has become cordial. So in this situation Indian foreign policy has to maintain the balance between cordial relations and check of US hegemonic nature.

Fifth challenge before Indian foreign policy is to check the influence of China in South Asia and in Indian Ocean. Through its pearl spring China has improved its relations with Sri Lanka, Myanmar, Nepal and Pakistan through economic aid, supply of arms, constructing harbours etc. These developments in neighbouring of India can pose a threat in future. To check the influence of China, India is cooperating with Japan, the USA and ASEAN (Association of South East Asia Nations). Narendra Modi Government has taken some steps to check the influence of China such as developing cordial relations with Japan, ASEAN and its neighbours. So along the economic relations with China, India has to control the interference of China in the neighbouring countries of India.

The next and sixth challenge before Indian foreign policy is to strengthen regional organisations such as SAARC (South Asia Association of Regional Cooperation), BIMSTEC, IBSA, BRICS etc. European Union, ASEAN have become effective and powerful regional organisation compare to SAARC. Due to regional diversity & rivalry SAARC remains

inflective for economic cooperation among its members. The huge size of Indian economy creates a fear among small nations that in free trade agreements they would be in loss. To meet its economic and political interests India has formed other groups such as IBSA, BRICS etc. So through its foreign policy India should strengthen these regional organisation.

To get permanent membership with Veto power is the seventh challenge before Indian foreign policy. To achieve this goal India has formed G-4 (Group-4) with Japan, Germany and Brazil. Through its foreign visits our prime-minister trying to persuade the foreign leaders, particularly the P-5 (Permanent-5) nations i.e. USA, UK, Russia, France and China to support India's claim for permanent membership. Because without the approval of all permanent members of UNSC, new member can not enter into UNSC. Along these P-5 nations the two-third majority in UNGA (United Nations General Assembly) is also required. Among the P-5 members to persuade China is a difficult task of Indian foreign policy and to secure the required majority in UNGA is also a great challenge before Indian foreign policy.

To solve the disputes with its neighbours is the eighth challenge before Indian foreign policy. Among them Kashmir disputes with Pakistan, Border disputes with China, Tamil issues with Sri Lanka are more crucial and very hard to crack. These disputes are about 60 years old. On Kashmir issue India has fought war with Pakistan in 1948, 1964 India and China war of 1962 was on the border dispute. To solve these issues India is engaging with its neighbours in several types of talks such as summit level, minister level, NSA (National Security Level) level or foreign secretary level talks. The success of Indian foreign policy depends on the solution of these hard disputes.

CONCLUSION

In the changing geo-politics scenario, economic and environment issues have become more important. So India is developing economic relations with China, USA and neighbouring countries despite differences on many of political issues. India's foreign policy is facing many of challenges such as border disputes with China, Kashmir & terrorism issues with Pakistan, Nuclear Non-proliferation issue with USA and European nations etc. During the NDA-II regime, under the leadership of Narendra Modi, India is focussing on economic issue and through foreign visits Modi is trying to persuading developed nations to invest in India. Along this our Prime Minister is also focussing on environmental issues. Indian government has also interested in Digital India programme and providing more facilities to foreign investors.

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CONSTITUTIONAL PROVISIONS, POLICIES AND TRIBES

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ABSTRACT

All round development of the Scheduled Tribes and protection against crime has been an important agenda of the Government. To ensure that the constitutional provision listed above and translated into various policies and programmes and put into effective implementation, high priority for the development of Scheduled Tribes right from the independence of our country. Recognising their special problems the principles of Panchsheel have been adopted in the welfare and development of these communities so as to ensure an understanding of their special culture and traditions and seeing the allproblems which they are facing from past.

Key Words: Constitution, Government, Scheduled Tribes, Development.

The founding fathers of the Indian constitution were aware of the problems of schedule tribe. Therefore, they in order of their protection and development, they made special provision for development. The main safeguards include protection of social and economic interests and their protection from social injustices and all forms of exploitation. The constitution protects the rights of its citizens to move freely, settle anywhere and acquire property. It also permits the States to make reservation in public services in case of inadequate representation and requiring them to consider their claims in appointments to public services. In order of this, the Indian constitution provides special representation for the STs in the Lok Sabha and State legislative assemblies till 25th January, 2010 (Arts, 330, 332 and 334) and enjoins the setting up of separate departments in the States and National Commission at the Centre to promote their welfare and safeguard their interests (Arts 164 and 338). Special provision for administration and control of Schedule Areas and Tribal Areas (Art. 224, Fifth and Sixth Schedules) and grant -in-aid to the States to meet the cost of such schemes of development as may be undertaken by them for promoting the welfare of the Schedule Tribes or raising the level of Schedule Areas (Art. 275 (1) are also guaranteed. Later on with a view to effectively deal with the crimes against the Scheduled Tribes two special laws, viz., Protection of Civil Rights Act, 1955 and the Scheduled Castes, Scheduled Tribes (Prevention of Atrocities) Act 1989 were enacted.¹

The major objectives of the tribal development have remained as follows:

(i) To take up family welfare programmes in order to raise productivity levels of the beneficiary families in the fields of agriculture, horticulture, animal husbandry, small scale industries etc.

- (ii) To free tribals from the exploitation of land grabbing, money-lending, debt- bondage, forest-labour etc.
- (iii) To improve the quality of life through education and special training programmes and
- (iv) To provide infrastructural Facilities in tribal areas with special package.

Tribes in India

The term “tribe” means a group of people that have lived at a particular place from time immemorial. Anthropologically, the tribe is a system of social organisation which includes several local groups, such as villages and districts, and normally includes a common territory, a common language and a common culture. According to Indian Constitution, a tribe is he who has been mentioned in the scheduled list of Indian constitution under Article 342(i) and 342(ii).

“Tribals” are found in almost all part of Indian states. Currently there are between 258 and 540 scheduled tribe communities. The population of these communities varies from 31 people of Jarwa tribe to over 7 million Gonds. The small communities, comprising less than 1000 people, include the Andamanese, Onge, Oraon, Munda, Mina, Khond, and Saora. According to recent study there are 6 main tribes in Chhatisgarh. They are Gond, Baiga, Halba, Kamar, Bhunjia, Korwa. The quality of life of tribal people during the pre-independence period was more deplorable and their main occupation was hunting, gathering of wood and forest products, and primitive shifting cultivation. Due to destruction of forest and non availability of proper facilities in their area, tribal people were forced to lead a poor quality of life in our country. After independence with the adoption of Indian constitution in 1950, special attention was given to the development of the tribal people under the ‘‘article 48’’ of Indian constitution. It was mandatory on the part of the state government to take all efforts to improve the overall standards of the tribal people. Due to the welfare programmes, tribal communities also made themselves conscious about their own upliftment and development. Now tribes are engaged in struggle for survival. They seek identity, autonomy, equality, power to manage internal affair, empowerment and participation. They are moving out of their traditional work to participate in other field of work. All tribes or clans have their own unique cultures including language which make them different from other communities. India is home to a large number of tribes with a population of about 70 million. In terms of geographical distribution, about 55% of tribes lived in central India, 28% in west, 12% in north-east India, 4% in South India and 1% elsewhere. Tribal peoples constitute 8.6% of the total population of the country, numbering 104,281,034 (2011 Census) and cover about 15% of the country’s area. The fact that tribal people need special attention can be observed from their low social, economic and participatory indicators. Whether it is maternal and child mortality, size of agricultural holdings or access to drinking water and electricity, tribal communities lag far behind the general population of country. 52% of Tribal population are Below Poverty Line and what is staggering is that 54% tribals have no access to economic assets such as communication and transport after many years of government efforts.

Due to poverty the importance of the need of earning generating activities among tribals based on locally available resources with their traditional speciality so that employment opportunities could be created in their own area and this will stop the migration of labour in large numbers. Recognizing this need, the Ministry of Welfare (now Ministry of Tribal

Affairs) established an organization to take up marketing development activities for Non Timber forest produce (NTFP) on which tribal men and women spends most of their time and derive a major portion of his/her income as it is their prime speciality. In 1987, the Tribal Cooperative Marketing Development Federation of India Limited (TRIFED) was set up with an aim to serve the interest of the tribal community and work for their socio-economic development by conducting its affairs in a professional, democratic and autonomous manner for undertaking marketing of local tribal products as tribal people have no medium of marketing. To achieve the aim of accelerating the economic development of tribal people by providing wider exposure to their art and handicrafts, TRIBES INDIA, the exclusive shops of tribal articles were set up all over India by TRIFED, showcasing and marketing the art and craft items produced by the tribal people. In India tribals are also called Adivasis.²

The chief measures regarding tribal development are as follows

1. Constitutional Provisions and Safeguards

a) The Constitution of India provides for the special provisions relating to Scheduled Tribes. Article 342 lays down that the President may by public notification, specify the tribes or tribal communities or part of or groups within tribes or tribal communities or parts which shall for the purpose of this Constitution deemed to be Scheduled Tribes....".According to this provision, President of India has specified these communities through Constitution (Scheduled Tribes) order, 1950 S.R.O.570

B) Article 164 provides for a Ministry of Tribal Welfare in each of the State of Chhattisgarh, Jharkhand, Madhya Pradesh and Orissa which have large concentration of Scheduled Tribes population. These Ministries are required to look after the welfare of the Scheduled Tribes in their respective States.

C) Article 244 provides for the inclusion of a Fifth Schedule in the Constitution for incorporating provisions for the administration of Scheduled Areas and Tribes of the States which have sizeable tribal population (other than those of Assam)

d) Article 275 provides for the grant of special funds by the Union Government to State Government for promoting the welfare of Scheduled Tribes and providing them with a better administration. ,

2. Representation in Legislatures and Panchayats

The Constitution of India prescribes protection and safeguards for Scheduled Tribes with the aim of promoting their overall interests. Under Article 330 and 332 of the Indian Constitution, seats have been reserved for Scheduled Tribes in Lok Sabha and state Vidhan Sabhas. Following the introduction of Panchayati Raj, Suitable safeguards have been provided for proper representation" of the members of the Scheduled Tribes by reserving seats for them in the Gram Panchayats, Block Panchayats, District Panchayats etc.

3. Reservation in the Service

Government has made provisions for their adequate representation in the services. To facilitate their adequate representation certain concessions have been provided, such as :

- (i) Exemption in age limits,
- (ii) Relaxation in the standard of suitability of jobs

(iii) Inclusion at least in the lower category for purpose of promotion is otherwise than through qualifying examinations.

4. Administration of Scheduled and Tribal Areas

‘Scheduled Areas’ have been declared in the States of Andhra Pradesh, Bihar, Gujarat, Madhya Pradesh, Maharashtra, Orissa, Himachal Pradesh and Rajasthan. The scheme of administration of Scheduled Areas under the Fifth Schedule visualises a division of responsibility between the State and Union Governments. The State Governments have been given the responsibility of screening the legislations which are unsuitable for extension to the tribal areas. They are also responsible for framing rules for the prevention of exploitation of the tribals by the money-lenders. They implement schemes for the welfare of the tribals living within the boundary of their state.

With this, the Union Government provides guidelines in regard to the administration of Scheduled Areas under the fifth schedule of Indian constitution. It also provides necessary funds that are required to raise the standard and for the improvement in the overall quality of life of the tribal people. The Union Government also has the power to give directions to the State Governments about matters relating to the welfare of the Scheduled Tribes and give time to time guideline for their development.

5. Tribes’ Advisory council

The Fifth Schedule of the Constitution provides for the setting up a Tribes’ Advisory Council in each of the States having Scheduled Areas. According to this provision, Tribes’ Advisory Councils have been set up so far in the states of Andhra Pradesh, Bihar, Madhya Pradesh, Orissa, Punjab, Rajasthan and West Bengal. The duty of these Councils is to advise the Government on such matters concerning the welfare of Scheduled Tribes and development of concern Scheduled Areas. Advisory Boards for the Scheduled Tribes have been set up in Assam, Kerala and Mysore to advise the particular State Governments. Tribes’ Advisory Committees have also been formed in the Union Territories of Andaman and Nicobar Island, Himachal Pradesh, Manipur and Tripura.

6. Commissioner for the Scheduled Castes and Tribes

Under Article 338 of Indian Constitution a Commissioner has been appointed by the President of India. The main duty of the Commissioner is (i) to investigate all matters relating to the safeguards for Scheduled Castes and Scheduled Tribes under the Constitution and (ii) to report the President on working of these safeguards and need of step to be taken.

7. Welfare Department in the States

Under Article 164 (i) of the Constitution there is a provision of Welfare Department in the States of Indian Union. In Chhattisgarh Jharkand, Madhya Pradesh and Orissa, Welfare Departments in the charge of a Minister have been set up. Welfare Departments have been set up in these States as well as in Andhra Pradesh, Assam, Kerala; Tamil Nadu, Karnataka, Punjab, Rajasthan, Uttar Pradesh, West Bengal, Himachal Pradesh, Manipur and Tripura.

8. Educational Facilities

Measures to provide better educational facilities have been taken by the Indian Government. Emphasis is being laid on vocational and technical training which help them in

earning. According to these measures, concessions, stipends, scholarships, books, stationery and other equipments are provided. Residential schools have been set up for them because of suitability to their concern area.

9. Scholarships

The Central Government give scholarships to deserving students for higher studies in foreign countries. Seventeen and half per cent of the merit scholarships are granted by the Centre, to deserving students of lower income groups in tribal population.

10. Economic Opportunities

Shifting cultivation is practised by tribal people. This problem is in acute form in the States of Andhra Pradesh, Assam, Madhya Pradesh, Orissa, Manipur and Tripura. A scheme to control shifting cultivation has been started by government.

Besides this, Andhra Pradesh, Tamil Nadu, Orissa, Uttar Pradesh have launched schemes to improve irrigation facilities to reclaim waste land and to distribute it among members of the Scheduled Castes and Tribes which leads to use of waste land. In addition, facilities for the purchase of livestock, fertilizer, agricultural equipment, better seeds are also provided to them at affordable rate. Cattle breeding and poultry farming are also being encouraged among tribal people and special training with economic package is also given by state government.

The Governments of different States are encouraging the development of cottage industries by providing loans and subsidies through various schemes to tribal people. Multipurpose co-operative societies have been established which provide credit in cash and kind to the Scheduled Castes and Scheduled Tribes in various States such as Andhra Pradesh, Tamil Nadu and Orissa etc.

11. Tribal Research Institute

Tribal and Harijan Research Institutes, which undertake intensive studies of tribal arts, culture and customs have been set up in Madhya Pradesh, Orissa, Rajasthan and West Bengal which help in preserving the old tradition of tribal people.

The Indian Constitution has made important provisions for the welfare of Scheduled Tribes. The Central Government and State Governments have made effort in the direction of tribal development. Five Year Plans have made different and special programmes for the welfare of tribal people with the special allocation is given for them with extensive coverage.³

12. Creation of Autonomous District

The Sixth Schedule of the Constitution of India created Autonomous Districts within Assam in order to preserve tribal autonomy and protect the cultural and economic interests of the hill tribes.

13. Tribal Areas

The tribal areas in the States of Assam, Meghalaya, Tripura and Mizoram are separately dealt with and provisions for their administration are to be found in the Sixth Schedule to the Constitution and Part X of the Constitution is concerned with the administration of Scheduled Areas and Tribal Areas. The Constitution makes special provisions for the administration of certain areas called Scheduled Areas, presumably because of the backwardness of the people in these Areas.

14. System of Administration

The Fifth Schedule of the Constitution deals with the administration and control of Scheduled Areas as well as of Scheduled Tribes in States other than Assam, Meghalaya and Tripura. The main features of the administration provided in this Schedule are as follows: The Executive power of the Union shall extend to giving directions to the respective States regarding the administration of the Scheduled Areas. The Governors of the State in which there are “Scheduled areas” have to submit reports to the President regarding the administration of such Areas, annually or whenever required by the President. The Governor is authorised to direct that any particular Act of Parliament or of the Legislature of the State shall not apply to a Scheduled Area or shall apply, only subject to exceptions or modifications. These provisions of the Constitution relating to the administration of the Scheduled Areas and Tribes may be altered by Parliament or by ordinary legislation. The Constitution provides for the appointment of a Commission to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the States. The President may appoint such Commission at any time, but the appointment of such Commission at the end of 10 years from the commencement of the Constitution was obligatory.

15. The Fifth Schedule for Scheduled Areas

For the protection of the interests and cultural identity of the tribal’s residing in parts of the country other than hills of the North-East, there are special provisions in the Indian Constitution which act as shield for them. These areas are known as the Scheduled areas and the provisions regarding them are enshrined in the fifth Schedule of our constitution.

Parliament has powers to change these by ordinary legislation without amending the constitution. The main provisions are as follows

- (i) The executive power of the states extends to the scheduled areas;
- (ii) The Governor of these states has to submit the report to the President regarding the administration of such areas on the annual basis or whenever required to do so;
- (iii) Tribes Advisory Councils have to be constituted to advise the government on the matters relating to the welfare and advancement of the Schedules Tribes-these matters are those which may have been referred to the councils by the Governor;
- (iv) The Governor is authorised to direct the state government not to apply in the Scheduled Areas any Act of Parliament of or the state Legislature or apply it subject to exceptions or modifications;
- (v) The Governor is authorised to make regulations to prohibit or restrict transfer of land by or among the members of Scheduled Tribes, to regulate the allotment of land and the business of money- lending. All such regulations made by the Governor must have the assent of the President;
- (vi) The President may appoint a Commission to report on the administration of the Scheduled Areas and Scheduled Tribes in the state. As it was obligatory to appoint such Commission at the end of first ten years of the implementation of the Constitution, the first Commission was appointed in 1960 under the chairmanship of Shri Dhebar. The Commission submitted its report in 1961.

16. Formation of an Autonomous State Comprising Certain Tribal Areas

According to Article 244 of the Constitution the VI Schedule lays down special provisions for the protection of the interest and cultural identities of the hill tribe of North. The most important provisions of the VI Schedule is creation of the Autonomous District Councils which are important step for tribal population.

17. Amendments for STs Panel, Protection of Non-Tribals' Rights Passed

The Lok Sabha unanimously passed two Constitution Amendment Bills. The first Bill empowers the Government to set up a separate National Commission for the Scheduled Tribes, while the second bill seeks to protect the rights of the non-tribal in the newly-elected Bodo Territorial Council (BTC) in Assam. The LS passed the Constitution (Eighty-Ninth Amendment) Act, 2003 making provision for the setting up of a National Commission for the Scheduled Tribes, and another to keep intact the existing representation of tribal's and non-tribal's in the Assam Legislative Assembly. The amendment focuses on the need for setting up a separate commission for the Scheduled Tribes by bifurcating the existing National Commission for the Scheduled Castes. The Ninety-Ninth amendment seeks to protect the rights of the non-tribals in the Bodo Territorial Council.

The proposed commission for the Scheduled Tribes would comprise a chairperson and two other members and the National Commission for the Scheduled Castes shall have chairperson, vice- chairperson and three other members.

18. Any such law as is referred to in clause (1) may, in particular

- (i) Specify the matters enumerated in the State List or the Concurrent List with respect to which the Legislature of the autonomous State shall have power to make laws for the whole or any part thereof, whether to the exclusion of the Legislature of the State of Assam or otherwise [Article 244A(2)(a)];
- (ii) Define the matters with respect to which 'the executive power at the autonomous State shall extend [Article 244A (2) (b)];
- (iii) Provide that any tax levied by the State of Assam shall be assigned to the autonomous State in so far as the proceeds thereof are attributable to the autonomous State [Article 244A (2) (c)];
- (iv) Provide that any reference to a State in any article of this Constitution shall be construed as including reference to the autonomous State [Article 244A (2) (d)]; and
- (v) Make such supplemental, incidental and consequential provisions as may be deemed necessary [Article 244A (2) (e)].⁴

Conclusion

Commissions and Committees appointed by the Government to review the tribal situation brought to its notice that the percolation theory had not helped the tribals in getting their due share and the backward classes sector had substituted general sectors instead of supplementing them and viewed that much more was still needed to be done to bring up the STs on par with the general population of the country. The forgoing discussion makes it abundantly clear that ultimately Adivasi self rule will be possible only if there is conscious community mobilization at the grass root level in support of this.

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CHEMICALLY ENHANCED PHYTOREMEDIATION OF CD (II) CONTAMINATED SOIL WITH *ERUCA SATIVA* VARIETIES

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ABSTRACT

Phytoremediation is an integrated multidisciplinary approach and emerging technology, which should be considered for remediation of contaminated soil because its costeffectiveness, aesthetic advantage, ecofriendly nature and long term applicability. This technology involves the phytoextraction of metals by plant roots and translocation of these metals to the shoot. The roots and shoots are subsequently harvested to remove the contaminants heavy metals from soil. With successive cropping and harvesting the levels of contaminants in the soil can be reduced. Crop plants like Brassica, Helianthus annuus, Sorghum, Zea mays and Eruca etc.with heavy biomass can take up relatively large amount of metals from the soil and their metal absorption capacity may be enhanced many folds when the mobility of the metals in the soil is elevated by the application of chelating agent EDTA (Ethylene Diamine Tetra Acetic acid). Cadmium is a toxic contaminant of soil as heavy metal. Seeds of three different varieties of Eruca sativa (Taramira) i.e T-27, RTM-314 and RTM-2002, were sown in 15 inches x 15 inches polythene lined cemented pots containing sandy soil, clay soil and compost in the ratio of 1:1:1. Different concentrations of heavy metal cadmium were given as 10 mg, 20 mg, 50 mg, 80 mg and 100 mg per kg of soil using A.R. grade CdCl₂. Distilled water was added to soil to maintain 30 % water holding capacity (WHC). Plants of three varieties of Eruca were grown till maturity for 100 days. Ten days before harvesting the plants triplicate of 50 % of pots of each cadmium treatment were supplemented with water soluble di-sodium salt of EDTA, for next 10 days @ of 100 mg / kg soil mixture. The remaining 50 % of triplicates pots with cadmium treatment received no EDTA and served as control (only metal treated) in all three varieties of Eruca sativa. This addition of EDTA, 10 days before the harvesting the plants increased plant up take of cadmium from CdCl₂ contaminated soil by increasing the solubility of cadmium in the soil. Effects of cadmium toxicity were more pronounced in all EDTA + CdCl₂ treated plants as compared to only CdCl₂ treated plants is all three varieties of Taramira. Effect of metal doses were more pronounced in T-27 variety, as compared to RTM-314 and RTM-2002 varieties because of higher biomass and more resistant nature of T-27 variety of Taramira to heavy metal cadmium.

Key Words: Phytoremediation, Cadmium, Eruca Sativa, EDTA.

Increased industrial revolution, urbanization and excessive use of agriculture chemicals, since last few decades is the major cause of pollution of agriculture soil and cultivated land. The toxicity and deformities in crop plants are mainly due to heavy metals present as pollutant in the soil. Because of their toxicity persistence nature of heavy metals, cleaning of contaminated soil and removal of heavy metals from the soil is the most difficult task. Phytoextraction is a technique in which heavy metals can be removed from the soil using hyper accumulator plants (Salt et al., 1995). The plant species used to remediate heavy metals from contaminated soil, should have high biomass and can tolerate and accumulate the metal contaminants. Phytoremediation is emerging as a potentially cost effective and environmentally sound remediation technique for metal contaminated soil (Mc Grath, 1998). But during the process of phytoextraction, solubility barriers and bioavailability of metals is the major limiting factor in phytoextraction. To overcome these limitations, chemically enhanced phytoextraction using chelating agents like EDTA. Wallace et al. (1974) suggested that metal EDTA complexes formed in the soil, could increase metal solubility and promote diffusion and thus could increase the potential diffusion and thus could increase the potential for plant up take. Thus chelate assisted phytoextraction has been proposed to improve the efficiency of Phytoextraction (Susan et al., 2006). Wenzel et al. (2003) hypothesized that in soil, free prorogated EDTA enters the root, subsequently forming metal complexes which enhances metal transport to shoot. Wu et al. (2003) used EDTA as a chelator and Indian mustard (*Brassica juncea*) as a hyper accumulation plant for removal of heavy metals from contaminated soil.

Oil yielding crop plants with higher biomass may be used for phytoremediation and phytoextraction of heavy metals, but among the oil crops Taramira (*Eruca sativa*) is less exploited as phytoremediator crop plant. In the present investigation experiments are conducted on three varieties of *Eruca sativa* to explore their role in phytoremediation of heavy metal cadmium from artificially contaminated soil.

MATERIAL AND METHODS

A pot experiment was carried out in which seeds of three different varieties of *Eruca sativa* i.e. T-27, RTM-314, RTM-2002 procured from Oil Seed Selection, Department of Plant Breeding, CCS HAU, Hisar were used. A plastic sheet was spread over the ground and a soil mixture was prepared containing sandy, clay and loam soil in the ratio of 1:1:1. The soil was air dried, grind and passed through 2mm stainless steel sieve and mixed thoroughly. Selected properties of the soil were as follows: pH (H₂O) 8.42, organic carbon (%) 41.2, EC (mm hos cmE¹) 1.7, CEC (meq./100gm of soil) 0.904, total nitrogen (%) 0.72, total Phosphorus (%) 0.3, Bulk Density (Db) 1.33, and particle density (Dp) 2.398.

The processed soil mixture samples was divided in to 90 equal lots (each 8 kg) on plastic sheet. Soil sample were mixed with appropriate amount of Analytical Reagent (AR) grade CdCl₂ to get 10mg – 200mg Cd kg⁻¹ i.e. (10mg, 20mg, 50mg, 100mg and 200mg Cd kg⁻¹ soil) in triplicate. Basal fertilizers were applied as (AR) grade KH, PO, to get 80mg P and 100mg Potassium Kg⁻¹ of soil. Nitrogen was added as (NH)₄ No₃ @ 30mg N Kg⁻¹ of soil in each sample. Both metal and fertilizers were thoroughly mixed and then distilled water was added to obtain 60% of water holding capacity (WHC). These metal treated soil samples were filled in polythene lined cemented pots each (15X 15 inches) @ 8 Kg pot⁻¹. After filling the soil

mixture the pots were wetted with deionised water to maintain appropriate moisture content. Seeds of three cultivars of *Eruca sativa* i.e. T-27, RTM-314 and RTM-2002 were washed in distilled water and five healthy seeds were sown in each pot. Thinning was done after the emergence of seedlings and only one plant per pot were kept intact. The pots were irrigated with deionised water as and when required. Toxicity symptoms of cadmium on the plants were recorded after every 15 days. The plants were grown for 100 days to attain maturity and flowering. Ten days before harvesting the plants, triplicate of 50% of pots of each cadmium treatment were supplemented with EDTA @ 100mg Kg⁻¹ of soil mixture i.e. (10mg Cd+EDTA, 20mg Cd + EDTA, 50mg Cd+ EDTA, 100mg Cd + EDTA and 200mg Cd + EDTA). The remaining 50% of triplicate pots with cadmium treatment only, received no EDTA and will serve as control, in all the three cultivars of *Eruca sativa*. At the time of harvest the flowers were removed and the shoots were cut at the root-shoot junction and both root and shoot were washed first with distilled water and finally with double distilled water. The washed plant material was kept on aluminium foil, air dried and then oven dried at 70^o C for 48hrs. The samples were weighed, ground in grinder and digested with diacid mixture of HNO₃ - HClO₄. Solutions obtained were analysed for Cd concentration by Atomic Absorption Spectrophotometer AAS300(SHIMADZU). For analysis of soil samples, after harvesting the crop, soil samples from various pots were taken with the help of a stainless steel tube auger, air dried, ground, sieved and chemical analysis was done for: (A) NH₄ (NO)₂ extractable Cd: For this, 1M NH₄ (NO)₂ was added to make 1:2.5 (w/v) soil: solution ratio, suspension was shaken at 120 rpm for 1 hr and centrifuged at 3500 rpm for 10 minutes. The supernatant obtained was filtered through Whatman No. 41 Filter paper. (B) Water-extractable Cd: Distilled water was added to give a 1:1 (w/v) soil: solution ratio. The suspension was shaken for 2 hrs and then filtered through Whatman No. 41 filter paper and estimated on atomic absorption spectrophotometer and results were analysed.

RESULTS AND DISCUSSION

Results in shown Table-1 depicts that a decrease in dry matter yield in all the plants and in all three cultivars with increasing cadmium concentration in control i.e. without EDTA amendment soil as well as in EDTA amended soil (Cd+EDTA) but this decrease in shoot dry matter is more at high concentration of Cd i.e. at 100 mgkgE¹ and 200 mgkgE¹ of soil, in all the three cultivars of sunflower.

In unamended pots i.e. without EDTA (Control) pots application of Cd has significantly decreased the dry matter yield from 6.38 gmpot⁻¹ in Cd10 to 2.12 gmpot⁻¹ in Cd200 in T-27, from 6.73 gmpot⁻¹ in Cd10 to 4.12 in Cd200 in RTM-314 and from 6.01 gmpot⁻¹ in Cd10 to 2.07 in Cd200 in RTM-2002 cultivars of *Eruca* (Table 1). Similar trend of decrease in dry matter yield were noted in amended pots i.e. (Cd + EDTA), but this decrease in dry matter in amended pots is more than the decrease in dry matter in amended pots in terms of weight in Cd10 was 6.03 gmpot⁻¹, 6.29 gmpot⁻¹ and 6.021 gmpot⁻¹ in T-27, RTM-314 and RTM-2002 cultivars respectively where as it is 1.98 gmpot⁻¹, 2.21 gmpot⁻¹ and 1.96 gmpot⁻¹ in Cd200 concentration in T-27, RTM-314 and RTM-2002 varieties respectively (Table 1).

Table 1. Effect of various doses of cadmium (control) and Cd+EDTA on dry matter yield of *Eruca sativa* cultivars in g pot⁻¹

| | <i>E. sativa</i> (T-27) | | <i>E. sativa</i> (RTM-314) | | <i>E. sativa</i> (RTM-2002) | |
|-------------------|-------------------------|---------|----------------------------|---------|-----------------------------|---------|
| | Cd(control) | Cd+EDTA | Cd(control) | Cd+EDTA | Cd(control) | Cd+EDTA |
| Cd ₁₀ | 6.38 | 6.03 | 6.73 | 6.29 | 6.01 | 6.02 |
| Cd ₂₀ | 6.16 | 6.06 | 6.12 | 5.87 | 5.76 | 6.23 |
| Cd ₅₀ | 5.32 | 5.24 | 6.01 | 5.06 | 5.23 | 5.12 |
| Cd ₁₀₀ | 4.29 | 4.00 | 5.02 | 4.01 | 4.11 | 3.03 |
| Cd ₂₀₀ | 2.12 | 1.98 | 4.12 | 2.21 | 2.07 | 1.96 |
| Mean | 4.85 | 4.66 | 5.6 | 4.68 | 4.63 | 4.47 |

The decrease in the dry matter yield is due to toxic effect of heavy metal Cd at high concentration of 100 mgkg⁻¹ and 200 mgkg⁻¹ soil where as low concentration of Cd i.e. 10 mg, 20 mg and 50 mgkg⁻¹ of soil, are not so effective. The gradual decrease in crop yield with increasing level of cadmium has also been reported by Mahler et. al. (1978) in lettuce and chard. Table 1 also indicates that decrease in dry matter yield was higher at each level in pots amended with EDTA as compare to control. Decreasing yield of plant shoots with application of EDTA has been reported in several studies (Blaylock et.al.,1997) in Indian mustard and Chen Cutright (2001) in *Helianthus annuus*. Toxicity symptoms like chlorosis, burning of leaf margins and leaf tip, yellow brown spots on the leaf and drying of leaves were visible at a level of (Cd₅₀ + EDTA) treatment. These symptoms were more conspicuous at (Cd₁₀₀ + EDTA) and increased further at (Cd₂₀₀ + EDTA) treatments. Such symptoms were not so effectively visible in control in Cd₁₀, Cd₂₀ and Cd₅₀ treatments indicating that addition of EDTA increased phytotoxicity due to increased solubility of toxic heavy metal – cadmium.

CONCLUSION

Present experimental work shows the hyperaccumulation capacity of *Eruca sativa* varieties and phytoextraction potential of EDTA. Out of the three varieties of *E. sativa*, T-27 and RTM-314 show better hyperaccumulation potential, probably because of their higher biomass as compared to RTM-2002. The extractability and uptake of Cd by using EDTA has also been achieved which is evident from Cd-phytotoxicity. Thus EDTA addition to the soil also increase plant Cd uptake because application of EDTA, substantially increases the solubility of Cd at higher levels and thus making this Cd available to plant. Thus EDTA treatment of soil together with hyperaccumulation plants like Taramira has some scope in phytoremediation and phytoextraction of heavy metal contaminated soil.

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ROLE OF POLITICS IN SOCIETY

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ABSTRACT

Society is the group of such people who cooperate with one another for the achievement of some common ends. State and Society differ from each other with regard to their purpose and function, organisation, structure and method. Relations between social individuals, organisations and politics changes from time to time. Politics takes place in all types of communities and is at hand as an essential means to steer clear of conflict because of multiplicity of belief and opinion and therefore required to uphold as peaceful as subsistence as possible. The shared interest of the Society and politicians can never result in their developing a common view because they approach that shared ground from totally different directions. Politics has been ridiculed for its evocative imagery of meaningless debate and conflict but such conflict is the cornerstone of a functioning democracy.

Key Words: Politics, Society, Family, Community, Democracy, Active Citizen.

Man is a social animal. The social nature of man is responsible for the whole social and political structure and development of humanity. Men express their nature by creating and recreating an organisation called society which guides and contrand who are near enough orols their behaviour. It limits and liberates the activities of man and sets up standard for them to follow. Society is not limited only to human beings. There are remarkable social organisations of the insects, such as the ant, the bee and the hornet are well known. The division of labour in society is cooperation before it is division. According to Gidding, “society exists among those who resemble one another in some degree, in body and mind, and who are intelligent enough to appreciate the fact.

Writers like Plato and Aristotle did not make any distinction between state and society. Barker describes the relation between society and state as, They overlap, they blend, they borrow from one another. But roughly, we may say that the area of the one voluntary cooperation, its energy that of goodwill, its method that of elasticity; while the area of the other is rather that of mechanical action, its energy is force and its method is rigidity. Some famous definitions of society are given below:

According to MacIver, “Society includes every willed relationship of man to man.”

According to Jenks, “The term society means harmonious, at least peaceful relationship.”

According to G.D.H. Cole, “Society is the complex of organised association and institutions within the community.”

Prof Giddings says , “Society is the group of such people who cooperate with one another for the achievement of some common ends.”

Prof. Laski says “Society is the group of such people who live together for the fulfilment of their natural needs.”

The scope of society is much wider than that of the state. The state deals only with the political aspect of the life of man while society is concerned with whole of his life. It is concerned with the religious, moral, physical and social aspects of his life. There is no aspect of his life with which society is not concerned. However it is neither desirable nor practicable to give all that control to the state. The state is territorially integrated, but society is not limited by any kind of territory. Government is essential for a state but not for society. It merely acts as machinery of government. Society is prior to state.

Baker points out that the state and society differ from each other with regard to their purpose and function, organisation, structure and method. The state is a legal association which acts for a single legal purpose of making and enforcing a permanent system of law and order, but society acts for a variety of purposes other than legal purpose. As regards of organisation and structure, the state is a single organisation but society has many organisations within itself. As regards method, the state employs the method of compulsion, but society of persuasion.

Society consists of following elements:

- Society is a group of persons. A single person cannot make a society.
- To form society, the persons must have a common purpose for which they live together peacefully. Society is not meant for the achievement of some special purpose but for the common purpose.
- The members of society maintain friendly relation with one another and act on the basis of mutual cooperation. All political, social, economic, religious, cultural, educational needs of the members are fulfilled through their mutual cooperation which is the main spring of social life.
- In a society all members enjoy equal rights and opportunities. It is his own needs that compels the man to live in society, not any law or force of the State.
- The members of the society have to be loyal to the society. They get certain advantages and rights and at the same time they have to perform certain obligations.

Following are the main aims of the society:

- First aim of society is to satisfy social instinct of man. Man is social by nature and cannot live all alone. He wants to share his sorrows and joys with other fellows. The social instinct in man is so forceful that no man can live in isolation for long.
- A man cannot fulfil his material needs like bread, clothing, shelter by his own efforts. It is only with the cooperation of others that his requirements are met.
- It is the aim of society to create such atmosphere in which the members may attain the fullest development of their lives. All-round development of its members is the aim of the society.
- True Society makes efforts to achieve welfare of the whole mankind. Society should not limit its efforts for the uplift of its members alone.

According to Aristotle man is a social animal. He who lives without society is either a beast or a God. Man being a gregarious animal possess an inborn quality for social life which is necessary for him. Without society man cannot live good life. The reason why man is

essentially a social creature is that human child is born helpless. His prolonged dependence compels him to live in the society. When he comes into contact with other fellow beings, he learns to speak, to think, to enquire etc. Children learn to adjust themselves to different situations, customs and institutions of the society. Economic dependence compels man to live in society.

As regards the relation between society and individuals, there can be no ideal relationship. It keeps on changing from time to time. A question is raised whether society is greater or individual. According to socialists society is greater than individual. Society is an end in itself. The object of society is to promote individual happiness. In case of conflict between individual and society, individual can not sacrifice himself. According to J. S. Mill, “The entire world has no right to silence a fool.” Herbert Spencer compares relationship between individual and society with relationship body and its parts. Thus ideal relationship between individual and society is reciprocatory.

Social organisations are product of individual’s interaction with environment and help individual in their adjustment. According to Prof. Lapiere, “Social organisations consist of all the ways by which men live and work together, more specially of all the programmed, ordered and coordinated relations of the members of the society. Social organisations are of two types those which are born out of kinship and those which are the result of free association of individuals. Kinship structures include family and its extensions such as clan and tribe. Family is most important and primary group in society. According to MacIver, “The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of the children.” Family is the most nearly universal of all social forms. It is found in all societies at all stages of social development and exists far below the human level. It is based on human emotions like those of mating, procreation, maternal devotion and parental care. Secondary emotion may vary from romantic love, character of the individual by impression both of organic and mental habits. Family is limited in size. It is smallest of all the formalised organisations that make up social structure. Family occupies nuclear position in social structure. The life of the family is deeply rooted in the basic impulses which lead men into the increasing responsibilities of the family and sustain them in the fulfilment of their tasks. Family is guarded both by social taboos and legal regulations which rigidly prescribe its form. Family is one of the few associations which the consenting parties may freely enter but may not, even by mutual consent, freely leave or dissolve. While Family is permanent and universal institution but as an association is the most temporary and the most transitional of all important organisations within society.

It is an unfortunate common view that politics is unrelated to everyday life. It is related to politicians, legal and official business that the average person knows nothing about, and should not bother with. It’s an unfortunate view because politics is about life. Governments make decisions that affect our everyday life. We all know this, of course. But to what extent do we actually practice it? For a nation to move forward, its people must take their future into their own hands. A nation is a people, an entity, a concept; all of which are about more than a ‘country’ as defined politically, but about us and our lives. To be a patriot is to love yourself and where you came from. And to be politically conscious is to care about your life. When we see politics as something distant, we forget how personal it really is.

Every family is required to perform certain biological and emotional functions. These functions are performed by all the families throughout the world. Biologically family caters the sexual needs of husband and wife and procreation. The emotional function of the family is to provide love, affection and sympathy to its members. Nurture of children is another function of the family. Children are not only to be produced but also to be looked after. Family also serves as a recreational centre. A family is an economic unit and its members learn how to earn as whole and spend as a whole. The habits, languages, manners, ideas and other qualities are moulded by parental influences. Family is primary school of citizenship. Qualities of good citizenship like obedience, cooperation, law abidingness, self-sacrifice and tolerance are learnt within the family.

Politics takes place in all types of communities and is at hand as an essential means to steer clear of conflict because of multiplicity of belief and opinion and therefore required to uphold as peaceful as subsistence as possible. Society changes according to politics. When one lives life aware of the importance of politics, aware that every decision has an impact on an entire population, aware that your individual behaviour is not the result of just you and those immediately around you, but it is also a result of governance, one can acknowledge why it's worth fighting for. The shared interest of the Society and politicians can never result in their developing a common view because they approach that shared ground from totally different directions. Both politicians and the Society have an abiding concern with the structure of our social order, in how we maintain stable co-operative social relationships and cope with the problems of balancing group and individual interests; long and short term objectives; order and liberty, and the host of other conflicts which the communal habits of our species generate. The Society is concerned with the outcome of our social structures, and the processes and relationships derived from them, rather than their form

Once we realise that a better government is not one that would just have the banner of 'democratically elected', improve infrastructure here and there and resolve our economic woes, but one that will actively contribute to our everyday life for the better, then maybe we'll decide that that is something worth fighting for. Because we should be able to democratically elect how we live our lives. The manner in which a society chooses its leaders and makes decisions about national policy, allowing every citizen to be actively involved. Politics has been ridiculed for its evocative imagery of meaningless debate and conflict but such conflict is the cornerstone of a functioning democracy. It is natural and obligatory that a democratic nation is divided along political or ideological lines, ripe for conflict, because this is the manner in which an active citizenry manifests itself. An Active Citizenry acts as the third line of defense against an unchecked ruling party, alongside opposition parties and civil society, if it abuses its powers. It plays a huge and meaningful role in national discourse. Effective social groups which are united by social capital and active citizen can transform the political scene. Active citizens are persons from diverse walks of life, like students, teachers, road sweepers, and stock brokers who engage in popular discourse, keeping abreast of alternative views. When a nation is divided, an action by a political faction will elicit a reaction by another faction. A contestation of opinions across the spectrum of individual perspectives results in an equilibrium. This equilibrium guarantees that every strata of society is represented in the national discourse on issues of sensitive character, such as homosexual rights, healthcare, and welfare.

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A CORRELATED STUDY OF PHYSICAL FITNESS COMPONENTS OF CRICKETERS OF AMBALA

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ABSTRACT

In Physical education parents generally are much concerned about the general abilities of their wards. The main focus of the modern generation children is mainly on physical as well as mental growth & development. In this study we want to know about the physical parameters of children under the age group of 10 to 12 years in the game of cricket. With the help of this study we find the general motor abilities of above said age group. For the finding the result, we have used coefficient of correlation for collected Data. We conducted three general motor ability tests, that are Standing Broad Jump, 60 Yard Dash and Soft Ball Throw. The Results exhibit the correlated study of speed and different strength variables.

Key Words: Correlated, Study, Physical, Fitness, Components, Cricketers.

In the modern era our life style is too much mechanicalised. We see in our surroundings, children are used to play some gadget activities, either in the form of video game or surfing the internet. This affects the standard of physical & mental growth & development. In school education programme, there are only one or two periods in a week for physical education and at home parents have no time for developing their physical qualities. All these factors are hindrances in the way of their children all around development.

METHODOLOGY

For achieving the aim of the study, we conducted three physical fitness tests, for collection of data of the students under the age group of 10 to 12 years. We selected these tests from Barrow Motor Ability test. All the data is collected in the day time during school hours with

the permission of their respected principals. For analysing the data we used Karl Pearson Rank Order method. Coefficient of correlation was used to find out the relationship between leg strength variable of cricket players with their shoulder strength and speed variables. For measuring the leg strength, shoulder strength and speed, we conducted Standing Broad Jump, 60 Yard Dash and Soft Ball Throw tests respectively.

RESULTS AND DISCUSSIONS

TABLE-1

CORRELATION BETWEEN LEG STRENGTH VS SHOULDER STRENGTH AND SPEED VARIABLES OF CRICKET PLAYERS

| Sr.No | FIX VARIABLES | OTHER VARIABLES | CORRELATION COEFFICIENT | STATUS OF CORRELATION |
|-------|---------------|-------------------|-------------------------|-----------------------|
| 1. | LEG STRENGTH | SHOULDER STRENGTH | 0.77 | HIGH DEGREE |
| 2. | LEG STRENGTH | SPEED | 0.89 | HIGH DEGREE |

Table-1 gives the coefficient of correlation of leg strength variable with the shoulder strength and speed variables. The coefficient of correlation between leg strength and shoulder strength is 0.77 and between leg strength and speed is 0.89.

The coefficient of correlation of leg strength variable with shoulder strength and speed variables was significantly and high degree related to other variables. Leg strength, shoulder strength and speed are dominating factors to excel in the competitive game since this game requires a lot of sprinting movements, footwork, run up and explosive jumps.

TABLE-2

CORRELATION BETWEEN SHOULDER STRENGTH AND SPEED OF CRICKET PLAYERS

| Sr.No. | FIX VARIABLES | OTHER VARIABLES | CORRELATION COEFFICIENT | STATUS OF CORRELATION |
|--------|---------------|-------------------|-------------------------|-----------------------|
| 1. | SPEED | SHOULDER STRENGTH | 0.76 | HIGH DEGREE |

Table-2 gives the coefficient of correlation of speed variables with the shoulder strength variables. The coefficient of correlation between speed and shoulder is 0.76. The coefficient of correlation of speed and shoulder variables was significantly and high degree related to each other.

The cricket players require a great deal of speed and shoulder strength to perform heavy running during the game situations like bowling, catching and fielding. The training programs results to muscle hypertrophy i.e. Developments of muscles resulting are the greater size and density of muscles of shoulder and legs.

CONCLUSION

The present investigation has the following conclusion:-

1. There is high degree correlation between the leg strength of cricketers with shoulder strength and speed variables.
2. The study also shows the high degree relation between speed variable and shoulder strength variable.

As we know that cricket is a worldwide game. The craze of cricket among children, youth and old aged is increasing day by day around the globe, so we should make some beneficiary training program for further development of this game for upcoming generations. This is the main objective of this study and we want to share this point with you.

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TEACHER AND TEACHER EDUCATION PROGRAMMES IN INDIA

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ABSTRACT

Teaching is a noble work in this world because Teachers have a strong influence on learning. A good teacher ideally produces good learners with the right value, attitudes and behavior for a responsible citizenship. Teacher is central to the question of quality and relevance of education. In this paper our focus on teacher's education.

Key Words: Teacher, Teacher, Education, Programmes, India.

A great philosophy that Teaching is not cup of tea for everyone. Because this is a very Nobel work in this world. In India after independence the education system has grown many folds and there has been growth in the number of educational institutions. Three level in education in India first is primary level second is secondary level and third level is senior/ higher level. There has been a steadily rise in number of students enrolled at school level. In a survey every year all over India approximately 21 million students enroll for high school and around 12 million students enroll for pre graduate degree course. The teaching profession engages largest number of people as compared to and other profession in India. A large number of teachers are enrolled particularly primary and upper primary school in every year.

Teacher's Education as DIET

The DIET (District Institutes of Education and Training) have been conceived as research and Development centers at the grassroots level with the mandate to provide academic resource support to the systems of the elementary and adult education in the district concerned. The support can be provided by organizing training of teachers and by providing relevant materials. Some of the task areas for DIETs involve.

1. Development and evaluation of elementary school curriculum materials.
2. Preparation of training materials.
3. Development of educational database to facilitate educational planning at the district and sub district level.
4. Research relating to elementary education and its processes.

The teachers educational programmed at all levels should seeks to develop the following in the teacher likes Knowles and understanding, professional competencies and skills and social commitment etc.

During last few decades, large scale changes have taken place at global level. These changes have significantly influenced structure and content of knowledge. Modern policy and programmer for teacher education must reflect diversity and take wider social changes in its ambit. To resurrect quality in teaching promising policies and practices must be evolved to attract and retain creative, talented and committed teaching work force that meets high quality standards and has potential to meet future challenge.

After inculcation teachers must continue some of the core issues and related areas that deserve greater emphasis in the policy for teacher education are:-

Knowledge and competence are in pertinent subject matter, theoretical foundation of education and education technology and its implications. Applied knowledge and understanding of social issues which emerge in a culturally diverse environment and problem solving strategies

Opportunity to develop a professional capacity for continued self learning.

Development of sensitivity to the use of language and how we talk to students both in addressing personal issues and academic concerns and develop the ability and confidence to take risks.

Teacher's education must not be seen as responsibility of education only the entire education system must gear up to contribute towards continuing teacher's education. The educational programmes for existing and prospective teachers therefore need to be so designed as to develop the requisite potential and capabilities in them.

The teacher's role and responsibilities

- Creating Knowledge.
- Selecting, organizing learning resources.
- Using media and appropriate instructional technologies.
- Organizing student activities.
- Acting as a change agent for modernization and development.
- As a Guide, Philosopher, counselor, course Designer, Curriculum Evaluator etc.

IMPORTANT ASPECTS OF TEACHER EDUCATION

In India we are still struggling with poverty, illiteracy, social disparities, and apathy towards participation in development by the people. Therefore, literacy and adult education in the Indian context has been more concentrating on literacy and in recent past towards post-literacy and continuing education along with skill development programmes. In India therefore majority of the efforts made so far have been revolving around the 3'Rs and at the most participation of learners in action oriented programmes. Recently it has been regarded as a major component of human resource development would never become self –sustaining unless it is accompanied by corresponding changes in the attitudes, values, knowledge and skills of the people as a whole. The policy and planning on training in adult education in India has also to be analyzed in this context, through the horizons of adult education are expanding in industry due to liberalization of economy and also development in rural sector.

TEACHERS: FRIENDS, PHILOSPHER AND GUIDE

The teacher is not merely one who teaches but one who is himself taught along with the students. They become jointly responsible for a process in which all grow with equality, freedom and spontaneity and it has generally been seen that the training is mostly lecture based and is rarely based on group discussion, role play and stimulation exercises. A serious omission in training is the lack of evolution of the training as how far the skills imparted in the course of training have been internalized and put to use in real learning situations. Follow up of training programmes along with refresher training is also missing.

The problem can be traced to the teacher education programmes. In a vast country like India the teacher education till very recently had remained unregulated. In order to appreciate the role of teachers in reorienting education towards sustainable development it is necessary to understand the teacher education system in the country. The pre-service teacher education programmes in India are tied up with the common structure of school education. The school structure comprises of 8 years of elementary stage followed by 2 years of senior secondary stage. Courses of teacher education are, therefore, offered stage wise.

ELEMENTARY EDUCATION

Teacher education for the elementary stage is being carried out at about 800 institutions, which offer courses of two-year duration and are open to candidates who have passed the senior secondary examination at the end of 12th year of schooling. As the 32 states/union territories have been determining the profile of their elementary education, certificates of teacher education for the elementary stage issued by the State Departments of Education have as many as 28 different names. Some of the names of elementary teacher certificates are BTC (Basic Teacher Certificate), D.Ed (Diploma in Education), TTC (Teacher's Training Certificate), JBT (Junior Basic Training) and many others.

SECONDARY STAGE

Teacher education for the secondary stage is being carried out at about 400 institutions in Haryana. The course commonly called B.Ed (Bachelor of Education) is generally of two-year duration and is open to graduates. Affiliating universities, which also determine the curriculum, award the B.Ed degree. As there are more than 200 universities in the country, the course contents of teacher education programmes for the secondary teachers though appear similar but are generally different. It should, therefore, only be expected that teacher education programmes in the country have wide diversity.

In such a scenario some unifying structure to teacher education was sought to be introduced after August 1995 with the setting up of the National Council for Teacher Education (NCTE).

THE VALUE OF TEACHER EDUCATION

In this article the urgency of reorienting of teacher education for sustainable development is made out by first highlighting that the life on Earth is under threat and what can be achieved through a paradigm shift in teacher education. The common impression about teacher education is that it has remained unchanged for a very long time and is not found relevant to the citizenry now required in the national and also the global context. The principal concern of the human now is that Earth has come under threat because of the varying lifestyle of its six billion human inhabitants.

SOME DEFECTS AND STRENGTH

The weakness was revealed by these studies are generally the following:-

1. It is primer specific.
2. Lack of proper planning.
3. Training needs are not properly identified.
4. Appropriate training methods are not used (focus is on lecture method).
5. Lack of relevant training materials on specific aspects of talc.
6. Proper monitoring, evaluation and documentation are not seen.
7. Number of participants are bigger in size (unmanageable number)
8. Insufficient support system for training
9. Same training model is followed in low and high literacy areas.
10. Research in training is very poor.
11. Development of training skills is not properly attended.

These studies have also revealed some strengths of the training programme and these are:-

1. Separate training programme for different cadres.
2. Residential training at apex level.
3. Specific materials/documents etc. are available role.
4. District administration plays an important role.
5. Decentralization of training at implementation level.
6. Training is seen as socio-education process.

EFFORTS TO BE TAKEN

This isolation is perhaps because there are few programmes directly addressed to preparing professionals for stage specific teacher education. Many persons end up becoming teacher educators more because of their circumstance and rarely because they exercised a prior option for entering into the career of teacher education.

How can this impose be broken? To achieve it, concerned efforts may have to be made at several levels of formal education. The first step will be to identify profiles of teachers for different stages of school education for achieving the curriculum objectives effectively , also, if teachers have to assume their changed role of facilitators and promoters of learning through thinking, responsibility of assessment of their students will have to shifted from the system of common public examinations to making it the direct concern of the teacher. This is necessary for breaking away from the mindset that the principal objective of teaching is to coach students for performing well in public examinations and entrance tests for admission to professional courses. It is a common knowledge that all such assessments generally test speed of recalling facts and answering questions as per the pattern known to examination in advance.

EFFORTS OF THE NCTE

The NCTE has chosen a pragmatic approach for influencing the teacher education system. It has developed a curriculum framework instead of fixing curricula for different categories of teacher education programmes.

NCTE has recognized that the characteristics of learners of the senior secondary stage, the level of subject disciplines studied at this stage and the academic qualification of the prospective teachers for teaching at this stage make it imperative that the pre service course of

preparing senior secondary school teachers may have to be different from the conventional B.Ed course. Another important recommendation is that the duration of the present B.Ed. Programme may be increased from one year to two years, and wherever feasible the B.Ed. model of the teacher education may be replaced by long duration integrated courses. The NCERT's four year B.A. B.Ed. And B.Sc. B.Ed. Courses combine content and professional education. These courses are models of integrated teacher education that have withstood the test of time. Over and above what has been said, major impediment in reforming teacher education will be the financial interests of the organizations that run teacher education courses. Many of these institutions earn revenue from their teacher education courses. This is done by adopting shortcuts such as offering their programme with poor infrastructure, by enrolling more students than what the system can handle and even by offering teacher education by distance mode. The tasks before the NCTE are, therefore, daunting, to say the least. The curriculum framework for quality teacher education prepared by the NCTE is one of the crucial inputs for indigenizing teaching profession and for its adaptation within the constraints in which the schools function in the country.

Some recommendations and objectives of policies and practices are required as:-

- Make in Service teacher training programmes as mandatory for promotion and continuation of Service
- Completing one teacher training programme compulsory.
- Make creation of knowledge relevant to communities.
- Improve skills and professional conditional of teachers in tune with the wider changes in forms of teaching.
- Improve process of teacher recruitment.
- Improve quality of existing teacher education programmes.

Teachers must be able to accommodate continuing changes to achieve goal of contemporary world and teacher education is a means to accomplish must be dynamic and forward looking in order to meaningfully contribute towards development of effective and substantive teaching capabilities among teachers and to equip them with the requisite skill of guiding furrow generations towards path of development. We say that teacher education and development needs to be reformed in the world today.

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WHY IS THE TOLERANCE/ INTOLERANCE DEBATE FUTILE IN INDIA

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ABSTRACT

India is an apt example of social contradictions. India is Ram, India is Ravan, India is Budha, India is Aurangzeb, India is Gandhi, India is Godse, India is Prophet and a pusher, India is partly truth, partly fiction. It is not that there is disturbance of peace in the country but there is certainly a bad blood between the government and several social organizations and personalities who are incidentally also the leading voices in their domain.

Key Words: Intolerance, Rationalist, Internist, Violence, Nationalist, Communities.

Intolerance is an unwillingness to accept the beliefs or behavior of someone different from you. Intolerance is what lead to hate crimes and discrimination. You may commonly hear of it used with respect to religious intolerance which is an unwillingness to accept different religious beliefs. We Indians are an unexplainable, in definable and incomprehensible. We can not be understood on the semantics of tolerance and intolerance in India wisdom (Saraswati), wealth (Luxmi) and power (Durga) are manifested as Goddesses while globally, we rank lowest in women empowerment. One would not surprised to hear of a Khap Panchayat ordering the killing of a young girl for loving a boy different caste. In one part of India a Hindu mob lyanches a muslim and in another part Hindus empty a road to facilitate Jumme ki Namaz for muslims. We can witness a Sikh Lunger, Muslim Namaz, Hindu Kirtan and a Christian Mass in a radius of 500 meters and within the same radius Hindus will refuse to rent their houses to muslim and vice-versa.

In the last few days prominent Writers, filmmakers and scientists have returned some of India's top awards from the government or government – supported organizations in order to protest what some of them have called a “climate of intolerance” in the country. Many of them have pointed to the recent murders of three rationalist and leftist thinker earlier this month as well as the killing of a Muslim man suspected to have eaten beef as evidence of increasing hostilities towards the freedom of speech. They have further accused Indian authorities of remaining silent amid such acts of violence.

“People are being murdered for their beliefs and opinions” read a letter signed by a dozen filmmakers who returned one of India's top awards on 28th October. “There seems to be no attempt to unravel the larger picture and bring to book extremist groups that believe in ruthless violence to eliminate those who hold a counterview from theirs. There has been no official condemnation of these groups and we question this silence.

The group also expressed solidarity with student at India's tip film school who have protested political appointment to their school's administration. The students ended a four month long

strike but vowed to continue protesting the appointments from Indian Prime Minister Narendra Modi's right wing, Hindu nationalist party in other ways.

The unprecedented wave of returning of awards which begun with Uday Parkash, an Indian author who returned his Sahitya Akademi Award of September 4 as a protest against the murder of MM Kalburgi, a 77-year-old rationalist scholar and a Sahitya Akademi Award winner, by anonymous assassins at his residence in Karnataka in August, sparked a literary revolt.

The Dadri incident where a 52-year-old Muslim man was killed by a mob for allegedly consuming beef in Uttar Pradesh in September intensified the prevailing unrest. The movement gained momentum when a group of more than 40 writers gave back awards from a government supported literary association. The protest is not just limited to those engaged in the arts, however, on 29th October, a prominent Indian scientist returned awards, including the country's third most prestigious recognition for science. The move was meant to condemn what one of the scientists called "the government's attack on rationalism, reasoning and science."

The incidents are definitely unfortunate and highly condemnable. But how far are the allegations true? Have these incidents really sparked communal unrest or attacked the right to freedom of speech and expression? Is India really growing intolerant?

The Indian government has been largely dismissive of the growing protest movement. Culture Minister Mahesh Sharma has said that the returning of award has "nothing to do with the government" and claimed that it was merely a "personal choice"

Finance Minister Arun Jaitley hit out at those creative personalities returning awards as "rabid anti BJP elements" and said some of them had gone to Varanasi to campaign against Narendra Modi in the last general elections. Stating that space of the left has reduced, he claimed that those returning awards were in a way electioneering against the BJP in Bihar polls. Rejecting the charge that an atmosphere of intolerance was prevailing in the country he said there was normalcy in the country and there was no atmosphere (of intolerance) for which the central government was responsible. The union minister, however said there was a disproportionate political reaction to the incidents taking place in the country and asked those returning awards if their conscience had pricked when corruption and scams to the tune of lakhs and crores of rupees were taking place during the UPA rule.

The Finance Minister recalled that when the National Democratic Alliance government came to power there were reports of series of attacks against the Christian community, including on churches.

"It was alleged that the minority communities in the country are feeling unsafe. Each one of those "attacks" was investigated and most of them were found to be incidents of petty crimes such as theft or throwing bottles to break a windowpane. None of the attacks in and around Delhi could be attributed to religion or politics," he said.

The media claims that there has been a steep increase in violence against minorities, but the data comparing the first year of the Modi Government with last three year of UPA-II reveals a different picture. It is unethical to compare and contrast the number of deaths and incidents of communal violence as every single person who dies or gets injured is precious and the loss

their families, parents and friends suffer is irreparable. Unfortunately when we discuss growth or fall of intolerance or violence it is always measured in number of incidents and death. There were 644 incidents of communal violence in 2014 (first year of Modi Governments) while in 2015, when UPA was in power, the number was 823, almost 20 percent higher number of people killed was almost 40 percent higher in 2013 than 2014.

Had the media not sensationalized the news the number of incidents would have been lesser than they are. The role of the media has always been crucial. No doubt the media has a positive and important role in unraveling the truth but it often “manufactures” alternative truths. The way “selected” news presented before the public, it creates a certain image which influences the masses in the way the corporate media wants them to see. The media is not apolitical and hence often exploits its power of manipulation to construct the ideology of the people to meet its political motives.

India is a country that has earned a tag of rape country due to the presence of anti social elements in our society. In every part of India women are not safe, even if they are inside their homes. They are like a vulnerable species in India, who are under the eyes of monsters and fall prey to their lust. Intolerance should be shown against the lack of development and awareness on care issues it should be shown against corruption cancer, which is deep-rooted inside the genes of our politicians. It’s high time that we the Indians, stop playing dirty politics and cheap gimmicks over religion caste and communalism. When we talk about India as one of the fastest developing nations and Indians gaining heading top positions in foreign administration, especially in the US and the UK and Indians are heading the top most companies like Google and Microsoft, we should also think beyond all this hoopla and let’s unite to gather for the making of an intelligent, developed and a successful nation.

CONCLUSION

Liberal democracy survives on free speech free speech should never be under threat and in this case, the act of award wapsi or Amir Khan speaking on intolerance in the presence of senior cabinet ministers demonstrated that freedom of expression is not under threat. But what is worrisome is government’s in action against its own senior ministers and members who continuously taunts and be fools the Indian secularism and also damage the social fabric through their vitriolic comments and speeches. The government is getting signals to act quickly to rein in those hot headed members. The sonner the government responds, the better it will be for restoring peace and harmony. It is not that there is disturbance of peace in the country but there is certainly a bad blood between the government and several social organizations and personalities who are incidentally also the leading voices in their domain. It is true that overage Indian is certainly not growing intolerant. But people who are salting such discourse should be reined in.

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THE PRESENT SCENARIO OF HIGHER EDUCATION IN INDIA

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ABSTRACT

Higher education is of most importance instrumental to the development of a country. It is a powerful tool to build Knowledge-based society of the 21st Century and aware, is vital to the human resource development and Empowerment in the stages of growth of a nation. It should be modify according to the needs of the time and changing scenario of the world. In particular, the higher

Education and the process of its delivery should be tuned time and more increase the growth and productivity of the nation. In any nation education system, Higher education involve Management, Engineering, Medicine etc., plays a great role in improve value base knowledge, and developing high skills and, in this result, greater development and productivity of the nation. This paper highlights the main issue and challenges of India at present. In this the paper I have tried to examine the impact of globalization on higher education in India. In this paper also focus the new reforms in higher education come must in all area of higher education and involve innovative to face the changing demands of the modern Indian.

Key Words: Higher, Education, Globalization, Scenario, British.

After independence from British rule in 1947 and the responsibility of Planning for the education of our people fell on the Indian Government of free India. To achieve the goals of personal, economic, social, political and cultural development, it is necessary to make appropriate provisions for education. That is why in 1966, the Report of the Education Commission (1964-66) (popularly known as Kothari Commission) referred to education as the only instrument of peaceful social change. To this end, the Constitutional Amendment of 1976 included Education in the concurrent list, that is, the centre and states both assume joint responsibility of education.

Now India's higher education system is the world's third largest in terms of students, next to China and the United States. India educates approximately 11 per cent of its youth in higher education. The main governing body at the tertiary level is the University Grants Commission (India), a statutory body help coordination, determination and maintenance of standards of higher education and advises the government, and helps coordinate between the centre and the state. It provides recognition to universities in India, and distributes funds to such recognized universities and colleges.

Review of Literature

Altbach, PG & Knight, J (2007) The Internalization of higher education: Motivations and realities” has emphasized globalization is the context of economic and academic trends that are part of the reality of the 21st century.

MK Singh (2006) highlighted the challenges of globalization on Indian higher education.

Dr. J D Singh has highlighted Higher Education in India – Issues, Challenges and Suggestions.

Objectives of the Study

- What is the present status of India education?
- To analyze the status study the Government expenditure for education.
- To Highlights the Issues and Challenges of Education.
- To offer useful Suggestions in the light of Findings.

Research Methodology

This paper is basically descriptive and analytical in nature. In this paper an attempt has been taken to analyze the education in India. The data used in it is purely from secondary sources according to the need of this study.

Number of Institutions by Type-2013-14 (P)

| | | Type | Number |
|--------------------------------|--------------------------------|--|----------------|
| School Education | | Primary | 790640 |
| | | Upper Primary | 401079 |
| | | Secondary | 131287 |
| | | Senior Secondary | 102558 |
| | | Total | 1425564 |
| Higher Education | Universities | Central University | 42 |
| | | State Public University | 310 |
| | | Deemed University | 127 |
| | | State Private University | 143 |
| | | Central Open University | 1 |
| | | State Open University | 13 |
| | | Institution of National Importance | 68 |
| | | Institutions under State Legislature Act | 5 |
| | | Others | 3 |
| | | Total | 712 |
| | | Colleges | 36671 |
| | Stand Alone Institution | Diploma Level Technical | 3541 |
| | | PGDM | 392 |
| Diploma Level Nursing | | 2674 | |
| Diploma Level Teacher Training | | 4706 | |
| Institute under Ministries | | 132 | |
| Total | | 11445 | |

Data Source: For School Education : U-DISE-2013-2014(Provisional), For Higher Education : AISHE Portal (www.aish.gov.in), P: Provisional

Education

After independence there has been an effort to spread education to all levels of Indian society. Today our India is third position in world. Central government established UGC and AICTE. UGC and AICTE have been to regulate the standard and improve quality of higher education. Today we have 42 Central University 1 open central university 310 state university 13 state open university.

At present India failed to provide World Class University. India follows theoretical base education. After liberalization and privatization has also led to economic integration of markets at the global level competition.

We find the world facing both quantitative (economic growth and technological innovations) and qualitative (new paradigm of an evolving society governed by altogether different Values). At all India level there are merely 63 female teachers per 100 male teachers. Pupil Teacher Ratio (PTR) in Universities and Colleges is 23.

DROP-OUT RATES: Drop-out rate is the proportion of children which cease to remain enrolled in the schooling system. Education in India is 22.6, which is calculated for 18-23 years of age group. GER for male population is 23.7 and female it is 21.4. For Scheduled Castes, it is 17.4 and for Scheduled Tribes, it is 12% as compared to the national GER of 22.6.

GROSS ENROLMENT RATIO IN HIGHER EDUCATION (18-23 YEARS)

| | Male | Female | Total |
|-------|-------------|-------------|-------------|
| Total | 23.7 | 21.4 | 22.6 |
| SC | 18.3 | 16.5 | 17.4 |
| ST | 13.3 | 10.6 | 12.0 |
| | 55.3 | 48.5 | 52.0 |

Data source: AISHE Portal (www.aishe.gov.in)

Government Expenditure For education

According budget estimate Total expenditure contribute by centre and states/ ut on education in 2011-12 is 354515.17

Expenditure (Centre and States/UTs) on Education

by Type- Budget Estimate -2012-13 (in crore)

| | Revenue | Capital | Loan & Advances | Total |
|--|------------------|----------------|-----------------|------------------|
| Expenditure on Education by Education Department | 323849.98 | 6755.21 | 36.26 | 330641.45 |
| Expenditure on Education by Other Departments | 79386.53 | 0.00 | 0.00 | 79386.53 |
| Total | 403236.51 | 6755.21 | 36.26 | 410027.98 |

Data Source: Analysis of Budgeted Expenditure

To Highlights the Issues and Challenges of Education

- Globalization is bringing about increasing competition all areas so that require highly trained professionals, the quality of higher education becomes increasingly important. Other countries are also improving higher education for world class universities. India failed to provide to world Class University. According to the London Times Higher Education (2009)-Quacquarelli Symonds (QS) World University rankings, no Indian university features among the first 100.
- Many IIT graduates, well trained in technology but half of the student leave the country immediately upon graduation for advanced technology and studies abroad, and most of the student doesn't return.
- The present system of higher education of India does not according to market base education that way increasing unemployment of graduate's sufferings in the job market of the country. After liberalization and privatization has also led to economic integration of markets at the global level competition. We find the world facing both quantitative (economic growth and technological innovations) and qualitative (new paradigm of an evolving society governed by altogether different Values).
- There is a lack of educated educators and process of teaching is not an attractive profession. Their remuneration is very low comparative other countries. This is the drawbacks of the higher education system.
- The major issue that India has lack of institutional autonomy and accountability. The govt want on improving national and international experience on the failures of higher educational institutions. Such failure relates to Regulatory systems fails to maintain standards for new institutions and poor standards of academic Research.
- The private colleges do not give qualitative education they are to be profit making organisation.
- Today higher education facing many basic problems. These include Inadequate infrastructure and facilities, large vacancies in faculty positions and poor theoretical base concept teach by faculty thereof, low student enrolment rate, outmoded teaching methods, declining research standards, unmotivated students, overcrowded classrooms and widespread geographic, income, gender inequality , and ethnic imbalances.

There is a great need to reform in higher education. These are just some challenges

This should cover all the aspect in the present scenario of education.

Suggestions for improving quality of higher education

There are some suggestions for improving quality of higher education-

- Towards a Learning Society to refine, diversify and upgrade Higher education and research programmes.
- Industry and Academia Connection (keeping in view knowledge + skills+ global professional skills = good jobs).
- High remuneration and Incentives to give Teachers and Researchers to make these professions more attractive for the younger generation.

- Innovative Practices should be adopt for economic growth, improved health, better educational service delivery, improved learning and socio-cultural advances.
- To mobilize resources can be given highly subsidised and fully subsidised education.
- Coming of Information Age and developments in communication, information and technology will open up new and cost-effective approaches for providing the reach of higher education to the youth.
- Use Student-Centred Education and Dynamic Methods.
- Public Private Partnership is most essential to bring in quality in the higher education system.
- To Provide Need Based Job-Oriented Courses.
- International university networks and partnerships should be developed to promote high quality research.
- Action Plan for Improving Quality in higher educational institutions improving quality.
- Privatization of Higher Education for improved standard of education
- Quality improves for teaching and academic programs, research and scholarship, staffing, students, building, facilities, equipments, services to the community and the academic environment
- India should adopt uniform international syllabus in its educational institutions and correspondence courses for provide World Class Education.
- Colleges and Private institutes should set up Internal Quality Assurance Cell and must follow a minimum standard to give degrees.
- Examination reforms, gradually shifting from the terminal, annual and semester examinations to regular and continuous assessment of student's performance in learning should be implemented

Conclusion

After independence, India increase in institutions of higher Learning in all disciplines. But with the quantitative growth has it been able to attend to the core issue of quality. India is today one of the fastest developing countries of the world. In order to sustain that rate of growth, there is need to increase the quality of universities for world class level.

To achieve the future requirements there is an urgent need to relook at the Financial Resources, Access and Equity, Quality Standards, Relevance. To the benefits of young work force, we need to implement the reforms in the education system of production, knowledge, skills and technology. Quality of Education, Affordability of Education, Ethics in Education the three major areas to be focused to ensure that our education system is sustainable and meets global standards. We need an educational system that is modern, liberal and can adapt to the changing needs of a changing society, a changing economy and a changing world.

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HEAVY METALS DETECTION IN GREEN VEGETABLES IRRIGATED WITH SEWAGE WASTE WATER

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ABSTRACT

Municipal wastewater is mostly used for the irrigation of crops, mainly in periurban ecosystem, due to its easy availability, disposal problems and scarcity of fresh water. Irrigation with wastewater is known to contribute significantly to the heavy metals content of soil. Heavy metals are very harmful because of their non-biodegradable nature, long biological half-lives and their potential to accumulate in different body parts. Most of the heavy metals are extremely toxic because of their solubility in water. Even low concentrations of heavy metals have damaging effects to man and animals because there is no good mechanism for their elimination from the body. Excessive accumulation of heavy metals in agricultural soils through wastewater irrigation may result in soil contamination. Heavy metals are easily accumulated in the edible parts of leafy vegetables, as compared to grain or fruit crops. Vegetables take up heavy metals and accumulate them in their edible and inedible parts in quantities high enough to cause clinical problems both to animals and human beings consuming these metal-rich plants. The present study was conducted with an aim to compare the heavy metals accumulation potential of some of the commonly grown vegetables in Ludas, Hisar. Irrigation of crops with wastewater is a very common practice in India. The effect of irrigation with wastewater is also studied in these crops to observe the concentration of accumulated metals to which human beings are exposed.

Key Words: Heavy Metals, Detection, Green Vegetables, Irrigated, Sewage.

The problem of environmental pollution due to toxic metals has begun to cause concern now in most major metropolitan cities. The toxic heavy metals entering the ecosystem may lead to geoaccumulation, bioaccumulation and biomagnification. Heavy metals like Fe, Cu, Zn, Ni and other trace elements are important for proper functioning of biological systems and their deficiency or excess could lead to a number of disorders. Food chain contamination by heavy metals has become a burning issue in recent years because of their potential accumulation in biosystems through contaminated water, soil and air. Therefore, a better understanding of heavy metal sources, their accumulation in the soil and the effect of their presence in water and soil on plant systems seem to be particularly important issues of present-day research on risk assessments. The main sources of heavy metals to vegetable crops are their growth media (soil, air, nutrient solutions) from which these are taken up by the roots or foliage.

Most of our water resources are gradually becoming polluted due to the addition of foreign materials from the surroundings. These include organic matter of plant and animal origin, land surface washing, and industrial and sewage effluents. It has been reported that sewage effluents of municipal origin contain appreciable amount of major essential plant nutrients and therefore the fertility levels of the soil are improved considerably under sewage irrigation of crop fields. Treated sewage water also contains variable amounts of heavy metals such as Pb, Cd, and Cr, which have the potential to contaminate crops growing under such irrigation. They produce acute and chronic symptoms varying in intensity from irritation to extensive metabolic disturbances. The levels of toxic metals (Cd, Cr and Pb) were determined in different vegetable food stuffs.

MATERIALS AND METHODS

Study sites and samples

The vegetable samples were collected from the village Ludas, Hisar. The Vegetables were cleaned to remove visible soil particles, washed with tap water and double distilled water several times, allowed to drained then. They were then incinerated at 180° C for 6 hours. The dried plants were ground into fine particles using a clean acid-washed mortar and pestle.

Sample preparation and measurements

One of many methods of determination of the total contents and speciation analysis of heavy metals of their environmental concentrations is atomic absorption spectroscopy. This method is simple and very selective. In this paper we present determination of heavy metals in vegetable samples by atomic absorption spectroscopy method.

All sample were prepared from chemicals of analytical grade with double distill water. 1gm of metal cadmium, cobalt, nickel and zinc dissolve in aqua regia (1:3) HCl & HNO₃, made up to 1liter in volumetric flask thus stock solution of 1000 ppm of Cd, Co, Ni, Zn were prepared. Stock solution of lead is prepared by Pb (NO₃)₂ 1.59gm dissolve in 1% HNO₃. Thus a stock solution of 1000ppm was prepared similarly stock solution of chromium is prepared by K₂Cr₂O₇ 2.82gm dissolve in 1% HNO₃ and diluted to 1 liter. The calibration curves for these standard metal ions were drawn by taking working standards, 2.5, 5 and 10 ppm.

For the vegetable samples analysis, of dried powdered of each sample was digested in 100 ml Pyrex glass beaker by 1 g adding 10 ml Concentrate Nitric acid. First for cold digestion for 24 hours and then heated at 50°C for 4hours. The solution was finally boiled with 1:5 mixtures of Concentrate acids HCl & HNO₃ in order to digest all organic matter and then filtered after cooling. Finally volume of the extract was made upto 25 ml using double distilled water.

From the calibration curves for these standard metal ions were drawn and concentrations of vegetable samples were calculated.

Apparatus

Heavy Metals analyses were carried out using Atomic Absorption Spectrophotometer at Department of soil sciences CCS Haryana Agriculture University, Hisar

RESULTS AND DISCUSSION

Most of the laboratory research on biosorption of heavy metals indicated that no single mechanism is responsible for metal uptake. In general, two mechanisms are known to occur,

viz. ‘adsorption’, which refers to binding of materials onto the surface and ‘absorption’, which implies penetration of metals into the inner matrix. Either one of these or both of the mechanisms might involved in the transportation of metals into the plant body.

Table 1. Cd, Cr (VI), and Pb in different vegetable samples

| <i>Sample No</i> | <i>Vegetables</i> | Cd (ppm) | Cr (ppm) | Pb (ppm) |
|------------------|-------------------|-----------------|-----------------|-----------------|
| 1 | Spinach | 6.52 | 12.65 | 8.44 |
| 2 | Coriander | 14.48 | 10.38 | 15.86 |
| 3 | Pepper mint | 13.69 | 3.80 | 3.80 |
| 4 | Ladyfinger | 0.95 | 1.26 | 1.34 |
| 5 | Cauliflower | 5.46 | 8.74 | 11.72 |
| 6 | Brinjal | 3.46 | 12.7 | 19.62 |
| 7 | Bottle gourd | 2.15 | 8.94 | 9.86 |
| 8 | Chilies | 4.02 | ND | 3.69 |
| 9 | Raddish | 3.28 | 8.66 | 6.19 |

Accumulation of these heavy metals in vegetables could be attributed to the use of municipal waste water for their cultivation. From the results, it is found from Table 1 that concentration of Cd, Pb and Cr are beyond the permissible limits. The experimental uncertainty in individual measurement is found to vary within 1%. The reason for the accumulation is that Cd is relatively easily taken up by food crops and especially by leafy vegetables. Also it may be due to the foliar absorption of atmospheric deposits on plant leaves. Different vegetable species accumulate different metals depending on environmental conditions, metal species, plant available and forms of heavy metals. Studies have shown that uptake and accumulation of metals by different plant species depend on several factors, and various researchers have studied them. Overall results on comparison reveal that metals in water had more impact on vegetation.

CONCLUSION

Heavy metals were analysed in vegetable samples irrigated with municipal waste water. Almost all samples were found above than WHO safe permissible levels i.e. Cd (0.05ppm), Cr (0.1 ppm) and Pb (0.1-0.3 ppm). The result indicates that the consumers are purchasing vegetables with high level of heavy metals. It is essential that the farmers be educated and encouraged to reduce heavy metal accumulations in vegetables by instituting effective countermeasures. It is suggested that regular monitoring of the vicinity should be encourage this is just to avoid possible consumption of contaminated vegetable foodstuffs.

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DE-GENDERING PATRIARCHY: AN ECOFEMINIST DIALECTICS

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ABSTRACT

Though the philosophy of Feminism has definitely succeeded in bringing out certain attitudinal changes in society, it still suffers from some inherent contradictions and inadequacies. As it conforms to the dichotomous and oppositional principle of male versus female; it ends up feeding and fueling the same patriarchal tendencies and dualities of one-up-manship that it intends to interrogate. I do not think these tendencies can be defined in gender terms. In our Indian context we have often experienced the sad spectacle of Mother-in-law escorting the daughter-in-law to the sex-determination centre, and then encouraging and even forcing her to go for extermination in case of a girl child. We have often heard stories of mothers-in-law and sisters-in-law collaborating in the heinous crime of torturing or even brutally taking life out of the innocent daughters-in-law who has not been able to bring enough dowries to silence their greed.

Key Words: Gendering, Patriarchy, Ecofeminist, Dialectics.

These women are as patriarchal or anti-feminist as any of those husbands who mistreat their wives and kill their daughters for marrying against their wishes. Second infirmity that I assign to the philosophy of feminism is its denial of biology, which makes it a bit illogical, unrealistic and unnatural. Instead of celebrating the positive pluralities and differences, it gives way, though unintentionally, to negative dualities where man and woman both are locked in an endless competition with each other, contesting for the scarce space that defines political and economic power. During my participation in seminars and debates on Feminism I have found the Indian womanhood questioning and even ridiculing this brand of Feminism based on Western liberalism. Indian woman seem to have an integrated view of reality and seek to locate a dignified space without subverting the biological orientations and without disrupting the family and social structures. They are proud to be tied to the wedlock instead of seeking a release into some utopian liberal world. They love their motherhood. They seek their career opportunities, not in isolation, but along with the notion of their family's well being and domestic obligations. Thus the Western liberal Feminism fails to find a sympathetic echo in the hearts of the Indian audience who still grope in the dark to find an appropriate answer to their quest for a meaningful and harmonious and sustainable living on the face of Mother Earth.

The elusive answer, especially in the Indian cultural context, probably lies in the new wave of feminism called ecofeminism which upholds that in the ultimate analysis, male is not the problem, the real problem is androcentrism (male-centredness). Biology is not the problem,

the problem is the ego-centric ethos. Patriarchal society, in which the male definition of reality is normative, and in which fear of nature and women set the stage for oppression and biocide, must be viewed as the real issue. This is the core principle of the dialectics woven around ecofeminism. As a cultural movement, it uncovers the insulated layers and structures that stimulate all kinds of domination. It advocates for a transformed culture and altered consciousness which can provide humankind with the right kind of attitudes and motivations, values and perspectives to make their temporary stay on Mother Earth better and more blissful. It also legitimizes “a refuge from history” (Eagleton, 233) and culture as an essential condition for achieving a harmonious unity of subjective and objective world.

The term ecofeminism is a blend of ecology and feminism. It is founded on the premise that the entire discourse on Ecology and Feminism cannot be approached and negotiated without properly understanding the cultural dimension. Whether we look at the deviations and shifts in paradigms, the real causes of ecological devastation as well as female exploitation lie deep down somewhere in the minds and hearts of people. Our behavioural patterns shaped by the wisdom attained from the cultural dynamics and traditions determine our response to the issues of ecology and feminine self. Thus culture has to be seen both as the problem and the solution, a curse and our collective hope. Culture as a construct of human mind is always viewed as opposite of or as an improvement upon the wisdom of Gaia, with body and mind joined in full sensitivity to the principles of Mother Earth. Whereas culture has always been viewed as founded on the patriarchal and rational principles, the earth has traditionally been imaged as upholding the feminine principle. Ecofeminism, as a philosophical and activist movement, tries to provide a link between the oppression of the earth and the oppression of women through the culture/nature dialectics. It believes that the contemporary post modern culture is based on patriarchal tendencies, and the rise of this patriarchal culture in collaboration with the male-centric religions some thousand years back started the hegemonizing processes which ultimately resulted in the subjugation and oppression of the feminine principle of life reflected in the earth and the female. Milton's *Paradise Lost* rightly lays down the existential truth in saying that “Mind is its own place/can make a heaven of hell and hell of heaven”. Ecofeminism informs that mind divorced from nature becomes diabolic, whereas the mind in sync with the eternal principles of nature becomes divine.

This new model of ecofeminism has gained more currency in the contemporary capitalistic culture which, along with its market oriented ethics propelled by the technological innovations, has reduced everything into a commodity. This, what John Berger calls, “culture of Progress” qtd in Fisher and Hajer, 3) and Vandana Shiva describes as the “culture of greed” (*The Hindu*) has unleashed a horrible post-postcolonial “regime of othering” that leaves no space for any notion of the sane and sacred in life. Bulldozers, dams, mines, energy plants, military bases – these are the temples of this new brave world. What is sacrificed at the altar of this new religion is nature's life and people's life. The sacraments of development are made of the ruins and desecration of other sacred, especially sacred earth and its feminine principle. Since earth is the sacred mother, the womb of life in nature and society, its inviolability has been the organizing principle for the primitive societies having a different concept of what is sacred, and what must be preserved. The sacred is the bond that connects the part to the whole. Sacred is the bond that links one to the ‘other’ since the other is also the part of the whole. But, for the contemporary culture of greed, sacred bonds with the soil as well between people

and communities are impediments and hindrances to be shifted and sacrificed. This has resulted in the ecological and cultural rupture of bonds with nature, within society and between man and woman. It has meant the transformation of organic societies into groups of uprooted and alienated individuals searching for abstract identities. This new model of progress has converted sacred mother into disposable object, instead of being a source of meaning and woman into a body.

We have long ago abdicated the great wisdom of looking at reality as an indivisible one as envisaged in the *Vedas*. Rather we have evolved a value system of organizing the reality according to hierarchies of power. The archetype is the power of male over female. Confucianist China, Koranic Islam, Biblical Christianity and even the post-Vedic India of *Dvaitvad* reflect and perpetuate a reality where phallic tendencies, experiences, values, symbols, inclinations and perspectives are upheld and celebrated as the norms for being a good human. It is this 'humanness' which is invoked to legitimize the superiority of the humans to the natural world and of the men to the women. The 'voice' of the nature and the women are completely drowned in this din and deliberations, plans and preferences created by the male-centric ethos. Ecofeminism, as a cultural movement, upholds the view that understanding the dynamics of dominance of male over female can unlock the layers of the present patriarchal culture and help us in comprehending the hierarchical, militaristic, mechanistic, industrialist forms of the contemporary world which are fraught with catastrophic dimensions for the future of life on earth.

Cultural feminists, though exposed to Marxist analysis in the sixties, rejected the Marxist assertion of "Dialectic Materialism" that domination is based solely on money and class. Rather their main sources of inspiration came from the nature-based religions, usually that of the Goddess cults. In the mid-seventies many cultural feminists of the Judeo-Christian origin experienced the exhilarating discovery of a religion that honored the female and seemed to have nature as its "Good Book". They found it intriguing to know about the sacred link of the Goddess in Her many guises with totemic animals and plants, sacred groves, womb like caves, Her voluptuous contours and fertile plains, Her flowing waters that give life, Her animals as teachers; a snake, coiled around Her arms teaching lessons of cyclic renewal and regeneration with its shedding of skins. This discovery would certainly not have been news to the Indian people who had completely integrated *Shakta* tradition in their religion and culture, in which the feminine principle of existence in various manifestations is worshipped in the form of Mother Goddess. In *Navratras* Hindus invoke the innocent and benevolent form of Mother Shakti by feeding and worshipping the innocent maids, whereas in *Ma Kali* they worship Her demonic self. This culture of *devi* worship has inspired art, music, poetry, myth, and rituals in many parts of India for centuries together. But to the western feminists this discovery expressed the deepest feelings of a spirituality infused with ecological wisdom and wholeness which they ultimately incorporated in their new way of seeing called Ecofeminism.

In the Indian context this new way of seeing started taking roots with an environmental movement called *Chipko Andolan* when many career women became involved with Green politics for environmental reasons and discovered traces of deep ecology there. Vandana Shiva, an internationally celebrated environmental activist, got her first wave of inspiration from Chipko movement launched in sixties in Uttarakhand when the women of the hills enfolded the trees to stop the government from cutting them. The *Chipko* movement has

gained iconic status and is now cited as a highly successful example of grassroots environmentalism in India. This movement is also remarkable for the way in which it mobilized women. This movement introduced the concept of tree-hugging to stop activities such as deforestation, lumbering and mining. The state's increasing commercialization and underdevelopment of the Garhwal region was instrumental in the conceptualization of this movement, where local women were affected by state-level decisions such as granting private contractors harvest rights for the trees to manufacture cricket bats. Due to excessive deforestation, the year 1970 saw its most devastating flood and equally destructive landslides.

Vandana Shiva's work comes closest to cultural ecofeminism. Shiva asserts that 'while gender subordination and patriarchy are the oldest of oppressions, they have taken on new and more violent forms through the project of development'. She argues for the recovery of the feminine principle—*Prakriti*—to counter the destructive effects of the Western model of development, which she calls maldevelopment. She defines *Prakriti* "the feminine principle as the basis for development which conserves and is ecological. Feminism as ecology, and ecology as the revival of *Prakriti* - the source of all life". Shiva characterises maldevelopment as "a paradigm that sees all work that does not produce profits and capital as non- or unproductive work". Shiva convincingly argues that the violence that arises from such a model "is rooted in the patriarchal assumptions of homogeneity, domination and centralization that underlie dominant models of thought and development strategies". In more recent times, other women also have led environmental causes and movements. Medha Patkar heads the Narmada Bachao Andolan, a social movement consisting of tribal people, adivasis, farmers, environmentalists and human rights activists against the Sardar Sarovar Dam being built across the Narmada river in Gujarat, India. Mahasweta Devi, both an activist as well as a well-known feminist writer, has dedicated much of her activism and literature to the cause of betterment of tribal people and their environment in India. Arundhati Roy, best known as the Booker Prize winner of *The God of Small Things*, wields her passionate pen for causes ranging from the Narmada Bachao Andolan, to nuclear testing in India. The latest woman to come under spotlight for fighting for an environmental cause is C.K Janu, an adivasi woman occupying the Muthanga forests in North Kerala. This was to protest the breached agreement between the adivasis and the state government to provide 500 acres of land to each adivasi family. The figure of C.K Janu as an adivasi woman leading the cause has given the movement a dimension of subaltern identity politics in addition to social justice and ecological balance.

This kind of perspective evolving within ecofeminism lends strength to the hope and tries to address not only the interlinked dynamics in patriarchal culture originating out of the terror of nature and the terror of the elemental power of the female, but also helps in finding ways out of the mesmerizing conditioning that keeps women and men so cut off from their grounding in the natural world, so alienated from our larger sense of self in the unfolding story of the universe. Only people connected with nature on a deep level, in the moment of awakening, can transform patriarchal culture into new possibilities informed by justice, wisdom, and compassion. So it is extremely important to deepen our experience of communion with nature. This can be done in the mountains, at the ocean, in a city park or a backyard garden. When we are enfolded by Nature in the deep silence, we attain a higher consciousness and experience the oneness of life. At that moment the distinction between inner and outer mind dissolves, and we meet our larger self, the One Mind, the cosmic unfolding –*Aham Brahma Asmi*. It

releases a new-found holistic vision which informs that “the spirituality pervades and infuses all forms of existence – human, animate and inanimate (Frost and Egri, 7)”.

So ecofeminism, as a philosophy, is probably the answer to defreeze the dark and demonic layers of egos and patriarchal tendencies of mind which have polluted the holy Ganges of life. For the first time in this post modern era, there is widespread agreement that something is very wrong. The assumptions of modernity and rapacious industrialism, along with the technology and militarism necessary to support it, have left us very lost indeed. We all are entangled in the hubris of the patriarchal project, to dominate nature and the female. The system is leading us to ecocide and species suicide because it is based on ignorance, fear, delusion, and greed. Thus the crying need right now --if we have any hope of charting a postmodern, posthumanist, and postpatriarchal transition to the Age of Ecology --is for a new philosophical underpinning of civilization. We need an ecophilosophy that speaks the truth with great immediacy and urgency in a language that everyone can understand.

To care empathetically about the person, the species, and the Great Family of all beings, about the bioregion, the biosphere, and the universe is the framework within which one needs to address the issues of contemporary times. Man needs to find our way out of the technocratic alienation and nihilism by cultivating and honoring direct connections with nature and recovering what Keith Sagar says “the lost sense of the sacredness in nature..... in all its fullness of being (Sagar, 210). We all are of one fabric where “all events and beings are interdependent and interrelated in a universe which is a mutually causal web of relationship as in the image of the Jewel Net of Indra (Kaza, 57”’. Hence we have no right to destroy the integrity of Earth's delicately balanced ecosystems, whose histories are far longer than our own. Around us we see the immensely destructive thrashing of patriarchal leaders who cannot even name the pain and ignorance that drive their greed. Ecofeminism makes an earnest endeavour to heal these people, heal ourselves, and heal the planet. We need to lay out and organize the cultural framework for a new ecopolitics and ecoeconomics around the concrete issues of suffering and exploitation; to speak out clearly but without malice against those who further policies of injustice and ecological ignorance; to nurture the relationships with our colleagues without ill will; to use science and knowledge for cosmic well being, not for destruction. But most of all we must unlock our memories; follow the "body parables" of our sexuality; cultivate our spiritual impulses; act with pure mind and pure heart; celebrate with gratitude the wonders of life on Earth; and seek intimate communion with the natural world. This new culture, new consciousness, new beginning can be the healing message to the beleaguered humanity. The woman is inside each of us. We have to revive and resurrect that woman to become better human beings.

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MAKE IN INDIA: ISSUES AND CHALLENGES

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ABSTRACT

Make in India' is an international campaign slogan coined by Prime Minister to promote India as a destination for foreign investment. The authors have made an attempt to identify major issues and challenges that may be tackled swiftly and smartly to feature India as a global manufacturing hub for addressing its multi-socio economic issues. At the end authors also hope to provide big thrust to this campaign in the Union budget 2016-17 for boosting manufacturing sector, reviving economy and making the Prime Minister's vision of helping the 'poor reach to middle class faster', a reality.

Key Words: Make in India, Manufacturing Sector, Union budget, Skill, Development, Issues.

Make in India is an international campaign slogan coined by our Prime Minister to promote India as a destination for foreign investment, thereby featuring India as a manufacturing hub and economic transformation while eliminating the unnecessary laws and regulations, making bureaucratic Processes easier, make government more transparent, responsive and accountable and to take manufacturing growth to 10% on a sustainable basis for addressing country's multi-socio economic issues.

Just one simple example is enough to understand this concept. Ferrari – a Sports and Luxurious Car Company is at present manufacturing all its units outside India. If anyone desires to purchase its car, the customer has to import it, by paying several exorbitant duties. Looking towards the current Indian market potential, if the car company establishes its manufacturing plant in India, besides generating employment and the customer getting the car at very competitive rates, the company will also be benefited.

In the words of PM Narendra Modi, the FDI does not merely mean 'Foreign Direct Investment', but it should be considered as 'First Develop India' concept as well. It is asserted that India should not only be viewed as a market but it should be considered as a holistic opportunity for making India a global economic giant.



Fig. 1: Logo of 'Make in India'

The logo of 'Make in India' depicts a 'Lion' which refers to 'King of Forest'. In the same way, India can become 'King in Manufacturing Sector' by converting herself to a self-reliant and self-sufficient country and to give the Indian economy a global recognition.

Major Issues and Challenges

The concept could face the following major issues and challenges.

- Creating healthy business environment will be possible only when the administrative machinery is efficient and prompt. India has been very stringent when it comes to procedural mechanisms and regulatory clearances. A business-friendly environment can only be created if India can signal easier approval of projects and set-up hassle-free clearance mechanism. For the issue of unnecessary defunct laws and regulations and making stringent bureaucratic processes easier, shorter, transparent and responsive as well as accountable proceedings, it has emphasized the concept of 'single online portal'. This is an extension policy of exiting 'single window system' employed under the Vibrant Gujarat Summit and banking sector as well. As contemplated by the authorities, the system will be lead by an eight member team dedicated to answer investor queries which will facilitate the clearance of projects in a time bound framework.
- India should be ready to tackle elements that adversely affect competitiveness of manufacturing. To make the country a manufacturing hub, the unfavourable factors must be removed. India should also be ready to give tax concessions to companies which come and set up units in the country.
- India's small and medium-sized industries can play a vital role in making the country take the next big leap in the manufacturing sector. India should be more focused towards novelty and innovations for these industries. The government has to chart out plans to give special soaps and privileges to these industries. Further, good infrastructure is a heartfelt requirement of successful 'Make in India' program. Golden quadrilateral, DMIC (Delhi Metro Industrial Corridor) for roadways, linked river for waterways, express highways, vibrant sea-ports etc. are required since manufacturing would require free flow of raw materials and finished goods. Furthermore, a direct tax exemption during the initial years of operations for micro, small and medium enterprises (MSME) will give much needed impetus to the manufacturing sector.
- India's 'Make in India' campaign will always be compared with standard products from other countries. India should constantly keep its strength so as to outpace such supremacy from other countries in the manufacturing sector. For this challenge, the quality of products should be of world-class standards which could be achieved by adhering to international quality standards with highly skilled work force.
- India must also give boost to high-tech imports of specialized equipment and research and development (R & D) to upgrade 'Make in India' campaign and thus give an edge-to-edge competition. To achieve this, India has to be better prepared and motivated to accelerate world class R & D programs. The government must ensure that it provides appropriate platform with liberal financial aid for such research and development projects in basic sciences and technologies.

Allied Issues

Privatization:

To enforce the inflow of FDI in the country and improve services, it requires to fully or partially privatizing loss making government units. First, identifying those manufacturing units and second, to privatize those with foreign companies may create issues such as percentage holding, management, resistance to change, labour union opposition, etc. However, as the whole campaign brief is solely under the control of government, such issues can be resolved progressively through proper reforms and initiatives.

Skill Development:

Skills and knowledge are the driving forces for economic growth and social development for any country. As per our worthy Prime Minister, any country in the world that offers a unique 3D combination known as Democracy, Demography and Demand initiatives must focus on skill development. In India, labour requirement in the primary sector is falling quickly as mechanization increases. As per CII survey, roughly 16 percentages of labour is still in the primary sector compared to 6 percentages of BRIC countries. Through skill development initiatives, this labour force can be converted into secondary manufacturing sector. Semi-skilled labour can also be absorbed by manufacturing sector with the help of skill development programs. The authorities are sensitive to this issue and to give thrust to skill development, besides adopting skill development as a national priority the Government has created a new Skill Development Department under a full-fledged cabinet minister.

Labour:

This is an important factor in economic development of a country. China as a Marxist Country attracted outside business by meeting all the requirements of industries with liberal laws and incentives but in India it is difficult as it is a democratic country. India has some of the most restrictive labour laws. Both the federal and state governments will have to implement labour reforms which will ease these laws in a way that fosters more employment and industrial activity in labour-intensive sectors. Labour reforms which will help labour rights, human resource management, and worker and management relationship with proper safety norms and efficient transport facilities, is the need of the hour.

Good Infrastructure Facility:

The major objective behind 'Make in India' initiative is to focus on heavy industries and empowering secondary and tertiary sectors. If authorities facilitate the requirements of the national programmes of 100 "Smart Cities" and "Industrial Corridors", we can truly fulfil the 'Make in India' concept and make it a worth. We will have to provide internet connectivity with LAN, WAN with high speed data transfer as Information Technology is also a part of Infrastructure now. Further, under the 'Make in India' campaign, the rural infrastructure, which is an important ingredient for ensuring sustainable rural economic development, needs to be given a fillip.

Foreign Investment and Trade:

With foreign investment, the imports from the foreign investment will be reduced. The best way to ensure foreign investment is of providing qualitative framework that is required to be

operated in a competitive environment, without the aid of subsidies and not with any importing restrictions.

World-Class Standards:

After all, foreign companies demand highest level of qualitative work which is known as “world class standards”. The quality of product under ‘Make in India’ initiative should not differ with foreign product. Here the Issue is to make Indian labour achieve such competencies to make high quality products through skill development programs.

Ownership and Control:

When FDI comes to our country, there will be an issue of ownership and control. How much percentage of ownership of the company established at Indian location? What should be the managerial functions? How board of directors should be formed? Whether any MoU (Memorandum of Understanding) should be signed with Indian companies in order to form a joint venture? Whether Indian law can protect if any issue will crop up in this regard? This issue is being addressed through required reforms by the present government.

Enterprise Specific Performance Requirements (ESPR):

Some of the enterprises require several performance standards. Special efforts are needed to achieve such specific performance standards without interference with the internal commercial decisions of the enterprises.

Land Acquisition:

Land acquisition is a major issue and challengeable as the existing laws have made the acquisition of land more complex and costly. These laws create hurdles in investment into preferred sectors like manufacturing, construction, infrastructure and mining. The difficult balancing act between providing sufficient rights and safeguards to landowners and easing land acquisition procedures.

Retaining Talent (Reverse Brain Drain):

Whenever human talent goes in some foreign country, it is known as Brain Drain. Several reasons like lethargic beauracracy, lower salary structure and less employment opportunity may be some of the causes. But due to ‘Make in India’ campaign, a conducive environment can be created once again Indian talented youth can be retained and a new trend of reverse brain drain can be established i.e. foreign talent of Indian origin will again start to seek opportunities in India. Thus, the slogan “stay in India” can be made realistic. The talented youth migrating to foreign countries can come back and make our mission of „Make in India” more effective and powerful.

Updates on Make in India

- News from social media is reflecting that ‘Make in India’ Campaign is getting the highest popularity on Facebook and Twitter. Hon^{ble} Commerce Minister, Nirmal Sitaraman has announced that this campaign has registered 2.1 Million tweets and 30 lacs ‘Likes’ on Facebook wall. Government is committed to end License Raj by effectively implementing ‘Make in India’ campaign through proper legislations and reforms.
- Union Budget of F.Y. 2016-17 is expected to provide a big thrust to ‘Make in India’ concept and a blue print of 25 identified sectors was presented to PM in January, 2015 by

the Union Secretaries. The government's 'Make in India' initiative could get top billing in the Union Budget with tax breaks and other incentives for several sectors. As per the reports of a leading news-paper, the 'Make in India' concept is the centrepiece of Dr. A.P.J.Abdul Kalam's bid to revive India for Mission 2020.

Conclusion

The issues and challenges involved in the concept of 'Make in India' are being resolved through big thrust in policy initiatives and further commitment by the government to ease rules of doing business, boost manufacturing and provide a stable non-adversarial tax regime to ultimately revive the otherwise sluggish economy which is critical to generate jobs. The forthcoming Union Budget is a big tool in the hands of government for bringing such major reforms and thereby making the Prime Minister's vision of helping the 'poor reach to middle class faster', a reality.

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