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Founder

**S. S. Shashi**

Chief Editor

**Dharam Vir**

Volume 26, Number 3 (July-September), 2017



**Research Foundation International, New Delhi**

**Affiliated to United Nations Organization (UNO)**

**(Autonomous, Regd. Recognized Charitable Organization of  
Social Scientists, Authors, Journalists & Social Activists)**

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# Khagi Caste Reservation and Emerging Patterns of Leadership

*Tejpal Singh\**

*Leadership plays an important role in shaping the socio-economic and political structure of any society. Emergence and development of leadership is the result of social interaction among the members of the community. The term "caste" is used to designate each unit in the hierarchically arranged organic systems of closed groups to be found on the Indian subcontinent. Reservation is a mean to increase representation of hitherto under-represented caste groups and thereby improve diversity on campus. The findings are the benefits of reservation all the three level of panchayat the crowds got crowded before the male literacy rate was 5% & female was nil but after the interest in education male literacy became 25% & female increase 15% from Zero. The working so he aware the people after the reservation they aware about the politics & competition. The independence of Khagi Caste leadership is trying to near about the education & always try to stop the social & economic loss of Khagi Caste. Leadership is committed to make the inter college for making the atmosphere in villages. Leadership is trying to make the social equilibrium to aware about the women. The respect and Khagi people and Khagi leadership acceptance will increase by other caste. The drunkenness, dowry and child marriage stops.*

[**Keywords** : Leadership, Varna system, Caste, OBC, Reservation, Constitution, Emerging pattern, Child marriage]

## 1. Introduction of the Problem

Leadership is the exercise of power or influence in social collectivities, such as groups, organizations, communities or nations. This power may be addressed to

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any or all the three very general and related functions establishing the goals, purpose or objectives or the collectivity, creating the structures through which the purposes of the collectivity are fulfilled; and maintaining or enhancing these structures, sociological studies have emphasized the last function. This emphasis has implied on the interest in the role of leadership in maintaining the integrity and viability of the collectively against threats, both internal and external in maintaining collective orders and unity (Sills, 1968). Some social scientists understand leadership as a necessary social function within groups and institutions, while others interpret in terms of individual characteristics that seed the drive for power and facilitate success or failure in exercise. Leadership plays an important role in shaping the socio-economic and political structure of any society. Emergence and development of leadership is the result of social interaction among the members of the community. Establishment of leadership is the leadership pattern is fully determined by the individuals powers and influence over the society. In any developing society, where the process of modernization of political structure is going on at a rapid pace, the study of the leadership pattern appears to be changing from the traditional oriented system to the modern institutional system.

The term "caste" is used to designate each unit in the hierarchically arranged organic systems of closed groups to be found on the Indian subcontinent. Besides this, it has been applied to the classical division of Hindu society and to systems of ranked and closed populations found outside India. The Indian caste system presents an extraordinarily complex social phenomenon. The great size and spatial extension of the population concerned and the close interlocking of religious and secular features have produced a luxuriance of local variation from which it is difficult to draw consistent features and give them their precise emphasis. Social scientists have been interested in the caste system as a type of social stratification. But for a long time their knowledge rested on the largely descriptive accounts of writers interested in providing general ethnographic, on the Hindu literary classes. It is only in recent years that detailed studies of local caste hierarchies have been made. Hence, the relation of the Indian caste system to other systems of stratification and social grouping has by no means been agreed upon, and it is debatable whether castes exist outside India and its immediate neighbors.

Reservation is a means to increase representation of hitherto under-represented caste groups and thereby improve diversity on campus. Reservation is a form of affirmative action designed to improve the well being of backward and under-represented communities defined primarily by their 'caste' it's a phenomenon that commenced with the coming into force of the Indian constitution however, lately preferential treatment on regional basis has either been non-statutorily introduced in the educational institutes or is being advocated in both jobs and lowly professions like auto-rickshaw-drivers.

The spirit of equality pervades the provisions of the constitution of India, as the main aim of the founders of the constitution was to create an egalitarian society

wherein social, economic and political justice prevailed and equality to status and opportunity are made available to all. However, owing to historical and traditional reasons, certain classes of Indian citizens are under severe social and economic disabilities, so that they cannot effectively enjoy either equality of status or of opportunity. Therefore the constitution accords to these weaker sections of society protective discrimination in various articles, including Article 15(4). This clause empowers the state, notwithstanding anything to the contrary in Article 15(1) and 29(2), to make special reservation for the advancement of any socially and educationally backward classes of citizens or for Scheduled Castes and Scheduled Tribes.

## **2. Introduction of Khagi Caste**

People from Khagi Caste live from Dehradun to Kannauj on the north side of Ganga. Chhote Lal Sharma wrote in the book *jaati anveshan* that in the year 1901, the Indian census, they were named as Khagi because it goes to farmer of Ruhelkhand. At some time it used to be a king himself. Today, there is only farming. It is famous in Bareilly that these people are the descendants of the Sagarwanshi king Bhagirtha. Karag and Khadag in the lineage of Sagar, Lodhi Khem Singh Verma, in a *Lodhi Kshatriya vrahata Itihas* writes that the people of Khagi community and Lodhi also live in Tarai. These people were skillful in running the sword, so called khadagwanshi. Remember this is the same area where there was a grim conflict with the Parshuram of Chandravanshi Kshatriyas. Today this community is more known than Khadagwanshi but by the name of Khagi.

After Khadag they referred as Khagi & after this reflection they called as Khagi. Khagi is variant of Lodhi's which is now by a different name. Some people say that they are the ancestor of Maharana Pratap. They believe that between Akbar & Maharana Pratap Haldighati had happened and Maharana Pratap was defeated in the war. Then Maharana Pratap went along with his companions and went to the hills of Arawali to eat all this. But it is not because Maharana Pratap was born in 1542 and in Akbar's 1542, and the battle of Haldighati in 1563. After this war had been almost 422 years. The people of Khagi caste were known by the name Khagi thus Khagi people are not apart of Maharana Pratap. After the complete research, it is known that the people of Khagi caste lived in Ajmer and Chittorgarh, Rajasthan and there was a war in the Mughals foreign rules. In which many warriors were killed. Some rugged terrain on the bank of the Ganga settled down.

Came & started living & khagi people live in the Dense forest. When the other caste people ask them that what is your caste then they answered "We are Khakhin" The Pronunciation of the word Khakin transform to Khagi. Khagi people are not belongs to Rajput Surely but they have some similarities like Rajput. Because this society does not have the living standard like that Rajput. But they seems that they have worked as Soldier for Rajput according their loyalty & magnificence when this caste goes anywhere then they got the respect in respect of their respectable nature the people of this caste have the guts to keep mostly spears.



Their loyalty is like soldiers Khagi caste lives for help other people mostly this caste lives in all over India in small community but they lives on the river bank mostly. This is the troops strike of sipesalar that known as a Khagi caste. Sometimes we listened that wherever they not work there they “Khagan Jaya Ya Baghin Jaya” the mother title of Khagi caste compare like Baghin.

There is Lack of education in Khagi caste. In Lodhi Kshatriya Great history Khagi in said to be a sword those live in the bank of ganges river on the north side only this appears to be that in the form of soldier. These people had put their feet on the banks of river ganga and since then these people became native here. These people are not found on the south bank of river Ganga. They inhabit a large number on the north bank of the river gangas. This is not by the rulers and princes, because these people spent their lives in Bravery without slavery.

The Kalyan Singh Government put the Khagi caste into the OBC from general the main work of Khagi caste is farming & animal husbandry. They live in the bank of ganges river at north side Tarai area. The literacy rate of male & female is 25% and 10% respectively. The Government participation in negligible . They use to child marriage near about 13-14 years. When someone ask them about the child marriage then they reply “The family of girls mostly pressure to the society to marry immediately” Then the boys family sacrifice for it doing dowry practice is married on the condition of giving bike. Sometimes the boy’s age is less than that of a girl so that she can handle the farming. Mainly the marriage depends on the land are men are non-working whenever the woman use to wear kilt & finish all the work in same.

14 years old Jagat Singh has marriage in upcoming September. When he asked then he said if other are doing so then why could not I. What can we do after educate? Let you not see that a graduate going to work in farms many people is like that there is not a single graduate. Mostly youth of Khagi caste seems malnourished being the competition of Khagi leaders makes them selfless so the leadership got Disappointment by Khagi peoples. Mostly Khagi caste does not know that they are under the reservation benefit the elderly people think that now a day They are starting to called them Rajput & suddenly they put in lower caste (OBC) as they thought. Which is not fair the society. The people belongs to this caste does not have the food & drink with the SC/ST caste. Keeping less their logic for the boys illiteracy is that the boy will be dumb then who will work in fields. Hawker Ashish Kumar tells there is the purchasing the news papers near about 370 in 22 villages. The simplicity of the Khagi is that they kept their money in the roof burns along with the roofs. Then Khagi started placing their money to Lalaa’s, Lalaa’s charge the Interest for keeping the money. When they had need of the money then Lalaa tells them I am giving the money on interest & your money is safe in Bank for future & they take the money on interest from the same person wherever they have put their money. Means the money of Khagi, Lala use their money from them to take the double interest and become rich. Now the Khagi people have started to understand this sense of society and politics.

### **3. Case Studies of Five Khagi leaders**

#### **3-1 Budhsen Khagi (70)**

Matric Pass, born in a Simthala village, the landlord of the agriculture land near about & Heatare & the father of 7 children. In addition to agriculture the worked as a assistant of a lawyer. In nomination for the Bahjoi, legislative assembly seat then the office asked to Budhshen Khagi who was the proposes for Takchand, "Which cast Khagi belongs to" he answered "who the administration does not know" the Buddhshen promise that if I can not identify my cast then I will leave the politics forever and I will think I am not unable to politics.

In 1995 he elected for the Jila Panchayat member in the same year he get a chance to meet the national president of BSP Miss Mayawati & discussed about the Khagi caste to include in OBC caste from General cast & also discus to identify the society in country. After so many struggle the Kalyan Singh government selected this caste for OBC cast in Amroha district keeping in view, the majority of Khagi caste. Mayawati gave him ticket from Sambhal loksabha in 1998 where in the opposition was Mulayam Singh Yadav for SP & third was D.P. Yadav then he fight the election and got 1300000 vote and ranked third position then the behaviour of Khagi caste mention that they stamped 15000 vote as double stamp because they were thinking that the vote were be doubled.

In the same election the Delhi media came for cover the report & questioned to Budhsen "were you in fear in the opposition to Mulayam Singh & D.P. Yadav" he replied neither Mulayam nor D.P. Yadav is nothing the peoples of the assembly are everything. After that election Khagi caste come in light & sometimes they were able to get the space in newspaper. The major effect of election was that the Khagi caste courage & courage which made possible by people interest & lone after that Khagi start to join the politics their activism grow in the political parties. Politically orphan caste start to meet the leaders. In 1999 mid-term election were held in which BSP choose him for the candidate from Sambhal Lokshabha then he got 138000 vote in favor and he again lost the election.

In 2004 he contested from Gunnaur Vidhansabha By-Election and now the opposition was Mulayam Singh Yadav once again. In 2007 BSP come in government then CM Mayawati make him the minister of status for electronic corporation, U.P. chairperson, After the minister Khagi caste grow more politically economically consciousness According to demand Khagi caste comes to more interested in politics & they consider the pulse of politics the started self decision in their own interest & development.

Receiving the benefits of reservation all the three level of panchayat the crowds got crowded before the male literacy rate was 5% & female was nil but after the interest in education male literacy became 25% & female increase 15% from Zero. Women have begun the wear sophisticated modern clothes and leave wear the kilt-old tradition begin to break. "khagi hata bhala, ya Data bhala", proverb has started to weaken he wrote Nirbheek Khagi (1998), "Chhoti si bhool" (2012) &

“Soch” (2014) etc. books in present he is trying to include the Khagi caste in OBC in central government.

### **3-2 Kailash Kumar Khagi (30)**

M. Com, L.L.B. Degree holder Kailash Kumar is belong to Inkonda village and he have 10 Beegha agriculture land in addition. He is a lawyer by profession. By forming the Khagi Yuva Samiti, he is being aware for education & reservation under the banner of Yuva Samiti. He wrote a letter to U.P. President about the problems of Khagi caste at thus the President said that I am meeting a first person in the last 67 years after the Independence and today I come to know that there is a cast name Khagi in UP. The copy of memorandum has been sent to the Sc/St commission of India. At this the centre government act to a report. Often happens that the caste Ridiculed by the officers after listen the Khagi caste. The surveying work of Khagi caste is pending due to the political approach. He tries to meet the President of India by writing the letter 6 times but the logic was that there is no time for meeting not possible. He is working to aware the youth and prepare the youth to work in caste because Khagi will know about the reservation & fight to get it. He main drawback of this caste is that they thing that the education is unnecessary so he is working to get in touch the society to education. He is making the people aware to leave the Indigenous liquor. Baroque of money in theatres. He is working so he aware the people after the reservation they aware about the politics & competition.

### **3-3 Subhash Singh (32)**

10<sup>th</sup> pass Subhash Singh is the head of Shahpur Kalan. He grow the agriculture of 35 bighas land. His grand father has been a village Head fo 25 years in three Election the villagers selected him without any election. In order to pursue the heritage of grandfather. He contested the Election of the Gram Pradhan. The villagers use the 2150 votes from 2800 votes & he got 439 vote & win the Election. OBC cast reserved this seat there were many other OBC candidates in his opposition but the unity of Khagi caste & political awareness won the main point of this victory. Shahpur Khurd village is also the part of the gram panchayat. There is not any government employee in Shahpur Khurd other than one only a graduate Employment service. Not any person did not success to get the government job. The ladies of the village wears only kilt. Men play card in lane & street corner or keep sleeping. Women work so hard and their is mischief like child marriage. The head of village see this situation as a challenge. For the independence of Khagi Society He is trying to near about the education & He always try to stop the social & Economically loss of Khagi Caste.

### **3-4 Than Singh (60)**

8<sup>th</sup> pass Than Singh belongs to Nawabpura Khurd village. He is the owner of 12 bigha agriculture land in addition he is working as a security guard in Hasanpur Kotwali as 22 years long. For the help of villagers & for the police help he join this

job. When any person are captured by police action then he tries to free that person by urge to police officers. By doing this he is succeeded in winning the confidence of the villagers & villagers defeat the afraid of police. He elected as the deligate of The Kisan Sehkari Chini Mills Limited, Gajraula Hasanpur, Kalakhera for three years. The work to pass the low quality cane of Khagi caste make the member slip, first to weight and the arrangement of fertilizers & seeds and also to pay the amount of cant timely for villagers was his priority. The present castism tradition is their main aim because somewhere the Khagi caste not participate with the Sc/St caste. This is the result of the awareness of Khagi caste that He is able to force on public representative for their work. He is committed to make the inter college for making the atmosphere in villages. He is trying to make the social Equilibrium to aware about the Women.

### **3-5 Gangasaran Advocate (64)**

BA, LL. B passed, Gangasaran adv. Was born at village chakanwala Aitmali. In the addition of agriculture he in a advocate also by profession. He thank that there is no any way to social service other then politics. So he decide to be a politician. He worked as a gram pradhan his 24 years in chakanwala village and five years as a block pramukh in Gangeshwari block and five years his wife was block pramukh from same block named Hardei and he elected for the secretary of Uttar Pradesh rural development Pvt. Ltd. Bank. And he contested the Vidhansabha election from the Hasanpur Vidhansabha in 2012 and 2017, he faced to loses both the times. In the starting time of politics the Khagi caste was so backward on every social aspect. They faced the exploitation by other castes. They were exploited and beaten by them. They were betrayed in legal charge and the Lala society use them for their benefits so the gangasaran start to join politics to secure the society from this type of illegal torture and work for their development the Khagi caste. It was in majority but their politician became other caste. Thus the result education and social vigilance of Khagi caste that the first time, the Mahendra Singh khadagvanshi is elected MLA for UP Vidhansabha.

Court's Lowsit did not come in court. He try to resolve all the case in village through the panchayat of any case come in court, then the help people through advocacy the society find out the political leadership after reservation. Looked by non Khagi ended after the leadership. Education is promoted , awareness has increased .

Now the Khagi caste will raise their issues in vidhansabha, this is the way of hope. Khagi caste choose the Gangasaran for Khagi Vikas Samiti as a state secretary and he tries to fight that the Khagi caste. After that the respect and Khagi people and Khagi leadership acceptance will increase by other caste. The drunkenness, dowry and child marriage stops.

## **4. Findings**

Findings of this study are summarized as under :

1. The benefits of reservation all the three level of panchayat the crowds got crowded before the male literacy rate was 5% & female was nil, but after the interest in education male literacy became 25% & female increase 15% from Zero.
2. Leadership made aware the people after the reservation about the politics and competition.
3. The independence of Khagi Caste, leadership is trying to near about the education and always try to stop the social and economic loss of Khagi Caste.
4. Leadership is committed to make the inter college for making the atmosphere in villages for education. Leadership is also trying to make the social equilibrium to aware the women.
5. With the respect of Khagi people and Khagi leadership, acceptance will increase by other castes. The drunkenness, dowry and child marriage will end.

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## Globalization and Indian English Fiction

*Rahul Singhal\**

*Globalization has transformed and reformed the world via touching almost each and every aspect associated with a nation state, be it economics, culture, education, lifestyle and attitude of people. Globalization supported via technological revolution has created a newer and smaller world resulting in redefining of the boundaries and the actual meaning of the word 'Life'. Today globalization theorist talks about different phases of globalization. Early periods of conquest and voyages are considered phases in the long narrative of globalization. Most commentators however consider revolution in Information Technology as a major trigger for the forces of globalization. Consequently early 90s and the period after 2000 have been marked by significant changes in the world. Not only have national boundaries blurred, we also have the phenomenon of cultural boundaries breaking down. Globalization has opened new discourses of culture and identity. Globalization has greatly influenced the publishing industry. It has opened avenues for new writers. It has given strength to the work of old writers and books are now reaching to a bigger readership. Old books are being republished. The definition of classic has changed. And thanks to the forces of globalization Indian English Fiction is witnessing a surge. Probably more novels have been written, published and marketed in India than ever before. If globalization has reinvigorated publishing industry, it has dictated the choice of subjects, the notion of identity and the forms of literature. This study or paper aims to take up the impact of globalization on fiction written after 2000 in India. It aims to discuss the phenomenon and its impact on publishing industry.*

[**Keywords** : Globalization, Indian English fiction, Capitalism, Commodification, Commercialization, Author, Publishing industry]

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Living in 21<sup>st</sup> century is not as easy as it's perceived. There are many theories, concepts, processes, mechanisms and phenomenon's working around, like, modernism, deconstruction, postmodernism, psychoanalysis, and globalization and they change the very essence of living. But out of these given examples we have one particular concept or process which draws our attention and enthusiasm towards it and that's globalization. In simple words, globalization means unification or integration of the with the world economy through trade, capital and technology flows. It means reduction of trade barriers so as to permit free flow of goods across the world and creation of environment allowing free flow of technology, labour and capital among different countries of the world.

Globalization as a term can be defined and restricted by definition like statements for example, according to Roland Robertson, 'Globalization as a concept refers both to compression of the world and the intensification of consciousness of the world as a whole'.<sup>1</sup> Similarly, David Held's definition defines 'Globalization as a process (or set of process) which embodies a transformation in their spatial organization of social relations and transactions assessed in terms of their extensity, intensity, velocity and impact generating transcontinental or interregional flows and networks of activity, interaction and the exercise of power'<sup>2</sup>, but as a process globalization can't be tamed as it 'seems to possess an autonomous momentum, an uncontrollable currency, which no amount of careful systematization and analysis can cover'.<sup>3</sup> Therefore, the present study or paper will flesh out the aspects of globalization rather than trying to fit it with different ways of conceptualizing and demonstrating.

The first aspect of globalization is its ability to implode the sovereignty of a nation state. There is a constant 'push and pull'<sup>4</sup> between tendencies towards centralization of one state on one hand and the sovereignty of particular states on another. 'Thus, concerted action between countries in some respect diminishes the individual sovereignty of the nations involved, yet by combining their powers in other ways, it increases their influence within the state system'.<sup>5</sup>

The second aspect of the globalization is the global capitalistic economic mechanisms, that is, the spread of capitalism or crony capitalism. The dominant powers in the world economy are capitalist state and their business and transnational corporations have global activities and have immense power to influence political policies in their home bases and elsewhere. By exercising their powers and by forcing nation states to create policies favoring them, they, in a way lead to the compression of world market resulting in the beginning of the specialized regional, societal, ethical, class, and gender markets. Put otherwise, beginning of micro - marketing, for example, it would not be wrong to say that, we now have all the perfumes of Arabia at our disposal, which can wash off any bad scent from our hands. These changes do not take place in vacuum or by themselves; they bring with themselves a whole lot of other changes as well, like, separating

workers from control of means of production by commodifying labour power and like industrialization of war, and of the world military order. Nation states have military alliances between themselves and states involved in alliances accept their limitations over their opportunities to forge independent military strategies externally. In a sense we have developed vast, massive destructive modern weaponry resulting in no 'Third World' only a 'First World'<sup>6</sup> with respect of weaponry.

The third aspect of the globalization is the vast industrial development across the globe and this has happened because of the expansion of the global division and interdependence of labor. This has resulted in 'worldwide distribution of production and de-industrialization of some regions in the developed countries and the emergence of the 'Newly Industrializing Countries' in the Third World'.<sup>7</sup>

The fourth aspect of the globalization include the global diffusion of technologies in every sphere of life social, personal, economical, cultural, and political. This has resulted in creation of 'One World' in negative sense that changes (harmful) happening at one place will have impact all over the world.

The fifth aspect of the globalization is globalization of culture. In the words of Roland Robertson, globalization of culture 'is a twofold process involving the inter-penetration of the universalization of particularism and particularization of the universalism'.<sup>8</sup> What Robertson meant is that, that a particular quality or a strand of culture is crystallized universally in an individual, individuals, society, societies, nation, and nations and an universal strand is crystallizes particularly in an individual, individuals, society, societies, nation, and nations<sup>9</sup> and he calls this process of 'crystallization as the elemental form of global life'.<sup>10</sup>

On the other hand Arjun Appadurai<sup>11</sup> calls the tension between cultural homogenization and cultural heterogenization as the central problem of today's global interaction. According to him, 'One man's imagined community is another man's political prison'<sup>12</sup>, that is, the central feature of global culture today is 'the politics of the mutual effort of sameness and difference to cannibalize one another and thereby proclaim their successful hijacking of the twin enlightenment ideas of the triumphantly universal and the resiliently particular'.<sup>13</sup>

Here we are having both sides of the coin of global cultural process. On one side we are already having assimilation of different cultural forms and process and on the other side we have stiff resistance in Althusarian terms, as if history has ended. But what is important here is, that culture in 21<sup>st</sup> century is not a fixed entity it is in continuous state of flux, that is prefixing the word 'multi' with 'culture' making it 'Multiculturalism'. Today we are having music of all sorts from Jazz, Rock to Afro - American and Afro - Hispanic in our ears; we are having different - different food styles, cuisines, and culinary habits. We are now having London Dairy trolleys, selling ice lollies. Another example is a food supermarket; you have



America right above the shelf over your head, Gulf in front of you, Europe down below, and Africa sold out. Similarly, we have money becoming more and more volatile; 1000 rupees in your pocket can shrink to the value of 500 rupees or rise to the value of 1500 rupees. The same changes exist in fiction writing as well. We witness distracted and wandering characters, entering and exiting the worlds without a clear sense of place, time and space. We have characters witnessing identity crisis, split personalities, and fluidic identities, not able to associate and fix themselves with a particular space resulting in psychosis and neurosis.

Turning towards literature and literary studies; Indian English Fiction being part of it; we find that globalization affects literature in two ways. Firstly, it affects literature from within and secondly, it affects literature from outside.

After carefully examining as to how Indian English Fiction is affected by globalization internally, we find thematization of globalization in Indian English Novels, that is, globalization and its strands like culture, identity and others are used as themes or sub-themes in Indian English Novels. For example, we have novels like 'The White Tiger'<sup>14</sup> by Arvind Adiga which depicts crony capitalism inherent in Indian society; secondly, it depicts how a particular stratum of society is hardly influenced by globalization. The wilderness, and the hollowness is still there creating a huge gulf and dividing society into sets of people, one who are 'Hollow Man' (T. S. Eliot, 1925) and have Prufrockian mechanized sensibility, and other, who are completely immersed in the 'Heart of Darkness' (Joseph Conrad, 1899).

We have other novels too like 'Miss New India' (2011) by Bharti Mukherjee, 'Call Me Dan' (2010) by Amish Trivedi, 'One Night at the Call Centre' (2008) by Chetan Bhagat. All these examples deal with the call centre life; either their protagonist are picked up from there or the whole novel is set up at a call centre. Another visible change in Indian English Fiction writing is that we have novels based in urban scapes like 'Neti, Neti, Not This, Not This' (2009) by Anjum Hasan and like 'The Last Man in Tower' (2011) by Arvind Adiga; the novel by 'Hasan' is based in Bangalore and the other one is based in Mumbai. Both the novels deal with the city life, capitalism and youth and depict how urban society has changed under the influence of globalization. Similarly, we have novels depicting homosexual relationships and novels based upon the sexual minorities in India. We have short forms like MSM which means men who have sex with men and WSW which means women who have sex with women. In this category, we have examples like 'Boyfriend' (2003) by R. Raj Rao and 'Saraswati Park' (2010) by Anjali Joseph. Both the novels depict male sexuality and portray the ethos of homosexual protagonists. Similarly, we have quite a significant development in the category of Historical, and Graphic Indian novels. Here we have examples like 'The Harrapa Files' (2011) which is a graphic novel by Sarnath Banerjee explores the challenges of post liberalized India, that relate in particular to class, economic prosperity and

governance. Another example is 'Kashmir Pending' (2007) by the same author which is a graphic and historical novel. It takes up the historical issue of Kashmir and represents the status of Kashmir via the use of graphics. It represents Kashmir in a state of limbo, as the title suggests : 'pending'.

Globalization affecting Indian English Fiction externally, deals with the production and distribution of literature, that is, as to how Indian English Fiction is published and consumed. Here globalization works in two ways; one is that it helps in production and distribution of literature. As Suman Gupta mentions :

'the effects of technological enhancement of information and communication networks, the drivers of globalization forces, are not merely represented within literature; they also comprehensively act upon literature. Reckoning with globalization changes the very way in which literature is thought about, disseminated and consumed, and even constituted.'<sup>15</sup>

Because of globalization we have e-books which are available globally and e-book reading applications like Kindle, and Flipkart e- book reader which not only help in saving money but also time as the Director of Author and Publishing Relations, Amazon, Jon P Fine, remarks 'we're building a system where I will be able to stand in a checkout line at the supermarket and read a book on my BlackBerry'.<sup>16</sup> Another worthy point worth mentioning is that we can now order books online and the retailer sitting in America will fulfill our requirement within a very short span of time. Secondly, globalization has enabled self publishing which was not possible five or six years ago, as earlier it carried with itself a stigma that people who couldn't get published anywhere would go and publish themselves. But now times have changed, you have internet access everywhere, more and more internet users, so you can just go and self publish (Blogs, Websites and Social media platforms) your work at a very low cost as compared with traditional publishing. Suman Gupta in the same vein reminds us of the changing reading patterns because of the technological advancements and internet publishing, she says :

'The internet novel allows for more varieties of reading experiences, following different chains of connections and associations, and, importantly, without being constantly predicated on (departing from or adhering to) the normatively linear disposition of the physical book. By simple clicks of a button on hyper-referenced words or phrases, within any text or menu or image in the novel, the reader can construct different progressions of reading without being constantly reminded of departing from a physically maintained norm - the reader can, so to speak, construct different progressions naturally and effortlessly. These different progressions are not randomly or arbitrarily constructed; they are implicit in the logic of computer-mediated reading'.<sup>17</sup>

Another way, in which globalization works in externally affecting literature is that, it has led to the deep rooted commercialization of literature, and has made fiction writing a profit churning exercise. We now have fiction being written just for the sake of instant consumption, whose life span is too short to even imagine, for example, in the year 2010 Penguin India launched a book series titled 'Metro Reads', and the idea behind 'Metro Reads' was to create easy to read, lightweight books that can be read while commuting or travelling around a city. The series was tag lined 'Fun, feisty, fast reads' and 'For the reader on the go!'.<sup>18</sup> The series included books like, 'Love over coffee' (2010), 'No Deadline for Love' (2011), 'Losing My Virginity and other Dumb Ideas' (2011), 'Where Girls Dare' (2010), 'Love on the Rocks' (2011) and many others. Similarly, we have narratives like Chick lit and Crick lit (Term by E. Dawson Varughese) as the name suggests Crick lit composes of fiction writing regarding cricket, so as to tap the wide fan base of cricket lovers, examples include novels like, 'The Premier Murder League' (2010) by Geeta Sunder, and 'The Zoya factor' (2008) by Anuja Chauhan; on the other hand Chick lit is the fiction writing 'mainly written for women, with a female protagonist who, in various ways, faces challenges, questions, and changes in contemporary Indian society'<sup>19</sup>, examples include novels like, 'Almost Single' (2007) by Advaita Kala, and 'Battle for Bittora' (2010), by Anuja Chauhan. The economic logic of these developments is the profit driven rationale - 'this drive for the profit has changed practices across the book industry - in the manner in which editors and the agents work'.<sup>20</sup> We now have, as Suman Gupta rightly points out, 'tacit market censorship', where, 'certain sorts of texts simply do not have the opportunity to surface for the gauging of informed readerships; certain sorts of texts are pre-framed in a manner that makes them unavoidably visible before they are read in any meaningful fashion; and certain sorts are pushed on readers in so concerted and predetermined a fashion (by their pricing, design, publicity) that their readers are circumscribed in advance'.<sup>21</sup>

Thus, literature, literary authors, and literary readers all become industrial products, and commodities manufactured and created by multinational and national publishing houses. Another valid point that needs to be mentioned here is the problem of dying authorship and authors. It is not same as the 'death of author' a famous declaration by Roland Barthes in 1968. Rather this sort of death of the author as Suman Gupta explains :

'has to do with a social condition where authors and their texts and audiences are dissociated from each other, where authors find themselves dissociated from their works, where authors are mis-recognized or simply not recognized in their works, where authorial aspirations simply cannot be realized through their works because literature is itself dissociated from the world. The slippages between authors and literature and world, from this

perspective, derive from the contemporary Zeitgeist - late twentieth and early twenty first century social - cultural ethos'.<sup>22</sup>

This happens because as Suman Gupta says :

'an author's vocation is in competition with other kinds of producers and products which are more successful. Those other kinds of producers and products, media producers and their primarily audio - visual products, simply reconstitute the social sense of the world, and mould consumer expectations, in a way that authors and their literary products are unable to work against or alongside - which defeats and ultimately co - opts these authors and their works, and effectively kills them'.<sup>23</sup>

After reviewing different aspects of globalization we come to the conclusion that globalization involves the institutionalization of both the 'universalization of particularism and the particularization of universalism'. Though Globalization with the help of capitalism as a phallic symbol has interpenetrated our lives, but still, we should not look globalization in Althusserian terms as we have both, 'Good Globalization' sans capitalism and 'Bad Globalization' with capitalism.

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## Breast Tax : Social Oppression of Dalit Women

Vichitra Gupta\*

*In India, we find diversities on the basis of caste, culture, creed, religion and gender. The dalits and the women have been the suppressed class since long. The women were the suppressed gender and dalits, a suppressed caste. And when it comes to dalit women, they are the most suppressed ones, who had to suffer the worst. Apart from facing suppression from their male counterparts, they had to face sexual exploitation at the hands of upper caste men. In South India, the condition of dalit women had been so disgraceful and humiliating that in the southernmost part of Travancore, the Avarna Nadar women had to fight for even covering their bodies. The King and the Brahmins were expanding their wealth by imposing strange kind of taxes such as the tax on trading in pepper and spices, tax on men growing moustaches, on wearing jewellery or covering breasts. There were more than a hundred extortionist taxes levied by the Royal regime on poor communities. The heinous and humiliating taxes were targeted against the former Buddhist populations that were treated as Avarnas. The Royal Proclamation of 1829 barred Nadar women from covering their upper body and if any women ever dared to cover her breasts, the Maharaja regime collected the 'Breast Tax'. This tax had been one of the 120 extortionist taxes levied by the Royal regime on poor communities. Christian missionaries and the social reformers such as Narayan Guru, Periyar Ramaswamy and Ayyan Kali encouraged dalit women to defy the undignified bare breast rule. Later on, under pressure from British government, the Christian converts of Nadar women were allowed to cover their upper bosoms but the upper caste men could not tolerate it and they kept on humiliating the women covering their breasts. They used to tear apart their upper garment through a knife connected to a long wooden rod so as to avoid the touch of a dalit. Sometimes they used to hang such women from the tree upside down. The nadir women instead of bowing down to royal authorities kept on protesting. A dalit woman named Nangeli*

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*protested against the 'Breast Tax' by chopping off her breasts and throwing off the same at the tax collector. Nangeli's sacrifice intensified the stir and the famous Channar revolt swept South India. Finally under pressure, Maharaja of Travancore had to make a Royal Proclamation in 1859 permitting all the women to cover their upper bosoms. The obnoxious rule of Breast Tax was over and the women could gain the right to dress up with dignity after a long struggle and sacrifice. This history of women's struggle and sacrifice came to light recently when CBSE struck off the chapter on it from the syllabus.*

[**Keywords** : Breast Tax, Sudras, Social discrimination, Channar Revolt, Nangeli]

## 1. Introduction

In Kerala, the caste system was quite different from the four Varna system prevailing in Northern India. Apart from the priestly class and a few princes from ruling class, everybody else was treated as Sudras. The class of Vaishya, the traders had been completely missing therein. During initial stage of history, no caste system was prevalent in Kerala. During ancient times, the categorization amongst people was done on the basis of their profession such as Valayar (fishermen), Panar (singer), Kadambar (agriculturist), Uzhavar(workers), Vanikars (traders). Brahmin migration happened in Kerala during 3rd and 4th Century B.C. But they became a dominant class only by 8<sup>th</sup> century A.D. Buddhism was much practiced religion in Kerala by that time. By the second half of 8th century, Brahmins became more powerful over there. They destroyed Buddhist temples and started practicing Hinduism. Those who followed Hinduism and became their protector, were recognized by them as Kshatriyas or the Upper castes among Sudras. Aryan invaders in the area needed protection and hence they recruited the local people. These persons though were given Kshatriya functions but status was only of Sudras . Though the Brahmin influence did exist in Kerala since 1st Century A.D. but there was a large influx of them during 8<sup>th</sup> Century A.D. in the area. The Brahmins acted as priest or counsellors or the ministers to the princes. The local population had been practicing Buddhism but Brahmins took over Buddhist temples for their own use and started propagating their beliefs. By destroying or taking over Buddhist temples, Brahmins became the largest land owning group in the region and they started asserting themselves in the matter of religion, politics, society and economy. These Brahmins were called Namboodiris and apart from Namboodiris, everybody else was given the status of Sudra. They propagated the theory that the caste system established by Namboodiris was in accordance with the wishes of Parsuram, the avtar of Lord Vishnu and hence they have been given powers by God. Namboodiri Brahmins were at the top of caste hierarchy. The Namboodiri Brahmins practiced untouchability and that too was in a different manner towards different types of castes. A Nair was allowed to approach but not touch a Namboodiri Brahmin, an Ezhava had to remain thirty-six paces off and the Pulyan needed to be ninety-six steps away from them. Amongst the lower castes even, untouchability was practiced. An Ezhava had to remain twelve steps far off

from a Nair and a Pulayan sixty-six steps away and the Parayans to stay farther away. The Pulayans and Parayans, the lowest of the castes could dine with each other but not touch. Such ritual pollution was being practiced in every part of Kerala.

Nairs as such were the second in caste hierarchy but still they were treated as Sudras. They held large feudal estates and some of them even participated in the ruling of Kerala. There were around 64 classifications in Nair society. The three major groups were Illam, Swaroopan and Padamanglam. The first group being the servants in Brahmin house, second were the servants in Kshatriya homes and the third used to serve in the temples. The Nairs were basically located in Travancore, the district that now constitutes of Kanyakumari. The three groups of Nairs are further split into various classes based on their profession and status in society such as Shroobacure (Vassals of Chiefs), Shacoular (oil mangers), Vellakathura (washermen), Yadacherry (cowherds), Odatu Nair (boatmen) and so on. But all the above castemen would serve only the Brahmins or the King. The higher order of Nairs starts from Maudumby Prudhookanmar. Nairs were also a martial class and thereby would seem to be more like Kshatriyas. Still, the higher order of Nairs were treated as Sudras. Nowhere in the rest of India, Sudras had been the martial class. Some of the Nair families were aristocratic even who owned large feudal estates and tracts of land and enjoyed high positions in the King's Court. In the Paliyam family of Kochi, one of the oldest male of the family, named Paliath Achan served as the Prime Minister to the King of Kochi.

In 16th century there was the influx of Nadars migration after the Raja of Travancore invaded Tirunelveli. Most of the Nadars have been Palmyra climbers. Some of the Nadars of Travancore were the subtenants to Nair landlords and they also had direct control over lands of the Nairs. Hence the Nadars of Travancore enjoyed special privileges and considered themselves superior to climbers. In Tirunelveli the caste system was not as rigid as in Travancore. The climbers of Travancore suffered severe social discrimination. The aristocratic Nadars on the other hand called themselves Nadans and were a step superior to Nadars. Due to the low status accorded to Nadar climbers in the society, a large number of them had embraced Christianity so as to elevate themselves. But even the conversion to Christianity could not improve their status much. Over the time, some of the Nadars became commercially skilled and became traders due to new opportunities of trade and commerce introduced by the British rule. Due to the gain of wealth, these Nadars started adopting the customs of the North Indian Kshatriyas so as to improve their status. They adopted the process of Sanskritisation and tried to dissociate themselves from Nadar Palmyra climbers. They too adopted the title Nadans but the Vellalar and Maravar castes who were ranked above the Nadars resented against the upward mobility of Nadars that led to Sivakasi riots of 1899. Though the Sanskritisation movement failed, it made the community strong to protest against the discrimination so as to secure their rights, privileges and



dignity. It ultimately led to the formation of Nadar Mahajan Sangha that tried to unite the community by encouraging intermarriage within five major Nadar sub-castes.

Ezhavas, the agricultural labourer community shared the common heritage with the Nairs as there has been a similarity in the customs of these two. Ezhavas had been a martial class too that had served the Kings. It was believed that both the communities might have the common parentage and that they had brought coconut palms from Sri Lanka. Some of the Ezhavas were involved in ship making and weaving. Due to shortage of labour during World War I, Ezhavas were attracted to industries in urban areas. Some of the persons from Ezhava community had vast knowledge of medicinal plants and herbs and they acted as physicians. The status that was accorded to Ezhavas by the Nambudiri Brahmins was that of Avarna (the untouchable) that means belonging to lower rank amongst Sudras. Thiyyas, another related community of Ezhavas claim themselves to be in higher rank than Ezhavas. They claimed to be the offsprings of Chirrakal Mannanar Raja, the son of a lady from Chirrakal Royal family. But they were treated as equal to Ezhavas. Thiyya community has objected from time to time for being treated like Ezhavas. In February 2013, Thiyya Mahasangh objected sharply for being treated as equivalent to Ezhavas.

The caste system of Kerala, thereby had been quite complex, absence of Chaturvarnya and the presence of many subcastes and different ranks within the same caste group and different social status and privileges being accorded according to their ranks. The Nairs were allowed to enter the temple with certain restrictions. They were allowed to touch the offerings or ring the bell but they were not supposed to touch the priest and had to move away at the time when the priest used to enter with the worship materials still they considered themselves privileged as they could at least enter the temple that was denied to others. Similarly the other privileges were accessible to people according to their rankings of caste groups.

## **2. Social Discrimination against Sudra Women**

The condition of women of different caste groups and sub groups amongst Sudras was very bad. The women had to submit to Brahmins to satisfy their desires. If a Brahmin came to a Nair house, he could mate with any woman of their house and it was regarded as a blessing upon the family. The Travancore king had declared that if any Nair woman did not submit to the wishes of Brahmin men, she would be considered to be leading an unholy life and could be punished for that. Even the houses were built with specifications that a staircase from the outer compound would lead directly to the second floor where the women of the house would reside. The sambandhkars did not have to enter into the house first rather could go straight away to the second floor through the staircase. Due to such an indignified custom, it was difficult to establish the identity of father of any child.

That's why matriarchal system was followed since in that society maternity was a fact and paternity a fiction. Various social reformers raised their voice against this disgraceful custom.

### **3. Breast Tax**

In 19th century, the rigid caste hierarchy in Kerala imposed strict code of mannerism enforced by the state. The lower class women were barred from covering their breasts. Not just males but even females had to bare their chest before the high caste people as a gesture of respect. While the upper caste women used to keep their upper body covered, the Nadar climber and the Ezhava women were not allowed to cover their bosom anytime anywhere. Nair women had to remain half naked before the Brahmins. If the Dalit women ever tried to cover their breasts, they had to pay the breast tax called 'Mulakaram'. It was one of the 120 extortionist taxes levied by the Royal regime on poor people. In Travancore, Cochin and Malabar, no woman could cover their upper body in front of the Brahmins. In 1819, Rani of Travancore proclaimed that the Nadar women shall not have any right to wear the upper garment though their counterparts, the aristocratic Nadan women were allowed to cover their bosom. The upper caste women belonging to Namboodiri Brahmins, Nairs and Kshatriya women though were allowed to cover their bosom but the Kshatriya and Nair women had to lay their upper body bare in front of Brahmins. During the public appearances of the King, women of all castes except Brahmins, were supposed to stand half naked to shower flowers upon them. Not just in the path of His carnival but also on the balconies, the women had to be half naked to welcome the King.

### **4. Impact of Social Reform Movements**

The social reformers kept on mobilizing people against the humiliating practices. Vaikunta Swamy propagated that men should wear head turban and women should wear the upper cloth. He raised the slogan 'One caste, one religion, one God, one language, one world for humanity.' He tried to establish social equality and civic rights amongst people of different caste and creeds. He instigated Nadar and Ezhava women to overturn this practice. Narayan Guru and Periyar Ramaswamy were also the strong defenders and supporters of Nadar women's revolt. Narayan Guru tried to break the citadels of orthodoxy by building and resurrecting temples without the priests' involvement. Periyar Ramaswamy organized the self-respect movement in Tamil Nadu in 1925 that had a deep impact on the Channar revolt in Kerala. His famous quote on self-respect has been, "We are fit to think of self-respect only when the notion of 'superior' and 'inferior' caste is banished from our land". Periyar declared that the nationalist movement led by Gandhi and Nehru does not cover the individual's self-respect. Neither the liberation from British rule nor the revival of Hindu religion could ensure individual self-respect rather its only through the eradication of social evils and the

end of Brahminical order that we can gain the self-respect for all. Self-respect movement had core, deeply feminist values. Periyar tried to segregate gender relationships from Brahminical patriarchy and asserted women's rights over their physical, sexual and reproductive choices. He organized self-respect marriages where no priests would perform Hindu marriage ceremonies. Periyar believed that if Brahminical practices of performing rituals and practices are checked then their domination under the guise of which they exploit the women shall be over. In free India, Tamil Nadu became the first and only state to legalize Hindu marriages that were organized without the rituals conducted by the Brahmins. The ideas of Self-respect movement attracted several women such as former prostitutes, former devdaasis, wage labourers etc to throw off their bondages and raise voice against the exploitation. Women were given the right to choose their partners as well as divorce them and remarry. Widowhood was not penalized through religious beliefs. Women were even allowed access to contraception and permanent birth control measures. The Shree Narayan movement spread all over Kerala to make Kerala into an ideal land where everybody could live with virtues of fraternity, free from all caste discriminations. The impact of social reform movements led the Namboodiris and Nairs to think over reforming their own social practices. Another social reformer Ayyan Kali, drawing inspiration from Narayan Guru, focused himself to defy the social conventions that were applied to lower castes. He not only led the untouchables to ride on a bullock cart on roads that was prohibited for them, he opposed the traditional customs that prohibited the female members of Sudra community from covering their upper body. The social reformers such as Narayan Guru, Periyar Ramaswamy and Ayyan Kali encouraged Dalit women to defy the indignified bare breast rule. The Shree Narayan movement spread all over Kerala to make Kerala into an ideal land where everybody could live with virtues of fraternity, free from all caste discriminations. The impact of social reform movements led the Namboodiris and Nairs to think over reforming their own social practices. Another social reformer Ayyan Kali, drawing inspiration from Narayan Guru, focused himself to defy the social conventions that were applied to lower castes. He not only led the untouchables to ride on a bullock cart on roads that was prohibited for them, he opposed the traditional customs that prohibited the female members of Sudra community from covering their upper body.

## **5. Fight of the Women to protect their Modesty**

By the beginning of 19th century, several workers ventured from Kerala to Sri Lanka and due to the arrival of British East India Company, many started migrating to urban areas in search of better jobs. The aristocratic Nairs or Nadans also started trading and gaining wealth. With their increased interaction with people from outside and due to the advent of Christianity, they became aware of their social rights and how to live their life with dignity. Many lower caste people started converting to Christianity so that their women folk are allowed to cover

their modesty. In 1813, Colonel John Munro, issued an order that granted the Christian converted women the right to wear upper garment. But his order was withdrawn very soon as the members of Raja's Council known as pindakars objected it stating that it could lead to widespread pollution in the state by obliterating caste differences.

The Nadar and Ezhava women had to fight a long battle to be able to cover their modesty. The famous Channar revolt known as Maru Marakkal Samavan took place whereby the dalit women resorted to violence to get the right to dress up appropriately. From 1813-1859, women of Kerala struggled hard against the inhuman, discriminatory rule. The first one to openly challenge the cruel and nasty social order was Vaikunta Swamy who called the Maharaja as Neechan (the evil-doer) and he propagated that the East India Company is the Ven Neechan (white evil-doer). Maharaja was fearful of his growing influence so Vaikunta Swamy was arrested and was tortured. This led to large scale public protests due to which Maharaja had to release him. The Nadar also known as Channar, worshipped Vaikunta Swamy as the incarnation of Lord Vishnu. Although the Nadar women who converted to Christianity were allowed to cover their upper body but the upper caste men could not tolerate it. They used to humiliate those women in public by tearing apart the upper garment of the women with the help of a knife connected to a long wooden rod so as to avoid their touch. Despite that Nadar women continued to keep their upper body covered so as to revolt against this inhuman law. The upper caste rank groups of Nair defenders of Hindu orthodoxy too were against this movement and in order to defend the breast tax rule, they also used to tear up the upper garment of the women. The Nadan family of Agastheewaram, instead of supporting the cause of lower ranks Nair counterparts, supported this inhuman rule by saying that only their women had the right to cover their upper body.

The upper cloth controversy continued. Defying the protests of Nadar women, under the pressure of upper caste men, the Maharaja issued a Royal Proclamation in 1829 that no Nadar or Ezhava or any other lower caste woman shall cover her body in public and anybody who dares to do that shall have to pay the tax for it. Though earlier Christian converted women were allowed to wear a Kuppayam, a Syrian Christian type jacket but Nadar women were not satisfied. By the Royal Proclamation of 1829, all the women including Christian converts were not allowed to wear the upper cloth. This led to further outbreak of revolts. The Nadar women, instead of bowing down to royal authorities kept on protesting. A Dalit woman named Nangeli protested against the breast tax by chopping off her breasts and throwing off the same at the tax collector saying, "I don't need it, give it to your Maharaja." Nangeli died due to excessive bleeding. Her husband mounted the funeral pyre of his wife Nangeli and ended his life by jumping into it. Nangeli's sacrifice intensified the stir and finally under the pressure of protests and public unrest, the very next day, Maharaja of Travancore had to make a Royal

Proclamation in 1859 permitting all women to cover their upper body. The rule of Breast Tax ended and the women won the right to dress up with dignity after a long struggle and sacrifice. By sacrificing her life, Nangeli opened the doors of freedom of the women.

This history of women's struggle and sacrifice came to light recently when CBSE struck off the chapter on it from the syllabus through its circular in December 2016 to all 19,000 affiliated schools. It was ordered by CBSE that the section 'Caste, conflict and dress change' - a chapter that included the Channar revolt be omitted from the curriculum with effect from 2017. Ten years back NCERT had included Nadar community's struggle in the social science textbook prescribed for class IX for 15 state boards and the CBSE. But a section of Nadars objected to it as it was denigrating their community and they wanted to expunge the memory of heroic struggle of the Nadars to live with dignity. In 2012, Jayalalitha, the then Chief Minister of Tamil Nadu had written to PM Manmohan Singh to remove the objectionable reference from the syllabus. CBSE's decision may also be in force due to the efforts of RSS to suppress the history of caste conflict so as to suit Hindutva ideology. Public Interest Litigation has been filed in Madras High Court by the Advocates Forum for Social Justice calling the textbook's analysis as degrading. Controversy has erupted in political and social circles due to erasing off the dalit women struggle. Sh. Somnath Bharti, MLA, Delhi government, while addressing students at an event condemned the barbarious and inhuman law of 'breast tax'. He applauded the struggle of the women and the sacrifice of Nangeli who chose to die but not succumb to any pressure and her sacrifice led to the withdrawal of this oppressive law. Sh. Somnath encouraged women to gain high education so as to strengthen themselves to fight against any discrimination and suppression. He also stated that the chapter on these struggles should be reinstated in CBSE books so as to inspire women to always stand up against any repression of any sort.

CBSE might have erased the chapter from the books but the communities that have suffered social discrimination shall never be able to forget it. Edmund Burke has rightly said, "Those who don't know history are doomed to repeat it". Nangeli's fading memory has been recalled and kept alive by T. Murali in a series of paintings. T. Murali who has illustrated the horrific story of Nangeli in his paintings, says, "We may not be able to teach students about Nangeli's sacrifice in textbooks yet, but my book *Amana* uses paintings to bring her story to life." Santosh R., an assistant professor in the Department of Humanities and Social Sciences at IIT Madras called it a dangerous act of CBSE to remove important historical events from the syllabi due to the pressure tactics of political parties such as DMK or AIDMK. Maybe these organizations want to depict only the glorious past of their communities. But denying an opportunity to students to learn objective history of gender and caste is also a great injustice. J. Devika, a historian at Tiruvananthapuram Centre for Development Studies is of the view that Nadar women's revolt is important to be studied because it is more of an issue of caste

differences rather than feminine modesty. Writing off this chapter from the syllabus is equivalent to an attempt to erase the history of barbaric rules against poor dalits and the anti-caste struggle, a struggle of the women to live and dress up with dignity. Some people are of the view that Hindu Nadars do not want to discuss their aboriginal past because they are now heading towards upward mobility and do not want that such an undignified rule of 'breast tax' be discussed. The Nadar community is actually divided over the issue. Some of them believe that, "Denying the access to this piece of history will make a community that is already under-represented even more invisible". Amritharaj Stephen, a documentary photographer and editorial coordinator at Tamil Nadu said, "We are hiding our own history for ourselves because of false pride. Why was our history not told to us? Why there are so many Christians in Kanyakumari. Is it due to the Nadar women's struggle and conversion to Christianity? Why and how countless women were manhandled and molested?" These are all questions, the answers to which could be obtained only when we study the history of caste struggles. The struggle of women to dress up like their Savarna counterparts, is a great struggle against British and local caste authorities. So the Breast Cloth Rebellion needs to be studied and analyzed in historical context. Female liberation struggle has led to the creation of such an advanced state of Kerala where we find 100% literacy rate and the women today are more educated than their male counterparts. Caste rigidity is no longer significant and the people there are now conscious about the ideals of equality, fraternity and justice.

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## Empowerment of Women through Higher Education of IGNOU

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*The Government of India gives opportunity to all to get good and qualitative education as Education is an effective and successful tool for development of any country and as it is the fundamental right provided under Article 21 'A' of Indian Constitution. The success of any country wholly depends on the education opportunities given to the women society. At the time of independence literacy rate of women's was low but government of India has done many efforts for the upliftment of women's education. After many efforts, it is seen that women, particularly in rural and backward areas, are deprived of education. In rural areas, no proper facilities and schools are available. Due to the ignorance about health and nutrition; they could not pay much attention to their children who are the future of any country. Since inception the IGNOU is progressing in term of enrollment, support services mechanisms with wide network of 67 Regional Centres (RC) and 3,000 it's Learner Support Centres (Study Centres) in all over India. The women education especially Muslim women's higher education is big challenge to the government as well as society. IGNOU through its Regional Centres is reaching to unreached by giving opportunities to educate them and are attracting good numbers of people (male/female) and fulfilling their educational; needs including of those hailing from Muslim society and other minorities, irrespective of their caste, and creed. In the light of the above this paper will try to assess the scenario of the women's higher education and role of IGNOU to fulfil the need of Muslim women's education.*

[**Keywords** : Empowerment of women, Higher education, IGNOU, Regional centres, Support services mechanisms]

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## **1. Introduction**

Kothari Commission (1964-66) which is known as authentic policy for education upliftment of Indian society marked a historic moment in policy discourse on women's education by emphasizing the education of women is of even greater importance than that of men. The Commission was in opinion that the development of our human resources, the improving of homes and shaping the character of children during the year of infancy is based on women education. At the time of independence literacy rate of women's education was low but government of India has done many efforts for the upliftment of women's education. After many efforts, it is seen that women, particularly in rural and backward areas, are deprived even from Primary education. In the present scenario even after 68 years of independence of the country, specially the rural areas, there is no proper facility of schooling even at Primary and Secondary level of Education. They live in darkness. Low literacy leads them to the ignorance of the importance of health and nutrition. Due to the ignorance about health and nutrition, they could not pay much attention to their children who are the future of any country. Shanthi, K. (1998) in her study discussed about the General, Political, Legal, Social, Economic and Cultural empowerment of women. Shanthi is in opinion that the reservation for women starting from Panchayats to Parliament, role of education in social empowerment of women, employment as an important tool for empowerment, role of governmental and non-governmental organizations in women development, need for conscientization of men and women on the importance of women development and women empowerment have been highlighted.<sup>3</sup> Verma, Y.S. (2009) critically examined the Women's higher education in India, its reality and look for solutions. Verma find out that the Girls have less access to quality education. Even in the professional courses, the number of girls is less as compared to boys. The girls from backward communities face severe discrimination. Despite reservation quota, they never get opportunity to enter a college, whatever is the course of study. Latest data show that about one in 17 Muslim girls, one in 10 Hindu girls, one in eight Sikh girls and one in six Christian girls, avail higher education. Scheduled Caste/Scheduled Tribe and Other Backward Class girls have poorer access to higher education than higher-caste girls. Less than one in every 20 Scheduled Caste girls accesses higher education, compared with one in every five for girls from the higher castes. The imbalances in the access to higher education among Muslim, SC, ST and OBCs girls also warrant serious concern.<sup>4</sup> Rani, G. S. (2010) highlighted the international and national initiatives to promote women's education in India. Rani observed that the education is often neglected in societies struggling to meet the many needs of their people. Recently education has received greater priority as Planners and Policy makers finally recognized it as a key factor in determining the pace of development. Creating educational opportunities for girls and women is strongly

emphasized in the work of the UN. CEDEW suggests 'Encouraging Co-education' as one way of eliminating the stereotyping of women. Education, being the most powerful instrument for empowering women assumes special priority in the recent plans and programmes of National and International action. Concerted efforts are also made to bring more women into the purview of education. In spite of these many provisions, still there is a wide gap between male and female literacy levels in India. Keeping this in view Rani has suggested the programme of action for future has to be formulated so as to reduce the gender gap as well as illiteracy rate among girls and women.<sup>2</sup>

## **2. Role of Indira Gandhi National Open University (IGNOU)**

Education is an effective and successful tool for the development of any country. In view of this fact, the Government of India gives an opportunity to all to provide high quality and equity education to all segment of the society, as it is the fundamental right to get education provided under Article 21 'A' of Indian Constitution. The former Prime Minister, Smt. Indira Gandhi rightly, stated (that): "Education is a liberating force, and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances."<sup>1</sup>

It is well known to the society that IGNOU was established by an Act of Parliament in 1985 to achieve the following objectives :

- » Democratizing higher education by taking it to the doorsteps of the learners.
- » Providing access to high quality education to all those who seek it irrespective of age, region, religion and gender
- » Offering need-based academic programmes by giving professional and vocational orientation to the courses.
- » Promoting and developing distance education in India.
- » Setting and maintaining standards in distance education in the country as an apex body.

Keeping the objectives on top, since inception the university is progressing in term of admission, support services mechanisms with wide network of 67 Regional Centres and 3,000 it's Learner Support Centres (Study Centres) in all over India. IGNOU has certain unique features such as: International jurisdiction, Flexible admission rules, Individualized study: flexibility in terms of place, pace and duration of study, Use of latest information and communication technologies, Nationwide student support services network, Cost-effective programmes ,Modular approach to programmes, Resource sharing, collaboration and networking with conventional Universities, Open Universities and other, Institutions/ Organizations socially and academically relevant programmes based on students need analysis, Convergence of open & conventional education

systems. IGNOU has emerged as the largest Open University in the World and recognized as Centre of Excellence in Distance Education by the Commonwealth of Learning (1993) and Award of Excellence for Distance Education Materials by Commonwealth of Learning (1999).

IGNOU Regional Centre, Aligarh was established in January, 2008 to cater and educate the population of 14 district of Western Uttar Pradesh through Open and Distance Learning. As the women education especially Muslim women's higher education is big challenge to the Uttar Pradesh government as well as the society. Since inception of IGNOU Regional Centre, Aligarh is reaching to unreach by giving ample opportunities to educate the people of all segment of Society.

### **3. Objectives of the Study**

The main objectives of the study are :

1. To study the share of women students admission in total admission at IGNOU Regional Centre, Aligarh and Bhopal.
2. To study the share of Muslim women students admissions in total admission at IGNOU Regional Centre, Aligarh and Bhopal.
3. To study the Share of Muslim Women admission in total women admission of IGNOU Regional Centre, Aligarh and Bhopal.
4. To study the Correlation between total admission and women students admissions at IGNOU Regional Centre, Aligarh and Bhopal.
5. To study the Correlation between total admission and Muslim women students admissions at IGNOU Regional Centre, Aligarh and Bhopal.
6. To study the Correlation between total women admission and Muslim women students admissions at IGNOU Regional Centre, Aligarh and Bhopal.
7. To study the Correlation between total women admission and Muslim women students admissions at IGNOU Regional Centre, Aligarh and Bhopal.
8. To study the Correlation between total women admission and Muslim women students admissions at IGNOU Regional Centre, Aligarh and Bhopal.

### **4. Research Design**

#### **4.1 Type of the Study**

This study is a descriptive study based on the primary data available at the admission section of IGNOU Regional Centre Aligarh and Regional Centre Bhopal.

#### **4.2 Statistical Technique Uses**

Data has been collected from the primary source, which is available at the admission section of IGNOU Regional Centre Aligarh & Bhopal and analyzed with help of Percentage, Sum and Histo-Diagram and statistically by using correlation.

### 4.3 Delimitation of the Study

The Study will be delimited to the students admissions under Regional Centre Aligarh and Regional Centre Bhopal from year 2012 to 2016 only.

## 5. Analysis and Interpretation of Data

Analysis of the data means studying and interpretation the tabulated material in order to determine the research outcomes. The process of interpretation is essentially one of stating what the result show? What is the answer of original problem? That is all limitation the data must enter into and become a part of interpretation of the results. As per research objectives the data collected from admission section and analyzed the data in 11 following tables.

**Objective 1 :** To study the share of women student admissions in total admission at IGNOU Regional Centre, Aligarh and Bhopal.

In the following table, the figures of total admission and total Women admission with corresponding percentage share of IGNOU Regional Centre, Aligarh and Bhopal is shown from year 2012 to 2016. The total admission has been calculated 23678 and total women admission is 9014 at RC Aligarh and the total admission has been calculated 34562 and total women admission is 14275 at RC Bhopal.

**Table-1 : Share of Women admission in total admission of IGNOU Regional Centres, Aligarh and Bhopal**

Year	Total Admission of RC Aligarh	Total women admission in RC Aligarh	Percentage of women admission in total women admission of RC Aligarh	Total Admission of RC Bhopal	Total women admission in RC Bhopal	Percentage of women admission in total women admission of RC Bhopal
2012	3324	1202	36.16	7679	3535	46.03
2013	4343	1600	36.84	6454	2683	41.57
2014	5582	2367	42.40	7132	2878	40.35
2015	5621	2131	37.91	7474	2994	40.06
2016	4808	1714	35.65	5823	2185	37.52
<b>Total</b>	<b>23678</b>	<b>9014</b>	<b>37.79% of total admission</b>	<b>34562</b>	<b>14275</b>	<b>41.11% of total admission</b>

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal.

The share of women admission in total admission from year 2012 to 2016 may also be represented histo-graphically as under :

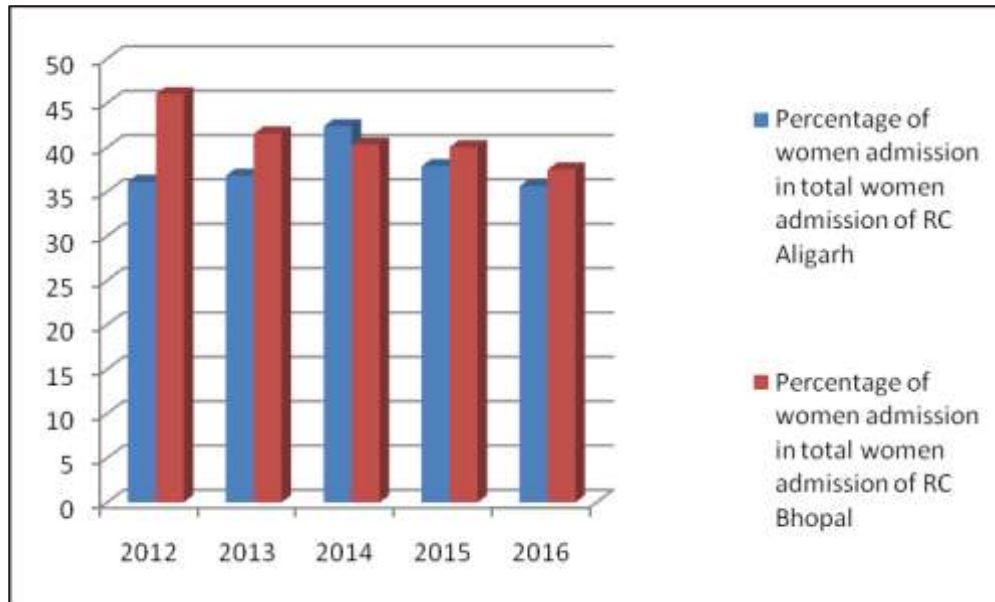


Fig-1

As per admission data of IGNOU Regional Centre Aligarh and Bhopal, the Histo-diagram based on admission data, the investigators have tried to examine the share of women admission in the total admission of IGNOU Regional Centre, Aligarh and Bhopal from year 2012 to 2016. Table no. 1 shows that the women admission share in the total admission of RC Aligarh is approx 37.79% means more than 1/3 share of women admission in the total admission from year 2012 to 2016.

As far as RC Bhopal is concerned the women admission share in the total admission is approx 41.11% means near to 1/2 share of women admission in the total admission from year 2012 to 2016. The investigators are in opinions that it is a phenomenal and significant growth of women students through ODL system of IGNOU.

Average women admission in average total admission of IGNOU Regional Centres, Aligarh and Bhopal are shown in Table-2 in next page. It is evident that the share of women admission in total admission from year 2012 to 2016 may also be represented.

**Objective 2 :** To study the share of Muslim women student admissions in total admission at IGNOU Regional Centre, Aligarh and Bhopal.

In table-2, the figures of total admission and Muslim women admission with corresponding percentage share of IGNOU Regional Centre Aligarh and Bhopal is shown from year 2012 to 2016.

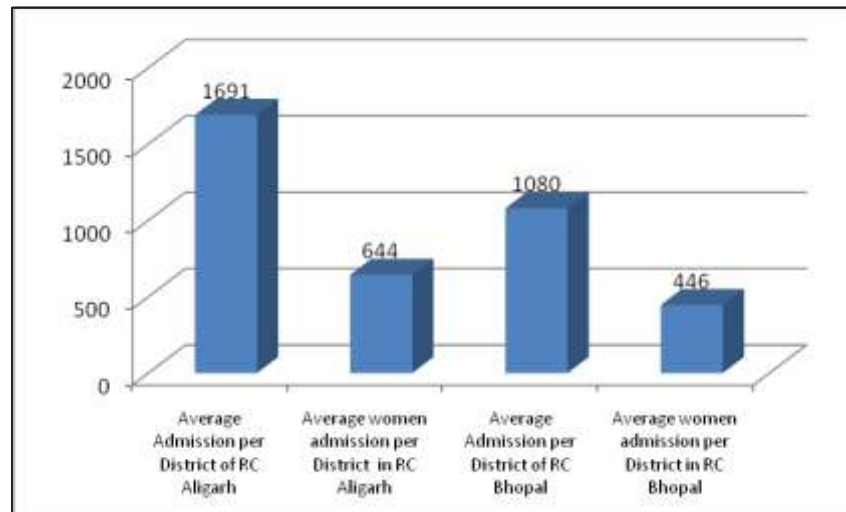
The total admission has been calculated 23678 and total Muslim women admission is 2048 at RC Aligarh and the total admission has been calculated 34562 and total Muslim women admission is 1834 at RC Bhopal.

**Table-2 : Average Women admission in average total admission of IGNOU Regional Centres, Aligarh and Bhopal**

The Total District in IGNOU Regional Centre, Aligarh are 14 and under Regional Centre, Bhopal are 32 Districts.

Year	Total Admission of RC Aligarh	Total women admission in RC Aligarh	Total Admission of RC Bhopal	Total women admission in RC Bhopal
Total admission From 2012 to 2016	23678	9014	34562	14275
Average Admission per District	$23678/14 = 1691$	$9014/14 = 644$	$34562/32 = 1080$	$14275/32 = 446$

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal



**Fig-2**

Share of Muslim women admission in total admission of IGNOU Regional Centres, Aligarh and Bhopal are shown in table-3 on next page.

As per admission data of IGNOU Regional Centre, Aligarh and pie diagram based on admission data, the investigators examined the share of Muslim women admission in the total admission of IGNOU Regional Centre, Aligarh and Bhopal from year 2012 to 2016. Table no. 3 shows that the women admission share in the total admission is approx 08.57% from year 2012 to 2016 at RC Aligarh and at RC Bhopal women admission share in the total admission is approx 05.32% from year 2012 to 2016.

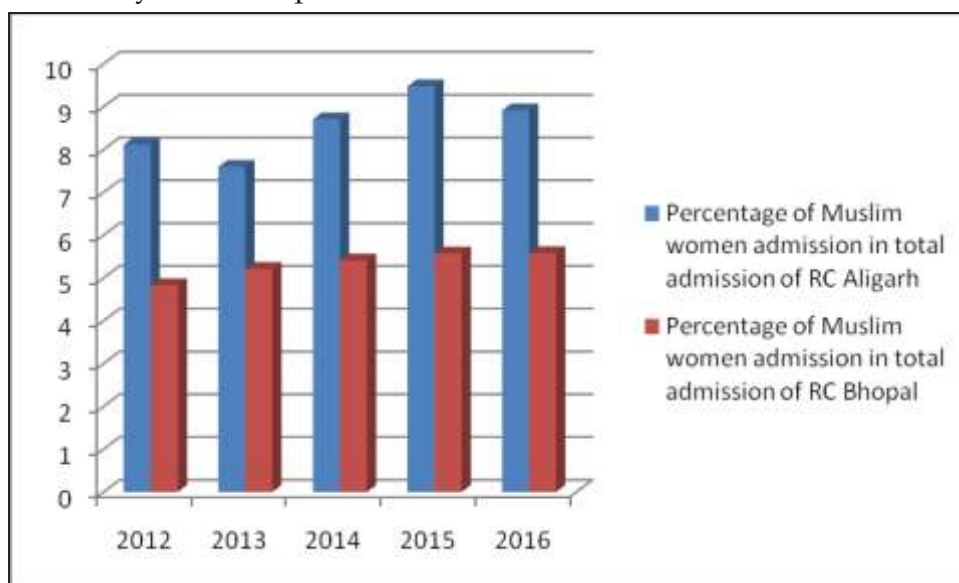
Although the percentage of Muslim women admission is low but as far as whole Uttar Pradesh and Madhya Pradesh state is concerned, the percentage of Muslim women admission in total admission is quite good. The investigators are in opinions that because of more awareness and motivation of parents for enrollment in higher education among the minorities' people, the share of Muslim women admission in total admission may significantly increase.

**Table-3 : Share of Muslim Women admission in total admission of IGNOU Regional Centres, Aligarh and Bhopal**

Year	Total admission of RC Aligarh	Muslim women admission in RC Aligarh	Percentage of Muslim women admission in total admission of RC Aligarh	Total admission of RC Bhopal	Muslim women admission in RC Bhopal	Percentage of Muslim women admission in total admission of RC Bhopal
2012	3324	270	8.12	7679	371	4.83
2013	4343	330	7.6	6454	336	5.21
2014	5582	486	8.71	7132	386	5.41
2015	5621	533	9.48	7474	416	5.57
2016	4808	429	8.92	5823	325	5.58
<b>Total</b>	<b>23678</b>	<b>2048 (08.57 % of total admission)</b>	<b>8.57 % Muslim women admission of total admission</b>	<b>34562</b>	<b>1834 (05.32% of total admission)</b>	<b>5.32 % Muslim women admission of total admission</b>

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal

The result of total admission and total Muslim women admission from year 2012 to 2016 may also be represented as under:



**Fig-3**

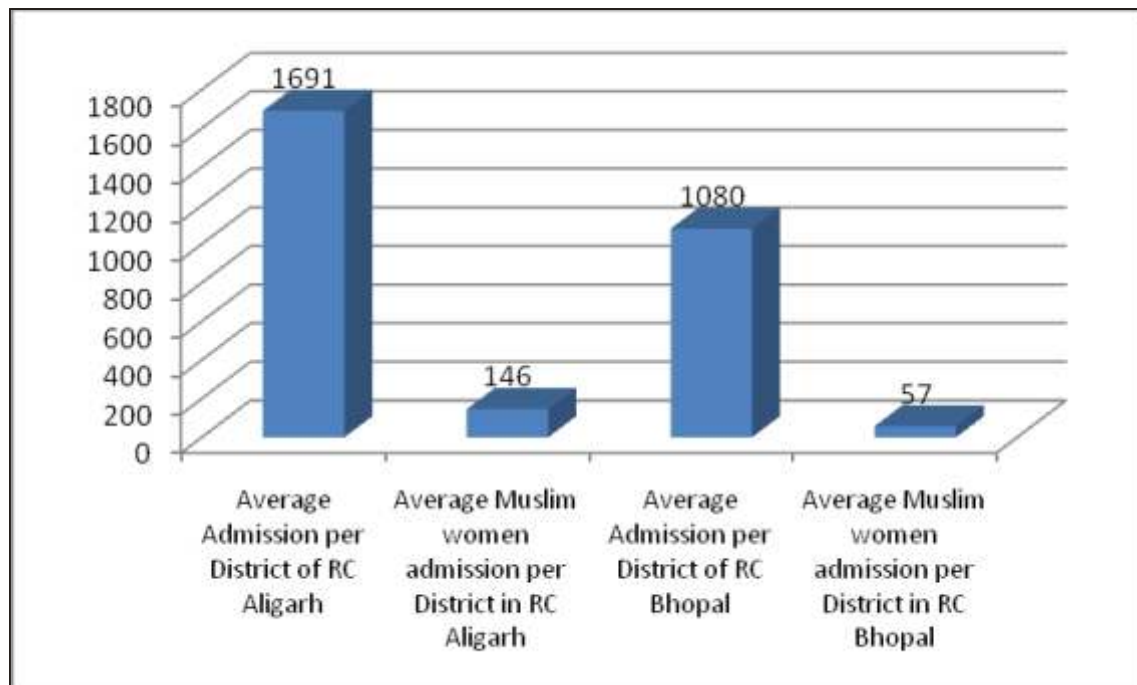
**Table-4 : Average Muslim Women admission in average total admission of IGNOU Regional Centres, Aligarh and Bhopal**

The Total District in IGNOU Regional Centre, Aligarh are 14 and under Regional Centre, Bhopal are 32 Districts

Year	Average Admission per District of RC Aligarh	Average Muslim women admission per District in RC Aligarh	Average Admission per District of RC Bhopal	Average Muslim women admission per District in RC Bhopal
Total admission From 2012 to 2016	23678	2048 (08.57% of total admission)	34562	1834 (05.32% of total admission)
Average Admission per District	$23678/14 = 1691$	$2048/14 = 146$	$34562/32 = 1080$	$1834/32 = 57$

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal

The share of Muslim women admission in total admission from year 2012 to 2016 may also be represented histo-graphically as under :



**Fig-4**

**Objective 3 :** To study the share of Muslim women student admissions in total women admission at IGNOU Regional Centre, Aligarh.

In table-5 on next page, the figures of total Women admission and Muslim women admission of IGNOU Regional Centre, Aligarh is shown from year 2012 to 2016, the total women admission is 12382 and women admission is 2800.

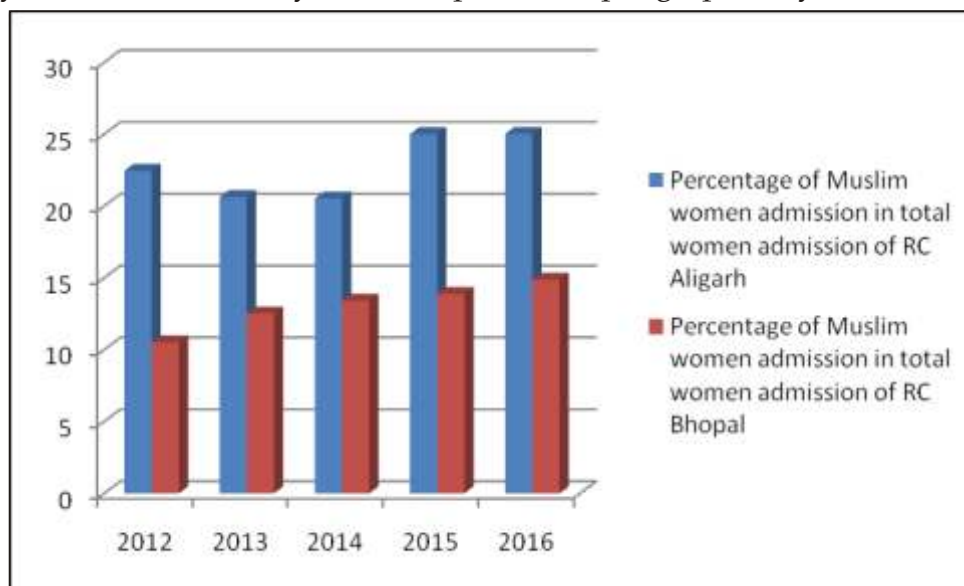


**Table-5 : Share of Muslim Women admission in total women admission of IGNOU Regional Centres, Aligarh and Bhopal**

Year	Total women admission of RC Aligarh	Muslim Women Admission in RC Aligarh	Percentage of Muslim women admission in total women admission of RC Aligarh	Total women admission of RC Bhopal	Muslim Women Admission in RC Bhopal	Percentage of Muslim women admission in total women admission of RC Bhopal
2012	1202	270	22.46	3535	371	10.50
2013	1600	330	20.63	2683	336	12.52
2014	2367	486	20.53	2878	386	13.41
2015	2131	533	25.01	2994	416	13.89
2016	1714	429	25.03	2185	325	14.87
<b>Total</b>	<b>9014</b>	<b>2048 (22.73% of total Women admission)</b>	<b>22.73% Muslim women admission of total Women admission</b>	<b>14275</b>	<b>1834 (13.04% of total Women admission)</b>	<b>13.04</b>

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal

The result of total women admission and total Muslim women admission from year 2012 to 2016 may also be represented pie-graphically as under:



**Fig-5**

As per admission data of IGNOU Regional Centre, Aligarh and pie diagram based on admission data, the investigators examined the share of Muslim women admission in the women admission of IGNOU Regional Centre, Aligarh from year 2012 to 2016. Table no. 3 shows that the women admission share in the total admission is approx 22.61% from year 2012 to 2016, which is a good share of Muslim women admission in total admission. The investigators are in opinions that although the share of Muslim women admission is 08.36, which is low but as far as share of Muslim women admission in total women admission is quite good.

The Total District in IGNOU Regional Centre, Aligarh are 14 and under Regional Centre, Bhopal are 32 Districts.

**Table-6 : Average Muslim Women admission in average Women admission of IGNOU Regional Centres, Aligarh and Bhopal**

Year	Average Women Admission per District of RC Aligarh	Average Muslim women admission per District in RC Aligarh	Average Women Admission per District of RC Bhopal	Average Muslim women admission per District in RC Bhopal
Total admission From 2012 to 2016	9014	2048 (22.73% of total Women admission)	14275	1834(13.04% of total Women admission)
Average Admission per District	9014/14 =644	2048/14 =146	14275/32 =446	1834/32 =57

**Source :** Admission data of IGNOU Regional Centre, Aligarh and Bhopal

**Objective 4 :** To study the Correlation between total admissions at IGNOU Regional Centres, Aligarh and Bhopal.

**Table-7 : Correlation between total admission at IGNOU Regional Centre, Aligarh and Regional Centre, Bhopal**

Year	Total Admission of RC Aligarh	Total Admission of RC Bhopal	Correlation
2012	3324	7679	0.10 (Negative)
2013	4343	6454	
2014	5582	7132	
2015	5621	7474	
2016	4808	5823	

Source: Admission data of IGNOU Regional Centre, Aligarh

As per above data analysis of admission data of IGNOU Regional Centre, Aligarh from year 2012 to 2016 in respect of Total admission and Muslim admission, the correlation is observed 0.96. The correlation 0.96 between Total admission and Muslim admission is very positive and very strong, which shows

that the women admission is gaining equal growth as well as total admission of Regional Centre, Aligarh.

**Objective 5 :** To study the Correlation between women student admissions at IGNOU Regional Centre, Aligarh and Bhopal.

**Table-8 : Correlation between women student admissions at IGNOU Regional Centre, Aligarh and Regional Centre, Bhopal**

Year	Total women admission of RC Aligarh	Total women admission of RC Bhopal	Correlation
2012	1202	3535	0.29 (Negative)
2013	1600	2683	
2014	2367	2878	
2015	2131	2994	
2016	1714	2185	

As per above data analysis of admission data of IGNOU Regional Centre, Aligarh from year 2012 to 2016 in respect of Total admission and Muslim admission, the correlation is observed 0.96. The correlation 0.96 between Total admission and Muslim admission is very positive and very strong, which shows that the women admission is gaining equal growth as well as total admission of Regional Centre, Aligarh.

**Objective 6 :** To study the Correlation between Muslim women student admissions at IGNOU Regional Centre, Aligarh and Bhopal.

**Table-9 : Correlation between Muslim women student admissions at IGNOU Regional Centre, Aligarh and Bhopal**

Year	Muslim Women Admission at RC Aligarh	Muslim women Admission at RC Bhopal	Correlation
2012	270	371	0.53 (Positive)
2013	330	336	
2014	486	386	
2015	533	416	
2016	429	325	

**Source :** Admission data of IGNOU Regional Centre, Aligarh

As per above data analysis of admission data of IGNOU Regional Centre, Aligarh from year 2012 to 2016 in respect of Total admission and Muslim admission, the correlation is observed 0.92. The correlation 0.92 between Total admission and Muslim admission is very positive and very strong, which shows that although share of Muslim women admission in total admission is very low but as far as comparison with women admission, the Muslim women admission is gaining equal growth as well as total admission of Regional Centre, Aligarh.

**Objective 7 :** To study the Correlation between total admission and Muslim women admissions at IGNOU Regional Centre, Aligarh and Bhopal.

**Table-10 :** Correlation between total admission and Muslim women students' admissions at IGNOU Regional Centre, Aligarh

Year	Total admission at RC Aligarh and Bhopal	Total admission of Muslim women at RC Aligarh and Bhopal	Correlation
2012	11003	641	0.90 (Positive)
2013	10797	666	
2014	12714	872	
2015	13095	949	
2016	10631	754	

**Source :** Admission data of IGNOU Regional Centre, Aligarh

As per above data analysis of admission data of IGNOU Regional Centre, Aligarh from year 2012 to 2016 in respect of Total admission and Muslim admission, the correlation is observed 0.92. The correlation 0.92 between Total admission and Muslim admission is very positive and very strong, which shows that although share of Muslim women admission in total admission is very low but as far as comparison with women admission, the Muslim women admission is gaining equal growth as well as total admission of Regional Centre, Aligarh.

**Objective 8 :** To study the Correlation between women admission and Muslim women admissions at IGNOU Regional Centre, Aligarh and Bhopal.

**Table-11 :** Correlation between women admission and Muslim women students' admissions at IGNOU Regional Centre, Aligarh

Year	women admission of RC Aligarh and Bhopal	No. of Muslim women Admission of RC Aligarh and Bhopal	Correlation
2012	4737	641	0.61 (Positive)
2013	4283	666	
2014	5245	872	
2015	5125	949	
2016	3899	754	

**Source :** Admission data of IGNOU Regional Centre, Aligarh

As per above data analysis of admission data of IGNOU Regional Centre, Aligarh from year 2012 to 2016 in respect of Total admission and Muslim admission, the correlation is observed 0.96. The correlation 0.96 between Total admission and Muslim admission is very positive and very strong, which shows that the women admission is gaining equal growth as well as total admission of Regional Centre, Aligarh.

## 6. Conclusion and Recommendations

Through this painstaking Research Survey the Investigator has come to the conclusion that IGNOU is fulfilling the purpose of their establishment. In the above tables and graphs of the admission figure of total admission, share of women admission, total Muslim admission and share of Muslim women's admission is clear the picture of awareness of women for higher education.

The IGNOU Study Centres are attracting good numbers of people (male/female) and fulfilling their educational needs including of those hailing from Muslim society and other minorities, irrespective of their caste, and creed. The admission of learners is drastically increasing session to session. Thus, we conclude that the IGNOU is playing a vital role in fulfilling the dreams of Society to provide quality education at the doorsteps of the learners by developing its distance education system.

Recent initiative of Government of India "Beti Bachoo, Beti Padhao" is very significant step for the development of the women education in the country. It has been seen, if one women gets educated in the society, she facilitate to educate the generation to generation.

Further, the government has to take a lead role for strengthening basic infrastructure, providing adequate financial support and improvising regulatory framework for women's education. The public expenditure on education has increased during preceding years, but the percentage share of GDP spent on higher education has come down. Further, expenditure on higher education as percentage of total expenditure on education has remained static during preceding years. There is no reason why government should act miserly when it is the issue of investing in higher education. Moreover, in the recent years the government has already collected huge amount on account of educational cess.

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## Desirability and Feasibility of Holding Simultaneous Elections in India

*Triranjjan Raj\**

*A central promise of democracy is to deliver good governance by holding politicians accountable for their performance in office. Elections allow candidates to build reputations for performing well and weed out candidates that cannot be deterred from performing poorly by the threat of removal from office. When successful, this process gradually strengthens voters' belief that elections can deliver political accountability and leads to the consolidation of democracy. Competitive elections create a relationship of formal accountability between policy makers and citizens-electoral rewards and punishments can be handed out on Election Day. Ideally, this formal accountability leads to better governance. The principal mechanisms of political accountability in a democratic state attempt to control the risks associated with the rule of politicians over citizens. Regular elections provide an important accountability mechanism by allowing citizens to decide whether or not to extend a government's tenure. In India every five years there are elections for central and state governments. Now we see that there is every three months election in any part of the country. Country is always in election mode. Honorable PM Modi and central government wants the simultaneously elections in centre and states to save the country from election mode. There are two issues involved in the debate on holding simultaneous elections one is that of desirability and the other is the issue of feasibility. On the first issue there seems to be a broader consensus that it is desirable to have simultaneous elections as it is a financially prudent idea, will ensure governance, will relieve armed forces etc. the main issue on which certain doubts are being raised by experts is that of feasibility of holding simultaneous election. In this article we will try to figure out how far is it feasible to have simultaneous elections in India.*

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## 1. Introduction

A central promise of democracy is to deliver good governance by holding politicians accountable for their performance in office. Elections allow candidates to build reputations for performing well and weed out candidates that cannot be deterred from performing poorly by the threat of removal from office. When successful, this process gradually strengthens voters' belief that elections can deliver political accountability and leads to the consolidation of democracy. Competitive elections create a relationship of formal accountability between policy makers and citizens-electoral rewards and punishments can be handed out on Election Day. Ideally, this formal accountability leads to better governance. The principal mechanisms of political accountability in a democratic state attempt to control the risks associated with the rule of politicians over citizens. Regular elections provide an important accountability mechanism by allowing citizens to decide whether or not to extend a government's tenure. In India every five years there are elections for central and state governments. Now we see that there is every three months election in any part of the country. Country is always in election mode. Honorable PM Modi and central government wants the simultaneously elections in centre and states to save the country from election mode. There are two issues involved in the debate on holding simultaneous elections one is that of desirability and the other is the issue of feasibility. On the first issue there seems to be a broader consensus that it is desirable to have simultaneous elections as it is a financially prudent idea, will ensure governance, will relieve armed forces etc. the main issue on which certain doubts are being raised by experts is that of feasibility of holding simultaneous election. In this article we will try to figure out how far is it feasible to have simultaneous elections in India.

A democratic state is one in which political power is based on the will of people, and in which all citizens have the opportunity to participate in political life. Democratic legitimacy depends upon the will of people to their being governed by those in power. It is impossible to conceive of a democratic state which does not seek to ascertain that will through free and fair elections. India has the distinction of being the largest democracy of the world. Elections are the most important and integral part of politics in a democratic system of governance. While politics is the art and practice of dealing with political power, election is a process of legitimization of such power. Democracy can indeed function only upon this faith that elections are free and fair and not rigged and manipulated, that they are effective instruments of ascertaining popular will both in reality and in form and are not mere rituals calculated to generate illusion of difference to mass opinion, it cannot survive without free and fair elections.<sup>1</sup> The requirement of electoral

legitimacy is contained in the universal declaration of Human Rights. The purpose of elections is to ensure that the will of the people is the basis of the authority of government.

India is the largest democracy in the world. Elections are constantly held across the country. There is some election or the other every year. The election system is the pillar of Indian democracy. The system consists of various levels of elections to the Lok Sabha, State Legislative Assemblies, and Panchayati Raj Institutions. Elections are conducted at various levels of the federal structure in India. There is the nation-wide election for Lok Sabha that consists of 545 members. At the State level, there is an election for the State Legislative Assembly. Members of this body are also elected directly by the people of the constituencies in the same manner as that of the Lok Sabha. At the grass-roots level, there are elections for local bodies like the three-tiered Panchayati Raj system in rural areas and municipal governments in urban areas.

The 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments were passed by Parliament in 1992 to provide a constitutionally mandated status for local bodies. As a result, by enactment of each State government, the three-tiered Panchayati Raj System, consisting of the zilla parishad at the district level, the panchayat samiti at the block level, and the gram panchayat at the village level, was regularized for rural areas. The five-year term was prescribed to be the term of office, and the election at the end of the term was to be conducted strictly under the State Election Commission. The reservation for socially weaker sections of people was also prescribed for SCs, STs, and women. The devolution of financial resources from the State government to the Panchayati Raj bodies was also prescribed. On the basis of the 74<sup>th</sup> constitutional amendment, municipal bodies were similarly regularized. With the full establishment of the Panchayati Raj system and municipal bodies based on the constitution, the competitive election system was extended to the grass-roots level. One level of election is related to other level of election.<sup>2</sup> As a whole, this constitutes a network of election politics in contemporary India, and is the basic framework of India's democratic regime.

India held simultaneous polls every five years to the Lok Sabha and 20 odd state assemblies till 1967, the year of the fourth general elections. First General Elections to House of People (Lok Sabha) and all State Legislative Assemblies were held simultaneously in 1951-52. That practice continued in three subsequent General Elections held in the years - 1957, 1962 and 1967. However, due to the premature dissolution of some Legislative Assemblies in 1968 and 1969, the cycle got disrupted. In 1970, the Lok Sabha was itself dissolved prematurely and fresh elections were held in 1971. Thus, The First, Second and Third Lok Sabha enjoyed full five year terms. The term of the Fifth Lok Sabha was extended till 1977 under Article 352. After that, the Eighth, Tenth, Fourteenth and Fifteenth Lok Sabha could complete their full five year terms. The Sixth, Seventh, Ninth, Eleventh, Twelfth



and Thirteenth Lok Sabha was dissolved prematurely. As a result of premature dissolutions and extension of terms of both the Lok Sabha and various State Legislative Assemblies, for the last forty eight years there have been separate elections to Lok Sabha and States Legislative Assemblies and the cycle of simultaneous elections has been disturbed. The need for simultaneous election to Lok Sabha and Legislative Assemblies has been felt by the electorate as elections have become big budget affair and expensive and in most of the cases expenditures by the candidates are exceeding the ceiling fixed by the ECI.<sup>3</sup> These massive exercises are not only costly but human resource intensive. These issues have given rise to debates on whether it would be prudent to hold simultaneous general and assembly elections. The BJP's LK Advani raised this issue in 1995 and said that political parties should come together to "restore the synchronicity of Lok Sabha and all assembly elections" because their de-linking has "not been good either for the health of democracy or that of the administration."<sup>4</sup>

The Law Commission of India headed by Hon'ble Justice B. P. Jeevan Reddy in its One Hundred Seventieth Report on Reform of Electoral Laws (1999) has suggested simultaneous elections to Lok Sabha and State Legislative Assemblies for the sake of stability in governance. A majority of political parties have welcomed a proposed electoral reform to hold simultaneous elections to the Lok Sabha and state assemblies and to ensure their full term. The Election Commission of India has mooted the proposal so that people have the right to elect a government within a stipulated period.<sup>5</sup> Short lived Lok Sabhas and assemblies are not good news for an average legislator who spent a lot of money, energy and time to get elected. Such legislators yearn for a stable five year term that ensures time and scope to work for their constituencies.

## **2. Rationale of Simultaneous Elections**

Simultaneous elections ideally implies that elections to all the tiers of constitutional institutions should take place simultaneously in a synchronized and coordinated fashion which means that a voter casts his/her vote for electing members of all tiers of the government on a single day. The constitution of India provides for determining composition of key constitutional institutions such as the office of president, vice-president, both houses of parliament, legislatures of various states etc through free and fair elections. Elections to Lok Sabha and state Legislative Assemblies are conducted through direct voting by eligible voters through universal adult suffrage whereas for institutions like president of India, vice-president, Rajya Sabha is conducted through indirect voting by an electoral college as per constitutional and statutory provisions. Article 324 of the constitution mandates the Election Commission of India to supervise, direct and control elections to the office of president, vice-president, both houses of parliament, and state legislature. After 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendment

Election Commission of India was further mandated to conduct elections for the third tier of government in both rural and urban areas. Now as per the definition of simultaneous elections stated above a voter has to cast his/her vote for different tiers of government on a single day and at the same time but over here this does not mean that under it voting across the country for all the three tiers of government has to take place on a single day. The Election commission of India can also conduct elections to these tiers in a phased manner as per the existing practice.<sup>6</sup>

### **3. Justifications for holding Simultaneous Elections**

#### **3.1 Improve Governance**

Frequent election heavily impact Governance due to imposition of Model Code of Conduct. The Model Code of Conduct (MCC) is a set of norms that lays down several do's and do not's that political parties, contesting candidates, parties in power have to strictly abide by during the process of elections. The MCC has been evolved with the consensus of political parties who have agreed to abide by its principles and to respect and observe it in its letter and spirit. The Model Code is enforced from the date of announcement of election schedule by the Election Commission and is operational till the process of elections is completed. During general elections to Lok Sabha, the code is applicable throughout the country. During general elections to the Legislative Assembly, the code is applicable in the entire State. Effectively, except the routine administrative activities, other development programs, welfare schemes, capital projects etc. remain largely suspended till the time the model code is applicable and in the area it is in operation.<sup>7</sup> The former CEC H.S Bhrama in 2015 while speaking on the disadvantages in the present system: With 29 states and 07 Union Territories, at any point of time some part of the country is gearing up for an election. This forces political parties to be in election mode perpetually. Plus, once an election is declared, the model code of conduct restricts the free functioning of governments in a poll bound state, disrupting 'socioeconomic' life.<sup>8</sup> Problems due to imposition of the above code have been articulated by the Parliamentary Standing committee in its 79<sup>th</sup> report.<sup>9</sup> The Committee states "...The imposition of Model Code of Conduct (MCC) puts on hold the entire development programme and activities of the Union and State Governments in the poll bound State. It even affects the normal governance. Frequent elections lead to imposition of MCC over prolonged periods of time. This often leads to policy paralysis and governance deficit."<sup>10</sup>

#### **3.2 Fiscal Prudence**

Elections lead to huge expenditures by various stakeholders. The arguments that are made in favour of simultaneous elections maintain that the cost of administering paraphernalia such as logistical expenses incurred by the

government and the para-military forces that provide official security etc is very high and by introducing simultaneous elections it would reduce the cost drastically.<sup>11</sup> Every year, the Government of India and/or respective State Governments bear expenditures on account of conduct, control and supervision of elections. Besides the Government, candidates contesting elections and political parties also incur huge expenditures. The candidates normally incur expenditures on account of various necessary aspects such as travel to constituencies, general publicity, organizing outreach events for electorates etc. while the political parties incur expenditures to run the party's electoral machinery during elections, campaigning by star leaders and so on. Candidates and political parties in their bid to win elections end up spending significantly more than the prescribed expenditure limits. The urge to spend more than prescribed limits to win elections, is consequently blamed as one of the key drivers for corruption and black-money in the country.<sup>12</sup> In one of the recent conferences organized by Association for Democratic Reforms (ADR), Dr. S. Y. Quraishi, former Chief Election Commissioner, remarked "...elections have become the root cause of corruption in the country." He further mentioned that "...after winning elections, the politician-bureaucrat nexus indulges in "recovering the investment" and that is where corruption begins."<sup>13</sup>

As elections happen frequently in some State Assembly or the other, political parties particularly worry about need to keep inflow of funds and contributions continued. This whole cycle is consequently blamed as one of the key drivers for corruption and black-money in the country. Hence, from the perspective of candidates and political parties, simultaneous elections could open up possibilities to address the above systemic problems that impact the overall fabric of Indian economy and polity adversely. Simultaneous elections would help the exchequer curtail election expenditures in a significant manner. Hence, from the perspective of the Government, simultaneous elections would clearly help save precious tax payers money. This is critical as efficiency in election expenditures would contribute to enhanced fiscal space - both for State and the Union Government that could be deployed for other national development priorities without comprising the democratic structure of the country.<sup>14</sup>

### **3.3 Will strengthen Internal Security of the Country**

The Election Commission of India takes help of a significant number of polling officials as well as armed forces to ensure smooth, peaceful and impartial polls. For providing the required security arrangements, the Election Commission generally involves Central Armed Police Forces (CAPF). As the demand for CAPF is typically higher than the supply, police forces such as State Armed Police, Home Guards, District Police etc. are often deployed as well to complement security arrangements. The role of such security forces starts much before polling and ends

only after the counting of votes and declaration of results effectively covering the entire duration of the elections. While the deployment of polling officials is still for a smaller duration (typically few days before and after the day of voting and few days before and after the day of counting), the deployment of security forces (particularly the CAPF) is normally throughout the elections and they remain mobile from one place to another. Considering that about 2-5 State Assemblies go to polls every 6 month period as stated previously, this situation leads to a lock-in of CAPF and state police forces for prolonged periods of time. Such a situation is clearly unwarranted as it takes away a portion of such armed police force which could otherwise be better deployed for other internal security purposes - the basic responsibilities for which these forces were developed for. So if polls are conducted simultaneous then these forces will be available for greater period of time and will ultimately improve internal security of the country.<sup>15</sup>

### **3-4 Reduce Disruption in Normal Public Life caused by Frequent Elections**

The Parliamentary Standing committee on Personnel, Public grievances, Law and justice noted that frequent elections lead to disruption of normal public life and impact the functioning of essential services. Holding of political rallies disrupts road traffic and also leads to noise pollution. On this issue the Committee suggested that if simultaneous elections are held, this period of disruption would be limited to a certain pre-determined period of time.<sup>16</sup>

### **3-5 Reduce Communal and Caste Overtones**

Frequent elections perpetuate caste, religion and communal issues across the country: former Chief Election Commissioner Dr. S. Y. Quarishi believes that elections are polarizing events and if the country is perpetually remains in election mode, there is no respite from these evils. He believes that holding simultaneous elections would certainly bring certain amount of respite in this issue.<sup>17</sup> Religion and caste are critical features of Indian polity as on these issues only different political parties want to earn political dividends. Although there is hardly any instance in India of a political party being totally identified with any particular caste group, yet there are cases of certain castes lending strong support to particular political parties. Thus while political parties struggle among themselves, to win different caste groups in their favour by making offers to them, caste groups try to pressurize parties to choose its members for candidature in elections. In many political parties, in place of ideological polarization there occur the determination of policies and programmes as well as the nomination of electoral candidates and the extension of support to them on caste consideration.<sup>18</sup>

The emergence of regional parties and the withering away of national outlook and spirit set off another crisis. Candidates come to be selected not in terms

to accomplishments, ability and merit but on the appendages of caste, creed and community. Ultimately caste becomes the deciding factor on selection. Caste based politics is eroding the unity principle in the name of regional autonomy. Similarly, the politics of communalism and religious fundamentalism in the post independence period has led to a number of separate movements in various states and regions of the country. Communal polarization, rather multi-polarization, has posed a threat to the Indian political ethos of pluralism, parliamentarianism and federalism. Despite the adoption of the principle of Secularism as a constitutional creed, which ironically allows communal parties to compete, the trend towards communalism and fundamentalism in Indian politics have been growing day by day. 19 It has been generally observed that during elections there is sharp rise in communal and caste overtones. Hence simultaneous elections will definitely help in curtailing the use of caste and communal overtones by political class for securing petty political gains.

#### **4. Recommendations made by Parliamentary Standing Committee for holding Simultaneous Elections**

The Standing Committee on Personnel, Public Grievances, Law and Justice (Chairperson: Dr. E. M. Sudarsana Natchiappan) submitted its report on the "Feasibility of Holding Simultaneous Elections to House of People (Lok Sabha) and State Legislative Assemblies" on December 17, 2015. The Committee noted that the holding of simultaneous elections to Lok Sabha and state assemblies would reduce :

- (i) the massive expenditure that is currently incurred for the conduct of separate elections;
- (ii) the policy paralysis that results from the imposition of the Model Code of Conduct during election time; and
- (iii) impact on delivery of essential services and
- (iv) burden on crucial manpower that is deployed during election time.<sup>20</sup>

##### **4.1 Anti Defection Law and President's Power to Proclaim Emergency**

The Committee observed that the introduction of the Anti Defection Act, 1985 has prevented political defection in the ruling party. This has had a direct bearing on the term of the legislature. The Committee also noted that in 1994, the Supreme Court interpreted Article 356 of the Constitution, in relation to the exercise of the President's power to proclaim a state of emergency in a state. The Supreme Court had held that the President can put the legislative assembly of a state in suspended animation but cannot dissolve it without concurrence of Parliament. Further, the validity of the proclamation of the President's rule may be examined by the

judiciary. The Committee stated that this has strengthened the federal structure of the country by striking a constitutional balance between the central and state governments.<sup>21</sup>

#### **4.2 Recommendations of the Law Commission**

The Committee referred to the recommendations of the Law Commission of India, which had suggested that elections of legislative assemblies whose term ends six months after the general elections to Lok Sabha can be clubbed together. However, the results of such elections can be declared at the end of the assembly tenure.<sup>22</sup>

#### **4.3 Conditions for holding Early Elections**

The Committee noted that the Representation of People Act, 1951 permits the Election Commission to notify general elections six months prior to the end of the terms of Lok Sabha and state assemblies. The Committee recommended that in order to hold early elections to Lok Sabha and state legislative assemblies, one of two conditions must be met :

(i) a motion for an early general election must be agreed to by at least two-thirds of all members of the House; or

(ii) a no confidence motion must be passed by the House, and with no alternative government being confirmed within 14 days of passing a confidence motion.<sup>23</sup>

#### **4.4 Holding of Elections in Two Phases**

The Committee recommended that elections could be held in two phases. It stated that elections to some Legislative Assemblies could be held during the midterm of Lok Sabha. Elections to the remaining legislative assemblies could be held with the end of Lok Sabha's term.<sup>24</sup>

#### **4.5 Schedule of Next Cycle of Elections**

The Committee suggested that the proposed first phase of assembly elections could be held in November, 2016. Elections to all state assemblies whose terms end within six months to one year before or after the appointed election date can be clubbed together. Similarly, the second phase of elections can be held in 2019 with the General Elections to Lok Sabha.<sup>25</sup>

#### **4.6 Schedule of Bye-elections**

The Committee also recommended that bye-elections to all seats that become vacant during a year may be conducted together during a pre-determined time period.<sup>26</sup>

## 5. Critical Evaluation of Issues involved in holding Simultaneous Elections

The first justification given for simultaneous elections is that it will reduce the massive expenditure incurred for the conduct elections every year. No one can deny that a huge amount is spent in conducting elections by the candidate, the political party and the government. Though there is a defined legal limit on how much money a candidate is supposed to spend but there is no such limit for the political party. It's generally seen that the candidate exceeds this limit in order to allure and attract voters. So the major issue over here is of compliance of norms. There is hardly any doubt that the fewer number of elections, the lesser would be the expenses. But then, elections are the lifeblood of democracy. Sometimes Lok Sabha and assembly elections happen to coincide then in such a scenario it is a natural process but if it is imposed only to reduce the number of elections and cut costs, it is highly undesirable because it privileges monetary concerns over democratic principles. One should not reduce democratic procedures to such a level by saying that it's too expensive and time consuming. The kind of system which we have developed over a period of time has within it required mechanism of checks and balances. So holding different elections at different times is one of the ways through which checks can be placed in the system. If we really want to reduce expenditure and avoid over spending in elections then there need to be a stringent cap which need to be placed on political parties and candidates.<sup>27</sup>

Second argument given in support of simultaneous election is that frequent elections leads to imposition of Model Code of Conduct (MCC) in Poll bound states which severely impact the growth and governance of the state. The imposition of MCC puts on hold the entire development programme and activities of the union and state government in the poll bound states. It often affects the normal governance of the state and often leads to policy paralysis. While this is true that MCC prevents the government from initiating new projects and ultimately slows down development work but in order to overcome this problem certain changes can be made in MCC so as to allow the government to initiate projects and programmes till a reasonable period instead of the existing scenario where the code comes into force the day elections are announced. One should not forget that there is a provision in the MCC that the government can consult the election commission about policy decisions and if decisions are not likely to have any implications for the election outcome then election commission can permit the government to take those decisions. Also, in the normal course, the code should apply only to the state where assembly election is supposed to be held. There is no logical reason why governance in the rest of the country and at the centre, should come to a standstill, unless the so called policy decisions are intended to be taken to influence the electoral outcome in the state where election are to be held. So it is not the holding

of elections that stops governance but the intension of those who are supposed to govern.<sup>28</sup>

Thirdly the argument or the slogan of 'one country one election' is misleading for justifying simultaneous elections in India as it is a country whose constitution gives recognition to 29 states which have their constitutional status of their own in matter of election and government formation. 'One country' does have 'one election' that is national general election but the very idea of having simultaneous national, state and panchayat election will heavily undermine the federal character of our state and will be a step toward a unitary state. Simultaneous elections of state and central legislature will have a negative impact in the sense that once voted to power the central government can ignore issues pertaining to state development. Holding elections at different intervals actually strengthen federal design. Since elections are always around the corner the central government has to address the issues confronting states as they also have to go to the polls. In order to win elections in different states they have to take into account the issues confronted before different states.<sup>29</sup> Like just before J and K Election 2015 when the state was about to go to poll and faced flood crisis, the PM personally went there and announced rehabilitation package for the state. Similarly PM went to Bihar before Bihar elections and announced development package for the state. So sometimes states elections forces the central government to takes cognizance of their demands and issues.

Another justification given for holding simultaneous elections is that we as a country started with simultaneous elections where both state and state assemblies' elections were conducted simultaneously till 1967 and it was only after this election cycle broke down and we started having different elections at different time. So when we had this system during the initial years then why can't we have it now? It's true that for the first four general elections everything was done simultaneously but that was a time when we had just started our journey toward democracy and regional parties were not able to emerge as a significant force in the states so simultaneous elections during that time just happened and didn't happened because of a constitutional design. Later as the politics in the country has grown we saw the emergence of different regional parties which led to such developments where election cycles were broken.<sup>30</sup>

Another justification given for simultaneous elections is that it will hugely benefit the economy and it will be financial prudent for the state to go ahead with the idea of simultaneous elections. This whole idea of financial prudence is grossly flawed in a living democracy. In democracy gazing the mood of nation is more important than calculating the cost we are supposed to pay by conducting elections in order to sustain democracy. It is only through elections one can gauze the mood of the nation. The government can conduct any number of surveys to show the success of government policies and programs and the acceptability of these



policies and programs by the citizens but the true success of government performance can only be ascertained through elections. So it is only a very small price which the taxpayer citizens have to bear in order to sustain democracy. It only through frequent elections fresh mandate is given to government policies and programs.

In our constitutional scheme of things there are inbuilt provisions of checks and balances like Rajya Sabha places a check on the functioning of Lok Sabha. Now if proposal of simultaneous elections is accepted in principle then it will severely compromise our system of checks and balance which has developed over a period of time. We all know that Rajya Sabha places a check on the functioning of Lok Sabha. The composition of Rajya Sabha change every two years due to different states elections happening at different intervals. Now if state and central elections are supposed to be held simultaneously then the voter has to cast his/her vote on the same day. In such a scenario the obvious choice of voter will be to vote for the same party both at the state and central level due to which the composition of Lok Sabha and Rajya Sabha will be same as the same party will be in majority in both the houses of parliament. In such a situation the checks which Rajya Sabha used to place on the functioning of Lok Sabha will go away. So by going in for simultaneous elections we can hugely compromise inbuilt system of check and balance.

Under the Indian Constitution, an elected government at the Centre and the States may be defeated in the lower house on budget proposals and may be voted out of power. There is also provision for "no confidence" motion against elected governments both in the Lok Sabha and Assemblies which, if passed, will mean fresh elections known as "mid-term election". It is a democratic instrument which will be affected if the concerned State or the country has to wait for the fixed date of election. In the case of Proclamation of Emergency for breakdown of law and order or constitutional functioning in any State leading to President's rule, fixed election date would mean a totally undemocratic situation. The concerned State will have to wait for the next election date and submit to Central rule in the interval. The practical consequences of these two situations are many and go against the spirit of democracy and the representative system. Importantly, multiparty system has taken deep roots in India. State level and regional parties immensely concerned with local problems are as much national and patriotic as the national parties. Even some national parties lack a federal structure which is necessary for simultaneous elections to take up issues of predominantly local interest.<sup>31</sup>

The debate on simultaneous state and central election erupted under the background that one party gained thumping majority but one has to see things in totality. It is just a matter of chance that one party has gained majority in the centre. In case there is re-emergence of coalition era where no political party gets an absolute majority then in such a situation this very same idea will have serious

implications. Supposing the power in the centre or state is destabilized due to certain actions or inaction on the part of ruling dispensation which are not acceptable to coalition partners then in such a situation no party will have the numbers to continue in office so under such circumstances how will the rest of the term will be carried out. On this issue there were certain recommendation which were made by the parliamentary standing committee. First recommendation made by the committee is that there should be confidence motion immediately after no confidence motion. The basic logic given for this alternative is that in case of general or state elections where no political party gets a clear cut majority and where there is no pre-poll alliance, different political parties with different ideologies sit together, chalk out there agenda of alliance and form a government on the mutually acceptable terms and condition. Now when such an exercise can be carried out in this scenario then why can't they forge such alliance under the scheme of things advocated under simultaneous elections? It is true that alliance are being forged between different political parties in order to avoid reelections but the alliances then formed are voluntary in nature and is based on mutually acceptable common agenda. In case the ruling dispensation moves away from the common agenda or refuses to follow common agenda, the alliance breaks and reelections are ordered. But under the scheme of things advocated under simultaneous election there is no option for reelection and different political parties have no other option but to forge an alliance even though they are not able to work out common minimum agenda of governance. This very step in itself goes against the very nature of representative form of democracy.

The constitutional scheme of things which India is having right now is of such a nature that it would be very difficult to synchronize national and state elections. As per the provisions of the constitution the tenure of the parliament and state legislature can be curtailed if the party in power losses required number in the parliament or state legislature. So in some situation you have to dissolve the house because you don't have the number and on certain occasions the ruling party wants to dissolve the house early and recommends having reelections. So under present constitutional scheme of things it is very difficult to synchronize national and state elections. In order to synchronize state and national election there are few changes which need to be made in the constitution. A conjoint reading of Articles 83(2) and 172(1) of Constitution makes it clear that tenure of Lok Sabha and State Legislative Assemblies cannot be extended beyond five years except in the case of proclamation of emergency. In case simultaneous elections were to be conducted either the tenure of Lok Sabha or some of the State Legislative Assemblies has to be extended beyond five years which is not permissible under aforesaid Articles of the Constitution. Now if you want simultaneous elections then you will have to amend these provisions which are part of basic structure of the constitution.<sup>32</sup> The parliament according to

Keshvanand Bharti judgment does not have the power to amend the basic structure of the constitution. So even if these articles are amended by the parliament there is a possibility that it can be struck down by the judiciary as it happened in the case of National Judicial Appointment Commission.

People have also politically matured to some extent to be able to distinguish the issues in national and State elections. There are also instances when they have voted for different parties/alliances for Parliament and legislature.<sup>33</sup> The argument for reform suggests that Indian voters are discerning enough to know the difference between local issues *visa-a-visa* national issues however the truth of the matter is that many voters cannot discern the difference either due to lack of education or due to less awareness to be able to differentiate between issues, political parties they vote for and their manifesto. Even the data analyzed by a think tank on voting pattern since 1999 reflects that there is a 77 percent chance that the Indian voter will vote for the same party for both the State and Centre when elections are held simultaneously. This trend of choosing the same party has gone from 68 percent in 1999 to 77 percent in 2004 to 76 percent in 2009 and 86 percent in 2014.<sup>34</sup>

Holding Simultaneous elections can also create confusion in the mind of the voters. As per the existing practice where elections are taking place at different intervals, it is easy for the voter to decide which party to vote for and on what issues but if the same voter is supposed to vote for all tiers of government on the same day then he will be in a state of confusion. It would be very difficult for him to decide which party to vote for and in this state of confusion he will in all probability votes for the same party even though the issues of governance are different at all tiers of government. So under simultaneous elections there are greater chances of one party gaining maximum seat at all tiers of government. At one level this idea has an advantage of greater coordination among all levels of government as at all the levels there will be only one political party in power due to which there won't be any hurdles in the formulation and effective implementation of policies. It is not so that this proposition only comes with benefits as under simultaneous elections the present system of checks and balance will get hugely compromised. By giving fixed tenures to state and central governments, one would have a situation where the government has the power without accountability and the inability to seek change if the government doesn't perform as per expectation. <sup>35</sup> If there is only one single party at all the levels of government and the people don't even have the chance of changing them before the completion of their defined term of five years then there emerges greater chances of misuse of power. Under the present system the voter through frequent elections places a check on the functioning of government. Even if a clear mandate is given to one single party in national election then also that party cannot misuse their authority because in case there is any abuse of power by the ruling dispensation, then they have to face the electorate in

different state and municipal elections. So under frequent elections there are very less chances of power being misused as the ruling dispensation know that they are supposed to face the electorate in different election and the people are going to vote on the basis of the type of governance being provided by them. So frequent election help in gauging the current mood of the nation and though this ruling party in power can also judge the mood of the nation on the policies and programs pursued by them.

Simultaneous elections will also have a negative impact on the interaction between the political parties and voters. It has been generally observed that it is only during elections there is direct interaction between the political parties and voters and it is only during elections public opinion counts. One's the elections are over and the mandate has been given to them to rule, the ruling political party cites the clear mandate given to them by the people as a shield to take all decision even though the decisions taken by them are not part of their manifesto. What powers people have in a democratic system when the incumbent government gets indulged in corrupt practices? In case both the elections to state and centre are held simultaneously the ruling dispensation will get a free hand to carry on with whatever they are doing. Every ruling party knows the art of managing elections. All the political parties are aware of the fact that people memories are very short and they tend to forget the corruption issues. So in such a situation the ruling dispensation will use it to their advantage. If elections to state assemblies are held at different stages then the ruling party at the centre cannot brush the corruption issues under the carpet because these corruption issues will become election issues in the states. So in such a scenario the ruling party is under enormous pressure to ensure high standards in the government functioning as they very well know that it will have an impact on the coming state elections. Just imagine a scenario where both the elections are held simultaneously, now in this situation can you expect a change in the stand of government policy under public pressure. The answer to this is no as they know that the situation in centre and state cannot to altered at this stage as there are no elections coming. So these issues will become real elections issues only at the end of five year term not before that but with different state election, round the corner the government will be made to function in responsive way as these very issues can become elections issues in state assembly. So democracy demands regular responsiveness and accountability of politicians towards citizens.

On the issue whether it is desirable to have simultaneous elections or not one can easily say with certainty that it is highly desirable to have simultaneous elections as if is financially prudent, reduce expense, help the country get rid of black money, reduce caste and communal overtones, improve governance, will help strengthening the internal security of the country and will ensure full term so that nation can progress in a stable environment. But on the issue whether it is

feasible or not there are certain apprehensions as there are lot of steps which the ruling dispensation will have to take before accepting it in principle. Firstly in order to have simultaneous elections the constitution needs to be amended as under constitution the tenure of the Lok Sabha and State Legislative Assemblies cannot be extended beyond five years. On this there are certain doubts whether the constitution can be really be amended for this as one has to see this issue in the background of Keshavanand Bharti judgment which says that constitution cannot be amended if it tantamount to bring about a change in the basic structure of the constitution. So legally speaking one has to check whether these amendments will come under the ambit of basic structure of the constitution or not.

Secondly, consensus needs to be generated among different political parties as the biggest loser in simultaneous elections will be the regional parties. Now if simultaneous elections are accepted in principle then can regional parties even hope and afford to compete with national parties. Thirdly, before accepting simultaneous elections the ruling dispensation has to convince the regional players that it will have no impact on the federal structure which is envisaged in our constitution. In parliamentary system the government remains till the pleasure of the people so under it the people have the right to bring down government. With simultaneous elections the government required term of five years can be ensured and through it the problem of instability can be tackled effectively. But along with this one also need to ensure that the inbuilt system of checks and balances along with the system of accountability is not compromised.

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## **Social Area Analysis and Case Study of Virugambakkam Ward in Chennai District, Tamil Nadu (Using Statistical Techniques)**

*Dayalan, N.\**

*The social area analysis is the most essential part of the urban development. The important reason behind that I choose this topic is because Virugambakkam ward is the most developed ward in a short time of period the reason behinds the area is located in the center part of (parrys) where the whole sale market is located. Now it is found in Koyambedu Market from 1996. From 2002 the bus terminus which is located in Parry's has been changed to Koyambedu (CMBT). For these two reasons, the people are coming here for their employment and for business development. The Virugampakkam ward at Chennai lies between 13° 04' N latitude, and longitude 80° 18' east. The study area has a stretch of seacoast at about 12 kms along the Bay of Bengal. The climatic condition is experience hot climate which could be classified as tropical maritime monsoon type. The Database has been collected from the primary and secondary data base. The methodology is statistical methods find out relationship between social economic, family and ethnic status in the study area. This social area analysis is given a good decision about the people and development of study area.*

[**Keywords** : Social, Family, Virugambakkam, Ethnic, SPSS, Labour, Urban]

### **1. Introduction**

The social area analysis is a part of urban geography, the study of urban area such as people's living standards, Ethnic background and Lifestyle. Although too

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simplicistic to be fully satisfactory, these classical models of city structure receive some confirmation from arrangement with in urban areas of income levels, population, age structure, ethnicity, housing stock characteristics, and the like. These indicate recurring patterns of the cities of developed countries (Husian. M).

The potential of social area analysis the identification and description of areas according to their social characteristics for planning and policy related research. The development of social area analysis is briefly described, from its roots in pre-war urban sociology into its modern form as a research method based on multivariate statistical techniques, notably principal components analysis and cluster analysis. A number of applications of this method in mainly British planning experience are then described, and the main strengths and weaknesses of social area analysis are considered in terms of the problems of interpreting the results, its accessibility for potential users and the utility of the method for typical planning research problems. (T. S. Brindley and J. W. Raine, 1970)

Analysis of a city defines to social areas and urban areas which contain people of similar living standards, ethnic background, and life-style. Three constructs have been used to differentiate urban areas. First is social rank. The second factor is urbanization, which weakens the importance of the family unit as it increases. The third is segregation which sees a redistribution of population as it proceeds. These variables are then combined to form categories for residential areas, such as low social rank, high urbanization, and high segregation (E. Shevky and W. Bell, 1955).

We will make use of three factors for the study of social differentiation and social stratification within social areas using 1960 census tracts as the source of data. These three factors are social rank, urbanization, and segregation. When we speak of social area, we are referring to those census tracts which are significantly similar in their social structure. They may not give concrete entities as to what social trends may develop, or that are developing, but they will provide a reasonable measurement whereby a better understanding of the social conditions of a city can be obtained. If the social area analysis approach can give the sociologist a deeper insight into the social structure and/or conditions of the city, it is justifiable, No, it will not give all the answers; however, neither will any other approach give complete answers and some may even give less than the social area analysis approach. The more refined the delineation of social areas the more effectively they can be used as a basis for comparative studies, either of areas within a particular city or between different cities. There is no reason why a typology so based could not be utilized with specific changes in the measureable indexes--for the study of cities with the city as the unit of analysis, for the study of regions, or even for the study of countries. (Don L. Byler, 1969)

## **2. Group-based Social Status Segregate**

The more complex cities are economically and socially, it appears, the stronger is the tendency for city residents to segregate themselves into groups-based on socio-economic status, social family status and socio-ethnic status.

In a large metropolitan region with its more diversified population, this territorial behavior may be a defense against the unknown or the unwanted. In traditional societies, these groups are the families, and tribes. In modern societies people cluster according to income or occupation and language or race.

Many of these grouping are fostered by size and the value of the available housing, land developers, especially in cities, produce homes of similar quality in specific areas of course, as time elapses, there is a change in the condition and quality of that housing and new gropes may replace old groups. In any case, neighbor hoods of similar social characteristics evolve.

### 3. Study Area

Chennai is the capital of Tamilnadu. The Virugampakkam ward at Chennai lies between 13°04' N latitude, and longitude 80°18' east. The study area has a stretch of seacoast at about 12 kms along the Bay of Bengal. The Coovum runs through the heart of the city and enters into sea. The climatic condition is experience hot climate which could be classified as tropical maritime monsoon type. As the study area is in the tropic, the temperature is naturally high but it is counter-balanced to a considerable extent due to the proximity of sea. Monsoon period is between June and December and February. The study area is getting the maximum rainfall during the month of November being the North East Monsoon period. The total population is 72144 persons male is 36618 and female is 35526 percent in the study area. This ward located Chennai Mofussil Bus Terminus (CMBT), it is providing outstation transport services. It is second biggest bus terminus in Asia. The Koyembedu area hup of the vegetable and fruits market in the Chennai city and Chennai Metro Rail Limited head office located in the study area. This area was developed in past 15 years. Before 15 year it is agricultural land where paddy is cultivated.

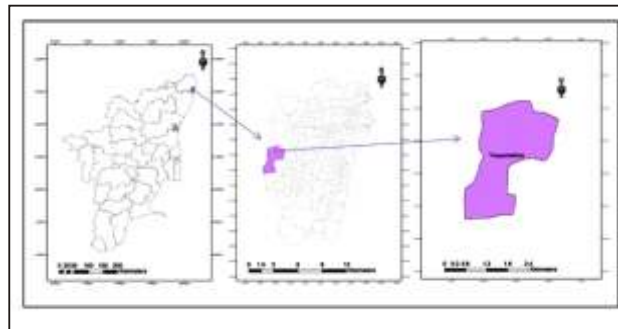


Fig.-1

## 4. Method and Materials

### 4.1 Data Base and Methodology

Database has been collected from the primary and secondary data base. The Primary data is collected from 100 samples by stratified sampling technique in

questionnaires method. The Secondary data is collected from maps in census department, Chennai-90 and Chennai corporation Zonal office in Chennai-29. The methodology is statistical methods using the SPSS software find out the simple percentage, correlation and simple factor analysis.

#### 4.2 Aim and Objective

The aim of the present study is “Social Area Analysis case study of Virugambakkam ward in Chennai (using statistical techniques)”. The major objective is a find out the socio-economic, socio-family and socio-ethnic status in Virugambakkam ward at Chennai.

### 5. Results and Discussion

#### 5.1 Socio-economic Status

The social status of an individual or a family is determined by income, education, occupation, home value or type, though it may be measured differently in different cultures. The high income, a college education, a professional or managerial position, and high home value constitute high status. There are many levels of status and people tend to filter out into neighborhood where most of the heads of households are of similar rank. In most cities, people of similar social status are grouped in sectors whose points are in the innermost urban residential areas.

**Table-1 : Sex of the Respondent**

Sex	Male	Female
Responses (Percentage)	61%	39%

In the above Table shows that sex of the responses about 61% of the respondents are belong to male group whereas the remaining 39% of the respondents are female.

**Table-2 : Age Group**

Age Group	< 30	30-40	40-50	50-60	> 60
Responses (Percentage)	23%	24%	27%	24%	2%

From the above table it show that the age between 40-50 is 27 percent as responses, whereas the age between 30-40 and 50-60 age group 24 percent responses

**Table-3 : Educational Qualification**

Educational qualification	Illiteracy	Primary Level	Secondary Level	Higher Secondary	Under Graduate	Post Graduate
Responses (Percentage)	3	19	21	21	16	20

From the above table it shows the number of literates in a study area. The 21 percentage of people were qualified in the Higher secondary and secondary level. According to the post graduate people living in this area are 20 percentage and 19 percentage of people has primary level education. Remaining, 3 percentages of people are illiterate in this study area.

**Table-4 : Number of Rooms in Each house**

Number of rooms	1	2	3	4	5	6	7	>8
Responses (Percentage)	2	13	12	22	9	31	7	4

This table shows the number of room in a house and it is converted into a percentage as per study. In a house 6 room are there, hence the percent is 31 percent as people responded. In a house 4 rooms are there, hence the percent is 22 percent responses. In a house 2 rooms were there the percent is 13 percentage responses, in a houses 3 rooms were there, the percent is 12 percentage, in a house 5 rooms were there 9 percent, the percent is 7 percent in a house, 8 room were there, hence the percent of is 4 percent. In a house, a single rooms 2 percentage of responded

**Table-5 : House Occupied Area**

Area square feet	< 600	700	800	900	1000	1200	>1500
Responses Sampling in Percentage	11	2	23	3	31	28	2

This table shows that area square feet of the house in percentage as people. The 1000 sq. feet of houses 31 percent, 1200 sq. feet of houses 28 percentages, 800 sq. feet of houses 23 percentages, 600 sq. feet of houses 3 percentages and 700 and 1500 sq. feet is 2 percentages.

**Table-6 : House Wall Type**

Wall type	Mud	Birds	Cement
Responses Sampling in Percentage	1	10	89

In the above table it shows the percentage wall type of house in percentages. The cement houses are 89 percentages, the bird's houses 10 percentages and the mud houses 1 percentage in the study area.

**Table-7 : House Roof Type**

Roof type	Hatched	Tail	Terrors	Multi storage
Responses (Percentage)	10	0	10	80

From the above the table it shows the percentage of roof type of houses. The multistoried type building is 80 percent, the hatched and terraces type of houses is 10 percentage of study area.

**Table-8 : House Floor Type**

Floor type	Mud	Cement	Tail	Marble
Responses (Percentage)	10	45	7	38

In the above table it shows the percentage floor type in houses. The Cement type is 45 percentages, Marble floor type is 38 percentages, mud is 10 percentages and 7 percentages is tails floor in the study area.

**Table-9 : Types of Houses**

Types	Owner ship	Rent	Lessee
Responses (Percentage)	72	25	3

In the above table it shows the percentage of types of houses. The ownership houses is 72 percentages and the rent houses is 25 percentages and the lease type of houses is 3 percentages in the study area.

**Table-10 : House Rent**

House Rent	Own House	<1000	2000-3000	3000- 4000	>4000
Responses (Percentage)	75	0	12	3	10

From the above tables it shows the rent of house in percentages is own houses is 75 percentages, 2000 to 3000 is 12 percentages, the house rent between above 4000 is 10 percentages, the house rent between 3000 to 4000 is 3 percentages in the study area.

**Table-11 : Water Facility**

Water facility	Inside	Outside
Responses (Percentage)	80	20

The above data gives the information about the water facilities available in the study area. The water facility inside the house is 80 percentages and the facility outside the houses is 20 percentages.

**Table 12 : Facilities**

Facility		Electricity	Refrigerator	Television	Two wheelers	Four wheelers
Responses (Percentage)	Available	100	56	98	87	41
	Un-available	0	44	2	13	59

It the above table it percentage of facility available in the study area. The electricity facility is 100 percentages houses available; the refrigerator facility is 27 percentages houses available, 73 percentage houses not available. The television facility 98 percent houses in available 2% of houses not available, two wheelers 87 percentages houses available, the four wheelers 41 percentage people is available in the study area.

**Table-13 : Male labour force structure**

Type of labour force	Government	Private	Labour	Marginal and Technical	Professional and technical	Sales services and recreation	Transport
Responses (Percentage)	23	4	34	2	23	10	4

From the above table it shows the male labour forces percentages in the study area. This area is 34 percentage of people labours, Government and Technical Professional Workers is 23 percentage, 10 percentages is Sales Services and Recreation Workers, 4 percentages is Private and Transport Workers, 2 percentages is Marginal and Technical Workers in the study area.

**Table-14 : Female labour force structure**

labour force	House wife	Government	Private	Managerial and technical	Clerical	Transport and communicator	Sales and services and recreation	Craftsmen and other activities
Responses (Percentage)	50	1	2	40	7	0	0	0

This table shows the female labour forces and it is converted into a percentage as per study. The 50 percentages of female house wife, managerial and technical forces 40 percentages responses, clerical and technical force 7 percentages , private workers in 2 percentages, 1 percentages in government workers in the responses.

**Table-15 : Monthly Income**

Income level	<6000	6000-12000	12000-18000	>24000
Responses (Percentage)	4	25	20	51

From the above table it shows the monthly income percentage in the study area. The monthly income above 24000 is 51 percentages, 6000-12000 in 25 percentages, 12000 to 18000 in 20 percentages, below 6000 in 4 percentages of responses in the study area.

## 5.2 Socio-family Status

Family status indicators include population age variables, house ownership and age characteristics, family size and marital status and other life cycle. These exhibit a concentric zonal or ring pattern with older, smaller renter households located near the city center and owner occupied newer larger family households near the outer fringe.

**Table-16 : Place of Birth**

Birth place	Chennai	Outer Chennai
Responses (Percentage)	55%	45%

In the above table it percentage of birth place in Chennai 55 percentage and other than Chennai 45 percentage in the study area.

**Table-17 : Marital Status of the Respondent**

Married status	Single	Married	Dives
Responses (Percentage)	3	97	0

From the above table it shows the married people in this study area are 97 percentage and unmarried people are 3 percentages in the study area.

**Table-18 : Age of Male at Married**

Male Married Age	<18	18-25	25-35	>35-
Responses (Percentage)	0%	23%	73%	4%

From the above table, it shows that married age of male were 25 to 35 age is 73 percentages, the married age between 18 to 25 is 23 percentages. The married age of male above 35 is only 4 percentages in the study area.

**Table-19 : Age of Female at Married**

Female married age	<20	20-25	25-35	>35-
Responses (Percentage)	32%	54%	14%	0%

From the above table it shows the married age of the female in the study area. The female marriage 20-25 is 54 percentage, below 20 age female is 32 percentages, married age between 25 to 35 is 14 percentages in the study area.

**Table-20 : Household Size**

House hold size	Single	Grouped
Responses (Percentage)	63	27

In the above table it shows the percentage families which are single are 63 percentage and the joint families are 27 percentages in the study area..

### 5.3 Socio-ethnic Status

For some groups, ethnicity is a more important determinant of residential location than is social or family status. Areas of homogenous ethnic identification appear in the social geography of cities as separate clusters of nuclei, reminiscent of the multi-nuclei concept of urban structure. For some ethnic groups, cultural segregation is both sought and rigorously defended even in the face of pressures for neighborhood change exerted by potential competitors for housing space. Certain ethnic or racial groups, however including blacks, have had segregation in nuclear communities forced on them.

**Table-21 : Ethnic Status**

Language	Tamil	Telugu	Malayalam
Responses (Percentage)	83	15	2

From the table shows the language of the people spoken in study area. 83 percentages of people speak Tamil, 15 percent of people speak Telugu and Malayalam speaks in 2 percentages in the study area.

**Table-22 : Religion**

Religion	Hindu	Muslim	Christen
Responses (Percentage)	83	1	16

From the table shows the religion of people in the study area. The Hindu religion is 83 percentages, Christian religion 16 percentages and Muslim religion is 1 percentages in the study area.

**Table-23 : Community**

Community	Scheduled caste	Most Backward Class	Back ward Class	Others
Responses (Percentage)	17	34	48	1

In the table shows the community of the people in the study area. The backward class people 48 percentages, most backward class people 34 percentages, scheduled caste is 17 percentages, others caste is 1 percentage in the study area.

**Table-24 : Caste**

Caste	Responses (Percentage)	Caste	Responses (Percentage)
Chettiyar	3	Nadar	2
Christian adi dravidar	4	Naidu	1
Christian mudaliyar	4	Navither	4



Christian navither	2	Nayakar	20
Christian nayakar	4	Pillai	3
Davar	4	Vaishnavas	6
Idayar	3	Vaniyar	2
Malayalis	1	Yadavas	8
Mudaliyar	19	Nadar	2
Muslim labia	1		

From the table it shows the caste of people in percentage in the study area. The Nayakar caste is 20 percentages, the people of caste Mudaliyar 19 percentages, Yadavas is 8 percentages, Vaishnavas is 6 percentage in the study area. The Christian Adi- Dravidar, Christian mudaliyar, Davar and Navither caste people living the 4 percentages. The chatiyar, Christian navither, nadir, vaniyar, caste people is 2 percentage, the Malayalam, muslim labia, naidu caste people 1 percentage in the study area.

**Table-25 : Distance from Central Business District**

Distance	7km	9km	10km	12km
Responses (Percentage)	7	32	26	40

From the table show the percentage of distance from the people house to central business district following kilometers in the study area. The people house in 9 km distances 32 percentages, 10 km. is 26 percentages, 13km. is 21 percentages, 7 km. is 7 percentages in the study area.

**Table-26 : Distance from the Other Places**

Distance	Responses (Percentage)					
	Work place	Edu. Centre	Health centers	Market	Bus stand	Out of city Railway Station
< 0.5	28	0	2	56	54	0
1	10	16	4	23	25	0
2	6	19	19	17	14	0
3	10	35	69	4	4	0
4	12	20	5	0	0	0
> 5	34	10	1	0	0	100

The shows the table distance from the other place in the study area. Distance from the 0.5 kilometer house to working places 28 percentage people, 34

percentages people working place distance in above 5 kilometer, 4 kilometer working in 12 percentages of people. The distance from home to education center 3 kilometer distance is 35 percentages, 20 percent in 4 kilometer in the study area. The health centers 3 kilometer distance from the 69 percentage people. The market located on the 0.5 kilometer distance in 56 percentages of people house. The bus stand 54 percentage people located on the 0.5 kilometer. The railway station located on above 4 kilometer, 100 percentage in the study area.

#### 5.4 Analysis based on Statistical Techniques

Table-27 : Descriptive Statistics for Social Status of the Population

Social Status of the Population	Mean	Std. Deviation	Analysis N
No. of Rooms,	4.6400	1.7438	100
Area	967.0000	210.8449	100
Wall Type	2.7800	.6754	100
Roof Type	3.6000	.9211	100
Floor Type	2.7300	1.0811	100
Type of House	1.3100	.5260	100
House Rent	.6300	1.1251	100
Bathroom	1.0000	.0000	100
Toilet	1.0000	.0000	100
Water	1.2000	.4020	100
With Electricity	1.0000	.0000	100
With Refrigerator	.7500	.4794	100
With Television	1.0000	.2010	100
With Two Wheeler	.8700	.3380	100
With Four Wheeler	.4100	.4943	100
Male labour force Structure	3.4400	1.8109	100
Female labour force structure	2.0900	2.1886	100
Monthly Income	3.1800	.9469	100
Distance to CSB	10.5100	2.0913	100
Working place distance	4.1200	3.5019	100
Religion	1.3300	.7393	100
Community	2.3300	.7661	100
Distance from the work place	3.7000	2.1010	100

Distance from the Educational centre	3.8900	1.1968	100
Distance from the health centre	3.7400	.7470	100
Distance from the market	1.6900	.8955	100
Distance from the bus stand	1.7100	.8910	100
Distance from the railway station	6.0000	.0000	100

The descriptive statistical analysis states that virugambakkam ward have fully electrified. All the houses have electricity, television, bathroom and toilet facility, floor type, wall type, roof type and rental value of the houses are different in nature. It shows from the standard Deviation value that study area work force also not balanced male and female discrimination also found more. Numbers of males are bread winner. Distances from the school, working places also vary from the person to person.

**Table-28 : Factor Analysis**

	Sex	Age Group	Birth Place	Marital Status	Age of Marriage	Married Age Husband/Wife	Religion	Community	Educational Qualification	House hold size
Correlator Sex	1.000	-.101	.142	.141	.063	.145	.031	.057	-.060	.086
Age Group	-.101	1.000	-.407	.243	.167	.163	.165	.217	.332	.084
Birth Place	.142	-.407	1.000	-.194	-.335	-.227	-.242	-.102	-.334	-.060
Martial Status	.141	.243	-.194	1.000	.131	.173	.079	.153	.065	.106
Age of Marriage	.063	.167	-.335	.131	1.000	.461	-.272	.119	.609	.368
Married Age Husband/Wife	.145	.163	-.227	.173	.461	1.000	-.049	.062	.542	.037
Religion	.031	.165	-.242	.079	-.272	00.49	1.000	.109	-.203	-.172
Community	.057	.217	-.102	.153	.119	.062	.109	1.000	.195	-.039
Educational Qualification	-.060	.332	-.34	.065	.609	.542	-.203	.195	1.000	.212
House hold size	.086	.084	-.060	.106	.368	.037	-.172	-.039	.212	1.000
Sig. (1-tale sex		.159	.079	0.81	.266	.076	.378	.286	.277	.196
Age Group	.159		.000	.007	.049	.052	.050	.015	.000	.202
Birth Place	0.79	.000		.026	.000	.012	.008	.157	.000	.275

Martial Status	.081	.007	.026		.097	.042	.218	.064	.260	.147
Age of Marriage	.266	.049	.000	.097		.000	.003	.119	.000	.000
Married Age Husband/Wife	0.76	.052	.012	.042	.000		.315	.271	.000	.356
Religion	.378	.050	.008	.218	.003	.315		.140	.022	.044
Community	.286	.015	.157	.064	.119	.271	.140		.026	.348
Educational Qualification	.277	.000	.000	.260	.000	.000	.022	.026		.017
House hold size	.196	.202	.275	.147	.000	.356	.044	.348	.017	

From the factor analysis, education qualification and age of marriage are highly related.

**Table-29 : Communities**

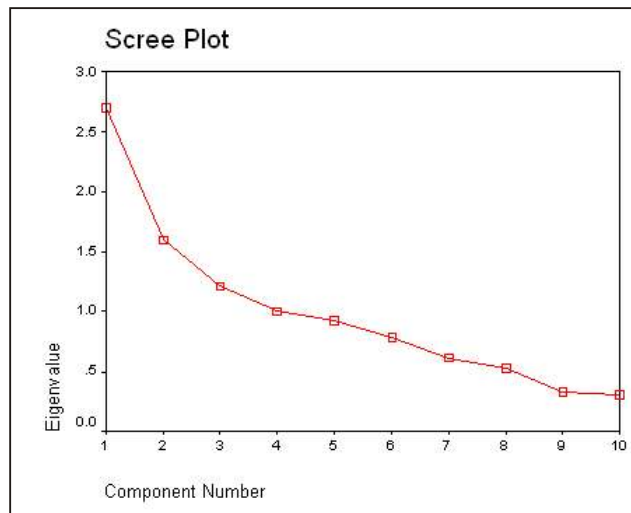
	Initial	Extraction
Sex	1.000	.791
Age Group	1.000	.608
Birth Place	1.000	.705
Marital Status	1.000	.571
Age of Marriage	1.000	.743
Married Age Husband/Wife	1.000	.800
Religion	1.000	.694
Community	1.000	.926
Education Qualification	1.000	.789
House and size	1.000	.804

**Table-30 : Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Lodings			Rotation sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1.	2.697	26.974	26.974	2.697	26.974	26.974	2.201	22.015	22.015
2.	1.597	15.975	42.949	1.597	15.975	42.949	1.697	16.973	38.988

3.	1.210	12.100	55.049	1.210	12.100	55.049	1.263	12.633	51.621
4.	1.002	10.019	65.068	1.002	10.019	65.068	1.199	11.995	63.616
5.	.923	9.232	74.300	.923	9.232	74.300	1.068	10.685	74.300
6.	.779	7.787	82.087						
7.	.617	6.166	88.253						
8.	.535	5.345	93.599						
9.	.329	3.291	96.890						
10.	.311	3.110	100.00						

**Note :** Compounds Came 1.sex, 2. sex, 3. age group, 4. Married status 5. birth place, 6. Age of married, 7. married age, 8. Religion, 9. Community, 10. Education qualification



**Fig. 2**

From the scree plot figure y axis components (eigenvalue) above 1.0 is significant factors (sex, age group, Married status and birth place). The below 0.999 values is insignificant. (Age of married, married age, Religion, Community, Education qualification)

**Table-31 : Factor Analysis**

**Correlation Matrix**

	House hold size	Area	Type of House	House Rent	With Refrigerator	With Two Wheeler	With Four Wheeler	Monthly Income
House hold size	1.000	.146	-.265	-.274	.265	.233	.257	.243
Area	.146	1.000	-.016	-.073	-.142	.024	.034	.065

Type of House	-.265	-.016	1.000	.742	-.130	-.169	-.261	-.357
House Rent	-.274	-.073	.742	1.000	-.173	-.234	-.360	-.373
With Refrigerator	.265	-.142	-.130	-.173	1.000	.483	.437	.634
With two Wheeler	.233	.024	-.169	-.234	.483	1.000	.322	.516
With Four Wheeler	.257	0.034	-.261	-.360	.437	.322	1.000	.682
Monthly Income	.243	.065	-.357	-.373	.634	.516	.682	1.000

Table-32 : Communalities

	Initial	Extraction
House hold size	1.000	.402
Area	1.000	.876
Type of House	1.000	.867
House Rent	1.000	.849
With Refrigerator	1.000	.738
With Two Wheeler	1.000	.528
With Four Wheeler	1.000	.571
Monthly Income	1.000	.782

Table 33 : Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Lodings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1.	3.175	39.690	39.690	3.175	39.690	39.690
2.	1.383	17.293	56.983	1.383	17.293	56.983
3.	1.055	13.189	70.172	1.055	13.189	70.172
4.	.797	9.959	80.131			
5.	.675	8.438	88.569			
6.	.440	5.501	94.070			
7.	.280	3.496	97.567			
8.	.195	2.433	100.000			

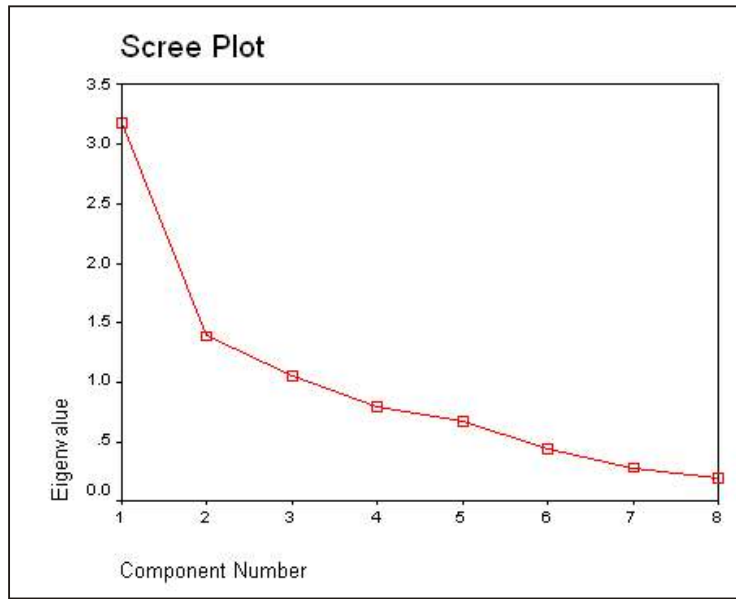


Fig. 3

From the scree plot figure y axis components (eigenvalue) above 1.0 is significant factors (house hold size, house occupied area, type of house). The below 0.999 values is insignificant. ( refrigerator, two wheeler, four wheeler and Monthly income).

Table-34 : Component Matrix<sup>a</sup>

	Component		
	1	2	3
House hold size	.493	-.175	.358
Area	.949	-.325	.876
Type of House	-.603	.643	.299
House Rent	-.660	.604	.220
With Refrigerator	.681	.519	-.680
With Two Wheeler	.633	.338	.116
With Four Wheeler	.738	.159	.439
Monthly Income	.849	.244	.437

**Component Name :** 1. House hold size, 2. Area, 3 Type of house

The subtraction value (below 0) components is insignificant matrix, the addition value (above 0) components significant matrix. The house hold size and type of house, house occupied Area and house hold size, house size and type of house, type of house and house area, house rent and size of area, house rent and

type of house, the refrigerator and house hold size, two wheeler and house hold size, four wheeler and house hold size, monthly income and house hold size, the refrigerator and house area, two wheeler and house area, four wheeler and house area, monthly income and house area, the refrigerator and type of house, two wheeler and type of house, four wheeler and type of house, monthly income and type of house these all the significant component matrix in the responses from study area. Other component matrix is in significant matrix component analysis.

## 6. Conclusion

The social area analysis is important tools for city planners to understand a city's socio-spatial attributes. This present study deals with factors such as socio economic status, socio-family status and socio ethnic status which are interdependent on each other. This study uses the statistical technique tool to prove the variable relationship. The above said factors proves that educational qualification and age of marriage are highly related to each other. When the house hold size and house occupied area increases, the two wheelers, four wheelers, refrigerator i.e., house hold items also increases. So this study concludes that socio economic status is directly proportional to socio-family status and socio ethnic status which gives a very good combination in social area analysis variable relationship. According to this study, when compared to other areas, the land values will be very high in future in this study area. Now, this area is found as a residential site, this change to a commercial site in future. This area may become highly developed area in future.

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# Right to Education Act : A Catalyst to Development

*Soumen Saha\* and R. P. Juyal\*\**

*The right to education has been recognized as a human right in a number of international conventions, including the International Covenant on Economic, Social and Cultural Rights which recognizes a right to free, compulsory primary education for all. With this perspective the paper investigates catalyst power of education as human rights in the development of individual, social, country and the world as a whole. The paper analyzes the commitment of world community to ensure education to each and every child of 6-14 years and reviews the complexity in the process. The paper also discusses the RTE Act and its implications - challenges and concern. In conclusion the paper suggests the immediate task before the policy planner is to endeavour to improve quality and reduce persisting inequalities in the elementary education system.*

[**Keywords** : Right to education, Universalization of education, Elementary education]

## 1. Introduction

The development of any economy is not only the figures of gross national product or per capita income but also is a process of broadening the sphere of human choices and entailments. It will create the system to ensure delivery of basic entailments. Thus development is not only the material abundance alone but essentially a process of creating capabilities in the people of the country to

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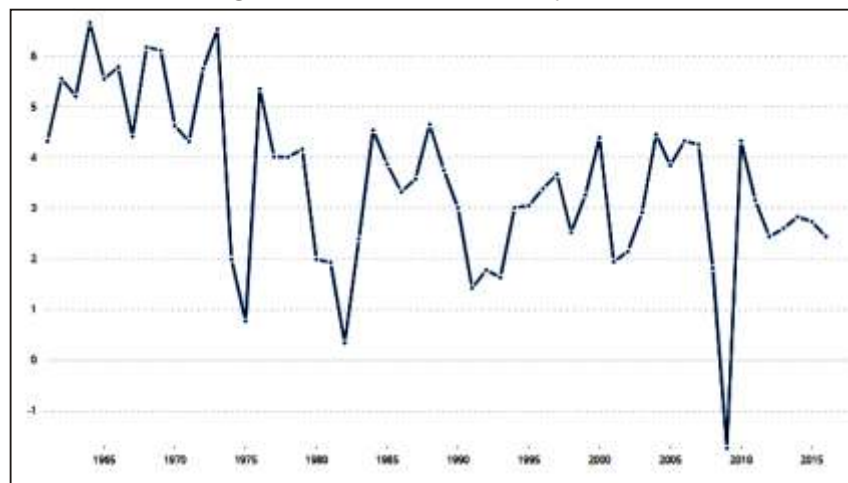
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participate in the growth process.<sup>1</sup> The history of economic growth realizes the fact that the benefits of growth, if left to it, trickle down very slowly. Therefore to make growth process inclusive and participatory, sustained efforts are needed to create systems to ensure various entitlements to large number of people, whom, the market bypasses.<sup>2</sup>

## 2. Education : A Catalyst to Human Rights and Development

The average GDP growth rate of world economy between in the golden age of capitalism (1951 to 1973) has been around 4.8 percent. During this period the OECD countries registered high growth rates, which later slowed down. However, in the later period, from late seventies till the recession of 2008-10, referred a Washington Consensus era, the world economy grew at an annual rate of 3.2 percent,<sup>3</sup>

GDP growth of World Economy (annual %)



**Source :** World Bank national accounts data, and OECD National Accounts data files.

Despite these significant growth rates, certain indicators reflecting the condition of world children and the persisting regional disparities between and within nation do not augur well.

Globally, more than 796 million people in the world cannot read and write.<sup>4</sup> About 67 million children do not have access to primary school education and another 72 million miss out on secondary school education.<sup>5</sup> The cost of illiteracy to the global economy is estimated at USD \$1.2 trillion.<sup>6</sup>

In total, 121 million children and adolescents are currently out of primary and lower secondary school worldwide - a number that has remained essentially constant since 2007. 78 million of these children live in GPE countries.

A disproportionate number of out-of-school children live in countries that are characterized by instability and conflict and/or extreme poverty. Conflict-affected countries have only 20% of the world's primary-school-age children but 50% of the world's out-of-school children, and 55 million out-of-school children live in

sub-Saharan Africa. Many of the countries with the highest numbers of out-of-school children still do not receive adequate external financing to meet their needs.

About 263 million children and youth are out of school, according to new data from the UNESCO Institute for Statistics (UIS).<sup>7</sup> This is equivalent to a quarter of the population of Europe. The total includes 61 million children of primary school age, 60 million of lower secondary school age, and includes the first ever estimate of those of upper secondary school age at 142 million.<sup>8</sup>

Within and across countries, what progress has been achieved has not been equitable : the children who face the most severe barriers to education, such as those associated with gender, poverty, displacement, nomadism, disability, and/or ethnicity, are still left behind. Many of these children do not get a chance to go to school because their families rely on them for labour, for example, or because the walk to school is too long and/or too dangerous.

The world average of infant mortality (between 2005 to 2010) was as high as 49 per thousand live birth, with wide ranging regional disparities. For instance infant mortality rate is almost ten time higher (about 95) in Sub-Saharan Africa compared to that of North America and Western Europe (5) and in South Asia it is five time more (about 53 per thousand live birth) compared to western Europe and America.<sup>9</sup> There are plethora of evidences that conclusively establish that education, specially elementary education, is crucial in the process of capability creation, developing responsive citizenry and fostering growth. Therefore, elementary education, in contemporary discourses, is viewed as important and unique human right, for its intrinsic value and its qualities to develop reinforcing relationship between various human rights and enabling people to raise voice to resists all forms of exploitation .

### **3. International Commitments to Universalization of Elementary Education**

Education is globally recognized as a fundamental human right. Educated people can develop the skills, capacity and confidence to secure other rights as a human being. Thus the right to education is essential through which other rights can be claimed and protected. It is therefore considered as the bed-rock of all socio-economic development of the nation. Education has been recognized as basic human right since the adaptation of the Universal Declaration of Human Rights in 1948 by UNO. The Article 26 of the UDHR states that “everyone has the right to education.” With this commitment several countries have reaffirmed this right and have supported entitlement to free, compulsory and universal elementary education for all children, irrespective of caste, creed, colour, gender, religion and all other social stratifications across the globe.

Till the industrial revolution, education was privilege of elites. With industrial revolution, the growing demand of workforce became catalyst of

“expansion of basic (elementary) education in industrialized countries in the latter half of the nineteenth century. Public funding of education came with the expectation of economic growth and economic return at the national level,”<sup>10</sup> In developing nations, no such economic transformation was in vogue. In these countries educational development became a serious public policy concern only after liquidation of colonialism in the second half of twentieth century. Chronologically, back in 1833, Factory Act of United Kingdom (UK), made it mandatory to the factory owners that child worker get regular education either in the school of the factory or elsewhere and by 1880 UK made general education compulsory. However, Prussia (part of present Germany) is the pioneer to launch programme for Universalization of Elementary Education and by 1871 it made elementary education free and compulsory. In the western hemisphere, in USA the State of Massachusetts long back in 1852 made elementary education compulsory and till 1918 every state of USA had provision of compulsory and free education,<sup>11</sup> In Japan the period of Meiji Restoration (1868 to 1912), great social, political and economic changes took place and in this process elementary education was also made compulsory. Gradually many more countries joined this club of nations. And before the end of 19th century Canada, Australia, Italy, New Zealand, France, and Japan made elementary education compulsory.<sup>12</sup> The movement for compulsory and free elementary education further got momentum and international reorganization in 1920, when International Labour Organization rallied behind the demand. Eventually the right to education was recognized as human right in the Universal Declaration of Human Rights in 1948 by United Nations Organization (UNO). The Article 26 of the United Nation (UNO) declaration of Human Rights (1948) states that ‘elementary’ education shall be free and compulsory, and that the higher levels will be equally available to all on the basis of merit. These concern for educational development has no parallel in the history of human civilization.

In the latter half of the Twentieth Century the world community under the aegis United Nations Scientific and Cultural Conference (UNESCO) - made three decisive moves to achieve the objective of Universalization of elementary education (UEE). In Sixties in the regional conferences of Asia (1960), Africa (1961) Latin America & Caribbean (1962) and Arab States (1966) resolved to achieve universal elementary education (UEE) by 1980. Though these regions made substantial progress but none could achieve the objective of UEE. The urgency to achieve universal elementary education again got reflected in United Nations Convention on the Child Right in 1989. The second important move in nineties with the (first) World Conference on Education for All, held at Jomtien, Thailand, 5-9 March 1990. The conference looked at elementary education, as a human right and equally important a pre-requisite for sustainable development of societies, whether rich or poor. Third important mile stone that reflects the commitment of world community to ensure Education for All became apparent in Second World Conference on Education for All, Dakar, Senegal, 26-28 April 2000. Underlining the urgency to achieve education for all this conference resolved that “Education is a

fundamental human right. It is the key to sustainable development and peace and stability within and among countries, and thus an indispensable means for effective participation in the societies and economies of the twenty-first century, which are affected by rapid globalization.”

Over 45 years, from 1960 to 2005 the progress in primary education, judging from the gross enrolment ratio appears remarkable and it has given many lessons to policy planners. As the world average of Gross enrolment ratio at primary level has increased from 72 percent to 106 percent. What is more important the regions which were lagging behind - like Sub-Saharan Africa and South and West Asia and Arab states have made considerable progress. The enrolment ratio in Sub-Saharan Africa and South and West Asia climbed up from 40 percent in each region to 100 percent and 110 percent respectively. A gain of 60 percentage point in enrolment in Sub-Saharan Africa and 70 percentage point in South and West Asia. The Arab states has also increased primary gross enrolment ratio from 60 percent to 100 percent. The Central Asian Countries and the poor countries of East Asia and Pacific, Latin America and Caribbean gross enrolment ratio at primary level crossed hundred percent.<sup>13</sup> However at upper primary level, which is referred as Lower Secondary level in United Nation Organization's and other international agencies documents, the picture is not that better.

Even enrolment, as reflected by the data of Gross Enrolment Ratio, is not improving with rate of improvement in Primary education. The data reveal the GER at Upper primary level in Sub-Saharan Africa was 41.2 percent in 2005 and South and West Asia was just 65.2 percent. In Arab states the Upper Primary GER was 85 percent. The matter of concern is the rate of growth of enrolment at upper primary level. For instance the net enrolment ratio, (which is much better indicator of age specific progress of enrolment), in Sub-Saharan Africa in primary level between 2000 to 2005 increased by 13 percentage point (from 58.6 percent to 71.6 percent) compared to it the GER at upper primary level in this region, in the aforesaid period increased only by 7.8 percentage point (from 33.4 percent to 41.2 percent). In Arab state also the increase in primary NER increased by little more than 10 percentage point (from 82.5 to 92.9) where as the Upper Primary GER increased by only little less than 6 percentage point (from 78.4 to 86.5 percent). In South and West Asia region the NER at primary level increased by 6.4 percentage point (from 79.5 to 85.9 percent) and the increase in GER at Upper Primary level is close to it i.e. 7 percentage point (from 58.2 to 65.2 percent). This growth of enrolment at Upper Primary level is hardly sufficient to ensure that all children in 6-14 age groups will be in school by 2015. The experience of last decade also brings in focus that even relatively higher-income countries such as the Philippines and Turkey may also lag behind in the development of elementary education largely because of deeply entrenched national inequalities.<sup>14</sup> Internal strife and other conflicts also seriously undermine the growth of elementary education.

The gender parity in enrolment, defined as enrolment of girls divided by enrolment of boys, In 2005 the world average of gender parity at primary level

reached to 0.97. What is impressive in this regard is that it ranges between 0.94 in South West Asia, to more than unity in North America and Western Europe, Latin America and Caribbean. Central and East Asia and Pacific is at the threshold of achieving gender parity, as in rich nation of these regions the gender parity index is unity and poor countries it is very close to unity (0.98). In Arab States and Sub-Saharan Africa it is about 0.96 and 0.95 respectively. However, only about two-thirds of developing countries achieved gender parity at the primary school level by 2005,<sup>15</sup> which is nowhere close to the Millennium Development Goal Target of abolishing gender disparity in elementary education preferably by 2005 and in all level of education no later than 2015.<sup>16</sup>

#### **4. The Complex Web of Social systems and Elementary Education**

Universalization of Elementary Education is a complex social-economic process and experience has revealed that legal guarantee of education is an important instrument but no way an assurance of UEE. The study of John Caldwell pertaining to the process of universalization of elementary education in industrialized countries during 19<sup>th</sup> century revealed that economic and social pressures played great role in achieving UEE and "legislation in many countries was the end point of the movement over several decades to bring all children in to school." Caldwell concludes that legal provisions, in most of the cases, are formalized when public awareness rises to level that legal bindings or not, people endeavour to educate children and stretch their means to maximum possible extent.<sup>17</sup>

Researches has found that "inequalities associated with economic status are far greater than those associated with gender, orphan - hood, or rural residence, and that within-country educational gap associated with economic status can be truly enormous - as large as or larger than differences across countries."<sup>18</sup> Poverty drives both boys and girls into employment, because either parent cannot afford cost of education or family earnings need to supplement. This factor could result in relatively low enrolment of girls case specially in the communities which has strong tradition of placing more responsibility on girls to look after household.<sup>19</sup> There is another disturbing trends though confined to Equatorial Guinea, Liberia and Togo, where improving gender parity is not result of increasing enrolment of girls but because of decline in enrolment of boys,<sup>20</sup> These trends have their genesis in poverty and social values and are an important lesson to all those communities including India, in which the tradition of gender based division of labour is quite strong and poverty compel adolescent boys to join workforce. Thus it argued that there is poverty trap, something like, an 'S' curve as analyzed by Abhijit Banerjee and Esther Duflo. The capacity of poor to invest in education and health and other capabilities developing activities is low hence in every subsequent stage poor earn less than they were earning before.<sup>21</sup>

However, there is another side of the coin, as experiences and studies across countries has shown the making (supplying) provision of schooling do make

difference. For example the Mexican conditional cash transfer programme - Progresa has been a great success<sup>22</sup> launched in 1997. Not only this even Mayor of New York City in 2007 launched a similar programme with the active assistance of voluntary organizations like the Rockefeller Foundation, Robin Hood Foundation, Starr Foundation etc, to eradicate poverty in New York . The experience show that, complex web of socio-economic forces, to which poverty is one attribute, keeps children out of school and responsible for poor quality of education. The modernization programme of madarasa (Islamic schools) in Bangladesh is an excellent example of it . The experience proves that with adequate incentives, these religious schools could play a useful role to spread modern education among Muslim girls .The transformation with adequate incentives have been to the extent that some of them are employing female teachers and enrolment of girls in some Madarasa is close to 50 percent of the total enrolment.<sup>23</sup> The financial and material incentives to children do have role in increasing the demand for education. The genderize facilities and appointment of female teachers indeed helps to bring girls to school but the most formidable obstacles are rooted in cultural barriers which could hardly be tackled by the top down approach.

## **5. Right to Education : Challenges and Concern**

As mentioned earlier the pledge of UEE, despite insistence from several quarters, for about four decades, was a pious intention and it is only after Supreme Court of India proclaimed in 1992 that the state's failure to provide education for all children was tantamount to denial of the fundamental right to life as enshrined in Article 21 of the Constitution. In a judgment the court observed "the effect of holding that right to education is implicit in the right to life is that the state cannot deprive the citizens of his right to education except in accordance with the procedure prescribed bylaw". The court ordered that the state must provide free and compulsory education to every child of 14 years of age . Almost after a decade in 2002 the 86<sup>th</sup> Amendment Constitutional Amendment made elementary education a fundamental right of every child of 6-14 years. This amendment made following three specific provisions in the Constitution of India, "The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine." This clause was inserted in as Article 21A in Part III (Fundamental Rights), The original Article 45 which promised that the state shall endeavor to provide free and compulsory education to until the age of fifteen was replaced by the clause which states "the State shall endeavor to provide early childhood care and education for all children until they complete the age of six years". A new clause was added in Article 51A (Fundamental Duties) which makes the parent or guardian responsible to provide opportunities for education to their children. The clause reads "who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years."<sup>24</sup> Government took seven long years to make Right to Education, judiciable. Eventually in the budget session of



Parliament in 2008, it introduced the Right to Education (RTE) Bill which finally took the shape of RTE Act 2009 and came in enforce from 1<sup>st</sup> April, 2010. RTE Act - 2009 in no uncertain terms has made it responsibility of state to ensure that no child is denied education for any reason may be financial, distance or physical challenge. It is the responsibility of government to take care of these issues and provide schooling facility to children in neighbourhood.

The implementation of Right to Education Act is a legal obligation on the state to enroll each and every child of 6-14 years in neighborhood school by March 2013. The total number of children to be enrolled in school by this time, it is estimated will be around 80 millions. The schooling system as per the RTE provision has to make an estimated provision of around one million teachers to fulfill the obligation of pupil teacher ratio and it is to be ensured that all the teachers requited are academically and professionally competent, as per the norms, by March 2015. The other implication in this regard is what the state will do with the multiple type of teachers - the para teachers and the regular teacher. It is matter to be seen that how state government forms the single cadre for teachers. The other issues like provision of teaching learning equipments etc are also important.

The basic issue implementing in the RTE letter in spirit it to activate the state governments which has to share the major responsibility. The central government, Ministry of Human Resource Development is trying hard to persuade state government to own the act and implement it, but the attempts have yielded little success As a matter of fact the implementation of the act lacks luster. Only 13 of the 35 states and Union territories have either rules accompanying the act or notified the authorities accountable for implementation of the various provisions of the act. Only 6 states - Sikkim, Arunachal Pradesh, Manipur, Orissa, Rajasthan Andhra Pradesh, West Bengal, Bihar, Uttarakhand have notified that rules. Keeping the financial burden for the implementation of the Right to Education make it clear that keeping the precarious financial position of the states in view it seems that the state can do little to implement the act. There is lot of ambiguity about the financial responsibility of implementing the provisions of the act. One the one hand the Act states that the states and centre will have concurrent responsibility and the states will get predetermined percentage of expenditure as grants-in-aid from the Central Government based on recommendations of the Finance Commission on assessment of additional resource requirements. But on the other hand the section 7.5 of the act unequivocally states that "Notwithstanding anything .... The state government shall be responsible to provide funds for implementation of the provisions of the Act". The sharing pattern of financial burden between the centre and the states is crucial issue. The financial burden of SSA, as Government of India suggests presently shared between centre and state in the ratio of 55 : 45 which central government at the end of the 11<sup>th</sup> plan intends reduce to 50 : 50. But many states, not only North Eastern and other economically backward but others may also not find this new ratio comfortable. The other issue that has been learned during DPEP and SSA is of the creating a mechanism of

timely and efficient utilization of the resource and most of the states have poor record in this regards. This is also apparent from fact that very little state has enacted state legislation to implement RTE. Several alternatives like increasing public private partnership, setting aside a proportion of disinvestment proceed to develop school infrastructure, seeking loans from external agencies, raising funds from capital market through the proposed National Education Finance Corporation are being weighed but all these require political will on the part of government.

The act has undoubtedly set the time limit of three year from the commencement of the act to establish a neighborhood school but has not defined the area limits of neighbourhood and left it to Government to decide later . This created an ambiguity and the act compounds it further by giving a lot of leverage to private schools. The provision that private school will admit 25 percent children belonging to weaker and disadvantageous sections and government will reimburse the cost of education of these children has been received with less enthusiasm, and more resistance. Generally private schools putting tough resistance to the act and have challenged its constitutional validity in Supreme Court. Some schools have evolved methods to defeat the provisions of the act. They are arranging separate afternoon classes for poor children. Explanations for this are, of course, apparently logical, like shortage of space, rooms, difference in the level of learning ability of children and so on. These arguments are actually smokescreen, to defeat the spirit of the provision. Even if the reasons cited above are genuine, to implement the provision in this manner, fails to serve purpose, the very spirit i.e. inclusiveness. This behavior of school raises the doubts that they are unable to bear the idea of mixing the children of poor and elite, for fear of losing their elite status.<sup>25</sup> On these and other grounds the RTE act have been subject, to severe attack that the act instead of reducing inequality will accentuate them further .As the idea of common school, as visualized in the First Education Commission of India<sup>26</sup> and is in practice in many developing and developed countries irrespective of type of political system and ideology, it seems is destined to remain dream as elusive as ever Education is lucrative business for most of the private schools, and large number of them are got land either free at very subsidies rates from the government. The act will be further benefit these institutions by the largess of government- coming in the form of assured market (enrolment) of at least 25 percent of their total potential. How long government will continue to reimburse the cost of education of these children has also not been specified. Thus this provision is a lucrative business to private schools which are proliferating and their promise of quality education is attracting even poor household. This provision of RTE provides a secure market to private school. This indicates that, since common schooling system is not, on the agenda of government, therefore RTE may be become an instrument of reinforcing the existing inequalities in which children get education as per the ability of their parents to afford the cost. Critics are of the opinion that the RTE is guided by the basic premises of market economy which intents to shrink the space of government

activities in any sphere that has economic implication. The RTE can be transformed into an instrument of shifting public funds to corporate houses, NGOs, and religious bodies through Public private partnership, school voucher, refinanced loans, cash transfers and tax exemptions, and above all absolving the state from its responsibilities to ensure UEE.<sup>27</sup> The very definition of school, as adopted in the Act has been questioned by many, as the Act itself recognized four categories of schools, which with varying quality in every aspect - provisions infrastructure, teachers and teaching learning practices etc. The act see no conflict, this provision has with other fundamental rights like Article 14 (equality before law), Article 15 (prohibiting the state from discriminating) and Article 16 (social justice).<sup>28</sup> The RTE has little to offer one these issue and apprehensions are there that RTE may not be helpful in achieving the long held objective of National Education Policy "removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality."

The RTE seems to be lenient to private schools in infixing accountability, while the act clearly specifies that all government funded schools will be under the management of School committee but there is no mention of such provisions in case of private schools. Though School management committee is no way a guarantee of quality of education and adherence to the norms of RTE, but keeping private schools out of the purview even this scanty provision of community

## **6. The Quality Imperatives : The Way Ahead**

Among the several lessons that India need to learn first and foremost is that education may prove to be a ticket of vertical mobility, only if it builds capabilities for which, inter -alia, the availability and quality of teachers and infrastructure are the critical factors. The Education Guarantee Centres and Alterative Education Centre and the para teachers are the easy solution to overcome, the shortage of schools and teachers. The "free education", of poor quality is no way an incentive to enroll children in schools. Even poor households, with the burning desire to provide quality education to children, stretch themselves to limits, to enroll their children in private schools, which are of varying free structure to accommodate different sections of society. Whether these expectations are fulfilled or belied is an altogether different matter but the RET, has precisely done nothing to address this crisis of credibility of Government schools. It is a fact, as Weiner Myron<sup>29</sup>, mentions no country in the world has been able to eliminate child labour without a compulsory education policy but it is also true that legal provisions has its limits . The past experiences from state amply demonstrate that the namely Kerala, Himachal Pradesh and Manipur, in the past did not have a compulsory education policy but had the highest enrolment rates as well as the lowest dropout rates. These states also had lower incidence of child labour. On the other hand, Bihar, Rajasthan and Uttar Pradesh which already had policy of free and compulsory elementary education have low enrollment rate and high incidence of child labour. The contemporary debate on elementary education in India is ranging on two

issues. One section insists that there is need to improve government schooling system and to buttress their argument cite the case of LJ, SK, DPEP and SSA, which has brought the country at the threshold of UEE. The other section argues that private sector can deliver and help to achieve UEE at relatively less cost and they cite example of schools run by some NGOs. Advocate of this approach argue that like any other markets in education too, increasing competition will reduce prices and improve quality. However education is a complex issue, which involves not only cognitive skills but also values and attitudes. Education, as matter of fact, is both private as well as public goods. Thus providing education is a complex process - which has to balance individual expectations as well social and national needs. The other important issue is investment on education has a long gestation period. The return on education is realized gradually over a long period of time. These characteristics of education- specially of elementary education which has more social instrumental value compared to private in the context of the society in which large number of people are poor by any international standard, make a very strong case to reform government schooling system and there is urgent need that private sector becomes more and inclusive and the government schools improve their efficacy - in terms of quality of learning.

Thus the urgent task before the nation is to eradicate the multifarious inequalities, in which, keeping the fact in to consideration that private schools are unaffordable to large number of households, state has a crucial role, the private sector at the best can only supplement the efforts that too only, if it sensitive to social inclusion.

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## **Active and Reflective Learning Styles among Adolescents and their Siblings and its Relation to their Academic Achievements**

***Supriya Yadav\* and Mukta Garg\*\****

*The learning style is the manner in which a learner perceives, interacts with and responds to the learning environment. Components of learning styles are the cognitive, affective and physiological elements, all of which may be strongly influenced by a person's cultural background. The objective of the present study was to find out the active and reflective learning styles among the adolescents and their siblings and its relation to their academic achievement. The study was conducted on a sample of 120 (60 adolescents and their 60 siblings) adolescents. These adolescents were selected randomly from 4 colleges of Kanpur city. A questionnaire developed by Barbara A Soloman was used to collect the data. The data was analyzed through frequency, percentage, mean, and chi-square. The finding revealed that in some areas there was a significant difference between learning style of adolescents and their siblings. And it was also found that the academic achievement of active learner was better than reflective learner.*

**[Keywords : Active learning style, Reflective learning style, Adolescents, Siblings, Academic achievements]**

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## 1. Introduction

In order to achieve the ultimate goal of student learning it is important to use a combination of teaching methods and to make the classroom environment as stimulating and interactive as possible. Learning is a key process in human behavior. The individual is constantly interacting with and influenced by the environment. When we think about learning, it might be easy to fall into the trap of only considering formal education that takes place during childhood and early adulthood, but learning is actually an ongoing process that takes place throughout all of life. Learning is defined as “any relatively permanent change in behavior that occurs as a result of practice and experience.”

What activities are learned by the individual refer to types of learning. For example, habits, skills, facts, etc. There are different types of learning

All involves either physical activities or mental activities. They may be simple or complex in nature involving various muscles, bones, etc. So also the mental activities may be very simple involving one or two activities of mind or complex which involve higher mental activities.

One of the oldest and most widely used approaches to learning styles is the Proposed by Rita and Kenneth Dunn (1978, 1992a, 1992b, and Dunn, 1986). Through their work in schools, they observed distinct differences in the ways students responded to instructional materials. Some liked to learn alone, while others preferred learning in groups or from a teacher. Out of this preliminary work, they identified five key dimensions on which student learning styles differed: 1) environmental, 2) emotional support, 3) sociological composition, 4) physiological, and 5) psychological elements. In general students use different strategies when attacking learning problems. Some attack them globally, looking at the big picture, while others prefer to address individual elements of a problem separately. In a similar way, some students jump into problems, figuring things out as they go along, while others are more reflective, planning before beginning. “Active learning is anything that involves students in doing things and thinking about the things and doing” (Bonwell & Eison, 1991). Active learning is a process whereby students engage in activities, such as reading, writing, discussion or problems solving that promote analysis, synthesis and evolution of class content. Active learning as an approach to instruction in which students engage the material they study through reading, writing, talking, listing . Active learning stands in contrast to “standard” modes of instruction in which teachers do most of the talking and students are passive.

Reflection was a necessary precursor to action. In other words, John Dewey advocated that students need to think and mull over what they read and encounter, and after doing this, they can apply that knowledge better. Reflective learning involves students thinking about what they have read, done, or learned, relating the lesson at hand to their own lives and making meaning out of the material. It’s

more than just memorizing some facts, formulas, or dates. 'It is not sufficient simply to have an experience in order to learn. Without reflecting upon this experience it may quickly be forgotten, or its learning potential lost. It is from the feelings and thoughts emerging from this reflection that generalizations or concepts can be generated. And it is generalizations that allow new situations to be tackled effectively' (Gibbs, 1988). Reflective learning skills are often called upon as part of a practice-based assignment, project or work-placement. The present study was taken to find out the learning styles among the students and their siblings and also to find out the effect of learning style on academic achievement.

## 2. Research Methodology

This study was conducted on 120 respondents; firstly four schools were randomly selected from the Kanlyanpur area of Kanpur city then the list of the adolescents of those who were having the siblings was prepared. 60 respondents were selected randomly from the above list, after this their siblings were approached, most of them were studying in the same school, those who were not in the same school/college were approached personally. Researcher prepared a Questionnaire in which about 10 questions were related to general information regarding learning styles and for assessing the different dimensions of learning styles among the adolescents and their siblings a questionnaire prepared by Barbara A. Soloman was used to collect the information. Question no 11,15,19, 23,27,31,35,39,43,47,57 were related to active and reflective learning style of the adolescents. All question had two options "A" and "B" option "A" for active learner and option "B" for reflective learners. After collecting the information data was tabulated and analyzed through frequency, percentage, mean, and chi-square ( $\chi^2$ ).

## 3. Presentation of Data and Discussion

The following table gives distribution of the respondents and their siblings according to their learning styles active/reflective :

**Table-1 : Distribution of the respondents and their siblings according to their learning styles Active /Reflective**

Q.No.	Question	Option	Adolescence n1= (60)		Siblings n2=(60)		Total (N=120)		$\chi^2$
			N	%	N	%	N	%	
11	I understand something better after I	A	50	83.3	17	28.3	67	55.8	36.800**
		B	10	16.6	43	71.6	53	44.16	
15	I am learning something new, it helps me to	A	40	66.6	12	20	52	43.3	26.606**
		B	20	33.3	48	80	68	56.6	



19	In a study group working on difficult material, I am more likely to	A	38	63.3	38	63.3	76	63.3	5.236
		B	22	36.6	22	36.6	44	36.6	
23	In classes I have taken	A	15	25	35	63.3	50	41.6	13.714**
		B	45	75	25	41.6	70	58.3	
27	I start homework problems, I am more likely to	A	44	73.3	43	71.6	87	72.5	0.0007
		B	16	26.6	17	28.3	33	27.5	
31	I prefer to study	A	38	63.3	45	75	83	69.1	1.915
		B	22	36.6	15	3.33	37	30.8	
35	I would rather first	A	46	76.6	21	35	67	55.8	61.194**
		B	16	23.3	39	65	55	45.8	
39	I more easily remember	A	14	46.6	45	75	59	49.1	0.0172
		B	46	53.3	15	25	61	50.8	
43	I have to work on a group project , I first want to	A	13	21.6	16	26.6	29	24.1	0.00227
		B	47	78.3	44	73.3	91	75.8	
47	I am more likely to be considered	A	42	70	7	11.6	49	40.83	4.225
		B	18	30	53	88.3	71	59.16	
53	The idea of doing homework in group with one grade for the entire group	A	32	53.3	8	13.3	40	33.3	21.60**
		B	28	46.6	52	86.6	80	66.6	

“I understand something better” the most of the adolescents were in the favour that they understand better when they try it out, whereas the siblings of adolescents were in the favour they understand better when they thinking it through the percentage values were (83.3%) and (71.6%) respectively. The observed value of  $\chi^2$  (36.800\*\*) was significant at 1% of level significance. In the question 15 “I am learning something new it helps me to learn” the maximum number of adolescents were in the favour when they talk about it (66.6%) where as the siblings were in the favour when they think about it (80%) and The observed  $\chi^2$  values was (26.06\*\*) significant at 1% level of significance here the difference in the learning styles was found. The most of the adolescents and their siblings were in the favour that “they jump and contribute ideas when they study group working on difficult materials” the percentage was 63.3%. Both the adolescents (73.3%) and their siblings (71.6%) answered “when they starts problems, they were likely to try to understand the full problem first rather than start working the solution immediately” The observed  $\chi^2$  values was (1.915) non-significant. In the question “I

would rather first" the most of the adolescents were in the favour of "try things out" (76.6%) whereas the siblings were in the favour "think about how I am going to do it" (65%) and The observed  $\chi^2$  values was (61.194\*\*) significant at 1% level of significance. "I more easily remember" most of the adolescents replied that they easily remember things "when they something thought a lot about it" (53.3%) whereas siblings responded when "Something I have done". The observed  $\chi^2$  value was (0.0172). Maximum number of the adolescents and their siblings were in the favour of "they work on the group project they first want to brain storm individually and then come together as a group to compare ideas" and the percentage were (78.3%) and (73.3%) respectively. The observed  $\chi^2$  values was (0.00227) non-significant.

In the question "I am more likely to be considered" most of the adolescents were "outgoing" (70%) whereas the siblings were "reserved" (83.3%). The observed  $\chi^2$  value was found to be non-significant (4.225). According to "the idea of doing homework in group one grade for the entire group" adolescents answered "appeals to me" (53.3%) whereas siblings answered "Does not appeal to me" (86.6%) and The observed  $\chi^2$  values was (21.60) significant at 1% level of significance.

The following table gives correlation coefficient between academic achievement and learning style (active/reflective) of respondents :

**Table-2 : Correlation coefficient between academic achievement and learning style (Active/ reflective) of respondents**

Dimension	Academic Achievements/ Correlation coefficient
Active (A)	0.6877*
Reflective (B)	0.6292*

Correlation coefficient between the Active learner and their academic achievements (0.6877\*) And Reflective learner and their academic achievement (0.62992\*) was found significant at 5% level of significance.

### 3. Conclusion

In some places significant difference and in some places non significant differences was found between the learning style of adolescents and their siblings. So it can be conclude that no single style was preferred by the students, Most of the students were balanced on active and reflective style. The findings of the study are in support of Neel, J. A. Grindem, and C. B. (2010) study. Academic achievement of the Active learners was found better in comparison reflective learner support study Rezaei-Moghaddam, K. Rostami, S.(2016). The result of this study will help the teachers to develop appropriate learning approaches to reach the all types of learners in a balanced manner through modification of the teaching methods educational outcome of the student can be improved Panambur, S. Nambiar, V. Heming, T. ( 2014) and Ranganath, T. S. Priya, K. J. ( 2015).

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# Prevailing Market Trends in the Upper Garments for Young Women

*Neha Sood\* and Harminder Kaur Saini\*\**

*For this study a total of 40 apparel stores were selected purposively and surveyed to get their information regarding existing market trends with respect to fabric, types, colours, constructional features and accessories/ surface embellishments used in upper garments for young women. An interview schedule was used for conducting the market survey. The data regarding prevailing marketing trends in upper garments shows that classic tops, shirts and t-shirts were present in all the apparel stores. Upper garments in cotton fibres were found in all the apparel stores. Garments in cotton and cotton blend fabrics both in knitted and woven fabric structure in plain without design and printed fabrics were available in all the apparel stores. All colours were available in the market for upper garments, whereas black and white coloured upper garments in single and double colour combination were also available in all the stores. Buttons, belts and zipper each were used in most of the upper garments available in all the apparel stores.*

[**Keywords** : Draping technique, upper garments, embellishments, respondents, design, most preferred]

## 1. Introduction

Clothing plays an important role in organizing our social status in present time of fashion and style. It is very important to wear fashionable and stylish clothes. There is wide variety of costumes available in the market that one can try

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different styles. It solely depends upon the choice and taste of the person that what kind of clothes he or she prefers to wear. Depending upon the different factors like age, body structure, profession, region and social status, different people wear clothes of different kinds. Clothing is important for different age groups. Everyone wants to look attractive and impressive. Young girls prefer to wear slim fit and highly stylish dresses that make them look stunning. One would never manage to have a charming and appealing personality without proper outfit (Marshal, 2009).

Clothing, a basic need of human beings, provides the most eloquent imposition on a person and serves as a means of social identification. According to Solomon (1986), it affects the perception and thinking of both the viewer and wearer. Selection of clothing is dependent on the manner in which it fits on one's body. According to Workman (1991), concept of good fit varies with the individual but everyone has an option about what feels and looks good and right for her or him. Apparel made of finest fabric cannot look good if it fits poorly. A proper fit can give a feeling of physical comfort. Being well dressed for the occasion is an advantage physically, psychologically and socially and also it gives a feeling of self-confidence.

Women's from early civilizations used draped garment in the Indian subcontinent. The present style of draping the saris used by Indian women was developed in 19th century under colonialism. In that era, style of draping emerged in number of ways to state women's status in caste hierarchy. A large number of Indian men started wearing, cut and sewn garments, influenced by northern Indian or European styles. Since 1980s, Indian working women are also continuously doing the same. However, most Indian women continue to wear draped garments which are not stitched or cut to fit, but wrapped around the body, by using simple pleats or held in place with belt or sash according to the taste and needs of the individual wearer. Draping can be trim and practical, flowing and elegant or anything in between (Anonymous, 2010).

## **2. Objectives**

1. To explore the market trends in upper garments for young women.
2. To study the preferences of the respondents for developing designs of upper garments.

## **3. Methodology**

A total of 40 apparel stores (retail), selling different types of upper garments for women of different socio-economic and age groups were selected purposively and surveyed by the researcher. An interview schedule was used to collect the data regarding existing trends with respect to fabric types, colours, constructional features and accessories/embellishments used in the upper garments of young women was collected using an interview schedule.

#### 4. Results and Discussion

According to the data contained in the following table, the results of market survey revealed that classic tops, shirts and t-shirts were present in all the apparel stores. Tank tops, kurtis, ruffled tops, crop tops, tunics and capes were available in the majority (more than 80%) of the apparel stores. Peasant tops and blouson each were seen in 60 per cent whereas kaftans were available only in 45.00 per cent of the apparel stores.

**Table -1 : Upper garments available in the market (n=40)**

Types of upper garments	Frequency (%)
Classic tops	40 (100.00)
Crop tops	34 (85.00)
Tank tops	38 (95.00)
Ruffled top	32 (80.00)
Peasant tops	24 (60.00)
Button ups	30 (75.00)
T-shirts	40 (100.00)
Shirts	40 (100.00)
Kurtis	36 (90.00)
Tunics	34 (85.00)
Kaftan	18 (45.00)
Blouson	24 (60.00)
Gowns	32 (80.00)
Capes	30 (75.00)
Shrugs	28 (70.00)

f-frequency, Figures in parentheses indicates percentages

**Table-2 : Availability of fibres used for upper garments (n=40)**

Fibres	Frequency (%)
Cotton	40 (100.00)
Linen	20 (50.00)
Wool	8 (20.00)
Rayon	14 (35.00)
Silk	14 (35.00)
Polyester	12 (30.00)

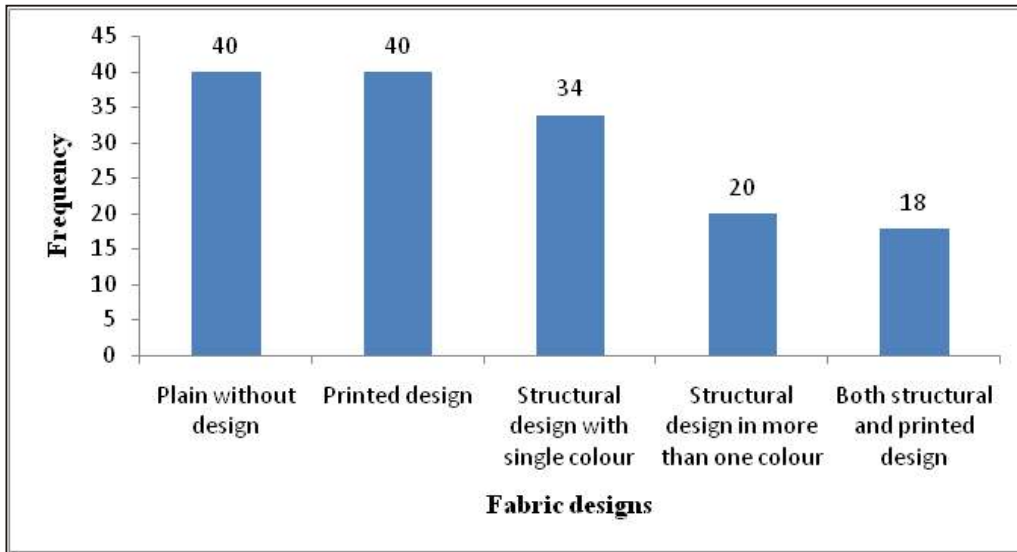
f-frequency, Figures in parentheses indicates percentages

The data in table-2 indicated that the upper garments in cotton fibres were found in all the apparel stores followed by garments in linen fibre, which were available in 50.00 per cent of the apparel stores. Upper garments in rayon and silk fibres each were seen in 35 per cent of the apparel stores. Garments made from wool fibre were available only in 20 per cent of apparel stores.

**Table-3 : Availability of fabrics used for upper garments (n=40)**

Fabrics	Frequency (%)
Cotton	40 (100.00)
Linen	20 (50.00)
Silk	10 (25.00)
Polyester	8 (20.00)
Rayon	14 (35.00)
Georgette	16 (40.00)
Taffeta	16 (40.00)
Chiffon	20 (50.00)
Wool blend	20 (50.00)
Cotton blend	40 (100.00)

f-frequency, Figures in parentheses indicates percentages



**Fig.-1: Fabric designs available in upper garments**

The data in table above indicated that the upper garments in cotton and cotton blend fabrics were found in all the apparel stores followed by garments in linen and wool blended fabrics each, which were available in 50per cent of the apparel stores. Garments in georgette and taffeta each were seen in 40 per cent of the apparel stores. Upper garments in polyester were available only in 20 per cent of the apparel stores.

It was found that both knitted and woven fabric structure in upper garments were available in all the apparel stores as shown in table 4. Similar results were also reported by Kaur (2013).

**Table-4 : Fabric structure available in upper garments**

Available fabric structure	Frequency (%)
Woven	40 (100)
Knitted	40 (100)

Regarding the market trends in fabric design, it was found that upper garments in both plain without design and printed fabrics were available in all the apparel stores followed by garments with structural design in single colour which were found in 85 per cent of the apparel stores followed by structural design more than one colour were seen in 50 per cent of the apparel stores. Both structural and printed designs were found only in 45 per cent of the stores as shown in Fig.-1.

**Table-5 : Colours available in upper garments (n=40)**

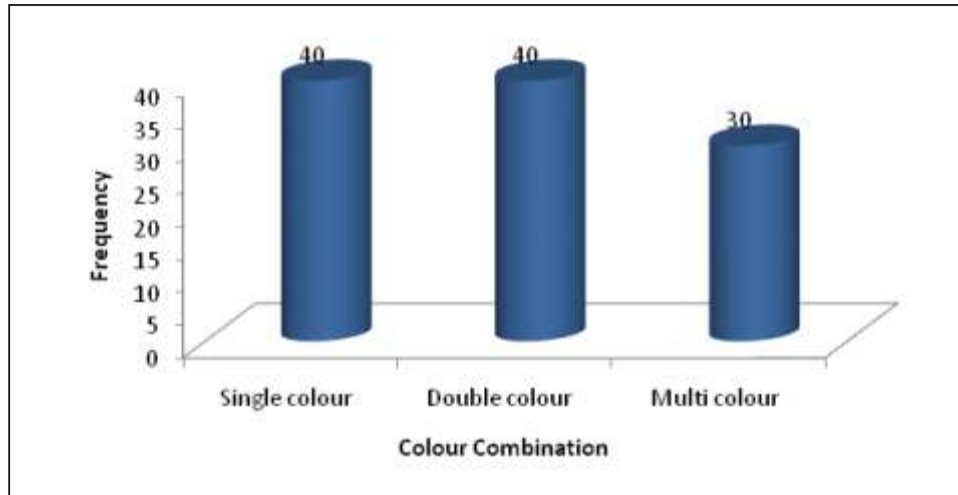
Colours available	Frequency (%)
Black	40 (100.00)
White	40 (100.00)
Grey	30 (75.00)
Red	36 (90.00)
Blue	32 (80.00)
Orange	26 (65.00)
Mauve	26 (65.00)
Pink	38 (95.00)
Maroon	34 (85.00)
Green	34 (85.00)
Brown	30 (75.00)
Cream	32 (80.00)
Yellow	32 (80.00)

f-frequency, Figures in parentheses indicates percentages

Table-5 indicates different types of colours available in the market for upper garments. Black and white coloured upper garments were available in all the apparel stores followed by pink and red colour garments which were present in 95 and 90 per cent of the stores, respectively. Garments in maroon and green colour each, were found in 85 per cent of the stores followed by brown colour which were seen in 75 per cent of the apparel stores while, orange and mauve colour dresses each were available in 65 per cent of the stores, respectively.



Regarding the availability of the colour combination for upper garments in the market, it was observed that single colour and double colour garments were there in all the stores. Multi coloured upper garments were available only in 75 per cent of the apparel stores as shown in fig.-2.



**Fig-2 : Colour combinations available in the upper garments**

The information regarding different constructional features available in various upper garments was also studied. The data in table 6 revealed that upper garments with pleats and ruffles were seen in 100 and 95 per cent of the apparel stores, respectively. Whereas gathers and darts each were seen in 90 per cent of the stores. Garments with flounces, tucks and peplums were seen in more than 80 per cent of the stores. Upper garments with pockets were only present in 75 per cent of the apparel stores. Varsha (2014) also finds that pleats were seen in all the apparel stores

**Table-6 : Constructional features available in the market for upper garments (n=40)**

Constructional features	Frequency (%)
Pleats	40 (100.00)
Tucks	32 (80.00)
Ruffles	38 (95.00)
Yokes	18 (45.00)
Gathers	36 (90.00)
Flounces	34 (85.00)
Darts	36 (90.00)
Pockets	30 (75.00)
Peplums	32 (80.00)

f-Frequency, Figures in parentheses indicates percentages

Table-7 shows that upper garments with buttons, belts and zipper each were available in all the apparel stores. Whereas upper garments with buckles and broaches were available in 80 per cent of the apparel stores. Mirror disc in upper garments were available in 25 per cent of the apparel stores. Laces were mainly used in upper garments as an embellishment and such types of garments were available in 90 per cent of the apparel stores followed by the garments with beads and ribbon as embellishment which was available in 80 per cent of the apparel stores. Upper garments with braids were available only in 15 per cent of the apparel stores.

**Table-7 : Accessories/surface embellishments available in the upper garments**

(n=40)

Accessories /surface embellishments	Frequency (%)
Mirror discs	10 (25.00)
Buttons	40 (100.00)
Belts	40 (100.00)
Zipper	40 (100.00)
Buckle	32 (80.00)
Broaches	32 (80.00)
Laces	36 (90.00)
Braids	9 (15.00)
Beads	32 (80.00)
Binding	12 (30.00)
Ribbons	32 (80.00)

f-Frequency, Figures in parentheses indicates percentages

## 5. Conclusion

The data regarding prevailing marketing trends in upper garments shows that classic tops, shirts and t-shirts were present in all the apparel stores. Upper garments in cotton fibres were found in all the apparel stores. Garments in cotton and cotton blend fabrics and in both knitted and woven fabric structure were available in all the apparel stores. Regarding the market trends in fabric design, it was found that upper garments in both plain without design and printed fabrics were available in all the apparel stores. All colours were available in the market for upper garments, whereas black and white coloured upper garments were available in all the apparel stores. Regarding the availability of the colour combination for upper garments in the market, it was observed that single colour and double colour garments were there in all the stores. Upper garments with pleats were seen in all the apparel stores, whereas upper garments with buttons, belts and zipper each were available in all the apparel stores.

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## Social Networking Sites and Adolescents

*Pirshant Kumar\* and Deepika Verma\*\**

*Social Networking Site is a platform to build social networks or social relations among people who share interests, activities, backgrounds or real-life connections. A Social Networking Site consists of a representation of each user, his or her social links, and a variety of additional services. Adolescents are the most active users of these sites. They are found flocking around these sites with one medium or the other. The features and facilities provided by these sites are attracting more and more young people towards them. In fact, adolescents are among the most prolific users of social network sites (SNS). Emerging studies find that youth spend a considerable portion of their daily life interacting through social media. The present article aims to know the usage pattern of Social Networking Sites by the adolescents. Studies which are carried out earlier have reviewed the pros and cons of the use of Social Networking Sites by adolescents. Some of these studies are discussed in this article.*

[**Keywords** : Adolescents, Social networking sites, New media, Communication]

### 1. Introduction

Effective communication is an important life skill that enables us to better understand and connect with the people around us. It allows us to build respect and trust, resolve differences and foster environments where problem solving, caring, affection and creative ideas can thrive. Everybody in the society lives as a

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community and man is a social animal says Aristotle. After a child takes birth the process of communication starts in his life and continues throughout the life-cycle. Since prehistoric times, significant changes in communication technologies have evolved with shifts in political and economic systems, and by extension, systems of power. Communication can range from very subtle process of exchange, to full conversation and mass communication. Human civilization which started communication with cave painting has now reached to a computer-mediated communication. Earlier, our communication was limited to our family, friends, relatives, colleagues and neighbours. We used to share our day to day happenings, happiness and sorrow in a limited social circle. Slowly and gradually when more and more people got educated and started shifting to different places in search of employment their communication and contact with each other attained a paradigm shifts from personal communication. People started using different means of communication to get in touch with their near and dear ones. They used mediums like letters, telephones, e-mails to be in touch. Due to all these inventions, the world shrunk into a global village. The invention of technology has indeed made a great impact on society and especially on the younger generation. Internet has become an important part and parcel of adolescents and they use it in developing their skills, chatting, surfing etc. Computer became an incredible tool in the world of communication. Today, our friendship circle has widened across the globe and we don't hesitate sharing and exchanging of ideas and feelings with anyone. The boundaries of caste, sex, colour and creed no more matters. Internet has indeed made the world a small place and living life easier. The manner in which written text appears on the computer screen has some similarities with newspaper, magazines and books. The rapid progress of technology has made it possible to access the internet from anywhere through plenty of means.

The most effective role of shrinking world goes to Social Networking Sites. The users of these sites are increasing day by day. The rapid change in the field of communication took place by the use of Social Networking Sites as a platform of communication. Social Networking Sites have been instrumental in shrinking the world more than other technological developments. Social Networking Sites like Facebook, Google+, LinkedIn, Youtube etc are becoming more and more popular and has become an important part of everyday life for an increasing number of people. The features and facilities provided by these sites are attracting more and more young people towards them. According to Mcmillan and Morrison (2008) Modem, broadband, wireless and satellite, a synchronous email, instant messaging, and convergence through multimedia, students have grown up socialized into a world shaped by the Internet and brandish native and latent intuitions and understandings of internet technology unknown to previous generations.

The arrival of New Media has changed the entire spectrum of socio-technological possibilities for communication. It is yet too early to predict how far

and fast the process of change will occur. The trend of old media was 'de-massification' as the proliferation of channels and platforms but the new media replaced it with innumerable small and more 'specialized' audiences. The new media and the Internet in particular have made the idea of the 'personal newspaper' (the so called Daily-me), in which content is assembled according to the individual taste and interest. The new media is in fact a disparate set of communication technologies that share certain features apart from being new, made possible by digitalization and being widely available for personal use as communication devices. New media is generally greeted with intense interest, positive and even euphoric expectations and predictions, and a general over estimation of their significance (Rossler, 2011).

## **2. Social Networking Sites**

A Social Networking Site is a dedicated website or other application which enables users to communicate with each other by posting information, comments, message, images etc. It is a platform to build social networks or social relations among people who share interests, activities, backgrounds or real-life connections. A Social Networking Site consists of a representation of each user, his or her social links, and a variety of additional services. Social networks are web-based and provide means for users to interact over the Internet, such as e-mail, and instant messaging. These are varied and they incorporate new information and communication tools such as mobile connectivity, photo/video sharing and blogging. Online community services are sometimes considered as a social network service, though in a broader sense, social network service usually means an individual-centred service whereas online community services are group-centred. Social networking sites allow users to share ideas, pictures, posts, activities, events, interests with people in their network. Internet and digital communication technology have created an enormous opportunity for people of all ages including student community to contribute and accumulate information. With increasing Internet penetration and concomitant rise in new/digital media use, the use of social media and more precisely, the Social Networking Sites (SNSs) has increased substantially.

## **3. Social Networking Sites and Adolescents**

There are many features that attract the youth towards the Social Networking Sites. Chief among them are instant messaging, profile setting/building, photo sharing, propagating some social, political or cultural cause etc. SNSs have dramatically taken off globally since 2006 and have empowered hundreds of millions of users to share content among online communities and create an Internet society. It has been found that nearly two-thirds of all active Internet users have spent time managing a social networking profile and 71.1% have visited friends' social network pages (Universal McCann, 2009). Internet and digital

communication technology have created an enormous opportunity for people of all ages including student community to contribute and accumulate information. People are getting connected to each other through emails, chat rooms, social media platforms like Facebook, Twitter, Blogs etc. Internet and digital communication technology have also made it possible for users to avail online banking, shopping as well as e-library facilities. In US and Europe, college students avail the internet and digital communication technology to the maximum to acquire and share information (Rotszein, 2003). In India, the popularity of this medium among the college students has largely been restricted to connecting with friends, relatives and searching for higher education institutions.

SNSs offer adolescents new opportunities as well as new challenges to express to the world who one is. In one-on-one communications within SNSs (e.g., "Facebook messages"), adolescents can express their likes and dislikes as well as their worldviews and get immediate feedback. With SNSs, adolescents express their views and the recipients of this information include both known as well as unknown targets. Although there has been variability over time in the specific format of SNS profiles, adolescents have the option of choosing what self-identifying information to provide. Thus, with the advent of these SNSs, most adolescents will widely share, with varying degrees of accuracy, honesty, and openness, information that previously would have been private or reserved for select individuals. Key questions include whether adolescents accurately portray their identities online, and whether use of SNSs might impact adolescents' identity development.

As per Internet and Mobile Association of India (IAMAI) report released in November 2015, while Internet in India took more than a decade to move from 10 million to 100 million and 3 years from 100 to 200 million, it took only a year to move from 300 to 400 million users. Currently, India has the third largest internet users' base in the world but it is estimated that very soon India will overtake the US as the second largest Internet users' base in the world. Further, 32% of the users are college going students followed by 26% young men. With the present government's priority agenda to connect every village in India with the Internet facilities in the next 5 years, a communication network expansion and its use is expected to witness a quantum leap.

#### **4. Literature Review**

This literature review examines how SNSs intersect with and impact adolescents' social and identity development. There also are several important topics in the SNS literature that deserve brief mention because of their relevance for adolescent development but are outside of the scope of this paper. Specifically, these topics include cyberbullying, the Internet and parent-child relationships, Internet addiction, and the impact of SNSs on sleep and academic performance.

The majority of adolescents today have Internet access, with some youth reporting up to 10 hours of media use per day. A popular online activity for adolescents is creating and maintaining personal profiles on SNSs. SNSs are Web sites that allow users to share information about themselves and their lives with large groups of people. Members are able to create a profile with demographic information as well as interests and hobbies, upload pictures and videos, join groups about topics they are interested in, post comments (called status updates) about recent events, communicate with friends via e-mail or instant messages, and link their profiles with others in a process referred to as friending. For adolescents, SNSs are an important medium for self-expression, communication with friends, and peer feedback. One study reported that 73% of teens between ages 12 and 17 owned an SNS profile, whereas another study found that 22% of teenagers log onto their favorite SNSs more than 10 times per day. Even younger children are participating in SNS activities; one study found that 20% of youth ages 8 to 10 used an SNS daily.

There are many studies around the world which reflect the social and cultural dimensions of SNS use by the youth. Asilo et al (2010) in their research titled "The Influence of Social Networking Sites on the Interpersonal Relationships of Rogationist College Students" explores how today the importance of Social Networking Sites is increasing. Many SNS developers like Facebook, MySpace, Twitter and others are competing to give the best features in terms of socialization, interaction, privacy and even entertainment. The main objective of this study was to determine the effects of SNS to the interpersonal relationships. It focused on analyzing the level of interpersonal relationships. The study found that people developed virtual interpersonal relationships through SNS.

Valkenburg, Peter and Schouten (2006) tried to investigate the impact of Social Networking Sites on adolescents' self-esteem and well-being. The survey was conducted amongst a group of 10-19 years old who had an online profile on a Dutch Social Networking Site. The study found that the frequency with which adolescents used the site had an indirect effect on their social self-esteem and well-being. Positive feedback on the profiles enhanced adolescents' social self-esteem and wellbeing, whereas negative feedback decreased their self esteem and well-being. A study into the use of Social Networking Sites, in particular Facebook was conducted by Charnigo and Barnett-Ellis (2007). They surveyed a number of librarians, some of whom were in favour of Facebook being used in libraries to promote services and events, while majority of librarians were not in favour of Facebook having a presence in libraries. This study may be an indication that the use of Social Networking Sites decreases as age increases. These studies seem to indicate that younger people are more likely to utilize SNS's than older people, although no literature could be found to support this proposition. What is evident from the literature is that young people tend to use SNSs to interact with their peers, as well as to meet new people.



In a study on Social Networking Sites, Preeti Mahajan (2009) tried to look at impacts of SNS on Indian society, through linguistic and cultural perspectives. The article titled "Use of social networking in a linguistically and culturally rich India" describes some of the top Indian SNSs and pinpoints some instances where people have used such sites to raise their voice against the bad elements harming popular culture. The study says that Indians are using the power of social networking sites like Facebook to combat a rising vigilantism against activities which certain groups feel are not in keeping with the spirit of Indian culture. Study says that social networking sites enable us to stay connected despite the hindrances of distance and time. That is why their popularity and utilization has increased manifold and will continue to increase in future. However, every coin has two sides and same is true of social networking as well. Some people make good and worthy use of it while others misuse it. Hence, its impact on the country's social and cultural values is debatable as some Indians find it a threat while others feel that this is not the case. Sonia Livingstone (1998) in her article titled "Taking risky opportunities in youthful content creation: teenagers' use of social networking sites for intimacy, privacy and self expression" places the SNSs in the contemporary virtual environment of the web.

Livingstone concludes that teenagers are playing and experimenting with their identities within social networks and for them "self actualization increasingly includes a careful negotiation between the opportunities (for identity, intimacy, sociability) and risks (regarding privacy, misunderstanding and abuse) afforded by internet-mediated communication" and thus the strategies of representing the self vary considerably. She added that the young relished the opportunities to play and display, continuously recreating a highly-decorated, stylistically-elaborate identity, wherein older teenagers expressed a notion of identity lived through authentic relationships with others. In yet another study, Michele Ybarra and Kimberly Mitchell (2004) attempted to look at the places online where youth are most likely to experience sexual solicitation and harassment. The researchers found that among 1600 children and adolescents surveyed nationally, 4% reported experiencing an unwanted sexual solicitation and 9% reported being harassed while on a social networking site. However, solicitations were reported 59% more often in instant messaging, and 19% more often in chat rooms than social networking sites. More surprising, harassments were reported 96% more often in instant messaging than in social networking sites.

Lenhart and Madden (2007) in their study, "Social Networking Websites and Teens", said that in the past five years, social networking has rocketed from a niche activity into a phenomenon that engages tens of millions of Internet users. The study proposes that online social networking profiles posted by adolescents contain intimate, candid, and observable self-disclosure and peer interaction that can be analyzed creating an overall picture of adolescent behaviour, highlighting specific areas needing additional research, and addressing implications for

parental monitoring and intervention. Lehnhart and Madden state that fifty-five percent of teenagers use and create online social networking profiles. They opine that with more than half of teenage internet users interacting online, the concept of blogging is a salient research topic investigating what adolescents are blogging about, how they are socially interacting, and what potential effects this phenomena may have on other dimensions of their lives. Subrahmanyam and Lin (2007) in their study suggest that youth spending on data services represents almost 50 percent of all mobile spending in most mature markets. Not only are youth the early adopters of most new technologies, they are also among the more sophisticated users of it as well. In fact, Livingstone and Bober (2004) have coined the term 'reverse socialization' to characterize the shifting nature of socialization that occurs in many families, as teenage children are often more knowledgeable than their parent about these technologies. The research also finds that among adolescents, communication is the most important use of the Internet and the popular communication applications include e-mail, instant messaging (private, one-on-one, text based conversations), chat rooms (communication systems that allow text based conversation among multiple users), and the newest craze social networking sites including blogs.

## 5. Conclusion

Technology has left nobody untouched but adolescents are the early adopters of technology. They use SNS for education as well as entertainment purpose. Although there are many pros and cons of using SNS but if used in a proper and limited way fruitful results can be attained. The positive role of SNS is providing a better platform for discussion to be in touch with friends and relatives far away from us, to share educational topics etc. The negative effects of using such sites are when used excessively they can be source of killing time. Online friendship with unknown people and sharing personal details with them can be a cause of danger for adolescents. Thus, if the users are not aware of the security features then friendship with unknown people led them in trouble. However, every coin has two sides so the reason of SNS usage as well as the usage pattern totally depends upon the user.

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## **Implementation of Governance Reforms in Punjab : Delivering Services with Citizen Centric Approach**

***Meenakshi Madaan\****

*The idea of that quality governance reforms contribute to improved human well-being and sustained development has gained widespread recognition during the recent past. It is also widely acknowledged that governance reforms can be immensely useful in raising the efficiency of government functioning and improving public service delivery. Several governance reforms projects are being run across the country by various agencies both public and private sector. However, in spite of such efforts, there remain areas of concerns affecting the performance of governance reforms in the service delivery. Among others, prominent areas are : lack of citizen centric approach in identifying citizen's requirements, portal design, process design, IT system architecture, inadequate capacity, lack of responsive machinery and work culture. For achieving optimal benefits of governance reforms, a citizen-centric approach to service delivery is essential. This approach will enable governments to achieve essential efficiency gains and improve service delivery levels, raise citizen satisfaction with government services, and enhance quality of life. In this paper an attempt has been made to provide framework for citizen-centric governance and an analysis has been made regarding the implementation of citizen related components of ongoing governance reform measures in Punjab. The study based on the field visits conducted in two districts, interactions with officials (relating to selected departments) and citizens, reveals a*

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*number of positive impacts but a few shortcomings too for which a few suggestions have been made.*

[**Keywords** : Citizen Centric, Governance reforms]

## **1. Introduction**

In the current globalized scenario, we are witnessing an increased concern towards the matter of 'governance'. The issue of governance and administration has become the focus of attention in recognition of the fact that good governance is necessary for ensuring success of development schemes, bringing improvements in the quality life for citizens, eradicating poverty and for realization of the goals of equity and equality enshrined in our Constitution. With rapid and fundamental changes taking place in the political, economic and technological fields, the need for major reforms in our system of governance have assumed greater urgency.<sup>1</sup> Therefore it is also pertinent that the managerial orientation which is making way into the domain of Public Administration with thrust on economy, efficiency and effectiveness is also emphasizing the pursuance of governance for development by the government. This is a global phenomenon, an approach to development is now acquiring a new holistic orientation, integrating economic aspects, political elements and social process.<sup>2</sup> The human dimension to development based on accountability, responsiveness, decentralization and empowerment is gaining importance. It is being increasingly realized that governance for development has to orient towards building and strengthening human capacities and capabilities and creating a conducive environment that fosters individual dignity, equality and achieving sustainable human development. This calls for unfolding various issues of concern in governance and devising suitable strategies for human governance.<sup>3</sup>

Over a period of time a large number of processes and instrumentalities have been brought into existence by the political and administrative system for performing its regulatory and developmental roles perfectly with every change in the society, the state has been coming forth with relevant mechanisms, doing justice to its basic obligations. The society with its dynamism and constant efforts towards attaining betterment and excellence in life style has been undergoing considerable changes. During the last century, the focus on technological innovations has brought forth a lot many developments in number of areas. The post modern society is also witnessing a considerable increase in the rate of literacy and awareness among a sizeable number of populace. Consequently there is a substantive rise in the expectation level of the citizens. The state has to adhere to the rights of the people, provide suitable living environment, maintain micro economic conditions, maintain the public health standards and provide safety, security to all, besides mobilizing and utilizing resources for essential public service to be provided, and above all maintaining law and order, security and social harmony. The government is supposed to undertake its role obligations in a

way which not only satisfies the citizens but also puts the political system on the developmental path, in keeping pace with the changes taking place in the contemporary society. It is being felt that good governance is good government.

## **2. Need for Reorientation of Governance System in Punjab**

A stark reality is that Punjab, State has not been in a position to sustain the tempo of its development process from last two decades. Where does the fault lie? One could single out the 'lack of good governance' as the real malefactor. A populist political culture, not-so-efficient, bureaucracy, sagging work culture, lack of necessary respect for law, and above all, systemic corruption are among the parameters describing such situation. The malady may be nationwide but there is no reason why a progressive state like Punjab should have fallen in line.

How to rectify the situation? How to reinvent the government? What does good governance involve? In the final analysis, it stands for conduct of the affairs of the state in such a manner that it enhances the creditability of those who are at the helm of affairs at each level; is cost and time-effective in responding to the needs and aspirations of the people; and has civil society as its cherished goal. In addition, it has to promote economy, ensure equity, enhance ecology and provide security to the general masses.

The state should consider some of the important observation in context to the above stated situation that Firstly, the concept of governance is not understood properly in developing countries, where it is equated with the idea of 'Control'.<sup>4</sup> Governance is a process by which 'a society solves its problems and meets its needs by using government as an instrument'. With government at the core, it also encompasses the role of the private sector, non-government organizations and individual households, and thereby involves people in its functioning in a variety of ways. This contemporary liberal meaning of governance must be made a part of popular understanding. Secondly, the mindset of the personnel in the conduct of governance is also to be transformed. They must not project themselves as providers and benefactors, as they have been doing so far. They have to be in the service of the people and for that they have to take some new lessons. The most important learning would be that 'good governance' is driven by some grand mission rather than by rigid rules and regulations. It decentralizes any activity requiring management and pre-empts problems before these arise; and empowers citizens in terms of control over their affairs and treats them as patrons by offering choices between a variety of services'. Finally, the people at large must realize that 'good governance' is their right, rather than a gift from the state.<sup>5</sup> Therefore the Punjab government has felt the need of populace and made efforts to bring revolutionary change in the governance reforms process by initiating various reforms in different departments and make administration more citizens friendly.

### 3. Citizen Centric Approach in Service Delivery

As it has been already discussed that India is a democratic republic and the philosophy of justice, equality, liberty and fraternity are enshrined in her Constitution. It has an elaborate legal framework and institutional structures underpinned by the Constitution which articulate the vision of a welfare state and by implication provide for creation of a citizen centric governance structure. Consequently citizen centric governance with the aim of ensuring citizens welfare and citizens satisfaction, is critical for any government, which aims to provide good governance.<sup>6</sup> One of the ways of ensuring citizen centric government is by actively engaging them in framing policies that influence them. However, since independence public participation in policy making has been minimal. Government has taken initiatives which were process and procedure centric and generally a top down approach was used in policy making. In addition, the country, given its vast size, federal structure of governance with over 2.4 lakhs local governance institutions and large population coupled with its other complexities viz multi-cultural, multi-ethnic, multi religious and multi-lingual society, did not make itself amenable to large scale public participation in policy making. Efforts have been made at several levels including the creation of Panchayati Raj institutions, seeking civil society inputs in implementation of large projects, legislation of RTI Act etc. But it was very difficult to consult all stakeholders in any project.<sup>7</sup>

In early 1990s, two changes swept across the world that were on good governance with increasing non government participation in delivery of public services and Information Communication Technologies which has potential to connect everyone in real time. The concept of e-Government or e-Governance has born through the amalgamation of these two. e-Governance marked a paradigm shift in the process of governance citizen centricity instead of process centricity and large scale public participation through use of ICTs.

India also did not remain untouched the changes which were sweeping across the world. Several e-Governance projects across the country were implemented that focused on improving public service delivery, bringing greater transparency in government processes and ensuring more effective accountability. The National e-Governance Plan (NeGP), based on the learning from these projects was approved in May 2006 and comprises of 31 Mission Mode Projects (MMPs) and 8 Components with a vision to "Make all Government services accessible to the common man in his locality." The cornerstones of NeGP are citizen centricity, identification of services, centralized planning, decentralized implementation and Public Private Partnership (PPP).

As far as e-governance projects are getting implemented, an increasing need has been felt for wider and deeper participation of all stakeholders especially

public at large to ensure effective citizen centric approach should be maintained in all projects. To enable and support this goal, a Citizen Engagement Framework for e-Governance Projects has been developed for all government agencies.<sup>8</sup> Therefore it is quite significant to assess the citizen's perception regarding governance reforms.

#### **4. An Assessment of Research Paper**

In the research paper, both primary and secondary method of data collection is used. Information is collected from 300 citizen respondents drawn from Muktsar and Mohali district of Punjab. Interview method was used to collect the data from the citizen respondents with respect to the services they were availing from the department of Transport and department of Food and Civil Supply and Consumer Affairs.

In order to strengthen and facilitate the assessment based upon primary , the secondary data was collected from books, academic journals, case studies, newspapers, magazines, government reports, recommendation of ARC I and ARC II and recommendations of Punjab Governance Reforms Commission.

Primary data is based on few parameters. The first parameter is readiness among officials regarding implementation of reforms. The second parameter is regarding level of competency among officials in implementing governance reforms. The third parameter is availability of time for delivery of services. The fourth parameter is feedback mechanism and the last parameter is grievance redressal mechanism. All these parameters are integral to analyses the extent of implementation of governance reforms in Punjab and their impact on citizens.

##### **4.1 Readiness among Officials regarding Implementation of Reforms**

During the last 10-15 years, governments from all over the world have tried to take advantage of Information Technology (IT) in general and the Internet in particular to improve governmental administration and communication with their citizens. IT offers the opportunity for the government to better deliver its information and services and to interact with all its citizens, businesses, and other government partners in a more effective manner.<sup>9</sup> E-government offers the potential to bring citizens closer to their governments, and regardless of the type of political system in the country, the public benefits from interactive features that facilitate communication between citizens and governments.<sup>10</sup> Adoption of e-government has increased in most countries but at the same time the rate of adoption or readiness varies from country to country.

The survey revealed that 93.33 percent of citizen respondents felt that there was a need for governance reforms in different government departments whereas 6.67 percent of the citizens did not respond in this regard. The study also showed that 40 percent of the citizen respondents were of view that employees in different



departments were moderately willing towards new reforms, whereas 33.33 percent were fully willing and 6.67 percent of employees were lowly willing. The average weightage score (3.99) also indicates that majority of officials were willing towards new reforms. As far as seriousness of officials is concerned 40 percent of the citizen respondents felt that employees in different departments were moderately serious towards reforms, However 26.67 percent of the citizens were of opinion that they were fully serious, while 20 percent were of the opinion that they were somewhat serious and 13.33 percent were of opinion that they were lowly serious. The average weightage score (3.79) also indicates that majority of officials were serious towards reforms.

The sub parameter positive attitude tested for the study clearly depicts that 76.67 percent of the citizen respondents were of opinion that employees were having positive attitude towards reforms, whereas 16.67 percent of the citizens responded negatively and 6.67 percent were did not respond in this regard. It has been also found during the survey that around 3/4th of (75 percent) of citizen respondents were of the opinion that employees were ready to share extra burden, whereas 13.33 percent of citizens were of opinion that they were not ready to share extra burden and 11.67 percent of the citizens did not respond in this regard.

#### **4.2 Level of Competency among Officials**

Human assets are one of the most important resource available to any organization and employee competence and commitment largely determine the objectives that an organization can set for itself and to its success in achieving them. Competent employees are the main resource of any organization in acquiring a competitive advantage. Land, buildings or materials do not yield organizations productivity, rather, it is 'people capital' that runs a business and produces value from existing resources point out that an organization's best source of competitive advantage lies with its employees. Strategies, business models, products and services can all be copied by competitors, but talented and competent employees represent a sustainable source of differentiation. The demand for effective and competent employees continuously increases in both public and private organizations because a dynamic global marketplace and increasing foreign competition has compelled organizations to become more effective and flexible in response to the rapidly changing environment.<sup>11</sup>

The assessment of level competency among officials to implement governance reforms was undertaken on these parameters, strength of manpower, capability of employees, awareness and expertise in use of Information Technology and level of proficiency. The study clearly depicts that 53.33 percent of citizen respondents were fairly satisfied with the strength of manpower, while 16.67 percent were highly satisfied, However 26.67 percent of the citizens were neutral and 3.33 percent of the citizens were dissatisfied. The average weightage

score indicates (3.83) that majority of the citizens were satisfied with the strength of manpower.

The study also revealed that 40 percent of the citizen respondents were of the opinion that the employees were moderately capable, whereas 26.67 percent of the citizens were of opinion that they were fully capable, while 20 percent of the citizens were of opinion that they were somewhat capable and 13.33 percent of the citizens were of the opinion that they were lowly capable. The average weightage score (3.79) also indicates that majority of employee were capable.

As far as their awareness and expertise in using information is concerned 53.33 percent of the citizen respondents were of the opinion that they were moderately aware and expert in use of information technology, while 16.67 percent were of the opinion that the officials were fully aware and expert, However 26.67 percent of the citizens were of opinion that the officials were somewhat aware and expert and 3.33 percent of the citizens were of view that the officials were not at all aware and expert. The average weightage score (3.83) indicates that the majority of officials were aware and expert in use of Information Technology.

As far as proficiency of officials are concerned 46.67 percent of the citizen respondents were of the opinion that the officials were moderately proficient, whereas 40 percent of the citizens were of opinion that the officials were fully proficient while 10 percent of citizens were of opinion that they were somewhat proficient and 3.33 percent of the citizens were of the opinion that they were lowly proficient. The average weightage score (4.23) indicate that majority of officials were proficient

#### **4.3 Availability of Time for delivery of Services**

The government shall endeavor and encourage all the departments and authorities of the government to enter by mutual understanding to deliver their respective citizen related services in a stipulated time period as part of governance reforms. Timing for availing services by any service user is a very important determinant in the overall customer satisfaction regarding the quality of service. How much time a service provider takes for providing services. Are the service users satisfied with the timing for availing services through governance reforms initiative? The assessment of time availability/stipulated time for services was undertaken on following parameters i.e. Provision of stipulated time for service, Availability of services in stipulated time.

The survey clearly depicts that 76.67 percent of the citizen respondents were of the opinion that there was a provision of stipulated time for availing services, whereas 18.33 percent of the citizens did not respond in this regard and 5 percent of citizens responded negatively. In addition to this 75 percent of citizen respondents were of the opinion that they get the services in stipulated time, whereas 13.33

percent of the citizen did not responded in this regard and 11.67 percent of the citizens responded negatively.

#### **4-4 Feedback Mechanism**

Administrator have substantial control over the conditions under which organizational personnel perform. They control the resources; they coordinate personnel activities. Their decisions go far toward determining the organization's success in reaching its professed objectives.<sup>12</sup> Despite this responsibility, administrators are continually faced with the necessity of performing their roles without adequate information about the consequences of their decisions regarding the organization's procedures and programs of activities. Particularly in those organizations dealing with relatively intangible products and goals, the feedback mechanism is essential to rational decision making process.<sup>13</sup> The assessment of citizen perception regarding Feedback mechanism in different departments was undertaken on following parameters i.e. provision of feedback mechanism in department, media of feedback, nature and content of feedback implementation of feedback.

The survey showed that 78.33 percent of citizen respondents were agreed that there was provision of feedback mechanism, whereas 8.33 percent of the citizens were agreed that there was no such provision of feedback mechanism and 13.33 percent of the citizens did not respond in this regard. In addition to this 56.67 percent of the citizen respondents share their feedback through Personal visit/ Telephone, whereas 40 percent of the citizens share their feedback through emails and 3.33 percent of the citizens through letters. It has been also come to light during the survey that the majority of 60 percent of the citizen respondents gave their feedback regarding procedural changes, whereas 33.3 percent gave feedback regarding stipulated time. delivery and 6.67 percent regarding behavior of the official.

As far as implementation of feedback is concerned 75 percent of citizen respondents were of the opinion that the feedback given by them was being implemented by officials, whereas 8.33 percent of the citizens were responded negatively and 16.67 percent of the citizens did not respond in this regard .

#### **4-5 Grievance Redressal Mechanism**

Grievance has been defined as indignation or resentment arising out of a feeling of being wronged. IS 15700 : 2005 defines 'grievance' as an expression of dissatisfaction made to an organization related to its products, services and/or processes, where a response or resolution is explicitly or implicitly expected.<sup>14</sup> A grievance is thus any sort of dissatisfaction, which needs to be redressed. It can be real or imaginary, legitimate or ridiculous, rated or unvoiced, written or oral; it must however, find expression in some form or the other.<sup>15</sup> Grievance redressal mechanism is part and parcel of the machinery of any administration. No

administration can claim to be accountable, responsive and user-friendly unless it has established an efficient and effective grievance redressal mechanism. In fact, the grievance redressal mechanism of an organization is the gauge to measure its efficiency and effectiveness as it provides important opinion on the working of the administration. The assessment of citizens perception regarding grievance redressal mechanism was undertaken on following parameters i.e. awareness about grievance redressal mechanism, nature of grievance, grievance redressed.

The survey showed that 70 percent of the citizen respondents were of the opinion that they were aware about the provision of grievance redressal mechanism, whereas 6.67 percent of the citizens responded negatively and 23.33 percent of the citizens did not respond in this regard. The survey also depicts that majority of 63.33 percent of citizen respondents were having grievance related to procedural clarifications, whereas 16.67 percent of the citizens were having grievance related to timely delivery of services and 20 percent of the citizens related to behaviour of officials.

In spite of so many grievances related to various issues, 75 percent of the citizen respondents were of the opinion that their grievances were redressed ,whereas 11.67 percent were of the citizens did not respond in this regard and 8.33 percent of the citizens said that their grievances were not redressed.

## **6. Concluding Observations**

In theory and practice of the process of innovations in public administration is considered as ongoing process and ongoing transformation. As an ongoing process, the public administration innovation includes decentralizing of public administration, simplifying of procedures, improvement in service delivery and improvement in human resource developments. Therefore, the innovation process includes mechanism that will ensure public sector transparency and accountability.

Due to globalization process and technological innovation, citizens in many countries began seeking more advanced public services from their governments. A strong accountability between citizens and the government is a crucial prerequisite for public administration innovation that is achieved through the use of variety of political, economical, legal and administrative instruments designed to prevent corruption and ensure that public officials are responsible and accessible to the citizens they serve.

The revolution of ICT also influences the citizen's relation with the government through improvement of service delivery in one hand and communication on the other hand. The intention to improve the relationship between government and citizens is a key element in the present scenario. By building confidence in government and providing better public policies, the government's legitimacy gets enhanced.

Therefore, political leaders and administrators try to bring measurable and verifiable improvements in the quality of services and governance, by implementing unique ideas and distinctively new approaches to enhance the role of citizens, seek their involvement and participation in policy-making and program implementation, facilitate and foster democratic processes and functioning, synergize geographical, social and cultural conditions obtaining locally, create productive assets of lasting nature, and institute imaginative public private partnerships for more efficient and effective realization of public purpose aims and objectives.

The above giving analysis of implementation of governance reforms, citizens perception and their satisfaction highlights that participation of citizens in governance is one of the important characteristic of good governance. Due to this deliberative nature of citizen participation, more voices are involved in the decision-making process. This leads to more informed, rational decisions due to the variety of ideas and point of views that are exchanged in the process. This also leads to a decision that is more publicly oriented as compared to a decision that may be taken with the one sided knowledge of an individual's self-interest. However during the research different citizen's perception came to light towards governance reforms such as citizen's awareness level, perception towards readiness, competency, feedback mechanism grievance redressal mechanism and some other related aspects.

As far as the awareness level of citizens is concerned, their perception was quite different from officials of these concerned departments. Most of them were not aware about the uniqueness of Punjab Governance Reforms Commission and its recommendation, but on the other hand they were content with the changes, they felt during availing services in different departments which made their life easy and now they need not to grease the palm of officials for their administrative work.

Discussions with citizens revealed that they felt a great need of reforms in different departments because they wanted to get rid off from old administrative work culture, However their perception regarding willingness of officials towards reforms, seriousness, willingness towards new procedural changes was quite moderate.

It has been found during the survey that the citizens indicated their satisfaction regarding strength of manpower available in different departments for carrying out reforms process, However they were quite capable in their core areas and were well versed in using information technology for delivery of different services.

Interactions with citizens perceived that officials were well aware about the new procedures for providing different services, Moreover there was a provision of display boards indicating various procedure to be followed for availing services

and their cost. Citizens were of the view that they have seen a change in bribe culture, Now a middle man can also avail the services in a hassle free manner, without paying bribe to officials.

The assessment of citizens perception regarding stipulated timely delivery revealed that there was a provision of stipulated delivery in both departments in correspondence to all the services and most of them were getting their services in stipulated time which is mentioned on the form.

The assessment of citizens perception regarding feedback mechanism perceived that there was a provision of feedback mechanism in both the departments and citizens generally share their feedback by meeting the concerned official in respective department.

Good governance is an essential ingredient for socio-economic development of the country. It implies utmost concern for people's welfare, wherein the government and its bureaucracy follow policies and discharge their duties with deep sense of commitment, respecting the rule of law in a manner which is transparent, ensuring human rights, dignity, probity and public accountability. However discussions with citizens revealed that they had seen a drastic change in the departments, Officials have become accountable to general masses. Moreover with the introduction of Right to Service Act, citizens were entitled with the right to timely delivery of services. The citizens are now treated as a valued customers by the providers of public services.

Establishing a right based approach in Public service delivery not only empowers citizens to demand services, but offers an opportunity to enable government officials with a legal and technical framework for providing these services efficiently. The move to make service provision legally binding on the government displays a political will to make citizens active agents within administrative processes rather than mere recipients of services.

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## Ethnicity and Land Ownership in Nepal

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*Land has always been regarded as one of the important productive resources as well as household assets in the history of Nepal. It has remained as an important socio-political issue in the history of political-economy of Nepal. The issue of land was mainly discussed in terms of land reform policies emphasizing on the redistribution of land in order to promote equality among households and to manage land scientifically. The issue was further intensified and poverty and exclusion among ethnic groups have also been discussed in relation to land. This paper, therefore, attempts to examine the distribution of agricultural land among the ethnic groups in order to analyze whether the distribution or access to agricultural land follows a particular ethnic line. It explored facts, on the access to agricultural land among ethnic groups of Nepal, based on NLSS-3 (2010) data set with some statistical techniques such as mean, coefficient of variation, t-test and F-test, which show that there is unequal access to agricultural land in terms of its size across ethnic groups indicating both inter and intra-ethnic variation. However, observed mean difference of landholding size among all ethnic groups does not significantly differ from the national average except Madhesi. Importantly, Madhesi and Tarai janajati own significantly larger size of agricultural land. However, there unequal access to agricultural land among ethnic groups which neither follows a particular ethnic line nor inter ethnic inequality only, rather the distribution reflects both inter and intra-ethnic inequality even after the long run politics of land reform in Nepal.*

[**Keywords** : Ethnicity, Land ownership, Inequality, Ethnic groups]

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## 1. Ethnicity

The word ethnicity comes from the ancient Greek *ethnos*, which seems to have referred to a range of situations in which a collectivity of humans lived and acted together, and which is typically translated today as 'people' or 'nation'. Recently ethnicity has been taken as a matter of 'peoplehood' (Richard, 2008 : 10).

Wimmer (2008) defines ethnicity as "a subjectively felt sense of belonging based on the belief in shared culture and common ancestry and this belief refers to cultural practices perceived as "typical" for the community, to myths of a common historical origin, or to phenotypical similarities". Therefore ethnicity represents the common sense of belongingness perceived in terms of identical physical features or cultural practices.

However, there could be other basis of uniting people in the common sense of belongingness such as territory or region. Territory or region has become one of the important bases of uniting people living in a certain region of Nepal in a common sense of belongingness, such as Madhesi and Pahadiya, which is more territorial rather physical or cultural. One can easily find many such cases of ethnicity constructed through territorial feeling here in Nepal as well at global level. For example, concepts like Baglung or Parbate or Kaskeli or Syanjali or Jhapali and so on does not represent district as territorial boundary, but some sort of sense of belongingness with the district of Nepal. and galkote or bihunkote in terms of certain territory within district (Baglung), in the history of different communities of Nepal. Therefore, the concept of ethnicity should be understood in terms of its historical context.

In fact, Wimmer's (2008) explanation clearly shows two lines of arguments on ethnicity. They are primordialism vs. instrumentalism, essentialism vs. situationalism and perennialist vs. modernist standing on two binary opposition poles. One pole, constructivists see ethnicity in the form of instrumentalist-circumstantialist-interest centric-as individual's need interest. Another pole, essentialists see it as primordialist-perennialist-identity centric-as collective identity feeling. Therefore, there are different lines of explaining ethnicity and it is necessary to analyze the concept of ethnicity critically from theoretical as well as empirical perspectives.

Mishra (2012 : 2) critically analyzes the concept of ethnicity from both primordialist and essentialist perspectives and stands himself in the historical, substantivist and constructivist line. According to him primordialists highlight ethnicity as rigid, permanent, ascribed, unchangeable identity of a particular ethnic group or community, whereas instrumentalists examine ethnicity as fluid, temporary, achieved, changeable identity of any group or community. Ethnicity, in this sense, is not a permanent identity associated with people of a particular group or community that remains unchanged forever; rather it is fluid, changeable, and constructed at particular historical context, under particular conditions. With

examples of pahari and parbatiya, Gellner writes that ethnic feelings develop in very specific contexts of opposition and competition (1997 : 9). As defined by Chhetri (2012), ethnicity is constructed and negotiated, and therefore fluid.

## **2. Objective, Data Set and Methodology**

This paper discusses on the concept and perspective on ethnicity and examines the distribution of landownership across the broader ethnic groups of Nepal. Specifically it analyzes the size of landholding including its types in terms of distribution among major ethnic groups of Nepal.

NLSS data set, used in this paper, has been chosen due to a number of reasons. First, I agree with Rusley (1994:336) because he says, "I see no reason to collect new data in the field if there are documentary resources already available that address some of your research questions. Be on the lookout for archival materials; government reports, newspaper archives, personal diaries or photo collections, industrial data, medical records, school records, wills, deeds, records of court cases, tax rolls, and land-holding records". Second, Central Bureau of Statistics (CBS) is authentic Nepal's government bureau of statistics and World Bank (WB) is an authentic international organization carrying out different surveys including NLSS time to time in Nepal as well as in other countries in the world. Third, NLSS has an adequate sample size and it can be representative to the population of Nepal. Fourth, it is a national scale survey and covers almost 72 districts of Nepal. Fifth, it has adequate sample across ethnic categories. Sixth, it follows scientific survey methods, mobilizes its own trained office staffs and provides necessary training to them which upgrades quality of survey to obtain high quality data. Therefore, NLSS is regarded as high quality survey and data obtained from this survey has been using by various research institutions as well as individual researchers.

## **3. Landownership and Agriculture**

Ownership of agricultural land, in the present socio-economic set up, is perceived mainly in two ways. Firstly, it is an important source of generation of livelihood. In Nepalese context every two in three employed persons are engaged in agriculture sector (CBS, 2008). Secondly, land is regarded as an indicator of better socio-economic status as it is one of the important productive assets on the basis of which people recognize and rank each other in a status hierarchy in society. Dhakal (2011:1) writes that the land ownership pattern still determines the economic prosperity, social status and the political power of any individual or family. Thus landownership provides both social and economic status to both individual and household.

Households with agricultural land could have chances of producing different things at a time required for their livelihood. They yield cereal crops, vegetables, fruits and also cash crops like ginger in their own land. They can survive with these

all agricultural products even if they do not have any access to any kinds of market goods as subsistence agriculture. Some other households yield crops, vegetables, fruits and cash crops, as commercial products and sell them in the market for profit purpose. However, all households with agricultural land might not be able to suffice their livelihood support due to small quantity of production. In such a case they take out loan from institution or individual ensuring their land as collateral to satisfy their wants.

Here it would be better to quote Sen's idea on land to understand why land is important for human being. He says, "Landlessness is similar to an instrumental deprivation. A family without land in a peasant society may be deeply handicapped. Of course, given the age-old value system in peasant societies, landlessness can also have importance in a world that values a family's special relationship with its land; to be without land may seem like being without a limb of one's own. But whether or not a family attaches direct value to its relation with its own land, landlessness can also help to generate economic and social deprivations. Indeed the alienation of land has been appropriately enough-a much discussed problem in the development literature" (quoted from Adhikari, 2010 : 93-94).

Agriculture as an economic activity is, a source of growth for national economy, food security, foreign exchange as well as provider of investment opportunities for agro-based industries and rural non-farm economy. As source of livelihood, it provides jobs to a majority of the people, especially the small holders, landless and the poor (Farooq, 2012). Agriculture has well established record as an instrument for poverty reduction (World Bank, 2007) although it can also sometimes increase poverty, e.g. when agriculture sector remains traditional and subsistence. Although agriculture sector is still supposed to be traditional in Nepal it has been making notable contribution. As mentioned by Karkee (2008: 27) agriculture sector is contributing 33 percent share of GDP, 49 percent share of household income, 66 percent of proportion of labour force and 79 percent of proportion of Nepal's households. However, distribution of main sector of employment indicates that the share of agriculture sector, both in wage in agriculture, has decreased from 53 percent in 1995 to 35 percent in 2010 and self in agriculture has also decreased from 71 percent in 1995/96 to 53.6 percent in 2010/11. Also the share of non-agriculture sector in wage employment has increased from 47 percent in 1995/96 to 65 percent in 2010/11 (NLSS I & III). These figures clearly show that people are continuously shifting from agriculture sector to non-agricultural sector for wage and employment purposes. One of the reasons is this sector has higher wage rate than in agricultural sector. The average daily wage in cash/kind received by wage earners in agricultural sector and non-agricultural sector is 168 (109 in cash and 68 in kind) and 223 (181 in cash and 72 in kind) respectively (NLSS III). Daily wage rate in non-agricultural sector is quite higher (55 rupees) compared to agricultural sector.

The proportion of wage earners in non-agricultural sector is 65 percent in 2010 which was 63 percent in 2003 which is not significant change. Among

non-agriculture industries, concentration of wage earners remains in manufacturing, construction and personal services. Similarly, a household is said to be operating a non-farm enterprise if any member of that household reports to be 'self-employed' in a non-agricultural activity. Between 1995/96 and 2010/11, the proportion of households operating non-farm enterprises has increased from 24 to 35 percent. Self employment in non-farm enterprises has also been increasing. During the last 15 years, the proportion of manufacturing enterprises has increased from 30 to 35 percent, services enterprise from 14 to 17 percent. Similarly, proportion of households receiving remittance has significantly increased from 23 percent in 1995/96 to 56 percent in 2010/11. However, the share of remittances in household income among recipients has increased only slightly from about 27 percent to about 31 percent during the same period (NLSS III). Millions of youths are heading for overseas seeking employment opportunity in search of employment opportunities outside the country. Statistics for the last three years shows that on average, 250,000 people leaving the country annually for employment, and the number is on rise (Economic Survey, 2010/11). The percentage of households having at least one such employee (absentee) outside the country is 33. There is also internal mobility within country as well. The percentage of households having at least one absentee is 28 and 53 percent households have at least one absentee living currently within or outside the country (NLSS III). This is one of the evidences that employment is shifting from farm activities to non-farm activities day by day. Despite this large scale flow of youths from various parts of the country to overseas employment as well as within country employment there is importance of agriculture and agricultural land in Nepal.

Land reform has remained always an important agenda of government as well as of political parties in Nepal. However, there is charge against government of Nepal throughout the history. As mentioned by Dhakal (2011) "the political process, which, throughout the history favored a certain class of people, and poorly performed state led land reform initiatives resulted into the unequal, very much skewed land distribution among the land dependent households, institutionalizing the inequalities among the citizens. Therefore, Nepali society historically was a fragmented economically very much differentiated, socially hierarchical, and politically divided. The land is probably the most important asset in the rural agrarian economy."

However, land ownership as the distribution productive assets has neither become agenda explaining inequality and ethnicity nor it has been discussed in terms of federalization or restructuring of Nepal. Also it is an important dimension to explain inequality and ethnicity. This paper examines the distribution of landholding pattern between and within ethnic groups (Dalits-Hill Dalit and Tarai Dalit, Madhesi, Newars, Janajatis-Hill/Mountain Janajati and Tarai Janajati, Chhetri, Brahman, Muslim and Others and other Dalit) at empirical level. It seeks to explore and analyze distribution of land across ethnic groups in Nepal based on a fundamental question, what is the pattern of the distribution of agricultural land, its size and type between and within ethnicities?

In order to empirically explain inequality in terms of ethnicity, inter-ethnic and within-ethnic group analysis is a fundamental one. Between or interethnic analysis of ownership pattern locates the position, to some extent hierarchical order-high, middle, low, of various ethnic groups indicating interethnic variation across the range of one (or more) variable(s). It shows empirical inequalities between ethnic groups in terms of land ownership. Similarly, within-ethnic variation shows inequality within each ethnic group. Such analysis contributes to explain important current issue of inequality between and within ethnic groups of Nepal in terms of access to livelihood resources, such as ownership of land. Number of agricultural plots of land, landholding size by type and mode of irrigation are key dimensions of landownership which should be dealt in detail separately.

Differentiating characteristic within and between ethnic groups could be different across time and space. However, fundamental things could be what fundamental sources do people have or not for their livelihoods. Therefore exploring inequalities within and between ethnic groups in terms of access to resources such as ownership of land is fundamental to all kinds of ethnic debates, politics and development in Nepal.

#### 4. Agricultural Landholding by Ethnicity

Agricultural households are broadly grouped into two categories. They are households owning agricultural land and households not owning agricultural land. It does not matter whether the household operates the owned land itself or not. Households with land are those cultivating (during an agricultural year) at least 0.26 ropanis of land (1458 sq. ft. or 8 dhur) in the Tarai districts or at least 0.25 ropanis (1369 sq. ft. or 4 aana) in the mountain and hill districts (NLSS, 2011:6). This 0.26 ropani barrier was followed in the analysis of landholding because data set has been prepared on this set barrier. Also there was no any alternative way to restructure or rearrange the data in different way. Based on given conditions the proportion of households which own agricultural land is shown in Table-1.

Table-1 : Proportion of Households Owning Agricultural Land (N=4265)

Ethnic groups	Number of HHs	Proportion of agricultural landowning HHs	Std. Err. of proportion	Test of significance of proportion
	N	P(N) (95% CI)		t
Chhetri	1158	.85 (920) (.82-.87)	0.01	-46.61**
Brahman	967	.78(680) (.74-.81)	0.02	-35.19**
H/M Janajati	1415	.82(1075) (.78-.84)	0.02	-41.00**

Tarai Janajati	326	.79(253) (.72-.85)	0.03	-21.63**
Madhesi	549	.75(393) (.69-.80)	0.03	-25.92**
Dalit	754	.74(547) (.69-.77)	0.02	-33.07**
Newar	569	.58(262) (.50-.65)	0.04	-18.99**
Other	250	.53(135) (.52-.68)	0.03	-24.00**
Nepal	5988	.77(4265) (.75-.78)	0.01	Reference <sup>a</sup>

**Note :** HHs = households; N = number of households in sample; P = proportion of households owning agricultural land; CI = confidence interval; t = the sample value of t-test statistic.

a Proportion value of Nepal has been taken as reference.

\*p < .05, two tailed; \*\*p < .01, two tailed; t = 1.96 at .05 level of significance and 2.58 at .01 level of significance; F = 1.75 at .05 level of significance and 2.18 at .01 level of significance.

As shown in table-1, proportion of households with agricultural land is highest among Chhetri 85 followed by Hill/Mountain Janajatis (.82) which is higher than national proportion (.77). The third largest proportion is among Tarai Janajati (.79). The important thing to be mentioned here is that the proportion of Brahmans' households which own agricultural land is .78 that is in par of national proportion. The Newar have the lowest proportion of households who own agricultural land. However, 87 percent of Newars in rural areas do own agricultural land. The low proportion of Newar households owning agricultural land is due to their employment in non-agriculture sector and in the urban areas. The proportion of households among Tarai Dalit is the lowest among all ethnic groups because about 67 percent households of Tarai Dalit in rural areas and only about 32 percent households of them in urban areas have agricultural land.

However, the test of significance of proportion shows that none of the ethnic groups has significantly higher proportion of households owning agricultural land with reference to national proportion. Also it shows that Chhetri and H/M Janajati have significantly lower proportion of households owning agricultural land. Interestingly, the proportion of households owning agricultural land among Chhetri and H/M Janajati is higher by 8 and 5 percentage points respectively. But test of significance difference in proportion shows that the proportion of households owning agricultural land within these groups is also significantly lower compared to national proportion. Therefore owning agricultural land has no relationship with ethnicity.

Owning agricultural land is one thing. Number of plots owned is another thing that holds important meaning. People who do not buy or achieve

parcel of land from other person time to time could not have a number of plots. Owning more number of plots does not only indicate both household as well as individual activeness and mobility but also potentiality of generating livelihood in a much easier way. More parcels of land means larger size of agricultural land and much more agricultural products normally. Distribution of agricultural plots and size is presented in Table-2.

**Table-2 : Mean of Farm Plots (land) and Farm Size Owned by Ethnicity**

(N=4265)

Ethnic groups	Proportion of HHs	Number of plots	Land size in ropani	Std. Err.	Variance	Mean test (t-test)	Variance test (F-test)
	P(N)	WM	WM (95% CI)		s <sup>2</sup>	t	F
Chhetri	.85(920)	3.47	12.86 (11.91-13.81)	0.48	147.98	-8.65**	0.38
Brahman	.78(680)	3.14	14.32 (12.82-15.81)	0.76	306.44	-1.16	0.78
H/M Janajati	.82(1075)	3.07	12.90 (11.63-14.16)	0.64	236.11	-4.77**	0.60
Tarai Janajati	.79(253)	3.01	14.00 (11.53-16.47)	1.26	322.24	4.01**	0.82
Madhesi	.75(393)	4.15	19.39 (15.43-23.35)	2.02	1381.20	13.01**	3.51**
Dalit	.74(547)	2.46	7.68 (6.39-8.96)	0.66	232.19	-9.74**	0.59
Newar	.58(262)	2.88	10.50 (7.45-13.56)	1.55	718.20	2.31*	1.83*
Other	.60(135)	3.32	13.62 (10.85-16.38)	.30	244.97	4.57**	0.62*
Nepal	.77(4265)	3.19	13.09 (12.37-13.82)	0.37	393.21	Referenc <sup>a</sup>	Reference <sup>b</sup>

**Note :** Ropani is an unit of land; 13.31 ropani = 1 bigha, 1.5 bigha = 1 hectare = 19.965 ropani;

HHs = households; P = proportion of households owning agricultural land; N = number of households in sample; WM = weighted mean (estimate of population); CI = confidence interval; s<sup>2</sup> = sample variance; t = the sample value of t-test statistic; F = Fisher's F ratio; test of significance and variance test is of mean size of agricultural land owned by ethnic groups.

a Mean value of Nepal has been taken as reference; b Variance of Nepal has been taken as reference value.

\* $p < .05$ , two tailed; \*\* $p < .01$ , two tailed;  $t = 1.96$  at .05 level of significance and 2.58 at .01 level of significance;  $F = 1.75$  at .05 level of significance and 2.18 at .01 level of significance.

In terms of number of agricultural plots owned by households of ethnic groups Madhesi own the largest number (4.15) of plots in average among all and it is higher than the national average. Whereas Brahman, H/M Janajati and Tarai Janajati occupy second highest position in owning agricultural plots which is in par to national average (3.19). Number of agricultural plots owned by Dalit and Newar is low compared to national average. As in the case of agricultural parcels, average size of landholding is also largest among Madhesi. They own 19.39 ropani of agricultural land in average which is significantly higher than national average. Mean test of significance also shows this noticeable difference. Agricultural land owned by Tarai Janajati is also significantly higher than national average. Important point is that Chhetri and Dalit including H/M Janajati own significantly lower size of agricultural land. Therefore inequality between Madhesi, on the one hand, and Chhetri and Dalit, on the other, is the largest among all. However, variation is not significant among all groups except Madhesi. This distribution land pattern shows that owning larger size of land or not has no relationship with ethnic categories.

## **5. Landholding Size by Ethnicity**

Households owning agricultural land, in fact, can produce a number of things in terms of food crops, vegetables, fruits and cash crops required for their livelihood. Quantity and quality of products from agricultural land operated by household determine the living standard of people. However, quantity and quality of products depend on the size and type of land operated.

Observing the average agricultural landholding size across ethnicities in Nepal important things to notice at the present context of ethnic debate is within group variation. Within group variation explained in terms of standard deviation was found the highest among Newar (32.74), Madhesi (41.28) followed by Tarai Janajatis (17.47), H/M janajatis (15.16) and Brahmans (17.21). It clearly shows that access to ownership of agricultural land widely varies across ethnic group as well as within-ethnic group and indicates that there is unequal distribution of resources such as land among people which does not simply follow inter-ethnic line alone but within-ethnic line as well.

## **6. Conclusion**

Land still remains one of the important sources of livelihood of people in Nepal. Having agricultural land and not having agricultural land holds important meaning here. People regard land as one of the important means of livelihood and



also ultimate source of livelihood when they met some kind of crisis in other jobs/activities they engaged at any time in future. Importance of land in Nepal therefore still remains high at social, economic as well as in political sphere.

Land, as an important source of livelihood, always becomes a matter of politics and development. As a matter of politics distribution pattern and as a matter of development professional and commercial agricultural system become important issues. In the current debate of ethnicity distribution pattern of agricultural land among ethnic groups of Nepal is certainly a central issue. Therefore microlevel analysis of distribution pattern of land across ethnic groups of Nepal, as done here in this paper, has been helpful in deriving some important conclusions. First, distribution of agricultural land in terms of its size differs across ethnic groups. However, observed mean difference of landholding size of all ethnic groups does not significantly differ from the national average except in the case of Madhesi. In most of the cases Madhesi as well as Tarai janajati own significantly larger size of agricultural land. Second, the distribution pattern of agricultural land does not only vary between ethnic groups but also within ethnic groups. There is also significant variance in the ownership pattern of land within ethnic group. Thus, observing the overall distribution of landholding pattern the distribution pattern does not follow a particular ethnic line creating a significant difference. More importantly, there is significant variation in the ownership of landholding pattern within ethnic group compared to national figure.

## Notes

### Categorization of castes/ethnicity

1. **Hill Dalits**—Kami (Kami, Sonar, Lohar, Od, Chunura, Parki, Tamata), Sarki (Mijar, Charmakar, Bhoole), Damai (Pariyar, Suchikar, Nagarchi, Dholi, Hudke), Gaine, and Badi, (Source : UNDP, 2008).
2. **Tarai Dalit**—Chamar/Harijan/Ram, Musahar, Dusadh/Paswan/Pasi, Tatma, Khatbe, Dhobi(Rajak), Bantar (sardar), chidimar, dom, Mustor/Halkor, Kuswadiya/Patharkatta, Kakahiya, Kalar @, Khatik, Kori, Pasi, and Sarvanga/Sarbariya (Source : UNDP, 2008)..
3. **Madhesi**—Yadav, Teli, Koiri/Kuswaha, Kurmi, Sonar, Baniya, Kalwar, Thakur/Hazam, Kanu, Sudhi, Kumhar, Haluwai, Badhai, Barai, Bhediyar/Gaderi, Kewat, Mallah, Lohar, Nuniya, Kahar, Lodha, Rajbhar, Bing/Binde, Dhuniya, Kamar, Mali, Worai+12 New-Rajdhobi, Saini, Amaat, Kewrat, Barnamale, Jogiya, Beldar, Kalabaj, Bot, Turuha, and Chanai {Madhesi Brahman/Chhetri-Nurang, Rajput and Kayastha (Bhumihar)} (Source : Bennet and Parajuli, 2012).
4. **Hill Mountain Janajati**—Magar, Chhantyal, Rai, Sherpa, Bhujel/Gharti, akha, Thakali, Limbu, Lepcha/Rong, Bhote, Bhansi/Sauka, Jirel, Yholmo, Walung, Gurung, Dura, Tamang, Kumal, Sunuwar, Majhi, Danuwar, Thami/Thangmi, Darai, Bote, Baramu, Pahari, Hayu, Kusunda, Chepang, Raji, and Raute (Source : Bennet and Parajuli, 2012).
5. **Tarai Janajati**—Tharu, Jhangar/Dhangar, Dhanuk, Rajbansi, Gangai, Santhal/Satar, Dhimal, Tajpuriya, Meche, Koche, Kisan, Munda, Kushadiya/Patharkata, Unidentified, and Adibasi/Janajati (Source : Bennet and Parajuli, 2012).

6. **Chhetris**— Chhetri, Thakuri and Sanyasi (Source : Bennet and Parajuli, 2012).
7. **Muslim**— Madhesi Muslim and Hill Muslim (Source : Bennet and Parajuli, 2012).
8. **Other Castes**— Marwari, Jain, Bangali, Punjabi/Sikh, and Unidentified others (Source : Bennet and Parajuli, 2012).

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## **Women, Education and Stereotyping : An Analysis on Participation of Women in Higher Education**

**Manik Sharma\***

*In India the formal education system dates back to Gurukuls and Missionaries. During British time the emphasis on education served their own requirements to control and enhance the regime. The issue of promoting women's education was intermeshed with the movement for social reforms during the struggle for independence. After independence Article 45 was laid down by the framers of constitution for free and compulsory education to all up to the age of fourteen. Many other plans and programmes were taken in the context to education as well as for skill development to all. In particular, 11<sup>th</sup> five year plan detailed a road map for skill development in India that favoured the formation of skill development mission both at state and national level. In spite of various plans and programmes however, the educational system is often found to perpetuate gender inequalities in terms of access, participation and attainment. The participation of the females in relation to education has increased over a period of time but the vision of equality is still unattained. Education of women still follows the stereotypical construction as care taker and teacher.*

[**Keywords** : Higher education, Stereotyping, Gender inequality, Literacy rate, Sex ratio]

### **1. Introduction**

Two important developments in relation to minimising gender differences at the world level as well Indian level took place recognising the fact that

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development impacts men and women differently owing to the established social structure of the society. First one was that the leaders of the world gathered at the United Nations on September 2015 to commit to a new set of global development goals and targets, the sustainable development goals (SDGs). Among others, the preamble to this document declares a vision of a 'world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed'. This is the latest of a long list of such global visions and commitments to gender equality and justice. Education, which is a fundamental human right, according to Article 26 of the Universal Declaration of Human Rights (Universal Declaration) and is regulated in Articles 13 and 14 of the Covenant of Economic, Social and Cultural Rights (ESC) and is also protected by the Convention on the Rights of the Child (RC). When looking at the three documents together, they agree on the following points: education cannot be discriminatory, it shall be free and of equal quality for all people, and should promote and respect the identity of the communities where it takes place.<sup>1</sup>

Secondly, in India, to minimize the gender differences in 2004-05, the Ministry of Women and Child Development adopted "Budgeting for Gender Equity" as a Mission Statement. The rationale for gender budgeting arises from recognition of the fact that national budgets impacts men and women differently through the pattern of resource allocation and priority and accorded to competing sectors. Women constitute 48% of India's population, but they lag behind men on many social indicators like education, health, economic opportunities, etc. Hence, they warrant special attention due to their vulnerability and lack of access to resources. The way government budgets allocate resources has the potential to transform gender inequalities. Gender budgeting is not an accounting exercise but an ongoing process to ensure that benefits of development reach women as much as men.<sup>2</sup> If we see the education as a whole in relation to women in India it is found that historically education for women is meant to enhance their status in the family and society but not taken as a mission for the holistic societal change. Women were never considered as the agents to bring change in the society as a whole.

The Recently announced decision by the Indian Institute of Technology (IITs) to improve the intake of girls the 20% seats are to be reserved for the girls is an appreciable attempt to acknowledge the gender difference. The IITs have decided to introduce a supernumerary (Supernumerary means the quota will be staggered over three years-14 percent additional seats in 2018, 17 percent in 2019 and 20 percent in 2020) quota for girls from 2018 to improve the gender composition of their classrooms. The move is aimed at improving the poor enrolment of girls in IITs. In 2014 8.8% girls were admitted: the figure went up to 9% in 2015 but dropped to 8% in 2016.<sup>3</sup>

The education system is considered as the symbol of improvement of any society creates stereotypes and reflects the imprints of the patriarchal society. Stereotypes are the generalizations which are expected from a particular biological

sex in the society. Talcott Parsons has explained women's role in the family as an 'expressive' and men as 'instrumental role' as the bread winner. In contrast Engels saw female subordination as a result of the emergence of private property, in particular the private ownership of the forces of production.<sup>4</sup>

The present paper is divided into two sections. First part deals with a precise history of women education in India. Second part comprises indicators of the gender inequality as sex ratio, Literacy rate and educational attainment by women for India in general and J&K in particular. In particular concern to higher education the data of higher education as enrolment in higher education and post wise number of males and females in higher education for India and J&K both are taken. Moreover the enrolment of males and females of disadvantaged sections particularly- scheduled castes, scheduled tribes and other backward class is taken for analysis.

## **2. A Precise Sketch of Women Education in India from its Inception**

One of the social functions of education is to provide women equal opportunities as compared to their men counterparts so as to involve them effectively in societal building. However, the educational system is often found to perpetuate gender in-equalities in terms of access, participation and attainment.<sup>5</sup>

In India the formal education system dates back to Gurukuls and Missionaries. During British time the emphasis on education served their own requirements to control and enhance their regime. The question of women's education arose with the social reform movements during the struggle for independence. It was a general agreement among the social reformers that the women are oppressed because the Indian woman is shackled with social customs and traditions (such as child marriage, sati, purdah (physical seclusion) and lack of education. Jyotiba Phule, Ishvarchandra Vidyasagar and few other progressive reformers perceived the said oppression of women as a traditional instrument for maintaining social inequality and the dominance of high castes in Indian society.<sup>6</sup>

There was considerable debate among the social reformers with different ideological orientations regarding women's education. The segment of Cultural revivalists perceived women as the custodians of the tradition and the family. Women's education was seen essentially as a means of strengthening traditional Indian culture and values to resist westernization. The liberal social reformers advocated limited education for girls to make them enlightened companions for the emergent class of westernized men from upper castes and efficient mothers for the next generation. Thus, education for women was promoted to improve their traditional roles within the patriarchal family. Social reformers neither envisaged women's education as a means to equip them for playing a wider role in society nor emphasized the liberating potential of education to question the patriarchal oppression. Hence, the social reform movement opened up access to schooling for



girls and women from the upper castes but the differences in access to the kinds and levels of knowledge remained throughout the colonial period.<sup>7</sup>

Karuna Chanana advocates that the issue of promoting women's education was intermeshed with the movement for social reforms during the struggle for independence.<sup>8</sup> While improvement in the position of women was conceived as an important element of social reform, those who espoused the cause of women did not really envisage radical changes in women's roles. Rather, the changes or modifications were sought to be achieved within the existing societal framework. Moreover, the underlying assumptions defining gender roles were not questioned.

Like social reformers, Gandhi perceived women as the oppressed group and opposed social customs (early marriage, dowry, purdah, etc.) that subordinated them. He envisaged a significant role for women in Indian society and advocated gender equality in legal, educational, social, and political spheres. Although Gandhi favoured female education for all sections of society, he too advocated women's education to improve their traditional roles as wives and mothers in the patriarchal family.<sup>9</sup>

Indian Women's Association (1917), and the All-India Women's Conference (1927) - known as the Akhil Hind Mahila Parishad - were established to mobilize women for advancing their status through education, social reform and politics. Given the elitist nature of the early women's movement, it hardly paid any attention to the question of female education among lower castes and Muslims. Communist movement with class struggle as its main agenda gave limited attention to women education though it has organized few female workers. The first All-India Women's Conference in 1927 emphasized the need for legal rights to deal with obstacles in promoting education for women and condemned the practice of early marriage as it interfered with women's education. However, education for women was perceived essentially as strengthening their roles within the dominant ideological framework of social reformers and nationalists.<sup>10</sup>

At independence, India inherited a legacy of large-scale illiteracy and lack of proper provision for education. At the first post-independence census of 1951, only 9 per cent of women and 27 per cent of men were literate. It was resolved by the framers of the constitution that the new Indian state would endeavour to provide free and compulsory education to all children up to age of 14 by 1960.<sup>11</sup>

Post independence liberal state, committed to the constitutional principle of equality of women, rejected the colonial educational policy of differentiated curricula between men and women. Nevertheless, the basic assumption regarding the primary roles of women as housewives and mothers remained in the educational policy until the late 1970s. The comprehensive report of the Committee on the Status of Women in India, Towards Equality, highlighted that instead of changing social values and attitudes regarding women's roles, the educational system had contributed to strengthening and perpetuating traditional ideas of women's subordination through the "curricula, the classification of subjects on the basis of sex and the unwritten code of conduct enforced on their pupils."<sup>12</sup>

The National Policy on Education (1986) reflects the liberal view of promoting women's education for equality. It specifically emphasized the necessity of reorienting education to promote women's equality, and envisioned education playing a positive interventionist role in the empowerment of women. The policy recommended revision of textbooks to eliminate gender bias and stereotyping and the training of teachers towards greater gender sensitivity. The NPE 1986 was a radical policy intervention in that it placed gender equality through education as a social and political commitment of the state; and it has continued to guide advocacy efforts for women's education.

The National Policy on Education (NPE), formulated in 1986 and revised in 1992, has provided a separate and protected space for women's empowerment through the Mahila Samakhya Programme, an educational programme aimed at promoting women's education for equality. However, such space within the state has remained limited and not extended to the larger system of education. Under the social safety net approach, the focus of educational policy has shifted from higher education to basic education (elementary education). Such a policy is, however, likely to restrict women's access to higher education and constrain the space given to women's studies in higher education.<sup>13</sup>

It is found that women, in general, have been historically excluded from mainstream knowledge production. It was through the establishment of women's studies research centres and women's studies cells in the university system that women's studies have become an integral part of the institutionalized system of higher learning.

But even today after six seven decades of planning and nation building process this goal remains unfulfilled. After attaining independence despite rapid expansion of educational opportunities, women have lagged behind men in education. Women as human resource are not in tune with their male counterparts. Human resource comprised the people that constitute the labour force of an organization, Business Company or an economy. For the development of its human resource educational institutions particularly the higher education institutions are committed to train the brain, provides skills and opens a new world of opportunities and possibilities to the developing nation.

For the justification of the fact that women as human resource are just pursuing their traditional stereotypical roles, the data of higher education is taken. For the support of the argument the enrolment of women in higher education, post wise number of women in higher education are analyzed by taking the secondary data from the All India Survey on Higher Education (2014-15). It is also attempted to find out that women as a section are at disadvantage when the data is taken from the disadvantaged section.

### **3. Indicators of the Gender Inequality for India and J & K**

To begin with, if we imagine the world without girls or particularly if we see the universities filled with the boys, it would be in sharp contrast to the policies

framed and executed in post independence period. Education is presumed to be the arena of upward mobility. In the intellectual discourse, 'education' is continuing to be viewed as a reliable means to promote changes in attitudes. It is the common agenda of right wing as well as the left wing that education promotes changes in attitudes and values. In particular concern to gender equality education is to be analyzed as how much it has pushed the societal attitudes. Policy makers have stressed the education as the means to acquire the equality in the society. But the concern of the paper is to analyze the extent of involvement of women in education. For this purpose sex ratio, literacy rate, enrolment and employment are taken as the bases for justification. If we put a glance at the national data regarding the sex ratio and literacy rate the picture regarding the inequality becomes clear to us.

**Table-1 : Sex Ratio**

Place	2001			2011		
	Total	Rural	Urban	Total	Rural	Urban
India	933	946	900	943	949	929
J & K	892	918	819	889	908	840

**Source :** Census of India 2011.

**Table-2 : Child Sex Ratio**

Place	2001			2011		
	Total	Rural	Urban	Total	Rural	Urban
India	927	934	906	919	923	905
J & K	941	957	873	865	865	850

**Source :** Census of India 2011.

In comparison to census report 2001 the sex ratio for rural India is better than the urban one and same is the case with J&K.<sup>14</sup> The sex ratio for J&K for rural and urban both is lower than the national average. But the child sex ratio of J&K is more than the national average.

In a study done by Rebeca A. Echávarri and R. Ezcurra, it is found that access to prenatal sex-detection technologies in areas of the world enables a person to control family sex-composition by practicing sex-selective abortions.<sup>15</sup> Accordingly, the spread of these technologies might help to explain why atypically high numbers of male births (relative to the number of female births) have become habitual in various countries. When there is no access to prenatal sex-detection technology, preferring boys over girls leads parents to focus on an ideal number of sons. That is, regardless of the number of daughters in the family, fertility is completed as soon as the couple has their ideal number of sons. For the aggregate demographic outcomes, this behaviour causes inflated fertility ratios, although it does not give rise to female disadvantage at birth. By contrast, controlling family

sex-composition through selective abortions decreases the relative number of female births. Therefore, female disadvantage in natality is more likely to arise in those areas of the world that combine the existence of a system of values that give priority to sons over daughters and the availability of prenatal sex-detection technologies.

Like the data of sex ratio literacy rate among females is behind the male literacy rate.

**Table-3 : Literacy Rate**

Place	Persons	Males	Females
India	74.0	82.1	65.5
J & K	68.7	78.3	58.0

**Source :** Census of India, 2011.

It is found that greater emphasis is placed on the literacy of the women as education is seen as the base for progress and modernization of the nation. But the literacy rate for females is lower than the male counterparts. Even today the females are not preferred equally as males for education.

Karuna Chanana has stressed that in spite of the emphasis on gender equality the traditional paradigm continues to influence views on education.<sup>16</sup> Women's presence in higher education and in employment has no doubt become noticeable but their new role remains an extension of the traditional role in a majority of cases. Further, the very institutions that are supposed to promote modernization have been utilized to reinforce the traditional dichotomy of gender roles thereby eliminating scope for a radical change in the definition of women's role in society.

If we talk about the participation of women in higher education meant for skill development the comparison between men and women education sketches a skewed picture.

**Table-4 : Percent Enrolment at Ph.D,M.Phil, and Post Graduate level for India and J&K**

Place	Ph.D,		M.Phil		Post Graduate	
	Male	Female	Male	Female	Male	Female
India	58.95	41.05	41.09	58.91	46.42	53.58
J & K	53.56	46.44	46.44	53.56	48.75	51.25

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

In the context of higher education the male and female ratio for six different programmes is shown in the table-4 and 5. On all India level in post graduate and M.Phil programme the females' outnumbered males. But in PhD programme in India as well in J&K there is a considerable decline.

Dogra and Jayaraj, in their study finds out that for the past 25 years, 25-30% of Ph.D students in India have been females.<sup>17</sup> However this does not translate to

women actually pursuing research or holding faculty positions. Out of 500 Shanti Swarup Bhatnagar Prize for Science and Technology only 16 have been women. Even here there is an imbalance in the disciplines that they have been awarded in Mathematics-2, Physics-0, Engineering-2, Chemistry-3, Earth Science-1, Biology+ Medical-8.

**Table-5 : Percent Enrolment at Undergraduate, Post Graduate Diploma and Diploma**

Place	Under Graduate		PG Diploma		Diploma	
	Male	Female	Male	Female	Male	Female
India	53.28	46.72	53.75	46.25	70.35	29.65
J & K	47.81	52.19	57.17	42.83	74.10	25.90

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

Professional education is a higher educational programmes that are designed for learners to acquire the knowledge, skills and competencies specific for a particular occupation or grade or class of occupations or trades.

It is found that the courses which are skill based and professional are not preferred by females. In the diploma and post graduate diploma courses the males mark higher than the females as males are perceived as the main bread winner and manager of the family. It is the simultaneous effect of the less enrolment of the females in the higher education that leads to less number in employment in higher education. Women are not still being regarded as equal to men in legitimately regarding pursuit of career as the main goal in life. They are regarded as supplementary earners.

**Table-6 : Percent Enrolment in Polytechnics**

Place	Polytechnics		Nursing		Teaching	
	Male	Female	Male	Female	Male	Female
India	82.77	17.23	13.43	86.57	37.08	62.92
J&K	80.43	19.57	50.30	49.70	34.46	65.54

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

Moreover it is found that in the traditional roles of females like nursing and teaching females are in maximum numbers. In 2015 the number of females In India in profession of nursing were 86.57% against 13.43% males, of total 229848 persons.<sup>18</sup> Similarly in teacher training there are 62.92% females and 37.08% males of the total 217556 persons.

Exhaustive lists of Fields of Education are listed in Indian Standard Classification of Education (InSCED) published by the Ministry, which are categorized on the basis of academic and professional orientation. Management wise distribution of enrolment into academic and professional education at Post Graduate and Under Graduate levels are shown in the statement below.

**Table-7 : Enrolment at Undergraduate and Post Graduate level for Management at all India Level**

Level	Academic		Professional	
	Male	Female	Male	Female
Undergraduate	49.73	50.27	61.79	38.21
Post Graduate	40.96	59.04	55.25	44.75

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

Talking in terms of employment, the university teachers categorised as Professors, Associate Professors, and Assistant Professors sketches the societal inequalities prevalent in Indian Society.

**Table 8 : Post wise percentage of male and female teachers**

Place	Professor or Equivalent		Reader or Associate Professor		Lecturer/Assistant Professor	
	Male	Female	Male	Female	Male	Female
India	74.15	25.85	65.17	34.83	60.70	39.30
J&K	73.04	26.96	62.59	37.41	55.90	44.10

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

The figure shows that in case of J&K there are 44.10% female and 55.90% male Assistant Professors. The difference rises as we move higher. In case of Associate Professor in India there are only 34.83% females against 65.17% male associate professors. The difference is more in case of professors where there are only 25.85% females as compared to 75.15% male professors.

Also in the recent result of Joint Entrance Examination (Advanced) declared for 2016, out of 36566 candidates there were only 12.4% female candidate who have qualified the exam.<sup>19</sup> However in rural areas, female labour force participation among women aged 15 years and above has fallen from 49% in 2005 to 36% in 2012. More than half of the decline is due to the scarcity of suitable jobs at the local level.<sup>20</sup>

The gender difference also worsens in other discriminate categories as Scheduled Castes, Scheduled Tribes and Other Backward Classes. As we see the enrolment of Scheduled castes, Scheduled Tribes and Other Backward Categories it is found that scheduled caste enrolment percentage for males is less than the females in J&K but the data as per whole India females are less for all categories.

**Table-9 : Percent Enrolment in various social categories**

Place	All Categories		Scheduled Castes		Scheduled Tribes		Other Backward Classes	
	Male	Female	Male	Female	Male	Female	Male	Female
India	55.91	44.09	54.17	45.83	53.79	46.21	53.44	46.56
J&K	48.87	51.13	44.91	55.09	54.77	45.23	56.58	43.42

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

**Table-10 : Percentage of teachers among various social categories**

Place	All Categories		Scheduled Castes		Scheduled Tribes		Other Backward Classes	
	Male	Female	Male	Female	Male	Female	Male	Female
India	60.90	39.10	65.66	34.34	61.76	38.24	61.57	38.43
J&K	60.68	39.32	73.08	26.92	62.90	37.10	65.56	34.44

**Source :** All India Survey on Higher Education 2015-2016, MHRD.

Among the teaching positions for all categories female lag behind males. In all categories the female teachers' percentage in higher education lies between 26-40% approx.

In relation to dalits and their participation in higher education Joseph Benjamin explained that for years together education has been trying its level best to uplift the weaker section of society.<sup>21</sup> The main objective of Indian Education system had been to provide education equal access to all. Discriminating protection in the form of reservation has been accorded to Scheduled Castes / Scheduled Tribe and the other Backward Classes irrespective of gender divide. More than sixty years of independence, sixty years of implementation of reservation in the field of education and more than 50 years of establishment of University Grants Commissions, still the dalits in India have not satisfactory access of higher education. They still lag behind in the field of higher education. We do need to improve the quality in higher education but at same time we need to improve the lot of disadvantaged groups of Indian society. Many educational commissions had been set-up by the Central government yet not sufficient dent has been made on this intractable problem.

Thus Education should be inculcated to disadvantaged section with special efforts to pull them in comparison to the general categories. Special efforts are required which tackles with the inequalities prevalent in the Indian society.

In other fields also the picture regarding the gender difference reflects the same view. A study done by Rosalind Gill on the participation of women in media reflects the same picture.<sup>22</sup> The condition of women in developed countries indirectly derives the same for developing ones. In some industries (e.g. computer games), women are barely present at all-averaging 5% across the different component fields (online, multimedia, etc.). In others, the issue is one of occupational segregations. In the film industry, for example, women dominate in wardrobe and make-up yet constitute only a small minority (average 15%) in key creative roles such as directors, screenwriters, and cinematographers. In television, women's representation is better, but primarily at more junior levels. Overall, women working in the media and cultural industries are significantly better qualified than their male counterparts, with a greater proportion being graduates and an even more significant difference in the numbers of women, compared with men, with higher degrees. Moreover, women are significantly more likely to have undertaken industry-specific training. Nevertheless, they earn

on average of 15% less than their male colleagues and are much less likely to be promoted or to make it into senior position.<sup>23</sup>

In a recent study done in U.S.A on the theme Gender and Patenting it is found that women receive only 7.5% patents and men receives 82.5% patents and remaining 5.5% are the commercialized patents. The most important factor contributing to this patent gender gap is men's over representation in patent intensive fields such as electrical and mechanical engineering.

Talking about women participation in technology specific industries it is found that Google - a search giant claims that less than one percent of girls study Computer Science in U.S. According to Google, girls start out with a love for Science and Technology up until middle school (74%), before losing it somewhere along the way. By college only 0.3% girls actually plan to study Computer Science. It is surprising that if America is struggling with the problem of under representation of women in technology, it can be easily assumed that India has to do a lot of work to let the women participate in the field of Technology.<sup>24</sup>

#### **4. Conclusion**

With independence, the goals of nation building engulf education to their fold. Men and women were seen as the equal partners of development, and education is regarded as an instrument to change the traditional role of women. Women's education gathered momentum after independence but still there exists a gap in the opportunities provided for women's education vis-a-vis men's education. The expansion of women's education under the new dispensation has, however, changed the notions of the society towards women education but their education is accepted with their traditional roles. Women education which was started with minimum at the eve of independence has covered a long distance but yet needs stern efforts. The general notion attached with the women education is that it is a mean to enable them to play their domestic roles better. But it is not taken as the criteria to radically redefine women's role in society. They are not still being regarded as equal to men in legitimately regarding pursuit of career as the main goal in life.

It is not enough to only formulate policies to reduce male-female disparities but strategies have to be evolved to reduce the gender gaps so that educational facilities are fully utilized to change the society as well as to strengthen the national development. It is required to evaluate the education a whole process as it reinforces the traditional gender ideology and fail to generate change. It cannot be taken as granted that education universally promotes institutional and value changes which are desired by policy makers. It should be evaluated to assess how far it is received by all the sections of the society.

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## Social Media : An Emerging Tool of Teaching and Learning

*Pirshant Kumar\**

*Social Media Tools are an integral and important part of society. Social Media is all about networking, sharing and generating knowledge and all these features are of great value in the context of higher education. Indian universities are also not behind and most of the Universities are engaged to make their campus Wi-Fi. Universities have well developed social media strategies and use a suite of social media tools for various purposes including internal and external communications, recruitment, sharing research findings and highlighting student initiatives. Social Media tools have an important place inside the classroom and they can help improve learning environments and increase students' engagement. This study is conducted in C.C.S. University Campus, Meerut, India where campus is recently made wi-fi for students and faculty use. The study explores whether Social Networking Tools are used by students and faculty for educational discussions. Since India is still a developing country this study will help us to find out whether Social Media Tools are effectively used by students and teachers similarly as in developed countries. To explore these facts a study is conducted on 100 students of C.C.S. University Campus, Meerut, India. They were asked to fill a questionnaire which was designed to know the role of Social Media Tools for teaching and learning purpose. After analysis the study states that Social Media tools are effectively used by the teachers and the students for teaching and learning process.*

[Keywords : Social media tools, Higher education, Privacy, Engagement, Technology]

### 1. Introduction

From Facebook to Twitter and blogs, social media tools are an integral and important part of society, and these tools are here to stay. Social media is about

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collaborating, networking, sharing and generating knowledge and content, and all of these features are of great value in the context of higher education. Today's Universities have well-developed social media strategies, and use a suite of social media tools for various purposes including internal and external communications, recruitment, sharing research findings, and highlighting exciting student initiatives.

Social media tools and technology are also making their way into the classroom, although the 2013 Pearson Report (Seama & Tinti-Kane, 2013) indicates that its use in teaching lags behind other uses, and that "faculty are much more willing to embrace social media in their personal lives than they are to use it for professional or teaching purposes". However, active proponents are quick to relate how these tools increase student engagement and have a positive influence on teaching and learning. Yan (2008) says that all these Social Networking Sites create and give opportunities for students to share, collaborate, showcase and grow together. At the Rhone Island School of Design for example, e-portfolio based online learning communities give teachers and students the ability to personalize and share their content. In the United Kingdom, at a school in Haslemere, Surrey, sixth graders are using a social network to post book reviews and critique each other's writing (McLean, 2006).

Social Media Tools have an important place inside the classroom, and they can help improve learning environments and increase student engagement. Their inclusion in education has revealed positive impact on students. Many studies were conducted earlier on this topic and they suggest that the use of Social Networking Sites by students bring positive changes in their results. Eleanor Yang Su, (2011) quotes in his articles that Professor Christine Greenhow has found that students build important bonds when they connect with school friends on Social Networking Sites. "When students feel connected and have a strong sense of belonging to the education community, they do better in the educational institutions", said Greenhow, an education professor. "They persist in education at higher rates and achieve at higher rates. It's pretty promising that engaging in Social Networking Sites could help them to develop and deepen their bonds over time." Greenhow acknowledges there are potential pitfalls, but says it's short sighted to ignore the positive aspects. She has studied adolescent Internet habits since 2007, and found that high school students are boosting their creativity and technical skills through the sites. The main benefit of using Social Networking Sites in the field of education is that the discussion is not limited within the boundaries of a classroom. Students are free to get and share their ideas on a broad level. Educational project developed by Ligorio & Van der Meijden (2007) state that Social Networking Sites also allow users to exchange information and ideas not only within the boundaries of a classroom, but across schools, districts, states and the world.

Madge et al., (2009) in their research on SNS say that Facebook is one of the Social Networking Sites that has become so popular among college students. There have been many studies about using Facebook as a learning tool. "Most students

joined Facebook because Facebook was associated with university-level education". Facebook is mainly used to keep up with social aspects of college life and it is a part of most students' daily routine. However, this statement is contradicted by the study conducted by Seaman & Tinti-Kane (2013) which concludes that Blogs and Wikis are the tools most commonly used in classrooms, followed by Podcasts, LinkedIn, Facebook and Twitter. Some studies say that Facebook is preferred more by females than by males. Kolek and Saunders (2008) have found that Facebook is preferred by women and therefore, women are likely to be more receptive to use in education. Other research by Sussman & Tyson, (2000) indicates that women are generally more active than men in online communities where information is shared and topics are discussed.

Despite the generally positive impressions about social media use in higher education, it's important to recognize that not every context is appropriate for using these tools, not everyone should use them, and they should not be used carelessly. Schroeder et al. (2010) provide a good overview of the strengths and weaknesses of social media in higher education, and they report important concerns related to increased workload, quality of interactions, data ownership and assessment, among others. These concerns are mirrored by the Pearson survey: the majority of faculty are concerned about their own privacy, as well as the privacy of their students, and 60% of those surveyed felt that "others outside of class should not be able to view class-related content" (Seaman & Tinti-Kane, 2013). Therefore, using social media tools in the classroom requires careful attention to these issues, and Universities certainly need to develop guidelines for the use of social media tools in the classroom. In addition, instructors must be savvy with social media technologies, etiquette, and 'terms of use' before introducing them into the classroom context.

This study is conducted in C.C.S. University Campus, Meerut, India where campus is recently made wi-fi for students and faculty use. The study explores whether Social Networking Tools are used by students and faculty for educational discussions. Since India is still a developing country this study will help us to find out whether Social Media Tools are effectively used by students and teachers as in developed countries.

## **2. Methods**

The study is made over 90 randomly selected students and 10 teachers of C.C.S. University Campus, Meerut, India. Among these 100 respondents there are 54 males and 46 females. These students were further divided as 60 Post Graduate, 20 M.Phil. and 10 Ph.D. Students. These selected students were asked to fill a close-ended questionnaire.

## **3. Presentation of Data and Discussion**

Data collected for this paper are presented and discussed in tables-1 to 7.

**Table-1 : Do you use Social Media**

Response	Frequency	Percent
Yes	95	95.0
No	5	5.0
Total	100	100.0

Social Media is very popular among respondents. 95% of the respondents agree that they use Social media.

**Table-2 : Do you use Social Media to search topics related to your Course**

Response	Frequency	Percent
Yes	90	90.0
No	10	10.0
Total	100	100.0

Social media is used by 90% respondents to search the topics related to their syllabus. This shows that Social media is widely used as learning tool.

**Table-3 : Do you find new content related to your subject on Social Media**

Response	Frequency	Percent
Yes	91	91.0
No	9	9.0
Total	100	100.0

Social media is used to find new content related to the subject. Students and teacher learn many new things related to the syllabus on Social media. 91% respondents agree that they gain wider knowledge of their subject with the help of Social media.

**Table-4 : If you find any new information related to your subject do you share it with your classmates/students/colleagues**

Response	Frequency	Percent
Yes	90	90.0
No	10	10.0
Total	100	100.0

Social media is platform gain information and share ideas. 90% respondents agree that when they gain anything new from Social media they share that content with their friends and class-mates. This increase their participation in online conversation and online community.

**Table-5 : Social Media creates a better environment for teaching and learning**

Response	Frequency	Percent
Yes	89	89.0
No	11	11.0
Total	100	100.0

Social media creates a better environment of teaching and learning is accepted by 89% of our respondents.

**Table-6 : Do you think Social Media increase your engagement in teaching and learning process**

Response	Frequency	Percent
Yes	87	87.0
No	13	13.0
Total	100	100.0

Social media is considered as an aid in teaching and learning process. An overwhelming majority of respondents do agree that Social media increase your engagement in teaching and learning process

**Table-7 : Are you concerned about your privacy while using Social Media**

Response	Frequency	Percent
Yes	70	70.0
No	30	30.0
Total	100	100.0

Privacy is always a matter of great concern. 70% respondents agree that they are conscious of their privacy while using Social media.

### 3. Conclusion

The average duration of using Social Media by our 100 respondents is 2.25 hours. It is also to be mentioned here that minimum usage of Social Media is 30 minutes and maximum usage is 5.5 hours. The average use of Social Media by PG students is 2.3 hours, M.Phil. Students is 2.6 hours ,Ph.D. students is 1.8 hour and teachers is 1.7 hour. We also asked two open ended questions from our respondents which were what are the benefits of using Social Media as tool of teaching and learning and another was the disadvantage of using social Media as a tool of teaching and learning.

The main finding of the research was Social Media is helpful in finding new content related to subject. Students and teachers learn many new things related to subject on Social Media. Social media is a platform to gain information and share ideas. 90% respondents agree that when they learn anything new from Social media they share the same content with their friend and classmates. This increases their participation in online conversation and online community. Social media create a better environment for teaching and learning. Privacy is always a matter of great concern. 70% of the respondents agree that they are conscious of their privacy while using Social media. To conclude it could be said that the present study supports various studies conducted earlier on the use of Social media in the field of education and it can be effectively used in the field of education.

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## Infrastructure of Powerloom Shawl Weaving Units in Ludhiana

*Omika Sharma\* and Vandana Gondotra\*\**

*The present investigation was carried out in Ludhiana city. An interview schedule was formulated to collect the required information from the powerloom shawl weaving units regarding the infrastructure of the units. Data were collected with the help of pre structured interview schedule from 60 randomly selected powerloom shawl weaving units. The results of the study revealed that 38.33 percent units were established 10 to 20 years back and 85.00 percent of units were in small scale category while 15.00 percent of the units were in the medium scale category. About 33 percent units had made fixed capital investment of `40 lakhs to 60 lakhs to establish the unit, 41.67 percent had done working capital investment between `20 lakhs to 40 lakhs. Majority of the units, i.e. 75.00 percent invested capital on their own while 50.00 percent took loan from banks. The maximum percentage of units, i.e. 46.15 percent borrowed funds between `40 lakhs to 60 lakhs to start the unit, 51.67 percent had installed capacity of 10 to 30 power looms, 60.00 percent possessed semi computerized looms to prepare shawls.*

[**Keywords** : Shawls, Powerloom, Investment, Funds, Testing, Finishing]

### 1. Introduction

Shawl is the traditional woollen product which holds universal fame. Shawls are used to complement a costume, to keep the body warm and for symbolic reasons (Anonymous, 2015). Every turn of the century, increased the preference and demand for shawls. With the development of technology, a revolutionary

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change came in the manufacturing process of shawls. Present day, shawls like Jamawars take their birth in spinning and dyeing mills and further grow up in the hands of powerlooms and jacquards in the weaving mills and later on pass through various finishing processes to shape them into the form with gorgeous looks and deftness of touch (Mehta, 1970). These days stoles are also in great demand at national as well as international market level, which are being made in variety of colours and designs. With the advancement of technology and introduction of new yarns, designer shawls and stoles are becoming popular in medium quality to high range and finer quality for all age groups. Shawl industry of Ludhiana is mainly wool-oriented, but for the past few decades, it has also earned a name for its products of synthetic fibres as well as blends (Chawla, 1984).

## 2. Research Methodology

The present study was conducted on sixty powerloom shawl units in Ludhiana city. An interview schedule was formulated to collect the required information from the powerloom shawl weaving units regarding the infrastructure of the units. Data were collected with the help of pre structured interview schedule from 60 randomly selected powerloom shawl weaving units. The data were collected personally by administering the schedule to the owners/mangers of the powerloom weaving units. Data collected through the interview schedule were tabulated in the desired form. The desired data was then grouped into tables and analyzed using statistical tools like frequency, mean, percentage etc.

## 3. Findings and Discussion

The results obtained from the present investigation as well as relevant discussion have been summarized below :

Regarding the socio economic profile of respondents it was found that majority of the respondents, i.e. 36.67 percent belonged to the age of 40 to 50 years, they were graduates (31.67 %), had business family background (23.33 %) and earned between `50,000 to 1,00,000 per month (36.67 %). The maximum percentage of the units, i.e. 38.33 percent were established 10 to 20 years back and 85.00 percent of units were in small scale category while 15.00 percent of the units were in the medium scale category.

**Table-1 : Factors for choosing location of unit**

**n=60**

Location of unit	Mean scores	Ranks
Availability of labour	4.40	I
Transport facility	1.21	V
Power supply	2.26	IV
Land in industrial area	4.00	II
Clustering	3.21	III

\*multiple responses

The most preferred factor for choosing location of unit was availability of labour (weighted mean score 4.40), followed by land in industrial area (weighted mean score 4.00), clustering (weighted mean score 3.21), power supply (weighted mean score 2.26) and transport facility (weighted mean score 1.21).

**Table-2 : Distribution of units according to their fixed capital n=60**

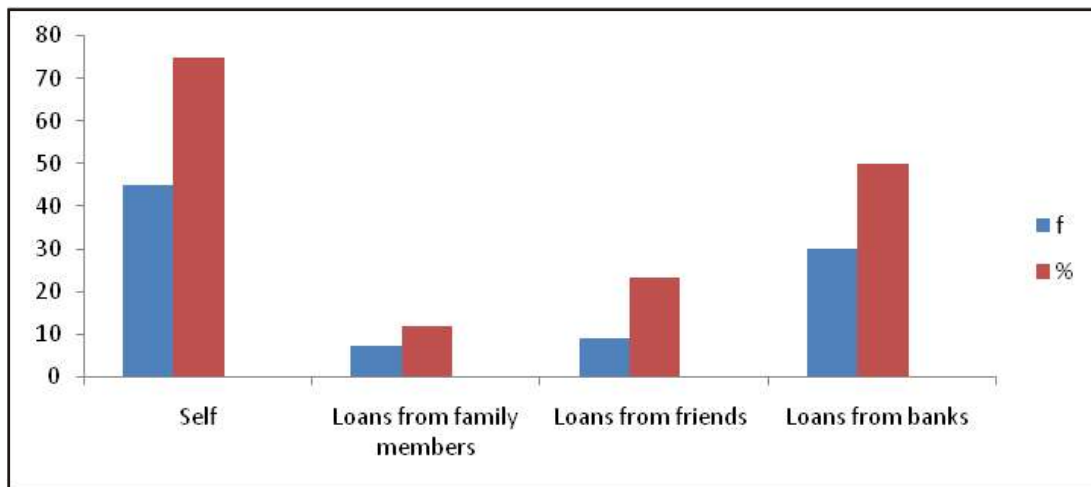
Fixed capital (₹ lakhs)	f	%
Up to 20 lakhs	9	15.00
20 lakhs to 40 lakhs	13	21.67
40 lakhs to 60 lakhs	20	33.33
60 lakhs to 80 lakhs	12	20.00
80 lakhs to 1 Crore	6	10.00

It is seen from the table 2 that the maximum percentage of the units, i.e. 33.33 percent had done fixed capital investment of `40 lakhs to 60 lakhs to establish the unit, 21.67 percent had invested `20 lakhs to 40 lakhs, 20.00 percent had invested `60 lakhs to 80 lakhs, 15.00 percent had made investment of `20 lakhs but 10.00 percent of the units had invested fixed capital of `80 lakhs to 1 Crore. Fixed capital was invested on purchase of building and machinery.

**Table-3 : Distribution of units according to their working capital n=60**

Working capital (₹ lakhs)	f	%
Up to 20 lakhs	10	16.67
20 lakhs to 40 lakhs	25	41.67
40 lakhs to 60 lakhs	9	15.00
60 lakhs to 80 lakhs	11	18.33
80 lakhs to 1 Crore	5	8.33

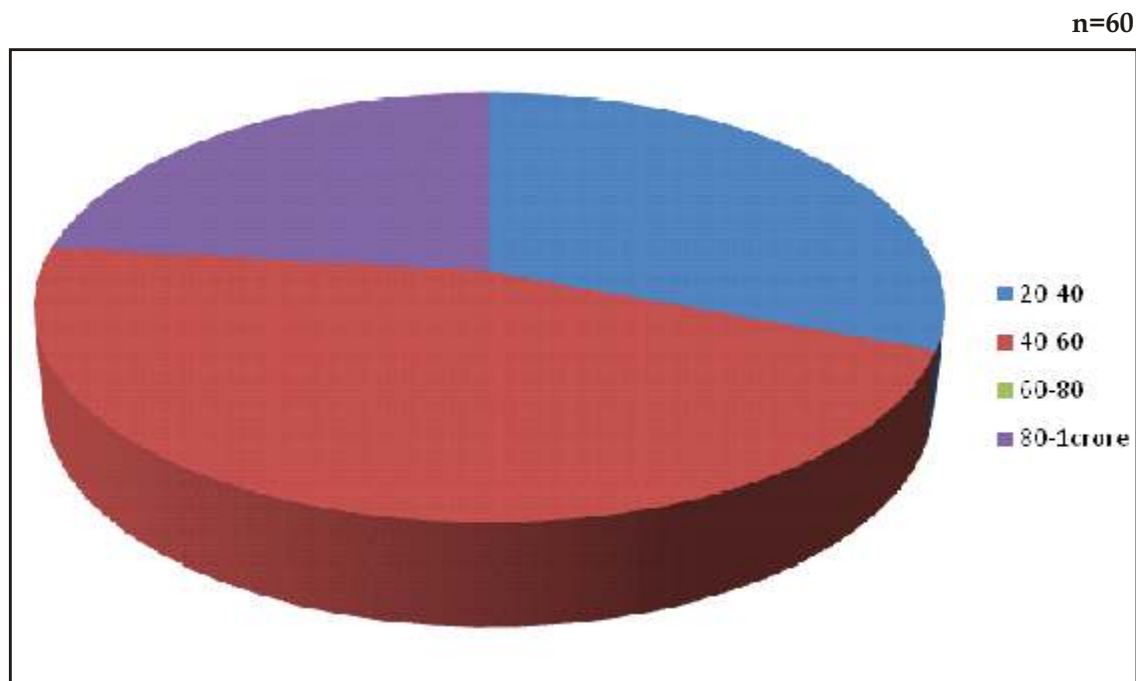
n=60



**Fig.-1 : Distribution of respondents according to their sources of capital**

It can be seen from table 3 that the maximum percentage of the units, i.e. 41.67 percent had done working capital investment between ₹20 lakhs to 40 lakhs followed by 18.33 percent had invested ₹60 lakhs to 80 lakhs, 16.67 percent had invested less than ₹20 lakhs while 15.00 percent had invested ₹40 lakhs to 60 lakh and only 8.33 percent of the units had invested working capital between ₹80 lakhs to 1 Crore. Working capital was invested on raw material, workers, transport, electricity etc.

Majority of the units, i.e. 75.00 percent invested capital on their own while 50.00 percent took loan from banks and 23.08 percent units borrowed funds from their friends and only 11.67 percent units borrowed capital from their family members.



**Fig.-2 : Distribution of respondents according to amount of borrowed funds**

Fig.2 indicates that the maximum percentage of units, i.e. 46.15 percent borrowed funds between ₹ 40 lakhs to 60 lakhs followed by 30.76 percent respondents borrowed between ₹ 10 lakhs to 40 lakhs and 23.07 percent respondents borrowed between ₹80 lakhs to 1 Crore to start the unit.

**Table-4 : Distribution of units according to their no. of power looms** n=60

Number of power looms	f	%
10-30	30	50.00
30-60	13	21.67
60-90	8	13.33
90-120	9	15.00

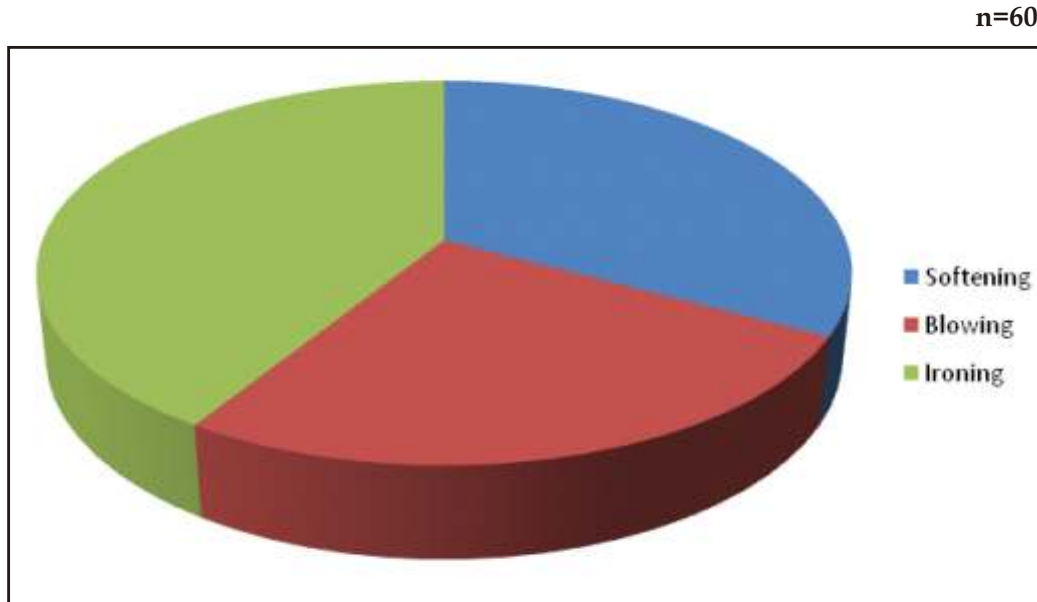
It is evident from table 4 that maximum percentage of units, i.e. 51.67 percent had installed capacity of 10 to 30 power looms followed by 25.00 percent of the units had 30 to 60 power looms, whereas 13.33 percent units had installed capacity of between 60 to 90 power looms and only 10.00 percent of the units had 90 to 120 power looms.

**Table-5 : Distribution of units according to type of power looms possessed n=60**

Type of power looms	f	%
Electrically driven	10	16.67
Semi computerized	36	60.00
Fully computerized	21	35.00

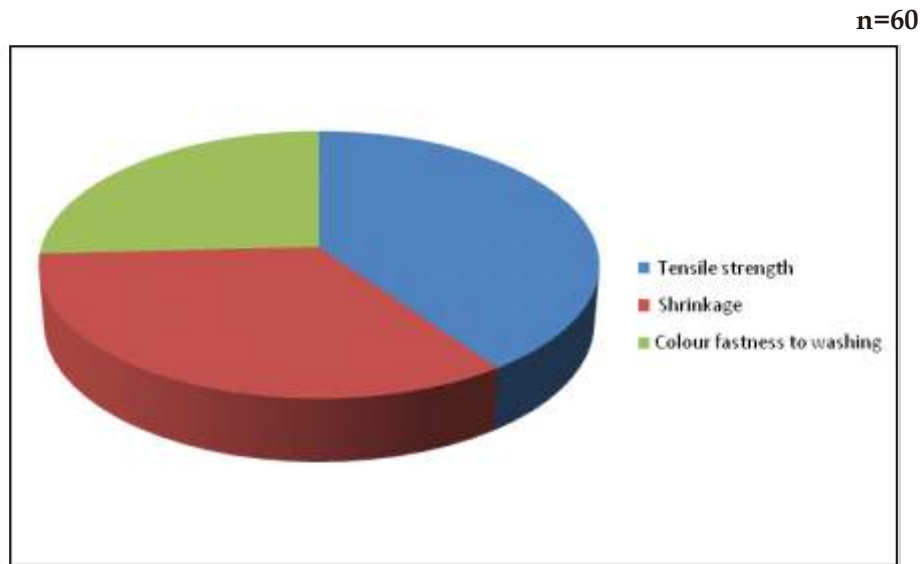
\*multiple response

The data in table-5 shows that the majority of units, i.e. 60.00 percent possessed semi computerized looms followed by 35.00 percent possessed fully computerized looms and only 16.67 percent possessed electrically driven looms to prepare shawl and 80.00 percent were getting finishing of shawls done from the outside within, whereas only 20.00 percent of the units were finishing shawls within their units.



**Fig.-3 : Distribution of units according to type of finishes given to shawls**

It is seen from the fig 3 that all the units were finishing their shawls by ironing, 80.00 percent were finishing their shawls by softening and 63.33 percent were finishing their shawls by blowing. Majority of the units, i.e. 51.66 percent had no facility for such tests and only 48.33 percent units had facility for testing the shawls.



**Fig.-4 : Distribution of units according to type of testing conducted on the shawls**

Majority of the units, i.e. 86.21 percent tested shawls for tensile strength, while shrinkage test were conducted by 72.41 percent units and test for colour fastness to washing were performed by 55.17 percent of units.

#### 4. Conclusion

It is concluded that Ludhiana shawl weaving units have good infrastructure facilities as results indicate that maximum percentage of units, i.e. 51.67 percent had installed capacity of 10 to 30 power looms followed by 25.00 percent of the units had 30 to 60 power looms, whereas 13.33 percent units had installed capacity of between 60 to 90 power looms and only 10.00 percent of the units had 90 to 120 power looms. Majority of units, i.e. 60.00 percent possessed semi computerized looms followed by 35.00 percent possessed fully computerized looms and only 16.67 percent possessed electrically driven looms to prepare shawl. In view of the miraculous expansion of shawl weaving industry and with the production of variety of designs there is tremendous scope for growth of this industry in the coming years. Data reveals that annual production of shawl is quite high in volume and shawls are being exported to other countries also. Thus the future of powerloom shawl industry of Ludhiana is expected to be very bright with the modernization of shawl industry.

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## Child Sexual Abuse and the POCSO Act

Geetika Garg\*

*India is the home to 430 million children which is approximately includes one in every five children below the age of 18 years, in the world.<sup>1</sup> They face staggering challenges from the day they are born such as Malnutrition, illiteracy, trafficking, forced labor, drug abuse, sexual abuse pornography etc. The paper particularly deals with the problem of child sexual abuse in India and the role played by the POCSO Act. It has been suggested that the state must not waste time exploring alternatives when the answers exist in a law made by Parliament for these special offences against children, the most vulnerable section of the society.*

[**Keywords** : Child sexual abuse, Sexual assault, POCSO Act, Judicial approach, Children's Court]

### 1. Child Sexual Abuse

Child sexual abuse includes physical or psychological maltreatment of a child usually by a person who is in a position of trust and confidence in relation to the child. The person uses the child for sexual stimulation or for sexual gratification. National study undertaken by the Ministry of Women and child development<sup>2</sup> defined 'sexual assault' as making the child fondle with his/her private parts or making the child exhibit private body parts and being photographed in the nude.<sup>3</sup> However, the report did not exhibit the true reality because most of the cases go unreported because of the stigma attached to it in our society. A study conducted

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by the UNICEF after the 2012 Delhi gang rape revealed that one in every three rape cases, the victim is a child and these incidences are increasing at an alarming rate.<sup>4</sup> Approximately 7200 children including infants are raped every year which is an issue of serious concern.<sup>5</sup>

Sexual offences before 2012 were covered only under different sections of IPC. The IPC does not provide for all types of sexual offences against children and, more importantly, does not distinguish between adult and child victims.

Various sections of the IPC dealing with sexual offences were also applied to the cases of child sexual abuse resulting in serious miscarriage of justice as the provisions were not reasonably sufficient for their application to cases of child sexual abuse. Section 354 IPC punishes a person for outraging the modesty of a woman by use of criminal force but if we apply this section to case of say sexual assault of an infant the serious problem which would arise is what modesty does a child of 2 years have. The application of provisions dealing with adults created numerous problems when applied to cases of child sexual abuse. Therefore, to solve these problems parliament enacted a special legislation POCSO Act in May 2012.

## **2. Crime Rate as per National Crime Records Bureau**

According to the National Crime Records Bureau's Crime in India 2015 report<sup>6</sup>, the total reported cases across India under two sections of the POCSO Act (of penetrative sexual assault) are 8,800. Of these, 8,341 are cases where the offenders were known to the victims. And 929 were immediate family members - grandfather, father, brother or close family member. In such cases, right from reporting the crime to rehabilitation during and after the trial, survivors often find the critical support from families missing.

## **3. UN Convention and Constitutional Provisions**

Several cases of child abuse have all over the world have caused grave concern to the humanity. Article 34 of the Convention of Rights of the Child (20 November 1989) ordains the Member States to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, State Parties are required to take all appropriate national, bilateral and multilateral measures to prevent :

1. The inducement or coercion of a child to engage in any unlawful sexual activity;
2. The exploitative use of children in prostitution or other unlawful sexual practices;
3. The exploitative use of children in pornographic performances and materials.

Articles 39(f) of the Constitution of India, one of the Directive Principles of State Policy requires the State to direct its policy towards securing that the childhood and youth are protected against exploitation and against moral and material abandonment.

There is thus a great need for making strict provisions relating to child sexual abuse or assault.

#### **4. Law Commission Report**

The Law Commission in its 172nd Law Commission report has reviewed complete law dealing with sexual offences after the case of *Sakshi v. UOI*.<sup>7</sup>

The Law Commission recommended<sup>8</sup> changing the focus from rape to 'sexual assault', the definition of which goes beyond penile penetration to include penetration by any part of the body and objects, taking into account cunnilingus and fellatio.

The report recommended the deletion of Section 155(4) of the Indian Evidence Act, which would prevent a victim of rape from being cross-examined about her 'general immoral character' and sexual history. It suggested graded sentences, with higher punishment for rape committed by the relatives and persons in 'trust or authority', public servants, and superintendents, management and staff of hospitals. It introduced a new Section 376(E), which would include sexual harassment at the workplace.

The commission recommended shifting the burden of proof of consent to the accused. It suggested specific provisions that would deal with the medical examination of the victim as well as the accused by a registered medical practitioner. It said that girls who are victims of rape should be questioned only by a female police officer, in the absence of whom a qualified woman from a recognized social organization should do the questioning.

The commission suggested that the law relating to sexual assault be made gender neutral, that is, men and women can be charged with the rape of men, women and children. This meant that for the first time the sexual assault of minor boys was made prosecutable under the law. It asked for Section 377 of the IPC to be dropped, thus decriminalizing sodomy.

However, the recommendations did not take into account marital rape. It raised the age of consent of the wife from 15 to 16 years, after which the woman is not protected from rape by the husband. It also continues to provide a window for Judges to reduce the sentence in case of convictions below the minimum sentence specified, as suggested by the commission which states : "Any number of situations may arise, which the Commission cannot foresee that may necessitate the awarding of a lesser punishment."



## 5. The Protection of Children from Sexual Offences Act (POCSO Act) 2012

The Protection of Children from Sexual Offences Act (POCSO Act) 2012<sup>9</sup> was formulated in order to effectively protect children from sexual abuse and sexual exploitation of children. The Protection of Children from Sexual Offences Act, 2012 received the President's assent on 19<sup>th</sup> June 2012 and was notified in the Gazette of India on 20<sup>th</sup> June, 2012. It becomes enforceable from 14 November 2012.

The Protection of Children from Sexual Offences (POCSO) Act 2012 is applicable to the whole of India except the state of Jammu and Kashmir. For the first time, a special law has been passed to address the issue of sexual offences against children.

The POCSO Act defines a child as any person below eighteen years of age. It defines different forms of sexual abuse, including penetrative and non-penetrative assault, as well as sexual harassment and pornography.

It deems a sexual assault to be "aggravated" under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority like a family member, police officer, teacher, or doctor. The Act also casts the police in the role of child protectors during the investigative process. Thus, the police personnel who are receiving a report of sexual abuse of a child are given the responsibility of making urgent arrangements for the care and protection of the child, such as obtaining emergency medical treatment for the child and placing the child in a shelter home, and bringing the matter in front of the CWC, should the need arise.

Punishments for Offences covered in the Act are :

- » Penetrative Sexual Assault (Section 3) - Not less than seven years which may extend to imprisonment for life, and fine (Section 4)
- » Aggravated Penetrative Sexual Assault (Section 5) - Not less than ten years which may extend to imprisonment for life, and fine (Section 6)
- » Sexual Assault (Section 7) - Not less than three years which may extend to five years, and fine (Section 8)
- » Aggravated Sexual Assault (Section 9) - Not less than five years which may extend to seven years, and fine (Section 10)
- » Sexual Harassment of the Child (Section 11) - Three years and fine (Section 12)
- » Use of Child for Pornographic Purposes (Section 13) - Five years and fine and in the event of subsequent conviction, seven years and fine (Section 14 (1))
- » The Act further makes provisions for avoiding the re-victimization of the child at the hands of the judicial system.

The Act provides for the establishment of Special Courts for trial of offences under the Act, keeping the best interest of the child as of paramount importance at every stage of the judicial process. The Act incorporates child friendly procedures for reporting, recording of evidence, investigation and trial of offences. These include :

- » Recording the statement of the child at the residence of the child or at the place of his choice, preferably by a woman police officer not below the rank of sub-inspector
- » The police officer recording the statement must not be in the uniform.
- » No child to be detained in the police station in the night for any reason.
- » The statement of the child to be recorded as spoken by the child
- » Assistance of an interpreter or translator or an expert as per the need of the child
- » Assistance of special educator or any person familiar with the manner of communication of the child in case child is disabled
- » Medical examination of the child to be conducted in the presence of the parent of the child or any other person in whom the child has trust or confidence.
- » In case the victim is a girl child, the medical examination shall be conducted by a woman doctor.
- » Frequent breaks for the child during trial
- » Child not to be called repeatedly to testify
- » No aggressive questioning or character assassination of the child
- » In-camera trial of cases
- » Wherever possible Magistrate or Police Officer shall ensure that the statement of the child to be recorded by Audio video electronic means.
- » Police officer must ensure that victim is not come in contact with the accused during investigation.

The Act also provides for mandatory reporting of sexual offences. This casts a legal duty upon a person who has knowledge that a child has been sexually abused to report the offence; if he fails to do so, he may be punished with six months' imprisonment and/ or a fine.

The Act recognizes that the intent to commit an offence, even when unsuccessful for whatever reason, needs to be penalized. The attempt to commit an offence under the Act has been made liable for punishment for up to half the punishment prescribed for the commission of the offence. The Act also provides for punishment for abetment of the offence, which is the same as for the commission of the offence. This would cover trafficking of children for sexual purposes.

For the more heinous offences of Penetrative Sexual Assault, Aggravated Penetrative Sexual Assault, Sexual Assault and Aggravated Sexual Assault, the burden of proof is shifted on the accused. This provision has been made keeping in view the greater vulnerability and innocence of children. At the same time, to prevent misuse of the law, punishment has been provided for making false complaint or proving false information with malicious intent. Such punishment has been kept relatively light (six months) to encourage reporting. If false complaint is made against a child, punishment is higher (one year).

The media has been barred from disclosing the identity of the child without the permission of the Special Court. The punishment for breaching this provision by media may be from six months to one year. For speedy trial, the Act provides for the evidence of the child to be recorded within a period of 30 days. Also, the Special Court is to complete the trial within a period of one year, as far as possible.

To provide for relief and rehabilitation of the child, as soon as the complaint is made to the Special Juvenile Police Unit (SJPU) or local police, these will make immediate arrangements to give the child, care and protection such as admitting the child into shelter home or to the nearest hospital within twenty-four hours of the report. The SJPU or the local police are also required to report the matter to the Child Welfare Committee within 24 hours of recording the complaint, for long term rehabilitation of the child.

The Act under section 43, casts a duty on the Central and State Governments to spread awareness through media including the television, radio and the print media at regular intervals to make the general public, children as well as their parents and guardians aware of the provisions of this Act. The National Commission for the Protection of Child Rights (NCPCR) and State Commissions for the Protection of Child Rights (SCPCRs) have been made the designated authority to monitor the implementation of the Act.

POCSO Act provides for relief and rehabilitation as soon as the complaint is made to the Special Juvenile Police Unit or the local police, who are required to make immediate arrangements for care and protection. The intent to commit an offence, as defined under POCSO, is also punishable, besides abetment of sexual abuse against a child.

Special emphasis has been placed on ensuring the speedy disposal of trials in special children's courts as well as following of special procedures to keep the accused away from the child at the time of testifying.

Despite POCSO Act enjoining the Central and State governments to take measures for giving wide publicity through the media : television, radio and print and imparting periodic training to all stakeholders on the matters relating to

implementation of POCSO's provisions, the Act is relatively unknown. Shockingly, in the most recent rape case, the Delhi Police included the Act's provisions in the FIR reportedly after two days of its filing on April 15, 2013. In the Apna Ghar Rohtak shelter home case of May 2012, where over 100 inmates were allegedly subjected to sexual abuse, the POCSO provisions have reportedly still not been invoked against the accused. The passing of the salutary law is more than significant for a variety of reasons. It defines exclusively the crime of sexual offences against children and fulfils the mandatory obligations of India as a signatory to the United Nations Convention on the Rights of The Child, acceded to on December 11, 1992. For monitoring and implementation of the provisions of POCSO, the Act enjoins that the National Commission and State Commissions for Protection of Child Rights constituted under the Commissions for Protection of Child Rights Act, 2005, shall ensure the effective implementation of the provisions of POCSO. The Supreme Court had, in a hard-hitting directive issued on February 7, 2013, ordered all States to ensure that the regulatory and monitoring bodies are constituted and made functional. However, till date, such Commissions are either only partially-functional or effectively non-functional.<sup>10</sup>

## **6. POCSO Act and Judicial Approach**

Acting upon a petition by the National Commission for Protection of Child Rights (NCPCR), the High Court, in a path-breaking judgment rendered on April 9, 2013, directed Punjab, Haryana and Chandigarh to ensure that State Commissions for Protection of Child Rights become fully functional, are headed by a person who has been a Judge of the High Court, and that chairpersons and members are appointed through a transparent selection process.

The High Court further directed mandatory registration of all children's homes, constitution and notification of children's courts and appointment of special public prosecutors besides ordering the setting up of a proper panel to select members of various committees to be set up for child welfare.

Orissa High Court in a recent order in the case of *Rajesh Mund @ bulu v. State of Orissa*,<sup>11</sup> 20<sup>th</sup> April, 2016, held that if the Trial Court is of the opinion that the police officer while recording the statement of the child victim had deliberately flouted the provisions prescribed under Protection of Children from Sexual Offences Act, 2012 (POCSO), in appropriate cases the Court can recommend for initiation of departmental proceeding against such erring police Officer.

In another landmark judgment, the High Court of Calcutta on 8th March, 2017, in the case of *Bijoy @ Guddu Das v. State of West Bengal*<sup>12</sup>, issued additional directives to conduct investigation and trial under the Prevention of Children from Sexual Offences (POCSO) Act, 2012.

The court was hearing an appeal against a judgment passed in July 2016, wherein the appellant was convicted for sexually assaulting an 11-year-old girl. The appellant now contended that the complainant had failed to prove her case beyond reasonable doubt. The court, however, upheld the trial court judgment and noted that any minor deviation in the evidence of the witnesses, as to which part of the anatomy of the victim was touched, would not bring the act of the accused outside the purview of the offence of sexual assault under Section 7 of the POCSO Act. It went on to award a compensation of Rs. 75,000 to the victim, to be paid to her parents by the state Legal Services Authority. It also modified the sentence awarded to the accused, awarding him rigorous imprisonment for three years, in view of the fact that he was aged 19 years then, and did not have any criminal antecedent.

The court further noted, with “utmost displeasure”, that the identity of the victim had been disclosed in the judgement.

“The aforesaid legislative mandate as interpreted by judicial pronouncements create a humanizing impact on the adversarial trial processes in child sex abuse cases and make it imperative that the privacy and other basic human rights of the child victim are scrupulously protected so as to achieve the goal of access to justice to the most vulnerable section of society, namely, children subjected to sexual abuse, in the truest sense”, Justice Joymalya Bagchi thereby observed, while issuing the following directives :

- » **Registration of FIR :** The police officer or the special juvenile police unit, on receiving a complaint as to commission or likelihood of commission of offence under the Act, shall register the same in terms of Section 19 of the Act. A copy of the same shall be furnished free of cost to the child or his parents. The child may also be referred to the district Legal Services Authority for necessary legal aid/representation under section 40 of the Act. Failure to register an FIR for offences punishable under Sections 4, 6, 7, 10 & 12 of the POCSO Act shall attract penal liability under Section 166-B of the Indian Penal Code.
- » **Immediate medical aid/examination :** On registration of the FIR, the police officer shall immediately send the child for medical aid, and/or medical examination under Section 27 of the Act. The Officer shall also ensure that the victim’s statement is recorded under Section 25 of the Act. Further, if the officer or the unit is of the opinion that the child falls within the definition of “child in need care and protection” as defined under Section 2(d) of the Juvenile Justice (Care and Protection of Children) Act, 2000, the child shall be sent to the jurisdictional child welfare committee for providing care, protection, treatment and rehabilitation, in accordance with law.

- » **Compliance of abovementioned directions** : The special court, on being reported about the FIR, shall make due enquiries from the investigating agency as to compliance of the abovementioned requirements, and shall pass necessary orders.
- » **Non-disclosure of victim's identity** : The officer-in-charge of the police station and the investigating officer, including the special juvenile police unit, shall ensure that the identity of the victim is not disclosed in the course of investigation, particularly at the time of recording statement of the victim under Section 24 of the Act, his/her examination before Magistrate under Section 25 of the Act, forwarding of the child for emergency medical aid under Section 19(5) and/or medical examination under Section 27 of the Act. Further, the recording of statement under Section 24 shall be done, as far as practicable, at the residence or a place of choice of the victim or that of his/her parents/custodian, as the case may be. Moreover, the victim's identity shall not be disclosed in the media, except with the express permission of the special court, in the interest of justice. Any person, including a police officer, disclosing the identity of the victim, shall be prosecuted under Section 23(4) of the Act. Furthermore, the victim's identity, particularly his name, parentage, address or any other particulars that may reveal such identity shall not be disclosed in the judgment delivered by the special court, unless such disclosure of identity is in the interest of the child.
- » **In-camera trial** : The trial shall be held in camera, in terms of Section 37 of the Act, and evidence of the victim shall be promptly recorded. Further, the procedure of screening the victim from the accused persons, as provided under Section 36 of the Act shall be followed. The evidence of the victim shall be recorded by the court in a child-friendly atmosphere in the presence of the parents, guardian or any other person in whom the child has trust and confidence. Aggressive questioning shall not be permitted. In appropriate cases, the defence may be directed to submit its questions for cross-examination to the court, which shall then put such questions to the victim, in a language which is comprehensible to him.
- » **Evidence by video-conferencing** : In case the victim is unable to attend the court to record evidence, his evidence may be recorded by way of video conferencing.
- » **Compensation/rehabilitation** : The special court shall direct payment of interim compensation to the child, on an application made in this regard, or suo motu. It shall, for this purpose, make enquiry as to the immediate needs of the child for relief or rehabilitation, and give an opportunity of hearing to the state and other affected parties.

Further, just and reasonable compensation may be awarded at the culmination of the trial, even when the accused is not convicted, or when the accused has not been traced, or has absconded.

- » **Expeditious trial** : The special court shall take all measures to conclude the trial as expeditiously as possible, preferably within a year from taking cognisance of the offence, and without granting unreasonable adjournment to the parties in terms of Section 35(2) of the Act.

Hence, the entire machinery for monitoring child rights has been galvanized. It has also been ordered that the National Commissions and State Commissions shall start implementing POCSO's provisions while discharging their functions and that modules/training programmes be initiated in the Chandigarh Judicial Academy to sensitise all stakeholders on child rights and deal with cases in Children's Court. It is now for the State governments to implement this beneficial mandate and create an effective machinery to check heinous crimes of gross sexual abuse against children.

In a latest case of *Gaurav Kumar Bansal v. UOI*<sup>13</sup> on 7<sup>th</sup> April 2017, Chief Justice of India J S Khehar's bench directed high court chief justices of 12 states and two Union territories to take suo motu action and appoint special public prosecutors to deal with cases of crime against children. The court also directed the high courts to create child friendly atmosphere for the victims under the Protection of Children from Sexual Offences (POCSO) Act.

## 7. Conclusion and Suggestions

The Justice Verma Committee Report, in one of its conclusions on child sexual abuse, holds that "there is an urgent need to audit the performance of all institutions of governance and law and order"<sup>14</sup>

We need to consolidate our efforts and focus our energies on the existing laws rather than looking to amend more laws and making still further newer laws, alien to our culture, society, habits, lifestyles and harsh realities of the common man. Insofar as the child sexual abuse is concerned, POCSO is a wholesome law in itself. The government must create the machinery to implement it and educate its officers besides all stakeholders on what it contains and what it aims to achieve.

Periodical review must be conducted in order to check the effectiveness and implementation of the POCSO Act. As the police have a crucial role to play in combating child sexual abuse because they are the first point of contact for anyone initiating the criminal case, the sensitivities required for this role are recognized in the POCSO Act and so it is desired that they are strongly adhered to. Prioritize execution of various child protection schemes and ensure that states rightly utilize

the funds allocated to them to create effective child welfare facilities. There is a need to create greater awareness of the POCSO Act amongst adults, parents, teachers and people in positions of authority through various means like media, conferences, etc. The members of the judicial institution can richly contribute towards strengthening the implementation of this legislation and ensuring the operation of an efficient, fair and child sensitive justice mechanism. The states must consent to reserve sufficient numbers for child help lines across the country and to take efforts to implement the same to ensure that the child's safety and security is of prime importance. In order to teach online safety in schools we need the involvement of teachers and parents and make sure they deliver their promise and help the children learn about the risks which they may encounter online and in case they face any problems how to tackle them.

The state must not waste time exploring alternatives when the answers exist in a law made by Parliament for these special offences against children, the most vulnerable section of the society.

It can be said that as one cannot think of any need in the childhood as strong as the need for the protection of father in the same way the benefits of the POCSO Act would trickle down to the children only if this act is implemented in its true sense and spirit by all the agencies and institutions.

One of the luckiest things that can happen to someone in life is, to have a happy childhood and this act is the first milestone for it.

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## **Elementary Educational Status of Girl Child in Rural India : A Sociological Analysis of Uttar Pradesh**

**Mamta Sagar\***

*The present study is conducted on the gender stratification and status of girls in elementary education in Uttar Pradesh. This paper is an effort to capture the emerging picture with respect to girl's education in India. This paper focuses on the dropout rates of rural India as well as over all rates of our country. It is widely acknowledged that a significant proportion of children, especially those from under privileged backgrounds and girls either drop out of elementary school or even if they attend school, learn very little. Thus, the process of making school more attractive to groups which have so far been indifferent, if not hostile is not always easy. When such efforts have to contend with institutions and individuals who are not themselves convinced of the need to integrate children from varying backgrounds the problems are magnified.*

[**Keywords** : Elementary education, Primary education, Gender inequality, Female education, Educational inequality, Government welfare schemes]

### **1. Introduction**

Education in today's world undoubtedly the most powerful tool to ignite the young minds and guide the young generation. At a time when our society is fast evolving, it is sound education that builds the young generation with knowledge. For a society, Development and Education go hand in hand, no society can make progress and transform itself without investing in education to its citizen. The base

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for which is laid with elementary education. The Indian parliament enacted the Right of Children to free and compulsory Education Bill, 2009 to provide education to all children between 6-14 years of age. The bill also reserves one fourth of seats in private schools to weaker section of the society.

India, being the land of villages, rural education should be so formulated that it would adapt to the needs of creation of new and higher type of rural society as envisaged in the constitution. For broad-based sustainable economic development, elementary education (read, write and solve simple arithmetic problems, such as addition and subtraction of numbers) is critical for any country. In India, the problem of elementary education is so endemic according to the data given by the census of India 2001, that only 60 percent of rural people (71 percent males and 47 percent females) are literates. To overcome this situation and to just provide the primary or elementary education, India requires seven million teachers and that too, if one were to have a 1-50 teacher to student ratio. These teachers are mostly required in rural areas, where there is a dearth of qualified teachers.

At the time of independence, India's primary education was characterized by the historical inequities. Though Article 45 of the Directive Principles of State Policy was committed to ensuring free and compulsory education for all, this did not significantly translate into action. Unfortunately, school enrolments and children's participation remained dismally low for decades after independence. However the picture of elementary education in rural India began to change rapidly due to new thrusts given by the government's New National Policy of Education (1986) and the Program of Action (1992), which aimed at improving access to schools, reducing the number of dropouts and improving learning achievements for all children between 6-14 years of age.

A focus on girls education was put in place since 1986 National Policy on Education and 1992 Program of Action, followed by the SSA program launched in 2001, National Curriculum Frame work in 2005 and the National Curriculum Framework for Teacher Education in 2010. These policies were complemented by other schemes such as National Program for the Education of Girls at the Elementary level, Kasturba Gandhi Balika Vidyalaya scheme, both ensuring inclusion and quality education for girls availability of open learning resources residential schooling, coaching facilities, scholarships, textbooks uniform and transport including bicycles. The right of children to free and Compulsory Education (Known as RTE) Act, 2010 charted a new roadmap for gender equality in education in India.

Despite of all these efforts, surprisingly, a large number of girls still remain outside the education system. According to Karin Hulshof, UNICEF India representative, out of 81 % girls joining school at the primary level around 50% dropout at the secondary level because of factors such as child marriage child labor etc. The Sarva Shiksha Abhiyan (SSA) and Right to Education (RTE) Act are tools that can empower the girl child.

The Right of Children to free and Compulsory Education (RTE) Act, 2009 ensures that every child has a right to full time elementary education of satisfactory quality in a formal school. Compulsory education casts an obligation on the appropriate government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group. A specified pupil-teacher ratio has to be maintained for each school. There should be no physical punishment or mental harassment Education should also be value oriented.

According to National Vision, The United Nations Children's Fund (UNICEF) and ministry for human resources development (MHRD) drafted a National Vision for Girl's Education in India-Roadmap to 2015 with an aim to building a comprehensive approach towards girl's education.

The Vision Document provides a framework for action for girl's education in India. The plan of action for the next one year is the Shiksha Ka Haq Abhiyan which will be the cornerstone for the implementation of RTE. The government will engage with the community, media, states and other stake holders to create an environment and mechanism to ensure implementation at every level for girls education.

It is recommended to implement strong legislation outlawing child labor, gender based violence and harassment of girls provide residential facilities, transport and other incentives to attract qualified female teachers to particularly rural and remote schools. Address safety issues of girls gender - friendly classrooms and separate toilets.

## 2. Status of Elementary Education in Uttar Pradesh

Uttar Pradesh is the most populous state in India with total population of 19,95,81,477. It is also one of the biggest States in India, with over a lakh inhabited villages. The total number of schools imparting elementary education in Uttar Pradesh (As per DISE 2011) is 2,21,653 with a large percentage 69.78 percentage of it being government schools.

The table given below highlights the Status of elementary education in Uttar Pradesh in detail :

**Table-1 : Status of Elementary Education in Uttar Pradesh, DISE 2011-12**

Indicators	Uttar Pradesh	India
Number of schools imparting elementary education covered by DISE	221653	1412178
Percentage of government share to total schools	69.78%	76.36%
Percentage of private Share to total Schools	29.65%	21.20%
School in Rural Areas	89.18%	85.99%

A glance at the total enrollment in primary and upper primary schools in Uttar Pradesh for the year 2011-12 is given below :

**Table-2 : Enrollment in Primary and Upper Primary Schools in Uttar Pradesh and India for the year 2011-12**

Level	Uttar Pradesh	India
Class I-V	26188803	137099984
Class VI-VII	9215942	61955154

### 3. Analytical Overview of Primary Schools Education

In Uttar Pradesh approximately 70% of primary schools have more than 150 students and include head masters /teacher. A primary schools has an average of 37 students in each classroom and has an average of 4.4 classrooms per school. Majority of districts in Uttar Pradesh have student classroom ratio is more than 30 students per classrooms.

The teachers in the all schools (including the primary school) in the state, approximately 1 out of every 10 school is a single teacher school. If any school has more than 2 teachers, one out of them will be a female teacher in 78% of schools.

In every class approximately 51% of the student are boys and 41% are girls. The student- teacher ratio in a primary school is one teacher for every 46 students. A primary school has an average of 3.7 teachers per school. 60% of government primary schools have more than 30 students per teacher. All schools in 68 out of 75 districts in Uttar Pradesh have more than 30 students per teacher.

The following table provides school report card of Uttar Pradesh :

**Table-3 : School Report Card of Uttar Pradesh**

S. No	Description
1	Uttar Pradesh has the highest number of schools (2,43,014 schools)
2	Uttar Pradesh has the highest Pupil-Teacher Ratio at Primary level (39)
3	Uttar Pradesh has the highest number of Contractual -Teachers (1,68,219 teachers )
4	Uttar Pradesh has the highest Muslim enrolment at Elementary level (48,95,711)
5	Uttar Pradesh has the highest number of Government and Aided schools (1,69,857 schools)
6	Uttar Pradesh has the highest number of Single- Teacher schools (22,223 schools)
7	Uttar Pradesh has the highest number of teachers (10,09,333 teachers)
8	Uttar Pradesh has the highest Pupil -Teacher Ratio at Upper Primary Level (33)
9	Uttar Pradesh has the highest enrolment at Primary level (2,58,06,929)
10	Uttar Pradesh has the highest enrolment at Upper Primary level (1,10,31,791)

11	Nagar Shaitra, Lucknow block of Lucknow district (State U.P ) has the highest SC enrolment at Elementary level (2,62,971)
12	Bijnor district (State Uttar Pradesh) has more girls than boys at the Elementary level (29,002)
13	Lucknow of U.P has the highest enrolment at Upper Primary level (1,92,577)
14	Uttar Pradesh has the highest SC enrolment at Elementary level (1,03,77,032)

#### 4. Government Schemes to Uplift the Education of Girls in India

There are many schemes for the uplift the education of girls in India. The following two need special mention :

##### 4.1 Kasturba Gandhi Balika Vidyalaya

This scheme was introduced by the Government of India in August 2004, then integrated in the Sarva Shiksha Abhiyan program, to provide educational facilities for girls belonging to Scheduled Castes ,Scheduled Tribes, other Backward Classes, minority communities and families below the poverty line in Educationally Backward Blocks.

Gender disparities still persist in rural areas and among disadvantaged Communities. Looking at enrollment trends there remain significant gap in the enrolment of girls at the elementary level as compared to boys, especially at the upper primary levels. The objective of KGBV is to ensure that quality education is feasible and accessible to the girls of disadvantaged groups of society by settling up residential schools with boarding facilities at elementary level.

##### 4.2 Sarva Shiksha Abhiyan

The scheme of Sarva Shiksha Abhiyan is a national flagship program and is being implemented in all districts of India . The aim of this scheme is to provide useful and relevant elementary education for all children in the age group of 6-14 by 2010. This scheme was launched in 2001. 50,000 + students are studying at 399 centers at different locations .

#### 5. Problems of Rural Education

Schools of rural India are facing many challenges. some of these challenges are as follows :

##### 5.1 Inadequate Infrastructure

Only 60 percent of schools have play grounds, 16 percent have libraries, 60 percent have electricity, 26 percent have computers, only a few schools have permanent buildings. Most of the schools that have a building are government-owned. Nearly one-third of rural households do not have a secondary school within 5 km vicinity.

Educational infrastructure need to be improved through public private partnership and involvement of the corporate sector and NGOs.

## **5-2 School Drop-outs**

There is high incidence of school drop-outs. Data relating to 2013-14 show 19.8 percent students drop-out before completing V standard, 36.3 percent before VIII standard, 47.4 percent before X standard.

The slow learners of the class are afraid of heavy syllabus and too many books. The average student feels it cumbersome. The southern and western states of India do much better in arresting drop-out-rates (less than 2 percent) compared to the eastern, Northern and North Eastern states (drop-out-rates ranging from 8 to 10 percent)

A number of other factors contribute to school drop-outs. These include child marriage, inability to cope with studies, taking up odd jobs and absence of adequate infrastructure in schools.

The poor rural girls, if not all constitute a major junk of disadvantaged groups that are excluded from the schooling process, especially because they enter late into school and dropout earlier. The major educational problem faced by girls from rural area is that although they may be enrolled at the beginning of the year, they do not always remain in school. It is estimated that 45 percent of girls dropout of school between grades 1 and 5 (The World Bank, 1997). Girls are often taken out of school to share the family responsibilities. The data collected by World Bank 1997 shows the proportion of girls attending school decreases with age. In 1992-93 only 55 percent of girls aged 11-14 were attending school compared with 61 percent of the younger age group.

## **5-3 Priority to Son's Education Compared to Daughter's Education**

Negative parental attitudes towards educating daughters can also be a barrier to a girl's education. Parents may see the education of daughters a waste of money as daughter will eventually live with their husbands families and the parents will not benefit directly from their education. In addition, daughters with higher levels of education will likely have higher dowry expenses, as they will want a comparably educated husband.

## **5-4 Lack of Adequate Number of Female Teacher**

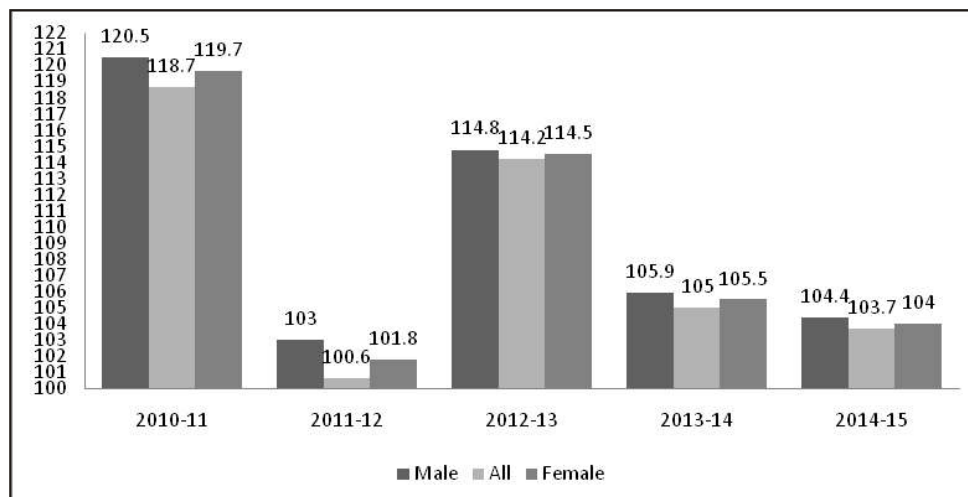
Lack of female teachers is another potential barrier to girl's education Girls are more likely to attend school and have higher academic achievements, if they have female teachers. Currently, women account for only 29 percent of teachers at the primary level (MHRD, 1993) The proportion of teachers, who are female is even lower at the university level, i.e. 22 percent(CSO 1992). These proportions reflect the historic paucity of women with the educational qualifications to be teachers.

In India, the status of the girl child has been a subject of much discussion, controversy and debate. There are some overwhelming cultural and economic reasons why female children are not receiving the same medical, emotional and educational attention as their male counterparts.

By 1991, 39 percent of women and 64 percent of men were literate (RGCC 1993) thus, there has been a large increase in the proportion of women, who are literate in just 20 years. Despite the improvements in literacy, there continues to be a large gap between the literacy levels of men and women in India.

## 6. Educational Statistics at a Glance

The Gross Enrolment Ratio (GER) for a class-group is the ratio of the number of persons in the class group to the number of persons in the corresponding official age-group. Thrust on providing primary education has yielded result with the GER presently exceeding hundred. The progress is visible across the social categories and gender with GER for SC, ST and girls shooting above hundred.

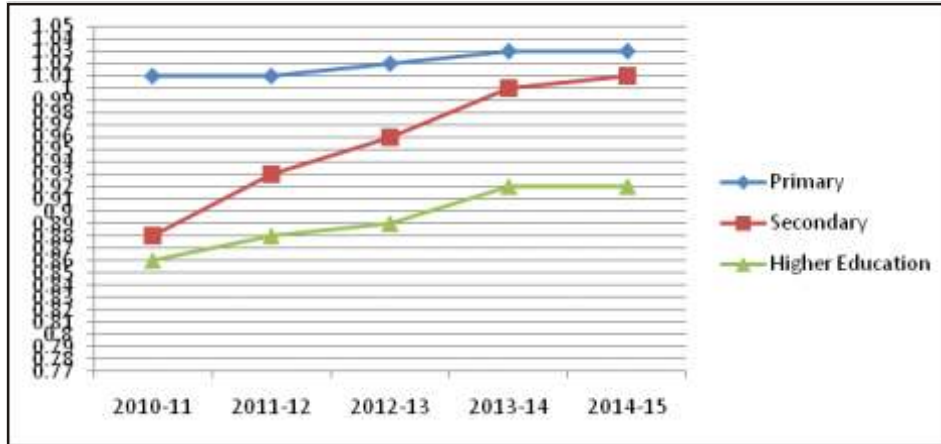


### Trend in gross enrolment ratio (GER) among ST student at Elementary level.

The GER for all persons in elementary education increased from 81.60% in 2000-01 to 96.90% (Provisional figure) in 2014-15. At this level, the GER for boys and girls increase by 4.5 (from 90.30% to 94.80%) and 26.40 (from 74.40% to 99.20%) percentage point respectively during the stipulated period.

Education is the single most important factor to ensure gender equality and empowerment. The Gender Parity Index (GPI) is the ratio of the number of female students enrolled at primary secondary and tertiary levels of education to the corresponding number of male student in each level. Thus GPI (based on GER) which is free from the effects of the population structure of the appropriate age group provides picture of gender equality in education. During 2005-06 to 2014-15, substantial progress has been achieved toward gender parity in education as revealed by GPI in the following figure.

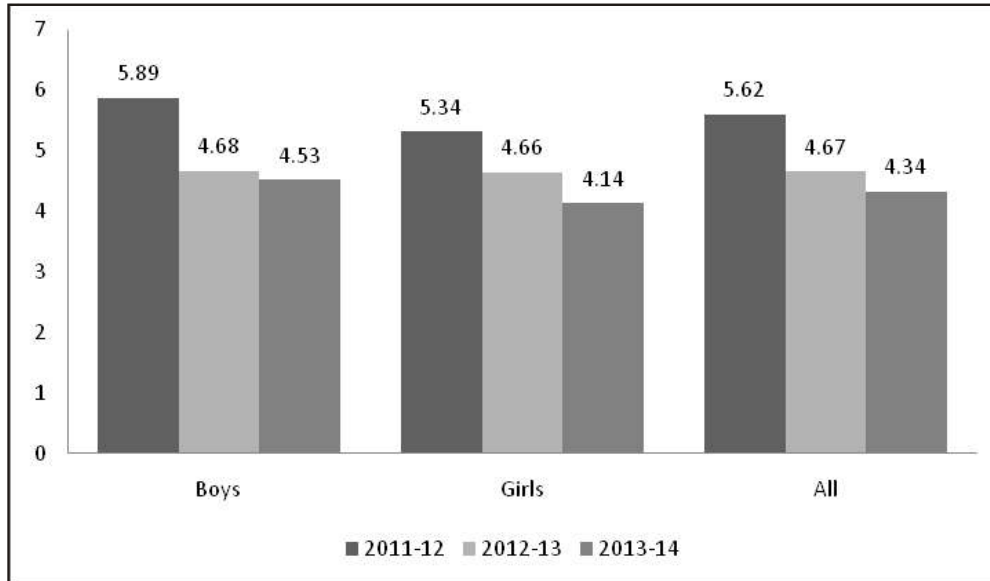




**Trend in Gender Parity Index (GPI)**

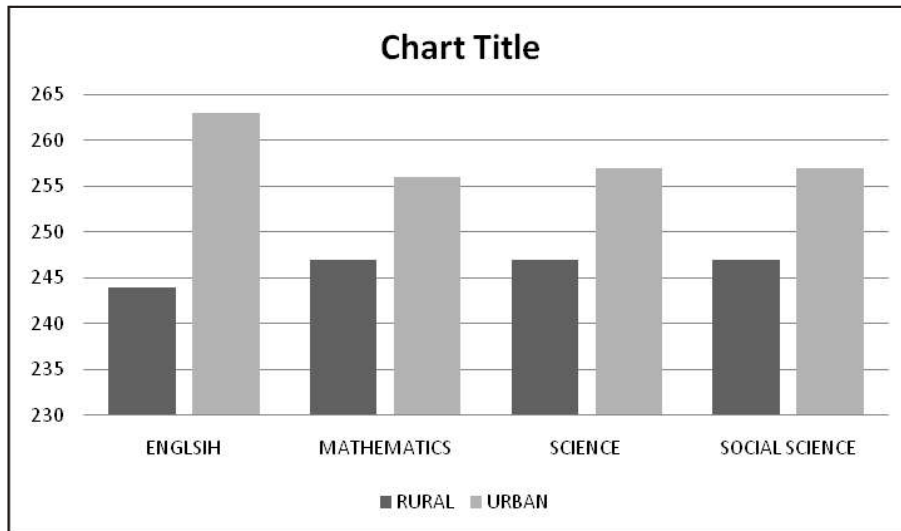
At present in elementary and secondary education, the enrollment is favorable to female as the corresponding GPI has crossed the limit -1.

With improvement in the number of schools, facilities in schools and enrollment the annual dropout rate at elementary level has come down by 1.28 percentage point (from 56.20% in 2011-12 to 4.34% in 2013-14) for all category students. At this level the dropout rate for boys and girls decreased by 1.36 (from 5.89 to 4.53%) and 1.2% (from 5.34 to 4.14%) percentage point respectively during this period.



**Dropout Rates(%) from 2011-12 to 2013-14 at primary level.**

However, even as we contemplate with satisfaction the above remarkable achievements, we need to turn our attention to improving quality education in schools, especially in rural area. To assess area wise learning outcome in four subject viz. English, Mathematics, Science and Social science, it has been observed that in all subjects, urban students outperform rural students by large margin.



**Mean Achievement score of students at National Level**

School attendance rates (percent) by age group and household monthly per capital expenditure class for rural India are shown in the following table :

**Table-4 : School Attendance rates (percent) by age group and household monthly per capital expenditure Class for Rural India**

Household per Capita Income	10-14 Age Group	
	Male	Female
Less than 120	54.60	31.00
120-140	58.60	36.60
165-190	65.40	43.20
190-210	72.60	50.60
210-235	75.60	53.30
235-265	80.5	57.20
265-300	82.30	64.80
300-355	84.00	67.80
355-455	85.70	72.90
455-560	90.30	73.70
More than 560	90.60	78.50

## 7. Recommendation

Education opens the door for development. An all out effort should be made for the universalization of elementary education through both formal and non-formal streams. Weaker sections of the society including women can be empowered through this route. It would also enable them to fight injustice and exploitation and promote both social and psychic mobility.

## 8. Conclusion

It has been universally accepted that education institution should play a more active role in bringing about greater equality amongst individuals. A commitment to equal education for all is based on the assumption that everyone is alike. The enrollment of girls in comparison to boys in schools is very low in India. Even those who go to schools are seldom able to complete their primary education . Girls are the major drop-outs in schools due to certain socio-economic reasons. They are required to learn household jobs and help in the care of younger siblings. It is essential to have a minimum of four to five years of schooling. This is to ensure that the recipient of this schooling does not lapse back into illiteracy. The function of schooling is different for different class and section of people. Amongst the poorer section such as in rural area the rate of drop outs from school is very high, this is because very little immediate reward is perceived by them in remaining in school.

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## Culture and Displacement : Two Case Studies

**Rajni Bala\***

*Displacement often leads to wider social implications which are not (and cannot be) included in Compensatory provisions. Specifically Cultural, Social and Environmental capital, which a community build with historical living, geographically identified and very important for social living, are not compensated. However compensatory provision tries to convert complex community relationships in monetary terms but get distorted in the process of resettlement. The present paper seeks to explain all these problems in context of an under construction multipurpose dam known as Ujh hydroelectric power project situated in district Kathua in Jammu & Kashmir. Developmental projects have not taken care of these intangible social processes and factors. It seems like Policy makers are least concerned to these factors.*

[**Keywords** : Displacement, Culture, Cultural capital, Development]

### 1. Introduction

Human beings are different from the animal world as they form societies and society develop culture which is inherited as well as constructed as the way of living of a particular society. It is acquired by a person as an individual as well as a social being. If the growth of the culture of a particular society is traced it would be difficult to attach the origin of all its cultural traits. The evolutionary theory, diffusion theory and acculturation theories tried to explain the growth of the culture in a particular society. E. B, Tylor, belonging to evolutionary school gave a profound definition of culture in his major work Primitive Culture as “culture is

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that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."<sup>1</sup> Ogburn and Nimkoff divides culture into two parts namely material and non-material.<sup>2</sup> Material culture consists of concrete and tangible objects like tools, implements, furniture, automobiles, books, buildings, dams etc. These concrete and tangible objects are man-made. It is concerned with the external, mechanical and utilitarian objects. It includes technical and material objects like, a printing press, a telephone, a television tractor etc. It is also referred to as civilization. Non-material culture consists of intangible and abstract objects. It includes customs, tradition, habits, manners, attitude, beliefs, language, literature, art, law, religion etc. It is something internal and reflects the inward nature of man.

Durkheim has explained the concept of social facts as the things which are external and coercive to the individual. He mentioned two types of social facts-material social facts and non material social facts.<sup>3</sup> Material social facts are directly observable like family, legal institutions, industrial economy etc. whereas non material social facts refers to such things as morality or collective conscience, knowledge systems, religious beliefs, ideas, beliefs, ideals, values etc. Culture is explained as a material as well as a non material social fact. Culture is the possession of a community learned over generations. It is capital in real sense for a community.

This context is brilliantly put by Pierre Bourdieu in his essay "the forms of capital". He has explained three forms of capital viz- Economic capital, Cultural capital and Social Capital. All these forms can be partially or fully convertible to money or economic capital. According to him :

"economic capital, which is immediately and directly convertible into money and may be institutionalized in the form of property rights; as cultural capital, which is convertible, in certain conditions, into economic capital and may be institutionalized in the form of educational qualifications; and as social capital, made up of social obligations ("connections"), which is convertible, in certain conditions, into economic capital and may be institutionalized in the form of a title of nobility."<sup>4</sup>

Further explaining Cultural capital he gave three forms, i) the embodied state, which, according to him, is in the form of long-lasting dispositions of the mind and body; ii) objectified state, which is in the form pictures, books, instruments etc. and in iii) Institutionalized state which is "a form of objectification which must be set apart because it confers entirely original properties on the cultural capital which it is presumed to guarantee", i.e. It is the institutional recognition in the form of academic credentials or qualifications held by an individual. The 'embodied state' of cultural capital can be consciously acquired and passively inherited from family over time through the process of socialization. However, this state of capital cannot be transmitted instantaneously. It must be acquired over time. Pierre Bourdieu also infers that cultural capital is the best-hidden form of heredity transmission and also it is the only form which is less censored.

## **2. Culture and Displacement**

If a community experience dislocation from one place to another there is a probable disruption of culture already carried by the members of that community. The material culture can be carried in a new setting to some extent but the non material culture which forms the actual heritage of the society disconnected and distorted. As Dipankar Gupta, explains in this concern that cultures have always expressed space and with it power.<sup>5</sup> To be able to live culture space is essential. There is always an option of carrying cultures in minds, but that would be in terms of artifacts but not in ways where an individual interacts with others on a routine basis. He further explains that with the change of space, the artifacts also lose their cultural moorings and metaphorical connotations and their original cultural meanings. But in a new location the communities tries to construct a vicarious space where their original culture/condition can be replicated. But the communities' do not get the space in which their original culture is manifested.<sup>6</sup>

Therefore this paper seeks to examine the issue of the culture and displacement in which the non-material or intangible cultural components generally received less attention. It also tries to highlight the significance of culture to a particular community as well as changes to cultural traits in new settings. Two case studies of hydro electric projects, which are situated in J&K are undertaken for this analysis. It is tried to emphasize on the cultural aspect of displacement which is relatively ignored in the policy framework.

## **3. Vision for Post-independent Development Projects : Ignorance to Socio-cultural Aspects**

In independent India, national development has been largely equated with economic growth. It was envisioned that large centralized industries, irrigation and hydro electric projects will be symbols of such development, which through the process of industrialization promised to set India on the path of modernization and development. Immediately after independence, a series of large projects were planned and built for the progress of the nation. Large dams promised to solve the problem of hunger and starvation by providing irrigation and boosting food production, controlling floods and providing much needed electricity for industrial development. It was this grand promise that prompted Pandit Nehru, our first Prime Minister, to call dams 'secular temples of modern India'. The positive and constructive notion attached with the construction of the development projects was par excellence as the then politicians and bureaucrats ignored the ethno elements from the developmental process. Moreover environmental and social costs of such large dams were thought to be an inevitable price that the society had to pay for such development. Socio-ecological and cultural costs of large dams were grossly underestimated and largely ignored.

One can see these reflections in the speeches of political leaders and bureaucrats while convincing people for the establishment of these developmental

projects. Jawaharlal Nehru, while laying the foundation stone for India's first major river valley project, the Hirakud dam in Orissa in 1948 said, "If you have to suffer, you should do so in the interest of the country."<sup>7</sup> Morarji Desai, who later became the Prime Minister, quoted his ideology of development in the following words- "We will request you to move from your houses after the dam comes up. If you move, it will be good; otherwise we shall release the waters and drown you all."<sup>8</sup> An official of NHDC to the displaced when they were demanding a place to cremate one of their deceased family members in Harsud town, MP said, "You expect us to provide for you when you die. Next you will even expect us to be responsible for more of you when you breed."<sup>9</sup> The evacuation and uprootment of the communities were diluted in the name of the sacrifice or national good. The Land Acquisition Act (1894) which was amended in 1984 was the act of the British era which has not defined the 'Public Purpose' of the evacuation of the land. It gives few and very nominal right to the citizens to challenge acquisition.

#### **4. Cultural Capital Loss : Two Case Studies on Loss of Intangible Factors**

##### **4.1 Ranjit Sagar Dam**

Ranjit Sagar Dam is a 150MW earth core cum gravel shell dam on the river Ravi. River Ravi is an eastern river of the Indus water treaty upon which the Indian Union has the riparian rights. Three states were directly affected by the construction of the dam- J&K, Punjab and Himachal Pradesh. A total of 10,518 hectare of land and 63 villages (2 villages fully submerged and 61 partly submerged) falling in three states viz. Punjab, Himachal Pradesh and J&K have been submerged due to the construction of the Ranjit Sagar Dam. According to the Status Report of Ranjit Sagar Dam (2000) a total of 3868 families have been affected but according to the local people it is estimated that more than 40-50 thousand people have been affected. According to a study conducted by Rajni Bala the oustees of Ranjit Sagar Dam have experienced various Socio-cultural, Environmental, Economic, religious and Psychological impacts after displacement to new setting.<sup>10</sup>

During her study she observed various changes in the socio-cultural and religious practices.

- 1. Changes in Socio-cultural Practices :** it was found that due to scattered settlement to different places after displacement, according to their own choice because cash compensation was provided to the oustees and provisions of community settlement were not available, the village culture of cooperation and brotherhood was dismantled. Before displacement for marriage and other gathering people use to come for help four or five days prior to the ceremony but after displacement, relatives used to come only on the day of ceremony. One of the major reasons for this change was that the community was dispersed after displacement and the choice to settle in new

setting was largely decided by the head of the family. Moreover there was no provision in rehabilitation and resettlement process for collective settlement of whole community. Earlier the ceremonies, gatherings were the concern of the whole community but disruption to the community life hindered it. Family structure which was earlier predominantly joint, virtually converted to nuclear families as compensatory provisions were planned on the basis of nuclear family. The dietary habits were also changed in this process. Earlier oustees used to take their diet with milk products and the produce of agricultural land which they own like cereals, green vegetables, millets, pulses etc but after displacement most of the people become dependent on market for daily consumption.

2. **Change in Religious Practices :** After displacement oustees were distanced from their local deities and worship practices. The celebration of feast for a particular deity, village deity was found absent in new setting owing to non-availability of basic material base on which beliefs were based. Before displacement people were dependent on agricultural economy located in rural setting. Various ceremonies and rituals were directly linked to their economy. After every crop harvesting time (mainly Kharif and Rabbi Crops) people used to offer small amount of crop yield to local deity (also called as 'Kharka') and arrange gatherings for deity. But now most of the oustees have lost their agricultural land and these practices have remained only in symbolic forms.
3. **Psychological Impacts :** The psychological impact of displacement and resettlement varies from person to person based on caste, class, gender, age etc. Traditional community elders' role and value system of the rural setup, cultural norms or laws of social and ecological prudence get devalued with disruption of existing structure. The Community elders found it difficult to cope up with the conditions emerged after displacement. Moreover, the loss of the agricultural economy, livestock, neighborhood, community bonds, natural environment, ancestral property, lively relationship with the surroundings etc. traumatized the displaced people. It is also difficult for womenfolk to get adjusted to the changed conditions. Changed neighborhood has weakened the support structures for women as they have to adjust themselves to the already established colonies. They experienced derogatory remarks from their new neighborhood instead of the support expected by them. In addition to it the job provisions for one member of the household was provided to the male members. In terms of class it is found that the people who had more land to their possession got a good amount of compensation but who were already in a poor conditions gained little to improve their conditions. For poor displacement caused further impoverishment.

The intervening presence of government in their private sphere, compensatory provisions and repercussions of rehabilitation phase made their



difficulties apparently more severe. To minimize the psychological impacts on displaced population coping mechanism from any external agency were missing. The conditions of the oustees were not studied by any governmental agency after their rehabilitation.

In addition to these impacts there were number of losses and impacts not realized at a specified time. Various life sustaining factors enjoyed at one time give nostalgic affect at the other time. The oustees of Ranjit Sagar Dam have talked about the loss of one type of living not repaired with the monetary terms quantified by government. Because the community life lived for centuries cannot be compensated with monetary terms.

#### **4.2 Ujh Multipurpose Project**

The Ujh Multi-purpose project is going to be constructed in district Kathua of Jammu and Kashmir. This project is on River Ujh which is one of the main tributary of river Ravi. The source of Ujh river is located in the Kailash mountains at an elevation of 4300m close to Bhaderwah mountains of Jammu division. Ujh river after flowing 100km stretch in Jammu division joins Ravi at Nainkot in Pakistan. The river Ujh is joined by other four tributaries Sutarkhad, Dunarikhad, Bhini and Talyan at a place called Panchthirithi, the name derived from the confluence of the these five streams. The proposed dam site is in the village Barbari in Tehsil Billawar of District Kathua about 1.6km downstream of Panchthirithi. The project has the power generation capacity of 186MW+26 MW. The irrigation benefits will be extended to command area 31380 hectares. Other than these Drinking water benefits, flood protection and other indirect benefits like pisciculture, tourism etc could be developed.<sup>11</sup>

The Detailed Project Report recommends that due to the construction of project out of 12 villages two villages would be fully submerged and 10 partially submerged. The estimated displacement would be 2235 families or 11495 people. The Scheduled caste population includes 3867 persons and 427 Scheduled tribe persons.<sup>12</sup> Common Property Resources, Worship Places, Agricultural land, forests, pasture land, water resources, roads, traditional routes, schools, landscapes, bio diverse areas, medicinal plants, environmentally significant resources and many more tangible and intangible substances would be lost due to the submergence of estimated 41 sq. km of the stretch of the land. The rehabilitation and resettlement plan is based on the National Rehabilitation and Resettlement Policy 2007.

During field work conducted in July 2016 it was found that the affected population resisted the construction of Ujh Multipurpose project. Many times they organized protests and sought their memorandum before the authorities for reducing height of the project. Questions were raised by one of the non-governmental organization namely Village Social Welfare and Development Committee working in this area from last 38 years that the concerned authorities of the project surveyed and visited the place but never involved the affected population. According to government records there are 2235 families which are

going to be displaced owing to the construction of the dam but the people who live on the forest land and cultivate the forests, dependent on the common property resources or work as labourers shall not be given compensation for displacement. If the people who are dependent on the forests, common property resources or working as the labourers are taken into account the count will be more than 4000 families and about 25-30 thousand persons. They also want that resettlement of the affected population to be done on the village basis. They have realized the loss of the community life after displacement so they demand to be settled to another place but along with their village population.

It is found that the project affected persons are apprehending various losses due to displacement from the present setting. They are considering two settings after displacement- Rural and Urban. Rural Setting would have its own effects while urban setting would change their present living conditions.

The Project Affected Persons (PAPs) of Ujh Multipurpose Project have compared themselves with the PAPs of Ranjit Sagar Dam which affected three states- J&K, Punjab and Himachal. The part of J&k which was affected by the construction of Ranjit Sagar Dam fall in the same district Kathua in which the Ujh Multipurpose project is proposed. The geographical location is almost similar. The PAPs of Ujh multi-purpose project are predicting the post impacts of rehabilitation and resettlement as similar to that of Ranjit Sagar Dam. The PAPs of Ranjit Sagar Dam displaced from the submerged area of J&K have been resettled according to their own choice to Basohli, Kathua and Billawar Tehsils of District Kathua. The people who have been resettled to Basohli and Billawar (Rural) i.e to the upper side of the reservoir having same geographical conditions, facing various problems like- the road distance connecting the region increased, the road connectivity worsened as the road surrounds the reservoir from one side and the hilly terrain from the other side, the probability of water borne diseases increased, the wild life which is disturbed due to the submergence of the forest land moves upwards towards the area which is not submerged, the poor transportation facilities and other linked problems with transportation etc.

Other than these, the PAPs who have been resettled to Kathua (Urban) area faced following problems :

PAPs of Ranjit Sagar Dam who displaced to Kathua area moved to the urban places. They have their own issues. They have not resumed their earlier way of living. Agricultural land, livestock, natural vegetation, natural environment were lost to a great extent. They faced the problem of acceptance by the host communities and were, charged much for the purchase of the land for house construction. Ceremonial performances linked with the water bodies and local deities vanished, common property resources were lost, building material which was before displacement available with the local area like thatch, timber, mud etc but after displacement replaced by the material available with the market like cement, bricks, sand etc. Medicinal plants which were used as traditional medicine for various diseases were lost. They are also facing the pollution problem because

industrial area is much closer to residential area where they have shifted after displacement.

These are the problems to which the PAPs of Ujh Multi-purpose are well aware of. So in the transition stage of actual displacement and preparation for displacement, they are in a dilemma, because they are left with the option of displacing to the upper side of the reservoir or move downwards from the project side i.e. towards Kathua area. The affected population has reported during the field work that the authorities concerned to the project visited the area many times but they are not consulted so far. The resistance to the project manifested to lower down the height of dam but not as total rejection of the project. Developmental projects are legitimized as the symbols of development irrespective of pervasive and irreparable loss to displaced people.

## 5. Conclusion

The disruption and loss of cultural capital generated and transmitted by community and individuals from generations obstructed due to displacement. Culture- the way of life of any community- is never compensated and not thought to valued as well as compensated. Monetary provisions are unlikely to address and resume the socio-cultural fabric of life necessary for any community to sustain.

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## Communication and Development

*Manoj Kumar Srivastava\**

*Communication is the basis of all social relations. The process of communication is so intimately connected with the overall fabric of a social system that it is difficult to comprehend social life without communication system. That is the reason why communication is said to be the basis of all social processes, whether in a tribal society, a peasant society or a modern society. Being an essential process of a social life, which is both interactive and purposeful, it has helped in binding people and bringing them together. It increases their susceptibility to suggestions and initiation and guides them in taking appropriate actions. In a developing society like ours where a planned process of modernizations is being pushed through, the significance of communication cannot be over emphasized. There are two basic types of communication processes: face-to-face communication and mass communication. Mass communication refers to "all the impersonal means of communication by which visual and /or auditory messages are transmitted directly to audiences. Included among the mass media are television, radio, motion pictures, newspapers, magazines, books and bill-boards" (Gerbner, 1976). Mass Media of communication are a gift of the technological revolution. They command the benefit of an increased output, greater accessibility and wider reach. They are very crucial for nation building and national development in any developing society.*

**[Keywords :** Communication, Development, Mass Media, DSC]

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whether in a tribal society, a peasant society or a modern society. Being an essential process of a social life, which is both interactive and purposeful, it has helped in binding people and bringing them together. It increases their susceptibility to suggestions and initiation and guides them in taking appropriate actions. In a developing society like ours where a planned process of modernizations is being pushed through, the significance of communication cannot be over emphasized. There are two basic types of communication processes : face-to-face communication and mass communication. Mass communication refers to "all the impersonal means of communication by which visual and /or auditory messages are transmitted directly to audiences. Included among the mass media are television, radio, motion pictures, newspapers, magazines, books and bill-boards" (Gerbner, 1976).

Mass Media of communication are a gift of the technological revolution. They command the benefit of an increased output, greater accessibility and wider reach. They are very crucial for nation building and national development in any developing society.

The concept of modernization refers to the "fundamental proposition that people in traditional societies should adopt the characteristics of modern societies in order to modernize their social, political and economic institutions" (Foster-Carter, 1985 : 13) This theory saw the problems of the Third World as emanating from lack of information and the practice of traditional cultural practices that hindered development. The remedy of these problems was communication. The modernization paradigm dominated intellectual thinking from around 1945 to 1965 (Servaes, 1995 : 40), and communication played a crucial role within it. Daniel Learner (1958) and Wilber Schramm (1964) were influential in this regard because their works stressed the role of communication in development (Servaes, 2002 : 15-16) they theorized that communication was the transmission of information from the Western world to the Third World. They had a strong belief that if traditional societies were exposed to the mass media, they would also be exposed to modern western attitudes which would make them change (Servaes, 2002 : 15-16).

Learner (1958) introduced an evolutionary modernization theory by presenting different stages that had to articulate the process of modernization and the sequence in which those stages had to occur. Development, according to Learner (1958), starts with a nucleus of mobile, change-accepting personalities followed by interaction of urbanization, literacy, industrialization, higher per capita income and political participation. The major driving force behind these personalities is empathy, a psychological attribute that capacitates individuals to adjust easily to or emulate modern environments and to be future oriented and rational. In this process "the media stimulate, in direct and indirect ways, mobility and economic development; they are motivators and movers for change and

modernization" (Servaes, 2002 : 25). The media were thus viewed as agents of modernization in the sense that once urbanization occurred, literacy rates would rise. Consequently, industrial development would accelerate, resulting in the growth of the mass media which would spread literacy (Melkote and Steeves, 2001 : 116).

Wilbur Schramm (1964) supported the idea of introducing empathy in traditional cultures but used a more sympathetic approach. According to Wilbur Schramm "the modern mass media supplement and complement as mobility multipliers, the oral channels of traditional society". He believed that the mass media could speed up and ease the long slow transformation that was necessary for economic growth and mobilization of human resources. At the micro level, media could play an educational role in preparing individuals for development by creating a climate change. At the macro level, leaders could use media in a top-down communication to disseminate development information (Melkote, 1991 : 85-86). In the 1950s and 1960s, scholars did not only enthusiastically accept the role of the mass media (radio, newspapers, cinemas, television) in modernization but also ventured into research activity to demonstrate the correlation between exposure to the mass media and modernity (Melkote, 1991 : 88).

Evert Rogers (1962, 1983) developed the diffusion of innovations theory as another communication model of modernization. "Modernization here is conceived as a process of diffusion where individuals move from a traditional way of life to a different, more technically developed and more rapidly changing way of life" (Servaes, 1995 : 39). In this model of innovation, which a new idea or practice, is communicated through certain media, over time, among members of a social group with the aim of changing their way of thinking or doing things. The model sees development as a type of social change in which new ideas are introduced into a social system to improve agriculture, health, education and politics. To put it in Rogers own words, development communication is a "process by which an idea is transferred from a source to a receiver with the intent to change his behavior. Usually the source wants to alter the receiver's knowledge of some idea, create or change his attitude towards the idea, or persuade him to adopt the idea as part of his regular behavior" (Rogers, 1962). This model worked in the premise that new ideas diffuse over time, according to individuals stages. He distinguished five different stages in the diffusion process through which an individual goes in the adoption of innovations: awareness, interest, evaluation, trial adoption or rejection. The role of mass media manifests in the first stage which is awareness where the traditional society is exposed to the new ideas or innovations.

The mass media in the modernization paradigm are regarded as having magical powers to multiply the benefits of development in poor nations. It is assumed that the mass media can change peasant's mind-set and introduce them to a modern way of life (Melkote, 1991 : 87). The communication models employed by

the modernization paradigm were media centered and aimed at improving literacy levels of traditional societies in an attempt to persuade them to break away from their traditional barriers. Communication was linear or an unidirectional process, flowing from the source, through the media, to the passive recipients. The growth and presentation of the mass media in traditional society, therefore, was indicative of modernization. More radios and increased reading of newspapers were regarded as positive makers of modern attitudes (Lerner, 1958). Another weakness of the modernization paradigm is the lack of correlation between penetration of the mass media and increase in literacy levels. Without proper formal education, literacy levels cannot improve even if the media are there to disseminate information. If literacy levels are poor, it is difficult for people to understand the message or information made available to people through the mass media.

The modernization paradigm has been severely criticized for not allowing people's participation at the grassroots. Problems are identified and solutions offered at top levels of government and development agencies. Then a top-down flow of information occurs from government or development agencies to the local communities because it is considered that grassroots participation is slow, inefficient and that people at the grassroots do not know what is good for them. In recent years, however, many scholars have recommended "people who are objects of policy need to involve in the definition, design and execution of the development process" (Melkote, 1991 : 191). When local communities are not involved in the decision-making processes, development projects tend not to be successful. Although the modernization paradigm continues to dominate in development projects in spite of many new challenges facing development projects (Dyll, 2002), the 1970's saw a shift in the conceptualization of development to allow the participation of local communities. This shift is generally referred to as development as empowerment paradigm. Melkote and Steeves (2001 : 366) argue that "a major goal of development as empowerment is to move the locus of control from outsiders to the individuals and groups directly affected. Empowerment is the mechanism by which individuals, organizations and communities gain control and mastery over social and economic conditions, over political processes and over their own stories". Rogers (1976 : 133) testifies to this assertion when he defines development as "a wide participatory process of social change in society, intended to bring about both social and material advancement (including greater equality, freedom and other valued qualities) for the majority of the people through their gaining greater control over the environment."

The model of Development Support Communication (DSC) arose as a bridge between modernization theory and dependency theory (Melkote, 1991). DSC relies heavily on the role of the media in development and values grassroots participation because it regards the local groups as the beneficiaries of

development projects. The theory legitimizes outside agencies as harbingers of real social change and promotes local messaging for easy adoption of donor-funded projects by local communities. DSC wants to ensure that beneficiary communities have access to material, informational, cultural and psychological resources; leadership, life and communication skills; local empowerment and critical awareness (Melkote and Steeves, 2001 : 252). In essence, DSC displays key components of the participatory model of communication provided by Figueroa et al (2002) which can be summarized as follows :

- » Community owns the process and content of communication.
- » Communication gives a voice to previously unheard community members
- » Communities become their own agents.
- » The communication process is characterized by debate and negotiation on issues that affect community.
- » Emphasis is placed on outcomes that go beyond individual behaviour to widely recognized social needs.

Although these key components look flowery and democratic, real participatory communication in DSC paradigm has been frequently misunderstood and overlooked because of the unwillingness of experts to give up control over the process, and due to the inability of development support workers to appreciate and operationalize true participatory approaches at the grassroots.

The lack of grassroots participation in DSC was blamed for the failure of most development projects. It was therefore imperative for participatory theorists to redefine development communication. One such definition is that communication is “the systematic utilization of communication channels and techniques to increase people’s participation in development and to inform, motivate and train rural population mainly at grassroots” (Waisbord, 2000 : 17), hence another development paradigm has been defined as “need oriented, endogenous, self-reliant, ecologically sound and based on participatory democracy and structural transformations” (Servaes, 1966 : 32).

Another development theory focuses on community access and participation in development projects. It sees access as “the use of media for public service” (Servaes, 1996 : 79), and participation as a process of empowering the people to participate in identifying the problem or designing a development programme (Melkote, 1991 : 237). Here individuals are active in development programmes and processes; they contribute ideas, take initiatives, articulate their needs and problems and assert their autonomy. Thus, participation requires a higher level of people’s involvement in the communication system especially the media. People have to be involved in the production process, management and planning of the communication system. “In this case, the public exercises the power of decision making within communication enterprises and is also fully involved in the



formulation of communication policies and plans" (Servaes, 1996 : 79). However, drawing examples from the working relationships between developed and underdeveloped countries, although people are involved in the formulation of policies the donors still have a right to say no considering their position as the sponsors of the programmes.

Servaes (1996) discusses the notion of participatory communication at length. He stresses the importance of communication at all levels, international, national, local and individual, and points out that this participation does not only mean "inclusive of but largely emanating from the traditional receivers" (Servaes, 1996 : 75). Participatory communication is, thus, a reciprocal process involving the marginalized groups who are trying to renegotiate their situation with the development agents. In other words, participatory communication gives the local community a right to freely share or exchange information and to reach a consensus on what they want to do or to be done. Freire (1983 :76) cautions that "this is not the privilege of some few men (and women), but the right of all people to individually and collectively speak their word." When applied to development projects , participation is seen as very important in any decision making process in order for various stakeholders to share information, knowledge, trust and commitment in development projects (Servaes, 1966 : 75). According to Xavier Institute (1980 : 11), "development efforts should be anchored on faith in the people's capacity to discern what is best to be done as they seek their liberation and how to participate actively in the task of transforming society. The people are intelligent and have centuries of experience. Draw out their strength. Listen to them." Thus participatory Communication advocates the decentralization of media systems and the dissolution of the status quo because it involves a more equitable sharing of both, political and economic power, which often decreases the advantage of groups in power.

Role of communication in agriculture has been the concern of many studies. Murthy (1969), Singh (1970), Gaikwad (1972) and many others have studied factors affecting the communication behavior of the farmers. It has been shown in these types of studies that social and demographic factors like age, caste, education, socio-economic status and land owned affect the communication behaviour of farmers. It has also been shown that local influentials and leaders are more exposed to newspapers, radio and television. Impact of interpersonal communication for getting information has been revealed by many scholars (Singh, 1970; Verma, 1970; Mathai, 1971; Gaikwad, 1972; Mohapatra, 1974) village level workers, family members, friends, upper caste educated persons and kins played a vital role in such communication as adoption and diffusion of certain agricultural technology and innovations. Shah and Bhatnagar found interpersonal sources of communication as more significant than mass media. Among mass media, the radio and documentary films were found significant to some extent.

The media in India has been highlighting the conservation and environmental issues over the years. The media has frequently focused attention on various aspects of environmental degradation and articulated the fears and anxieties of the people. According to V. S. Gupta (1989 : 42), it has been spearheading a debate on broad issues of public policy regarding environment and development. The media has also highlighted some remarkable initiatives taken by the people in conserving precious heritage of the country. He has emphasized that the need of the hour is a continuing dialogue between the media practitioners, policy makers and grass root agencies so that environmental protection measures really get translated into concrete result.

Acharya (1987) has emphasized that communication planning has not got an adequate theoretical backing in India. The expansion of TV network as a result has been haphazard, leaving a wide gap between the hardware and software needs and their coordinated use. That television has tremendous potential for development and education, is above dispute and it has the potential of becoming a sensitive mass medium that is people oriented, problem oriented and development oriented. He argues that this potential can not be achieved without a sound television policy based on an integrated communication and information perspective with a futuristic view.

Raghavan (1980) has tried to show as to what extent mass media reached the masses in India based on the surveys of formal, informal and traditional processes of social education. He has shown that the mass media has limited effectiveness in reaching rural areas because of social and physical variables as well as their own organization. Messages transmitted through Government films tended to be understood differently in culturally diverse areas.

Jaspal Singh (1990) has gauged the impact of television on society. He has argued that television as such is not an agent of development communication. It depends on how it is used by those who control it, and how much is its credibility with users.

The mass media considered here trying to explain environmental awareness are newspapers, radio and television because these are the most widely and frequently used modern mass media.

We can say that the relevance of media in almost all spheres of human endeavor cannot be overemphasized, more so in the area of development. It is necessity for good governance, responsible leadership goes hand in hand with the need for active role of strong and equally disciplined communication media towards enlightening, mobilizing and sensitizing the public in this concern. Sogolo G. (1995) says in this s reference "The role of information in National Development is no longer a matter of dispute. And as we have argued, information is useful if only it is properly disseminated."

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## **Critical Theory and Social Movement Analysis : Theoretical Insights into New Social Movements**

***Yumlembam Khogen Singh\****

*The primary aim of the present paper is to link the emancipatory project of the 'critical theory' with the concept of 'social movements' and to gain insights into the comprehensive understanding of contemporary 'new social movements'. Present paper uses available literature on the theme and some seminal works of pioneering critical theorists to come up with practical insights. Present paper first presents the general contributions of the 'Critical Theorists and Frankfurt School' and then delves into the works of the pioneering critical theorists like Max Horkheimer, Theodor W. Adorno, Herbert Marcuse, and Jurgen Habermas. Then, this paper attempts to sketch a critical theory of social movements out of the seminal works of these pioneering critical theorists and moves on to examine the sociological contributions of critical theory to the study of social movements. After analyzing how 'critical theory' can be a useful paradigm for social movements analysis with special reference to contemporary new social movements, this paper construes that critical theory played a crucial role in re-conceptualization of social movements as an emancipatory and self-actualization project and it inspired emergence of new social movements. Critical theory can supply methodological and theoretical pluralism to social movement analysis that can be of crucial use in the analysis of new social movements where agency and structure are in constant interaction producing new cultural patterns of society.*

**[Keywords :** Critical theory, Frankfurt School, New social movements, Max Horkheimer, Theodor W. Adorno, Herbert Marcuse, Jurgen Habermas]

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## 1. Introduction

'Critical Theory' has a narrow as well as a broad meaning in the philosophy and history of the social sciences. In the narrow sense, 'Critical Theory' designates several generations of German philosophers and social theorists in the Western European Marxist tradition known as the Frankfurt School (Bohman, 2010). In narrow sense, it is that theory which seeks to liberate human from the circumstances that enslaves them, i.e. human emancipation. Max Horkheimer (1982) gave such a narrow definition of critical theory. However, in the broader sense 'Critical Theory' means many 'critical theories' that emerged in connection with the many social movements identifying varied dimensions of the domination of human beings in modern societies which aim to explain and transform all the circumstances that enslave human beings (Bohman, 2010). However, despite such variant understanding of 'critical theory', it provides the descriptive and normative bases for social inquiry aimed at decreasing domination and increasing freedom in all their forms. Hence, 'Critical theory' refers to a series of approaches for intellectual inquiry that first emerged with the end of the 18th century European Enlightenment when people began to lose hope in the intellectual confidence that bourgeois society would succeed in realizing Enlightenment ideals, i.e. attainment of liberty, justice, prosperity, and contentment for all of its citizens. Presenting the broader sense of the term 'critical theory', Bohman (2010) maintained that it is beyond the Frankfurt School that begins with Horkheimer and Adorno stretching up to Marcuse and Habermas, but any philosophical approach with similar practical aims could be called a 'critical theory', including feminism, critical race theory, and some forms of post-colonial criticism. However, the meaning of 'Critical Theory' for the present paper is only to the "Frankfurt School" and its pioneering theorists. It is because 'critical theory' originated as an approach out of the critical dialogue and discourses among some scholars on the ideals and practicality of capitalism and Marxism in the early 1920s in Frankfurt School, Germany. In this backdrop, the present paper makes an attempt to apply the philosophical and theoretical contributions of critical theorists in making sense of the contemporary 'new social movements'.

## 2. Objectives and Methodology

The primary aim of the present paper is to link the emancipatory project of the 'critical theory' with the concept of 'social movements' and to gain insights into the comprehensive understanding of contemporary 'new social movements'. Present paper uses available literature on the theme and some seminal works of pioneering critical theorists to come up with practical insights. First, the present paper presents general contributions of the 'Critical Theorists and Frankfurt School', and then delves into the works of the pioneering critical theorists like Max Horkheimer, Theodor W. Adorno, Herbert Marcuse, and Jurgen Habermas. Then, the present paper attempts to sketch a critical theory of social movements out of the

work of these pioneering critical theorists and moves on to examine the sociological contributions of critical theory to the study of social movements by analyzing how 'critical theory' can be a useful paradigm for social movements analysis with special reference to new social movements.

### **3. Critical Theorists and Frankfurt School : Major Contributions**

Critical theory is also known as Frankfurt School in sociology and critical theory has become synonymous with Frankfurt School (Doshi, 2009). Frankfurt School refers to the work of the members of the Institute for Social Research established in Frankfurt, Germany in 1923 as the first Marxist-oriented research center affiliated with a major German university. Max Horkheimer became the Director of the Institute for Social Research in 1930, gathering around himself many talented theorists like Herbert Marcuse, Theodor W. Adorno etc. Under Horkheimer, the institute sought to develop an interdisciplinary social theory that could serve as an instrument of social transformation. The work of this era was a synthesis of philosophy and social theory, combining sociology, psychology, cultural studies, and political economy, among other disciplines within a shared theoretical framework of Marxism. At the very beginning, this approach was simply called as 'materialistic theory'. Critical theory began by inquiring into what prevents the realization of Enlightenment ideal as a code for the quasi-Marxist theory of society developed by a group of interdisciplinary social theorists. However, later it was given the code name 'Critical Theory', though it was not identical with the orthodox Marxism (Doshi, *ibid.*). From its beginning, the Frankfurt School rejected orthodox Marxism and other closed or deterministic philosophical systems in favor of radical, open-ended, unfinished philosophical critiques of various forms of cultural, political, and ideological domination in twentieth century societies. Besides Horkheimer and Adorno, leading figures of the Frankfurt School before the War included Friedrich Pollock, Herbert Marcuse, Walter Benjamin, Leo Lowenthal, Erich Fromm, Otto Kirchheimer, and Franz Neumann. Although differing widely in their specific interests, methods, sources, and publications, the intellectuals of the Frankfurt School were committed to the development of a "critical theory" of society that examined its own assumptions and biases in an ongoing process of self-reflection and did not claim neutrality independent of its social origins and purposes. Scholars of the Institute for Social Research in Frankfurt like Horkheimer, Adorno, Marcuse, and others reached the conclusion that the traditional Marxist focus on a revolutionary working class had been cooled down so there was need for reformulation of the labour class. In 1933, Nazis came to power in Germany and dismissed Horkheimer and other Jewish faculties of the institute. Most of the scholars of the Frankfurt School left Germany for New York, Geneva, France, Great Britain, and United States etc. Returning to Germany at the height of the Cold War in 1950, Adorno and Horkheimer tried to rebuild the institute and devoted themselves to educating a new generation of German students. Their commitment to Marxism, a function of their belief in the

1920s and 1930s that only revolutionary change could prevent the triumph of fascism, weakened under the changed conditions of the postwar era. Their work, increasingly preoccupied with the protection and extension of individual freedom, reflected their growing skepticism about any positive alternative to inexorable trend toward scientific-technological rationalization in the advanced industrial societies and consequent loss of personal autonomy. According to Doshi (2009), such political constraints especially the oppression done by the Nazis on the Jews led to the disintegration of the Frankfurt School.

#### **4. Major Contributions of the Frankfurt School and Characteristics of Critical Theory**

According to George Ritzer (2007), the major contributions of critical theory can be found in the areas of subjectivity, dialectics, knowledge and human interest. Frankfurt School has made a strong effort to reorient Marxian theory in a subjective direction (say by Marcuse, Habermas etc.). Frankfurt school's concern of rationality, cultural industry, and knowledge industry can well be taken as its shifting interest to ideology. Again, Frankfurt school's focus on the social totality, an interest in dialectics is one of the major contributions of this school to the analysis of the social world. They refused to be utopian but focus on criticizing and changing contemporary society with an orientation to thinking about future. Efforts towards unification between theory and practice become one of the goals of critical theorists (say Horkheimer). In the realm of knowledge and human interest, J. Habermas differentiated among three knowledge systems and their corresponding interests. Such interest in the relationship between knowledge and human interest can be taken as an example of Critical theory's broader dialectical concern with the relationship between subjective and objective factors.

According to some contemporary social thinkers (Ritzer, 2007; Doshi, 2009) primary characteristics of 'Critical Theory' lie in their critiques of social and intellectual life. Despite diverse interests, intellectuals of the critical school had 'emancipation' of man (read human beings) as the central theme of analysis. Critical theory is marked by their criticism of Marxian Theory/Economic Determinism. Critical theory's starting point is critique of Marxian theories. They not only criticized the economic determinist Marxian theory but tried to balance by saying that attention should be given to the cultural realm also. Another defining feature of 'critical theory' is its critique of Positivism. Positivism is opposed by critical school specially its stand of a single scientific method for all fields of study. The critical theorists prefer to focus on human activity as well as on the ways in which such activity affects larger social structures. As a continuation of Marxian tradition, critical school criticizes modern capitalist society and its varied components. Critical theorists are of the apprehension that there will be domination of cultural rather than economic elements in the modern society; therefore seek to focus on the cultural repression of the individual in modern society. They are not happy with the irrationality of the modern world at the label of rationality. As Ritzer (2007) argued,

'critical theory' is very critical about the 'cultural industry', the rationalized, bureaucratized structures (e.g. television networks) that control modern culture and stand against the stress on consumerism culture. Critical theory has its own way of dealing with issues pertaining to newer knowledge formations. According to Critical theorists autonomous structures in our 'Knowledge Industries', i.e. entities concerned with knowledge production for example Universities and research institutes, extend themselves beyond their original mandate and they have become oppressive structures interested in expanding their influence throughout the society (Ritzer, *ibid.*).

## **5. Pioneering Critical Theorists and their Contributions**

Some of the select pioneering critical theorists are Max Horkheimer, Theodor W. Adorno, Herbert Marcuse, and Jurgen Habermas. It will be worthwhile to look into the work and ideas of these pioneering theorists of the 'critical school' and derived some insights into their critical perspectives toward industrial society and corresponding social structures and processes.

### **5.1 Max Horkheimer (1895-1973)**

Max Horkheimer was born in 1895 in Stuttgart, Germany and got his doctorate from University of Frankfurt in 1922 by working on Immanuel Kant. He became the Director of the Institute of the Social Research in 1930. Max Horkheimer emerges as the Frankfurt School's dominant figure. Horkheimer as the Director of the Institute for Social Research during early 1930s and exile period in the United States tightly controlled the publications and discussions of the Institute. Horkheimer played a strong administrative role in Frankfurt University in late 1940s, but a less active role in the development of critical theory, a position that devolved on Adorno and later Habermas (Wiggershaus, 1994). One of the major contributions of Horkheimer is his dedication at developing a trans-disciplinary social theory of the present age grounded in empirical studies of political economy, and wanting to engage in more philosophically-oriented theoretical work i.e. his idea that theoretical and empirical research should mutually inspire and penetrate each other (Doshi, 2009; Wiggershaus, 1994). Horkheimer in his joint work with Adorno, 'The Dialectics of Enlightenment (1979)' dared to show the pessimistic side of the enlightenment and took the opportunity to criticize enlightenment (Doshi 2009) and it becomes one of the noteworthy contributions of the Frankfurt School to social science. Horkheimer believed that enlightenment had "self-destructive tendencies", i.e. specific social, cultural and conceptual forms realized in modern Europe contained its own possibility of a reversal (Bohman, 2010). He brought together psychology and sociology that posed a great change to social philosophy. For example, his work among German workers applied sociological methods of social research and psychoanalytic theory to find out the relationship between social development and psychic structure among German workers and employers. Thus, he initiated critical sociology's belief that theory and practice should not be separated.



### **5.2 Theodor W. Adorno (1903-1969)**

Th. W. Adorno was a contemporary and a close associate of Horkheimer. Both worked together in some books. Adorno was one of the most important philosophers and social critics in Germany after World War II, a seminal social philosopher and a leading member of the first generation of Critical Theory. Born on September 11, 1903 as Theodor Ludwig Wiesengrund, Adorno lived in Frankfurt. Adorno left Germany in the Spring of 1934. After returning to Frankfurt in 1949 he took up a position in the Philosophy Department and Adorno quickly established himself as a leading German intellectual and a central figure in the Institute of Social Research (Zuidervaart, 2011). Adorno was a critique of technology as he believed that man's technical progress enable him to control the natural world but the same technology has enslaved him (Doshi, 2009). Adorno's cultural studies show that a similar logic prevails in television, film, and the recording industries. In "The Culture Industry", a chapter in *Dialectic of Enlightenment* (1944), Adorno argues that the culture industry involves a change in the commodity character of art, such that art's commodity character is deliberately acknowledged and art "abjures its autonomy" (Zuidervaart, 2011).

### **5.3 Herbert Marcuse (1898-1979)**

H. Marcuse studied philosophy at Berlin and Freiburg and became a part of the Institute for Social Research in Germany, and then went to the United States in 1934. While associating with the Institute for Social Research, Marcuse achieved greatest fame in 1960s as a guru of the new social movements in the United States and Western Europe of that time. Marcuse was sympathetic to the new social movements like student, anti-war, feminist, civil rights, gay rights movements and considered them as ways to change but he himself was pessimistic about such change. In his seminal work 'One Dimensional Man' (1964), Marcuse held that "technological rationality" distorted and reduced experience to an impoverished remnant (Ritzer, 2007). Marcuse (1991) gave his own interpretation of modern capitalist society and defined it as 'one dimensional' society consisting of enslaved consumers and mass culture audiences.

### **5.4 Jurgen Habermas (1929- )**

J. Habermas succeeded to Horkheimer's Chair in Philosophy and Sociology at the University of Frankfurt in 1964 and served as the Director of Research at the Max Planck Institute in Starnberg from 1972 to 1981, then returned to University of Frankfurt. He developed a theory of 'communicative action' that seeks a rational grounding of freedom in argumentative discourse in an ideal speech situation free from domination. As he recognizes that many of Karl Marx's ideas have become obsolete, he moves towards Max Weber as a source of alternative idea. Habermas's focus was to transform the negative critique of original critical theory into a positive programme for emancipator practice (Doshi, 2009). While criticizing Marxism's relevance to the modern capitalist societies, Habermas rejects the oppression-exploited theory of Karl Marx and argues that it has been replaced by psychological

and ethnic deprivation. He asserted that labour of modern capitalist society is now not forced to go for revolution (Doshi, 2009). Habermas's main criticism of Marxism is that Karl Marx's class struggle and ideology have become irrelevant. In his theory of communicative action and domination theory, Habermas (1984) suggested that we need to construct 'ideal speech community' so that we can have undistorted communication leading to emancipation of humankind.

## **6. Critical Theory and Sociology of Social Movements**

As compared to other critical theorists, Max Horkheimer seems to have less inspired the social movement scholars. However, Max Horkheimer's views on 'positive social change' suggest towards social movements as a rational attempt to improve society by combating 'problems of irrationality' associated with capitalism and his assertion that problems face by common masses are 'social coordination problems' hints towards the re-organizational capacity of social movements to bring a desired social order. According to Kellner (1989), Theodor Adorno's works and his presentation of society as a whole that needs to be transformed are still useful to describe and analyze contemporary conservative movements in the United States and their changing characteristics over the time. When Douglas Kellner (2005) studied the global justice movement, he testified the continued relevance of Marcuse's revolutionary concept of the 'Great Refusal' (Marcuse, 1991) in the analysis of social movements. According to Kellner (2005 : 6), Marcuse's political and activist version of critical theory in particular is very significant for understanding the strategy and socio-political horizons of contemporary struggles (social movements). Agger (1991: 110) pointed out, Habermas's communication theory attempted to shift from the paradigm of consciousness to the paradigm of communication and it enabled the development of workable strategies of 'social-movement formation'. In the words of Agger (1991 : 125) the "new social movements" theory of J. Habermas 'offers theoretical insights to scholars of social movements who otherwise lack a larger theoretical perspective that explains where these movements come from and what sort of structural impact they might have.... Unlike most sociological students of social movements, Habermas locates points of resistance against systemic domination that give his overall critical social theory a certain practical intent'. Thus, Habermas's (1981) "new social movements" theory introduced consideration of the aspects of 'domination' that was typically ignored by Marxism. This addition of the crucial angle of 'domination' in social movement analysis has served as a substantive contribution to sociology in general and sociology of social movements in particular.

## **7. Concluding Remarks**

After a thorough analysis of the Alter-globalization and Occupy movements, Masquelier (2013 : 1) demonstrated that 'first-generation critical theory can continue to play a significant role in conceptualizing contemporary forms of resistance by capturing the social malaise engendered by neoliberal capitalism and by informing the practice of resistance in contemporary capitalist societies'.

Similarly, critical theory will be of immense help in the analysis of LGBT movement as protection of individual freedom and corresponding mobilizations are well addressed by critical theory. Critical theorists' shifting interest to ideology also goes in parallel with the ever-increasing 'identitarian' movements in the world. With its focus on newer knowledge formations and social totality, critical theory can offer a theoretical tool to examine the new context of emergence and success of the densely networked and complex protests movements like the 'Occupy movement'. Given all these, this paper construes that critical theory played a crucial role in re-conceptualization of social movements as an emancipatory and self-actualization project and it inspired emergence of new social movements in 1960s and 1970s. Critical theory can supply methodological and theoretical pluralism to social movement analysis that can be of crucial use in the analysis of new social movements where agency and structure are in constant interaction producing new cultural patterns of society. All these make us to rethink 'critical theory' as a theoretical model to explore and comprehend the emancipatory politics of contemporary new social movements.

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## **Role of National Movement of Twentieth Century in the Elevation of Women's Education : A Review Article**

**Seema Chaudhary\***

*Education is one of the most vigorous instrument for the women's empowerment. In nineteenth century it appears as if the neglect of education of women, which was coupled with so many social evils brought about a tremendous degradation in the status of women, though the wave of social reformers led to a very significant legislative, social and educational changes for women. But the immense political, social and educational awakening among Indian women is observed during National Movement of twentieth century especially in the years of 1920s. With the appeal of Mahatma Gandhi to join his Satyagraha, women came out of their homes at first time in a large number. National Movement of twentieth century played a vital role in the emergence of women's empowerment as well as expansion of women's education. The ground prepared by the nineteenth century social reformers and leaders, the great impact of National Movement of twentieth century, Mahatma Gandhi's untiring work for women's emancipation and the efforts of women's organizations which were also motivated by national movement to a great extent; education became a mission and led an organized movement for women's education in India.*

[**Keywords** : Women's empowerment, women's organizations, Subjection, Awakening, Endurance, Satyagraha, Prejudices, Semi-paralysis, Emancipation]

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## 1. Introduction

It is widely recognized that of the several areas for women's upliftment, education is one of the most important instrument, but there were strong and deeply rooted prejudices against women's education which was regarded as unnecessary and dangerous. It is well known that in Upanishadic period there were great Brahmin students, who were lifelong students of philosophy, but there was a vast gulf between the status of the women in the early Vedic period and that in the nineteenth century. As Neera Desai expressed this stage of women, Ideologically woman was considered a completely inferior species, inferior to the male, having no significance, no personality; socially she was kept in a state of utter subjection, denied any right, suppressed and oppressed; she was further branded as basically lacking the ethical fibre.<sup>1</sup>

Thus it appears as if the neglect of the education of women, which was coupled with child marriage, polygamy, purdah, sati brought about a tremendous degradation in the status of women in the 19th century. In his report on State of Education in Bengal (1836), on the fear shared by Hindus and Muslims alike; William Adam stated that 'It was feared that education would undermine the feminine qualities in women and bring disgrace on their families.'<sup>2</sup>

The Christian missionaries, whatever their motives were the first to focus on the condition and education of women. In his famous Education Dispatch of 1854, Sir Charles Wood said : "The importance of female education in India cannot be over rated....."<sup>3</sup> Dalhousie greeted it as "the beginning of a great revolution in Indian habits."<sup>4</sup> Though the wave of social reformers in the 19th century initiated by Rammohan Roy and followed by Ishwarchandra Vidya Sagar, Keshab Chandra Sen, Swami Dayanand and others led to very significant legislative, social and educational changes for women.<sup>5</sup> Thus undoubtedly female education was flowered by these native great personalities who were committed to the architecture of a new reformed society, which would pay women the respect and freedom they deserve.

## 2. Role of Indian National Movement in the Elevation of Women's Education

We find immense political, social, and educational awakening among Indian women in the twentieth century, especially in the years of 1920s. Mahatma Gandhi and Indian National Movement led to the great rise in the status of Indian women in the twentieth century before independence.

The year 1917 is of great consequence in the history of upliftment of Indian women, when an enlightened British woman, Annie Besant launched the Home Rule agitation. In the same year she was elected the president of the Calcutta

Session of the Indian National Congress. In her presidential address she said, "The strength of Home Rule Movement was rendered tenfold greater by the adherence to it of a large number of women who brought to its helping the uncalculating heroism, the endurance, the self sacrifice of the feminine nature. Our league's best recruits and recruiters are among the women of India."<sup>6</sup>

After the Jallianwalabagh massacre in 1919, nearly 200 women attended the Congress session of Nagpur. This was a striking evidence of the political awakening and empowerment of Indian Women. With the launching of the first Non-Cooperation Movement (1920-21) by Mahatma Gandhi and his appeal to join his Satyagraha, women came out of their homes in a large numbers. This was an important intervention marking the beginning of the end of women's obscurity and at the same time great emergence of women's education and organizations.

The Indian National Congress organized an All India Ladies Conference at its annual meeting held in Ahmedabad in 1921-22. Women from all over India belonged to literate or illiterate, rural or urban families were thus brought out of the four walls of their homes. This reduced further the prejudices against women's education. Education of women came to be a public issue, opposition to it notwithstanding.<sup>7</sup> The slogan, "Educating a girl means educating a family" has become the slogan of nationalists by this time.

By the 1920, however the women's education debate become a sharper, more politicized issue, because of the expanding base of Nationalist Movement, Mahatma Gandhi's views on women's right to equality and women's massive response to the freedom struggle.

Mahatma Gandhi wrote in 'Harijan' about the illiteracy among women who participated enthusiastically in National Movement - "Man has converted woman into a domestic drudge and an instrument of his pleasure, instead of regarding her as his helpmate and better half ! The result is a semi-paralysis of our society. Woman has rightly been called the mother of the race. We owe it to her and to ourselves to undo the great wrong that we have done her."<sup>8</sup> Mahatma Gandhi expressed his views on 'Women and English Education', "There is none on the earth able to prevent you (Women) from studying the literature of the whole world if you all fond of literary taste. But when causes of education have been framed with the needs of society in view, you cannot supply the requirements of the few who have cultivated a literary taste."<sup>9</sup> Indian women belonged to common families of both rural and urban areas were motivated by these views and approach of Mahatma Gandhi about women's emancipation and education As a result, women actively participated in the National Movement of twentieth century led by Mahatma Gandhi. On the other hand this active participation of Indian women in freedom struggle enlarged their political and social awareness - awareness about their rights.

The Indian National Congress, in recognition of the role of women in the freedom struggle, passed a resolution at the Karachi Congress in 1931. The resolution declared that "all citizens are equal before the law irrespective of religion, caste, creed or sex in regard to public employment, office, power or honour."<sup>10</sup>

The National Planning Committee appointed by the Congress in 1937 also declared in its resolution that in a planned society women's position will be equal to men. Thus Indian National Congress and Nationalist leaders declared several times that women's education was essential for national development.

Due to the impact of National Movement and women's participation in the movement, their interest and involvement in political, educational and social issues; women's association had started being established all over India in the late nineteenth and early twentieth century. They shared the goal of bringing women together to discuss women's issues which were defined as education.

The establishment of women's university (1916), the federation of university women (1920), the national council of women (1925) and the All India Women's Conference (1927) were significant development from an educational as well as historical perspective.<sup>11</sup>

Three major national organizations emerged after the First World War : The Women's Indian Association (WIA) The National Council of Women (NCW) and the All India Women's Conference (AIWC). The WIA started by Annie Besant, Margaret Cousins and Dorothy Jinarajadasa, in 1917, in Madras, was primarily for asking for votes for women in the new constitution to be introduced by the Montagu Chelmsford reforms. The main objective of AIWC was the promotion of women's education.<sup>12</sup>

In January 1927 the All India Women's Education Conference held its first meeting in Poona. It was attended by a large number of social reformers, professional educationists, women associated with the National Movement and the wealthy and titled. In this conference numerous resolutions were passed outlining the best type of education for women.

The first All India Women's Education Conference condemned early marriage as it interfered with girls' education. However the women's education was still essentially perceived as strengthening their roles within the dominant ideological framework of social reform and nationalism. The concept of education as a prerequisite for women's equality was the first demand of the AIWC.<sup>13</sup> In 1932 AIWC set up the Lady Irwin College at New Delhi to give advanced education in Home Science for women.<sup>14</sup> Though undoubtedly National Movement of twentieth century played a notable role in the emergence of women empowerment. The nationalists supported forcefully the necessity of the expansion of women's education.

Owing to the factors like impact of National Movement from the beginning of twentieth century till the independence, women's participation in these movements and the efforts of women's organizations which were also greatly influenced by the Indian National Movement for our rights and freedom; the prejudices against women's education started lessening. There were 23,517 educational institutions for girls in 1921-22. By 1947, the number had increased to 28,196.<sup>15</sup>

### **3. Conclusion**

Thus the close association of Indian women with the National Movement of 20<sup>th</sup> century enabled them to bring about the radical changes in their status with the least rebuff from men. The ground prepared by the nineteenth century leaders, beginning of twentieth century with the vast social and political awakening and the untiring work of Mahatma Gandhi led to the emancipation of women and helped them to take their rightful place in the society. There is no doubt that he brought women out of their homes into the public amphitheater in the years of 1920s. As a result of the impact of the National Movement of twentieth century, Mahatma Gandhi's appeal to women to join his Satyagraha, his efforts for women's education, women's participation in the freedom struggle in a large number and the efforts of women's organization; women's education was expanded to a great extent and became a mission and led an organized movement for women's education.

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## Inter-Gender Drudgery in Paddy Cultivation

*Anshu\* and S. K. Varma\*\**

*The study was conducted in Kurukshetra district of Haryana state with the objective of analysing the inter-gender drudgery in paddy cultivation. Women play a significant and crucial role in agricultural development and allied fields. It has been observed that more than 75 percent women are involved in activities like winnowing, weeding, threshing and cleaning of field farm operations. The physical strain of female farmers seems to be too high because of heavy work tasks of various activities done by them in agriculture. Sample of 120 households of various socio-economic status involved in paddy cultivation operations was taken. The results although appear to lend support that most drudgery ridden tasks are assigned to women because of the male dominated social order. The total drudgery taken up by women was almost equal to men.*

[**Keywords** : Women, Man, Involvement, Paddy, Operation, Drudgery]

### 1. Introduction

In developing countries, women play a significant and crucial role in agricultural development and allied fields. It is most unfortunate that the role of women in agriculture has not yet been highlighted in India. They still remain as invisible workers. It has been observed that more than 75 percent women are involved in activities like winnowing, weeding, grading, threshing and cleaning of field farm operations. The physical strain of female farmers seems to be too high

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because of heavy work tasks of various activities done by them in agriculture and allied field (Singh and Vinay, 2013).

According to 2011 census, India's total population is 121 crore, there are total 62.37 crore males and 58.64 crore females in India and in Haryana males population is around 1.35 crore and female population is 1.18 crore. According to the census, 56.7 percent of the main workers labour force employed in the agriculture and allied activities which reflect the predominance of agriculture in the matter of employment opportunity. In spite of having a significant place in the economy, this sector is facing various problems. As large as 30.58 percent of the total workforce engaged in agriculture are female work force are contributing a major proportion to the farm production as well as household income.

## **2. Methodology**

The study was conducted in Kurukshetra district of Haryana state with the objective of analysing the inter-gender drudgery in paddy cultivation. Two blocks from Kurukshetra district were randomly selected i.e. Thanesar and Ladwa block. Two villages from each block were selected randomly and 30 households from each village were selected randomly thus making a total sample of 120 households from different socio-economic categories. To assess drudgery, out of 30 households 8 households were selected randomly from each village. A semi projective technique was developed for data collection. The instrument consisted of eight pictures, depicting eight important agriculture operations in paddy cultivation, each one of them serve as a stimulus to give expression to the subjective experiences of the respondent. In order to arrive at quantitative measures of the drudgery perceived by the respondent in eight selected culture practices, Thurstone's law of comparative judgment was used.

## **3. Results and Discussion**

### **3.1 Socio-economic Profile of Respondents**

More than half of the respondent (60.8%) were of middle age group, illiterate (66.7%), belonged to lower caste (40.8%), having low family education status (76.7%) and with negligible social participation. Most of the respondents (72.5%) had joint family, medium family size (40.0%), owned mixed type house (66.7%), cultivator (41.7%) as their main occupation. Less than half of the respondents (40.0%) were landless, having 1-2 milch animals (36.7%) with medium material possession (68.3%).

### **3.2 Comparative Drudgery of Farm Men and Women for different Paddy Cultivation Operations**

Some tentative generalizations derived from past studies and writing of the subject was made. They were : a) Women's involvement in crop cultivation operations by and large is a source of drudgery and the drudgery ridden paddy cultivation operations are assigned to women only because of male dominated

social order. In order to test the validity of these generalizations, drudgery associated with the major paddy cultivation operations was worked out.

**Table-1 : Comparative Drudgery Index of Men and Women for different Paddy Cultivation Operations**

Sr. No.	Operations	Men Drudgery scale values	Rank	Women Drudgery scale values	Rank
1.	Uprooting of seedling	0.000	VIII	0.056	VII
2.	Puddling by plough	0.115	VII	0.077	VI
3.	Pesticide dusting field irrigation	0.510	VI	0.192	IV
4.	Spade work	0.238	V	0.000	VIII
5.	Transplanting	0.467	IV	0.074	V
6.	Threshing	0.996	III	0.633	I
7.	Harvesting	1.015	II	0.313	III
8.	Carrying load on head	1.023	I	0.492	II
Rank order correlation			0.20 NS		

The drudgery scale values of the paddy operations calculated by 'case III Model' of Thurstone's law of comparative judgment as discussed in detail in the chapter 'Research Methodology' for male and female respondents are presented in Table-1.

The scale values in case of men respondents vary between 0.00 and 1.023, whereas, in case of women respondents they vary from 0.00 and .633. The scale values of the operations were ranked accordingly. As evident from the data (Table 3.1) there is some difference in two sets of ranks assigned to the practices. The rank order correlation coefficients between them were worked out to be 0.20 which is non-significant. The results, therefore, indicate that the two sets of values obtained from the responses of men and women farm workers are alike to each other. It was, therefore, decided to work out independently on the drudgery scale values of men and women.

As evident from the drudgery index, in case of men carrying load on head is considered to have highest amount of drudgery followed by harvesting, threshing, transplanting, spade work during irrigation, pesticide dusting, puddling by plough and uprooting.

In case of women drudgery index, threshing is considered to have highest amount of drudgery followed by carrying load on head, harvesting, pesticide dusting, puddling by plough, uprooting of seedlings and spade work during irrigation.

The Table-2 reveals the pooled drudgery index of men and women in different paddy cultivation operations. It was decided to pool the data to work out unified values of eight practices on the drudgery scale.

**Table-2 : Pooled Drudgery Index of Men and Women for different Paddy Cultivation Operations**

Sr. No.	Operations	Pooled data	Rank
1.	Uprooting of seedling	0.051	VI
2.	Puddling by plough	0.073	VII
3.	Pesticide dusting	0.279	IV
4.	Spade work during field irrigation	0.000	VIII
5.	Transplanting	0.190	V
6.	Threshing	0.741	I
7.	Harvesting	0.608	III
8.	Carrying load on head	0.715	II

The scale value of pooled data varies from 0.00 and 0.741. In case of pooled data threshing is considered to have higher amount of drudgery followed by carrying load on head, harvesting, pesticide dusting, transplanting, uprooting of seedling, puddling by plough and spade work during field irrigation.

### 3-3 Relationship between Independent Variables and Drudgery undertaken by Women and Men in Paddy Cultivation Operations

The data revealed that in case of women respondent age, caste and size of family found to be significantly but negatively correlated with drudgery in paddy cultivation this might be due to the fact that respondents of younger age group, belonging to lower caste, having large family were working as agricultural labours on others farms used to undertake higher drudgery load in paddy cultivation operations. The data further reveal that one variable viz., milch animal was found to be positively significant at 5% level of significance.

**Table-3 : Relationship between Independent Variables and Drudgery undertaken by Women in Paddy Cultivation Operations**

Sr. No.	Independents variables	'r' value
1.	Age	-0.27*
2.	Caste	-0.28*
3.	Education	-0.16
4.	Family education	0.01
5.	Social participation	0.15
6.	Size of family	-0.36*
7.	Type of family	0.25

8.	Type of house	-0.03
9.	Land holding	0.05
10.	Milch animal	0.46*
11.	Occupation	0.11
12.	Material possession	0.19

\* Significant at 0.05 level of significance

The data brings to light that in case of men respondent's four variables viz., age, family education, type of house and occupation was found to be negatively but significantly correlated which might be due to the fact that respondents belonging to lower caste was working as agricultural labours on others farms used to undertake higher drudgery load for paddy cultivation operations.

**Table-4 : Relationship between Independent Variables and Drudgery undertaken by Men in Paddy Cultivation**

Sr. No.	Independents variables	'r' value
1.	Age	-0.28*
2	Caste	-0.15
3	Education	-0.08
4.	Family education	-0.25*
5.	Social participation	0.08
6.	Size of family	0.11
7.	Type of family	0.08
8.	Type of house	-0.36*
9.	Land holding	-0.16
10.	Milch animal	0.16
11.	Occupation	-0.29*
12.	Material possession	0.06

\* Significant at 0.05 level of significance

#### 4. Conclusion

Drudgery is generally conceived as physical and mental strain, fatigue, monotony and hardship experienced by women. While all of these results show decline in living and working conditions affecting men and women alike, the plight of the poor and the weak in this regard is alarming as they continue to be constrained by illiteracy, malnutrition and employment.

Finding of the socio personal profile of the respondents revealed that most of the respondents belonged to middle age group, were illiterate, having medium

sized joint family, belonging to lower caste, had negligible social participation and had mixed type of house. Majority of the respondents had low family education status.

As evident from the drudgery index, in case of men carrying load on head is considered to have highest amount of drudgery followed by harvesting, threshing, transplanting, spade work during irrigation, pesticide dusting, puddling by plough and uprooting. In case of women drudgery index, threshing is considered to have highest amount of drudgery followed by carrying load on head, harvesting, pesticide dusting, puddling by plough, uprooting of seedlings and spade work during.

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## Telecom Infrastructure Development : Study of Rural India

*Faiza Nafees\**

*India has witnessed a rapid growth of telecommunication sector since last decade. The provision of telecom facilities in rural areas brings significant change in the socio-economic condition of this region. The government of India has taken many initiatives to improve socio-economic infrastructure in rural areas, it includes water supply, electricity, sanitation and information and telecommunication technology. Telecom policies issued from time to time by the government of India plays a positive role in rural telephony. This paper is an attempt to cover the infrastructure development in rural India and analyze the growth in rural telecom after implementation of telecom policies. This study is based on the secondary source of data that have been collected through the reports of Department of telecommunication, annual reports of TRAI and various statistical organizations.*

[**Keywords** : Rural telecom, Infrastructure development, Growth, Telecom policy]

### 1. Introduction

Telecommunications, as a means of sharing information, is not simply a connection between people, but a link in the chain of the development process itself.<sup>1</sup> India has witnessed a rapid growth of telecommunication sector in the last decades. Unfortunately, this development has not been shared equitably by all. Some sections of the society have been left out and some areas, like rural, tribal and

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remote areas, could not keep pace with urban areas in development. If vast sections of society and areas are left out, it breeds unrest and is not conducive to a sustainable development of the country. Rural telecom infrastructure is not only a component of rural development but also an important factor to improve rural economy and quality of life. The government of India designed infrastructural arrangements exclusively for the betterment of rural life such as includes attention to roads, irrigation, housing, water supply, electricity, sanitation, natural resources development and Information and Communication Technology (I.C.T.). Concerted efforts towards building rural infrastructure can bridge the rural-urban development gap by accelerating the growth of rural economy.

## **2. Objective of the Paper**

The objective of the present paper is an attempt to cover the infrastructure development in rural India and analyze the growth in rural telecom after implementation of telecom policies.

## **3. Methodology**

The present paper is based on secondary data collected from various reports of the department of telecommunication government of India, TRAI, various statistical organization and published literature. The data has been analyzed by simple method and present in the form of charts and tables.

## **4. Rural Telecommunication**

Indian telecom sector have more than 150 years history. The development of the sector can be understood in two stages :

- » Before liberalization period
- » Post Liberalization (till 1999)

In the first stage the Indian telecom sector faced more domination of government. After the announcement of various government policies from 1991, it is opened for the private players and became one of the most liberalized markets in the world. The New Telecom Policy, 1999 (NTP-99) has played an important role in the growth of this industry. In new telecom policy 99 various steps taken by the government to improve the rural telecommunication in India. These are the important decision taken by the government to improve the condition of rural telecommunication.

## **5. National Telecom Policy, 1999 (NTP 1999)**

In 1999, the government of India announced the new telecom policy. Universal service was one of the main objectives of NTP99. The policy outlined following specific universal service targets<sup>2</sup> :

1. Provide voice and low-speed data service to the balance 2.9 lakh uncovered villages in the country by the year 2002.
2. Achieve Internet access to all district headquarters by the year 2000.
3. Achieve telephone on demand in urban and rural areas by 2002.

In addition NTP 1999 also set the following targets :

1. Make available telephone on demand by the year 2002 and sustain it thereafter so as to achieve an all India teledensity of 7 per cent by the year 2005 and 15 per cent by the year 2010.
2. Encourage development of telecom in rural areas through suitable tariff structure and by making rural communication mandatory for all fixed service providers.
3. Increase rural teledensity from the current level of 0.4 to 4 by the year 2010 and provide reliable transmission media in all rural areas.
4. Achieve telecom coverage of all villages in the country and provide reliable media to all exchanges by the year 2002.

The NTP 99 and the consequent creation of the Universal Service Obligations Fund led to the development of a policy and regulatory framework for managing Rural Telecom Services (RTS). The targets set by NTP 1999 and the achievements till March 2004 show that there is an excellent progress in all areas except rural connectivity.

## **6. Universal Service Obligation Fund (USOF)**

To give impetus to the rural telephony, the Government in June 2002, had established Universal Service Obligation Fund (USOF) by an Act of Parliament. Subsequently, the scope of USOF was widened to provide subsidy support for enabling access to all types of telegraph services including mobile services, broadband connectivity, and the creation of infrastructures like optical fiber in rural and remote areas. Therefore, various schemes have been launched by USOF for provision of telecom services in rural and remote areas of the country.<sup>3</sup>

## **7. National Telecom Policy, 2012 (NTP 2012)**

The government of India announced National Telecom Policy -2012 (NTP-2012) in 2012. Several steps were taken by the government of India to improve rural telecom penetration. The main objectives of NTP-2012<sup>4</sup> :

1. Planning to increase rural teledensity from the current level of around 35 percent to 60 percent by the year 2017 and 100 percent by the year 2020.
2. Planning to provide high-speed and high-quality broadband access to all villages panchayats through an optical fiber by the year 2014 and progressively to all villages and habitations by 2020.

3. Simplify the licensing framework to further extend converged high-quality Services across the nation including rural and remote areas. This will not cover content regulation.
4. Encourage development of mobile phones based on open platform standards.

## 8. Projects to Increase Telecom Penetration In Rural Areas

In India, many broadband or internet project has been launched for the promotion of rural telecom. These are implemented by the various state government, corporate house or NGOs. Some projects are :

- » ITC e-Chaupal.
- » N-Logue.
- » MS Swaminathan center in Pondicherry.
- » Akshaya in Kerala.
- » Gyaandoot in MP with a focus on e-Governance.
- » Bhoomi in Karnataka.
- » E-Seva in Godavari District of AP.
- » Warana in Maharashtra by NIC.
- » Aksh Broadband.
- » Jagriti in Punjab.

In these projects, the connectivity to rural areas is through satellite, microwave link, copper, fiber, depending on what is available already or has been specially installed for this purpose.<sup>5</sup>

## 9. Growth in Rural Telecommunications

India has witnessed a number of telecommunication revolutions during last decades. The telecom policies, effective regulatory system considered as the main factor of the growth in the telecom industry in India. Tele-density, which denotes the number of telephones per 100 populations, is an indicator of telecom penetration in the country.<sup>6</sup> The growth of rural Teledensity is remarkable as it has risen to 48.04% as on march 2015 from 1.7% in 2004.<sup>7</sup> In fact, today rural teledensity is growing faster as urban teledensity. Teledensity shows the positive relationship with the level of development.

**Table-1 : Growth In Rural Teledensity**

Year	Rural Teledensity
2007	5.89
2008	9.46

2009	15.11
2010	24.31
2011	33.83
2012	39.26
2013	41.05
2014	44.01
2015	48.04

Sources : TRAI annual reports.

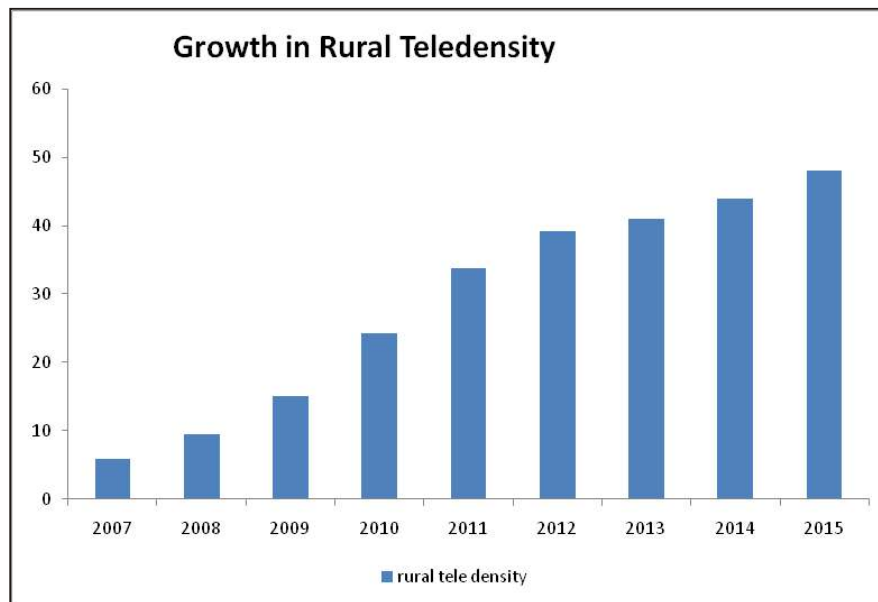


Fig-1 : Growth In Rural Teledensity

India had the second largest network with 1036.57 million telephone connections at march 2016. In March 2016 there were 434.23 million rural connections (most of which are wireless) while the rural connections at march 2011 were 282.29 million.8 mobile telephony and private players played very important role in the growth of telephone connection.

Table-2 : Growth in rural telephone connections (in millions)

Year	Number of Rural Telephones (in million)
2011	282.29
2012	330.83
2013	349.21
2014	377.78
2015	416.08
2016	434.23

Sources : Department of Telecommunication, GOI.

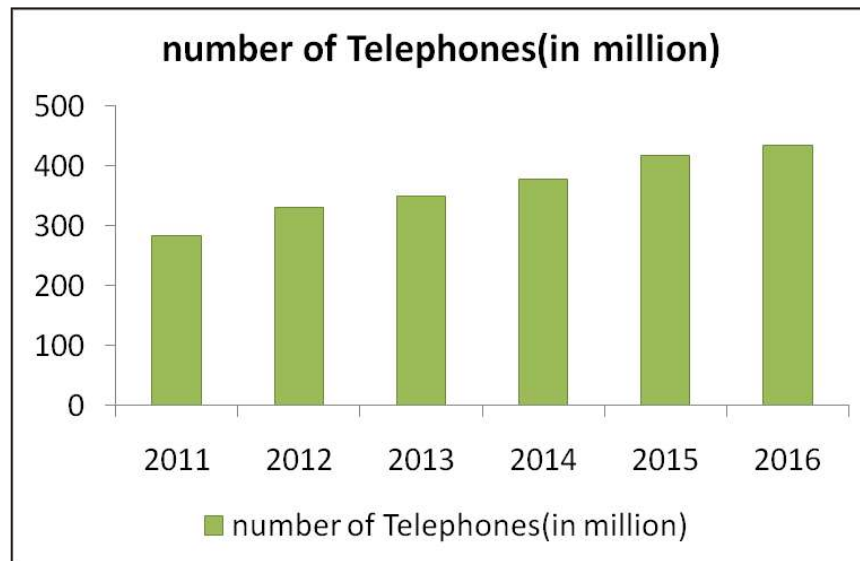


Fig.-2 : Number of Rural Telephones (in million)

## 10. Conclusion

The growth of rural telephony denotes the infrastructure development in India. The low growth in rural teledensity indicates the lack of provided resources non availability of technology. It is not an easy task to provide all resources in limited time because India has difficult geographical terrain. On the other side, Policies issued by government from time to time improve the telecom infrastructure in rural India.

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## **GST in India : Beneficial or not ?**

***Rekha Garg\****

*The good and service tax (GST) is a uniform indirect tax levied on goods and services across a country. The GST bill will roll out from July 1 2017. GST, as an umbrella tax, will replace central taxes such as Central excise duty, science tax, additional duties of excise & customs, special additional duty of customs and cesses and surcharge on supply of goods and services, it will also replace state taxes like VAT, Central Sales Tax, Purchase Tax, Entry Tax, Entertainment tax, taxes in advertisement lotteries, betting and gambling and state cesses and ceases surcharges. The GST is a good and simple Tax, which will end harassment of traders and small businesses while integrating India into one market with one tax rate. It is transparent and fair system that prevents black money and corruption and promotes a new governance culture. From Gangnagar to Etanagar from Leh to Lakshadeep-one nation, one tax one-market.*

[**Keywords** : GST, Consumers, Rate structure, Indian economy]

### **1. What is GST and how well Consumers benefit from it?**

GST is the abbreviated form of goods & services Tax. The main expectation from this system is to abolish all indirect taxes and only GST would be levied. As the name suggests the GST will be levied both on Goods and services.

GST was first introduced during 2007-08 budget session. On 17<sup>th</sup> Dec 2014, the current union cabinet ministry approved the proposal for introduction GST constitutional amendment Bill. On 19<sup>th</sup> of Dec 2014, the bill was presented on GST in Loksabha. The Bill will be tabled and taken up for discussion during the coming Budget session. The current central Govt. is very determined to implement GST

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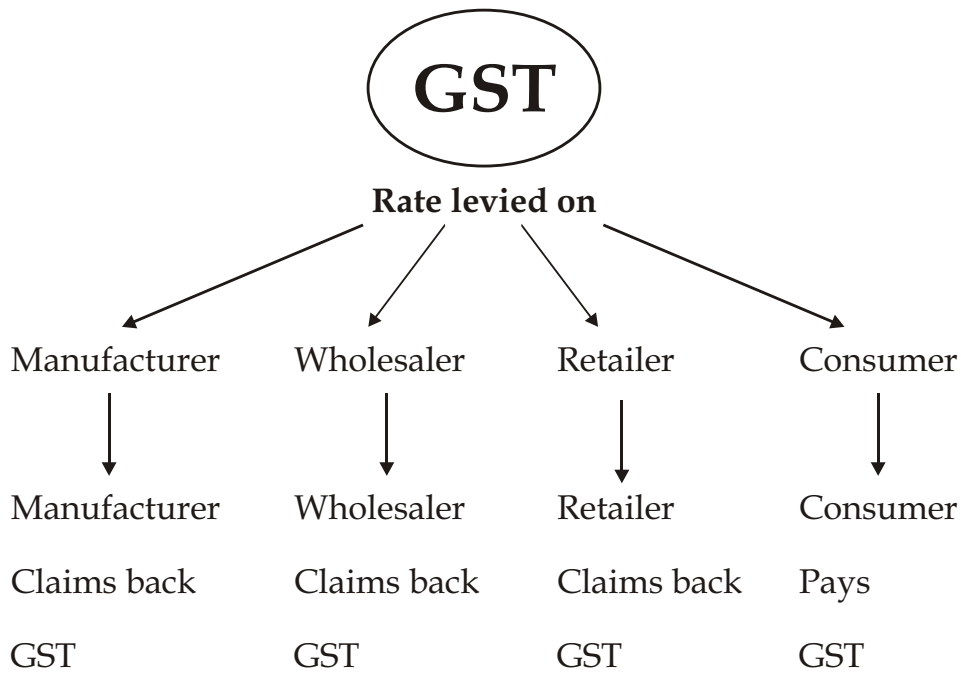
constitutional amendment bill. GST is a tax that we need to pay on supply of goods and services. Any person, who is providing or supplying goods and services, is liable to charge GST.

**2. How is GST Applied?**

GST is a consumption based tax/levy. It is based on “Destinational Principle”. GST is applied on goods and services at the place where final/actual consumption happens.

GST is collected on value added goods and services at each stage of sale or purchase in the supply chain. GST paid on the procurement of goods and services can be set off against that payable on the supply of goods and services. The manufacturer or wholesales or retailer will pay the applicable GST rate but will claim back through tax credit mechanism. But being the last person in the supply chain, the end consumer has to bear this tax and so, in many respects, GST is like a last point retail tax. GST is going to be collected at point of sale.

**Applicability & Mechanism of GST**



The GST is an indirect tax which means that the tax is passed on till the last stage wherein it is the customer of the goods and services who bears the tax. This is the case even today for all indirect taxes but the difference under GST is that with streamlining of the multiple taxes the final cost of the customer will come out to be lower on the elimination of double charging in the system.

Let us understand the above supply chain of GST with an example. GST supply chain example (Assuming GST rate @ 8%) :

Supply of Goods	GST Flow	Input Costs Ex- GST	Sales Price	GST Collected
A weaver sells a fabric to a tailor for Rs 108 per meter.	The weaver pays GST of Rs. 8	Rs. 0	Rs. 100	Rs. 8
The tailor sells a ready-made completed shirt to a retailer for Rs. 270.	The tailor pays GST of Rs 12 (after input tax claim weaver claims tax credit for Rs. 8)	Rs. 100	Rs. 250	Rs. 12
The retailer sells the ready-made shirt in his showroom for Rs 540.	The retailer pays GST of Rs 20. (after input tax claim tailor claim tax credit for Rs. 12)	Rs. 200	Rs. 500	Rs. 20
You purchase the shirt for Rs 540.	No Tax credit claim. You pay entire GST Rs 40@8%.	NA	NA	Total Rs. 40

The Current tax structure does not allow a business person to take tax credits. There are lot of chances that double taxation takes place at every at every step of supply chain. This may set to change with the implementation of GST.

Indian Government is opting for Dual system GST. This system will have two components which will be known as :

1. Central Goods and service Tax (CGST).
2. State Goods and service Tax (SGST).

The current taxes like excise duties, services tax, custom duty etc will be merged under CGST. The taxes like sales tax, entertainment tax, VAT and other state taxes will be included in SGST.

### 3. How is GST Levied?

GST will be levied on the place of consumption of Goods mid services. It can be levied on :

1. Intra- state supply and consumption of goods and services.
2. Inter- state movement of Goods.
3. Import of Goods & services.

Indirect taxes Excise duty Service Tax, Custom duties Central sales Tax	GST CGST	Goods services Produced & Consumed in same rate CGST+ SGST rate levied	Goods/Services Produced & consumed in different states (Inter State)
States sales tax entertainment tax state VAT professional Tax	SGST		Integrated GST
Goods and services exported GST not applicable		Goods & Services imported CGST rate + SGST rate levied	



#### **4. Benefits of GST Bill Implementation**

1. The tax structure will be made clean and simple.
2. The entire Indian market will be a certified market which may translate into lower business costs. It can facilitate seamless movement of goods across states and reduce the transaction costs of businesses.
3. It is good for export oriented business because it is not applied for goods/ services which are exported out of India.
4. In the long run the lower tax burden could translate into lower prices on goods for consumers.
5. The suppliers, manufacturers, wholesalers and retailers are able to recover GST incurred on input costs as tax credits. This reduce the cost of doing business thus enabling fairer prices for consumers.
6. It can bring more transparency and better compliance.
7. Number of departments (tax departments) will reduce which inturn may lead to loss corruption. \
8. More business entities will come under the tax system, thus widening the tax base. This may lead to better and more tax revenue collections.
9. Companies which are under unorganized sector will come under tax regime.

#### **5. Challenges for Implementing Goods & Service Tax System**

1. The bill is tabled and passed in the parliament.
2. To implement the bill there has to be a lot of changes at administration level, information technology integration has to happen sound IT Infrastructure is needed the state governments has to be compensated for the loss of revenue.Challenges,
3. GST being a consumption based tax, states with higher consumption of goods and services will have better revenues. So the cooperation from state government would be one of the key factors for the successful implementation of GST. Since GST replaces many cascading taxes the common man may benefit after implementing it.
4. France was the first country to introduce this system in 1954.
5. Nearly 140 countries are following this tax system.
6. GST could be the next bigger tax reform in India.

#### **6. GST Rate Structure**

The GST council has lifted the veil from GST rates across goods and services. The GST slabs are pegged at 0%, 5%, 12%, 18% & 28%. According to the latest news from the GST council, the tax structure for common use goods are as under :

**GST Rate Structure**

Tax Rates	Products
5%	Edible oil, sugar, spices, tea, coffee (except instant) coal (instead of current 11.69 %) mishti/mithai(Indian sweets ) life saving drugs
12%	Computers, processed food
18%	Hair oil , tooth paste and soaps (currently at 28% ) capital goods and industrial intermediaries (big boost to local industries)
28%	Small cars ( + 1% or 3% cess) consumer durables such as AC and fridge luxury and six items like BMWs, cigarettes and aerated drinks (+15% cess) High end motor cycles (+15% cess) are not included here.

In addition to the above a few other items were mention in the council's rate list, these items and the applicable rates on them are as follows:-

Sugar tea, coffee and edible oil will fall under the 5% percent slab, while cereals, milk will be part of the exempt list under GST. This is to ensure that basic goods are available at affordable prices. However instant food has been kept outside this bracket so no relief for Maggie lovers!

The council has set the rate for capital goods and industrial intermediate items at 18% This will positively impact domestic manufactures as seamless input credit will be available for all capital goods. Indeed it is time for "Make in India".

- ▶▶ Coal to be taxed at 5 percent against current 11.69%. This prove beneficial for the power sector and heavy industries which rely on coal supply. This will also help curb inflation. Expect a good run for coal India tomorrow.
- ▶▶ Tooth paste, hair oil, oil and soaps will all be taxed at 18 percent. Most of the cosmetics and Fast Moving Consumer Goods (FMCG) brands should get the benefit of this tax reduction. After all fair and lovely might seem fairer in its pricing from now on.
- ▶▶ The "mithai" from the neighboring sweet shop might lose some of its flavor as Indian sweets will now be taxable at 5%. If you have a sweet tooth, this could hurt your pocket, a wee bit in the coming days.
- ▶▶ For restaurants serving alcohol the tax bracket will be 18 percent
- ▶▶ Education, health are going to be exempted from GST
- ▶▶ Services on Non -AC restaurants will be 12 percent

## 7. Gst Exemption List-For Services

The GST council approved five broad GST rate categories for services like goods at 0%, 5%, 12%, 18%, and 28%,

## 8. GST Benefits and Impacts on Indian Economy

Amidst economic crisis across the globe, India has posed a beacon of hope with ambitious growth targets supported by a bunch of strategic undertaking such

as the Make In India and Digital India campaigns. The Goods and Services Tax (GST) is another such undertaking that is expected to provide the much needed simulant for economic growth in India by transforming the existing box of indirect taxation or towards the free flow of goods and services. GST is also expected to eliminate the cascading effect of taxes. India is projected to play an important role in the world economy in the years to come. The expectation of GST being introduced is high not only within the country but also with in neighboring countries and developed economics of the world.

Benefits of GST to the India economy are as follows :

1. Removal of bundles indirect taxes such as VAT, CST, Service Tax, CAD, SAD, and Excise
2. Less tax- compliance to a simplified tax policy compared to current tax structure.
3. Removal of cascading effect of taxes ie removes tax on tax.
4. Reduction of manufacturing costs due to lower burden of taxes on the manufacturing sector. Hence prices of consumer goods will be likely to come down.
5. Lower the burden on the common man i.e public well have to shed less money to buy the same product that were costly earlier-
6. Increased demand will lead to increase supply. Hence this well ultimately leads to rise in the production of goods
7. Control of black money circulation as the system normally followed by traders and shopkeepers will be put to a mandatory check.
8. Boost to India Economy in the longrun.

GST is likely to impact the Indian economy in the following way :

- » Reduces the tax burden on producers and fosters growth through more production. The current taxation structure, pumped with myriad tax clauses, prevents manufactures from producing to their optimum capacity and retards growth. GST will take care of this problem by providing tax credit on the manufactures.
- » Different tax barriers, such as check posts and toll plazas leads to wastage of unpreserved items being transported. This penalty transforms in to major costs due to higher needs of buffer stock and warehousing costs. A single taxation system will eliminate this road block.
- » There will be more transparency in the system as the customers will know exactly how much taxes they are being exactly and on what base.
- » GST will add to the government revenues by extending the tax base.
- » GST will provide credit for the taxes paid by producers in the goods or services chain. This is expected to encourage producers to buy raw material

from different registered dealers and is hoped to being in more vendors and suppliers under the purview of taxation. GST will remove the custom duties applicable on exports. The nations competitiveness in foreign market will increase on account of lower costs of transaction.

## 9. Facts to Know about Filing Income Tare Return

There are following ten facts to know about filing income tare return this year :

1. **Form 16** : Form 16 is required for filing income tare return (ITR).
2. **A tax audit is done the due date is 30<sup>th</sup> September 2017** : Filing before the due date is important if we want to carry forward any loss incurred by us during the year.
3. **Mandatory return filing** : It is mandatory to file income tax return if your taxable income before any deduction exceeds Rs. 250000. The limit are 3 Lakh and 5 Lakh for senior citizen respectively. Filing of ITR has been made mandatory if one has long term capital gains from sale of shares or mutual funds of more them Rs. 2.5 Lakh in a year.
4. **Change in law w.r.t revised return** : Till last year a revised return could be filed only if the original return was filed within the due date. Starting from this year, a return can be revised even if filed after due date i.e. even if a belated return is filed.
5. **Linking of Aadhar card with PAN Card** : Based on Supreme Court ruling and the rules announced during budget 2017, it is now mandatory to link your Aadhar card with your PAN if you own both PAN and Aadhar. An interim relief has been provided by the S.C only to those who may have the PAN but not Aadhar. However your Aadhar number or Aadhar enrolment ID number will now be mandatory required for filing income tax returns as well as applications for PAN Form July 1 this year.
6. **Dividend Tax** : There has been a new rule regarding dividends. “Any person who receives dividend above Rs 10 Lakh has to pay an additional income Tax of 10% (on amount in excess of Rs 10 Lakh)”. Dividend here includes dividend on equity share or mutual fund units.
- 7, **Return filing mandatory even if TDS deducted** : There is an misconception that a return has to filed only when any tax is due. Return filing is now mandatory irrespective of TDS deducted on your income if your income exceeds Rs 2.5Lakhs.
8. **TDS and form 26 AS** : Form 26 AS is a tax credit statement that contains details of all TDS deducted against your income. It is a good practice to check the TDS figure in form 26 AS before filing the income tax return.
9. **Saving Bank Interest Income** : Interest earned on savings bank account balance should be declared in the income tax return. Also a deduction of Rs.

10000 is available u/s 80 TTA for income from interest. This means that saving interest income up to Rs 10000 is indirectly exempt in the form of a deduction. This income can be calculated from the bank statement. This interest is usually paid quarterly or half yearly.

10. **Schedule AL** : A statement of Assets and liabilities has to be provided by every assessee whose income is more than Rs 50 Lakh. This statement also includes the cost of acquisition of movable properties held such as jewellery, vehicle or cash.

It is now possible to E- verify your income tax return instead of sending ITR-V by post. This makes the verification process easier. This is an important step that is required to complete the process of online income tax return filing.

## 10. Conclusion

The introduction of the goods and services tax will be a very safe worthy step in the field of indirect tax reform in India. By merging a large number of Central and state taxes into a single GST is expected to significantly ease double taxation and make taxation overall easy for the industries. For terms of reduction in the overall tax burden on goods and services Introduction of GST will also make Indian products competitive in the domestic and international markets. Last but not the least the GST, because of its transparent character will be easier to administer. Once implemented the proposed taxation system holds great promise in terms of sustaining growth for the Indian economy. GST is India's most ambitious tax reform since independence and subsumes over a dozen central and state taxes that were levied on goods and service earlier. Bringing the Country under a uniform tax regime GST is expected to add 2 percent to India GDP (Gross Domestic Product). ★

## The Realities of Aging in India

*Renu Agarwal\**

A man's life is normally divided into five stages namely: infancy, childhood, adolescence, adulthood and old age. In each of these stages an individual's finds himself in different situations and faces different problems. Old age is viewed as an unavoidable, undesirable and problem ridden phase of life. In old age physical strength deteriorates, mental stability diminishes; money power becomes bleak coupled with negligence from the younger generation. The aim of the present paper is an attempt to clarify concept of aging, problems of the aged and areas to concern to aging population. It has been stressed that family life is very necessary for the older persons and for parents to lead a life of security, care and dignity.

[**Keywords** : Aging, Problems, Security, Care and Dignity]

### 1. Introduction

The world's population is ageing and virtually every country in the world is experiencing growth in the number and proportion of older persons in their population. Population ageing—the increasing share of older persons in the population—is poised to become one of the most significant social transformations of the twenty-first century. According to data from World Population Prospects: the 2015 Revision (United Nations, 2015), the number of older persons—those aged 60 years or over—has increased substantially in recent years in most countries and regions, and that growth is projected to accelerate in the coming decades. Between

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2015 and 2030, the number of people in the world aged 60 years or over is projected to grow by 56 per cent, from 901 million to 1.4 billion, and by 2050, the global population of older persons is projected to more than double its size in 2015, reaching nearly 2.1 billion.

The reasons for substantial increase in the population of older persons are the control of prenatal and infant mortality, a decline in birth rates, improvement in nutrition, basic health care and the control of many infectious diseases in many regions of the world in twentieth century. This combination of factors resulted in an increasing number and proportion of persons surviving into the advanced stages of life. Growth in the numbers and proportions of older persons can be expected to have far reaching economic, social and political implications. In many countries the number of older persons is growing faster than the number of people in the traditional working ages, leading many governments to consider increasing the statutory ages at retirement in an effort to prolong the labour force participation of older persons and improve the financial sustainability of pension systems.

## **2. Conceptual Framework of Aging**

Aging is a biological process and socio-cultural concept too. Hence, position and treatment of the aged vary from culture to culture and aging has been viewed differently by different people. Whereas to some it means power, authority, wisdom, and respect, others consider it as a forced retirement leading to a state of dependency, loss of charm and of physical strength. To most, aging implies physiological and psycho-social changes that are reflected in their reduced income, lesser activities, and consequential loss of status, both in the family and in the society.

The scientific study of human aging is a vast and complex subject. It reaches into the biological and medical sciences, as well as the social and behavioural sciences. The concept of age has different meanings. Chronological age is one measure of age. It is calendar age. Social Aging refers to the social habits and roles of the individual, relative to his group or society. Biological age refers to the present position of the individual, relative to his potential life span. The biological age of an individual is closely related to chronological age, but the two are not identical since they are derived from different sets of measurements. Biological aging may begin long before the individual reaches the chronological age of 60 years.

Aging has three broad dimensions and each one is associated with another. These are :

### **2.1 Physiological Aging**

It is also called as physical aging and is defined on the basis of the anatomical and physiological changes that take place in the life of an individual with the passage of time. Charles Becker<sup>2</sup> (1959) views aging "as those changes occurring in

an individual as a result of the passage of time." In the early years, 'growth' predominates and in the later years 'decline' predominates.

## **2.2 Psychological Aging**

Psychological aging is a process by which a person loses its mental ability. Most often psychological pressure or disturbances bring young people to look aged and it is reflected in body as an unnatural process.

## **2.3 Social and Cultural Aging**

Social and cultural aging are inter-related concepts, but they differ from one another on the basis of their emphasis. Social aging emphasizes the changes in behavioural pattern and the role and status of individuals in the family. In the Indian context for example, the marriage of the eldest son and the arrival of the daughter-in-law in the household could bring about significant changes in the role and status of the mothers-in-law who may start considering themselves as old. The parameters of social aging also vary in different societies. The cultural approach, on the other hand, gives importance to the role of an individual during his life span. Aging is regarded as the cultural progression of an individual through different stages of life. Social and cultural aging are the process by which a person acquires the superior knowledge and takes up responsible roles depending upon its age status in the society. Age related roles, privileges and expectations are defined by the society.

## **3. Problems of the Aged**

India is now facing a number of social problems including that of the aged in the tradition-bound as well as in the modern societies. In both of this type of society, their problems are increasing at an alarming rate coinciding with the pace of population growth, and hence, struggle for existence is becoming very acute. The traditional Indian social system has been changing very fast because of the steadily engulfing forces of modernization, industrialization, urbanization and other such processes.

There is a ample evidence of the high esteem in which older people are held in developing countries. Trends towards increasing industrialization and urbanization and the greater mobility of the labour force indicate, however, that the traditional concept of the role of the elderly in the family is undergoing major change. World-wide, the over-all responsibility of the family to provide the traditional care and support needs of the aging is diminishing.

After independence, the process of modernization took its high momentum, scope of white-collar jobs increased, mobility of people went up and women were empowered. All these factors with other similar ones centered a drastic impact on the aged.



The fact of consumerism and individualistic attitude of the younger generation has necessitated them to drift away from their villages to gain more comfort and achieving future goals in urban areas. In such a situation the poor and helpless aged parents are left behind alone in villages, where they feel socially helpless and economically unsecured and thereby they are compelled to lead a life of uncertainty and tribulation. Aged people do not like to stay long or permanently with their children because of the following reasons :

1. Their attraction towards their own villages;
2. Shortage of room/space in the residential quarters of their sons;
3. Lack of contemporary friends;
4. Lack space of spending time;
5. Ill-treatment of daughter-in-law;
6. High cost of living in cities and the aged parents do not like to be a burden on son;
7. In many cases when the aged persons are earning and contributing their income, they are well behaved and respected by their family members, particularly sons and daughter-in-law. If they do not earn, daughter-in-law becomes very harsh and in that case the status of the aged is reduced to a subordinate stage. In some cases, they are considered as non-living objects and hence their social existence becomes immaterial;
8. Dissimilar thinking, ideological clash and development of conflicting situation between generations;
9. Suffering from aged-based diseases, lack of treatment and nursing facility by the household members;
10. Those who reside with their married sons and grandchildren, most often do not get food as per their own choice or interest even if they earn and contribute their earning to the family. In families where grandchildren are there, the aged are to share the available food, particularly milk with them. Hence, in those families they remain underfed.

The aged in Indian society face various problems which are conditional to different situations and also are age and culture-based. Rapid population growth, lack of education and modern public health care services, denudation of life supporting resources, urbanization and liberalization have all contributed to the weakening of traditional corporate culture values. Thus, individualism is on rise. As a result, in several cases, neglect and suffering of the aged is a matter of concern. It is expressed that the civil society must develop strategies so as to ameliorate the plight and tribulations of the aged. Many scholars have highlighted the problems of the aged. Mention may be made os scholars like Dandekar,<sup>3</sup> Gokhala, S. et al,<sup>4</sup> Behura and Mohanty<sup>5</sup> and Sharma<sup>6</sup>.

Old age is viewed as an unavoidable, undesirable and problem ridden phase of life. There are many problems of the aged in Indian society. They are generally classified into five major categories : **physiological, psychological, social, emotional** and **financial**. As regards the physiological problems, it is worth mentioning that old age is a period of physical decline as one does begin to slow down physically. Infectious, intoxications, gluttony, inadequate rest, emotional stress, overwork, endocrine disorders and environmental conditions like heat and cold are some of the common secondary causes of physical decline.

Psychological problems of the aged are well known. Mental disorders are very much associated with old age. Older people are susceptible to psychotic depressions. It has been observed that these two disorders account for approximately 80% of the psychotic disorders among older people in the civilized societies.

Social problems are related to older people suffering social losses greatly with age. Their social life is narrowed down by loss of work associated, death of relatives, friends and spouse and weak health which restricts their participation in social activities. The home becomes the centre of their social life which gets confined to the interpersonal relationship with the family members. Due to loss of most of the social roles they once performed, they are likely to be lonely and isolated. Severe chronic health problems enable them to become socially isolated which results in loneliness and depression.

Decline in mental ability makes them dependent. They no longer have trust in their own ability or judgements but still they want to tighten their grip over the younger ones. They want to get involved in all family matters and business issues. Due to generation gap, the youngsters do not pay attention to their suggestion and advice. Instead of developing a sympathetic attitude towards the old, they start asserting their rights and power. This may create a feeling of deprivation of their dignity and importance leading to emotional problems and insecurity.

Financial insecurity is an important problem among the aged. Old age is a period of physical deterioration and social alienation in some cases, loss of spouse, friends, job, property and physical appearance. In old age physical strength deteriorates, mental stability diminishes, financial power becomes bleak and eye sight suffers a setback. It is a period of disappointment, dejection, disease, repentance and loneliness.

#### **4. Areas to Concern to Aging Population**

The aged have manifold problems both in rural and urban societies. In several instances they are treated as unwanted persons and parasites. Society has responsibilities towards the aged. To sensitize and aware society regarding aged special attention should be paid to :

#### **4.1 Health and Nutrition**

Generally nutritional levels are very low and proper health and medical facilities are not readily available/ accessible to aged. Hence they suffer from many complication and contagious diseases. Health and health allied services should be developed to the fullest extent possible in the community. These services should include a broad range of ambulatory services such as, day-care centres, out patient clinics, day hospitals, medical and nursing care and domestic services. Emergency services should be always available. Institutional care should always be appropriate to the needs of the elderly. Health screening and counselling should be offered through geriatric clinics, neighbourhood health centres or community sites where older person congregate.

The promotion of health, the prevention of disease and the maintaining of functional capacities among elderly should be actively pursued. Adequate, appropriate and sufficient nutrition, particularly the adequate intake of protein, minerals and vitamins is essential to the well-being of the elderly. Special support must be given to home care services, by providing them with sufficient medical, paramedical, nursing and technical facilities of the required standard to limit the need for hospitalization.

#### **4.2 Housing and Environment**

Adequate living accommodation and agreeable physical surroundings are necessary for the well-being of all people, and it is generally accepted that housing has a great influence on the quality of life of any age group in any country. Suitable housing is even more important to the elderly, whose abodes are the centre of virtually all their activities. Adaptations to the home, the provision of practical domestic aids to daily living and appropriately designed household equipment can make it easier for those elderly people whose mobility is restricted or who are otherwise disabled to continue to live in their own homes. Special attention should be paid to environmental problems. In addition to the physical, it has psychological and social significance.

#### **4.3 Family**

As the family is recognized as a fundamental unit of society, efforts should be made to support, protect and strengthen it in agreement with each society's system of cultural values and in responding to the needs of its aging members. Government should promote social policies encouraging the maintenance of family solidarity among generations, with all members of the family participating. The role and contribution of the non-government organizations in strengthening the family as a unit should also be stressed at all levels.

Government and non-governmental bodies should be encouraged to establish social services to support the whole family when there are elderly people at home and to implement measures especially for low income families who wish to keep elderly people at home.

#### **4.4 Education**

The scientific and technological revolutions of the 20<sup>th</sup> century have led to a knowledge and information 'explosion'. The continuing and expanding nature of these revolutions has given rise to accelerated social change. In many of the world's societies, the elderly still serve as the transmitters of information, knowledge, tradition and spiritual values. This important tradition should not be lost.

Educational programme featuring the elderly as the teachers and transmitters of knowledge, culture and spiritual values should be developed. The mass media should be used as a means of promoting the participation of the aged in social, cultural and educational activities within the community, conversely, the aged or their representatives should be involved in formulating and designing these activities. There is also a need to educate the general public with regard to the aging process. Such education must start at an early age in order that aging should be fully understood as a natural process.

#### **4.5 Social Welfare**

In traditional societies, old people have always enjoyed a privileged position based on respect, consideration, status and authority. But this is starting to be upset under the influence of modern trends and that privileged position is now being questioned. It is therefore time to policies that would avoid some problems concerning the elderly faced by some developed countries.

In Hindu India, there are two types of traditional system of land-transfer from parental to filial generations. These are Dayabhag and Mithakshara. According to Dayabhag system, father is the sole authority of all the landed properties he has with him, and in that case he enjoys the absolute right and freedom to dispose of his land in any manner to anybody depending upon his own choice and interest. But Mithakshara is the system that goes almost against the ethic of Dayabhag.

In societies where the Dayabhag system is prevalent the aged parents are respected, honoured and their authority in family is highly acknowledged with due respect. So, this traditional system seems to be an outweigh as a system of social insurance for leading life smoothly during old age. As a result, this system needs to be legalized in places where the system of Mithakshara is prevalent. This would be effectively done only by the active intervention of the government through proper modification of existing land rules of inheritance of landed properties.

#### **4.6 Income Security**

Where there is more poverty, there is more discrimination but if, in that case the aged are earning they enjoy a superior status than others. Government should take appropriate action to ensure to all older persons an appropriate minimum income and should develop their economies to benefit all the population.

Many developed countries have achieved universal coverage through generalized social security schemes. For the developing countries, where many if not the majority of persons live at subsistence levels, income security is an issue of concern for all age groups. In several of these countries, the social security programmes launched tend to offer limited coverage; in the rural areas, where in many cases most of the population lives, there is little or no coverage. Furthermore, particular attention should be paid in social security and social programmes, to the circumstances of the elderly women whose income is generally lower than means and whose employment has often been broken up by maternity and family responsibilities. In the long term, policies should be directed towards providing social insurance for women in their own right.

## 5. Conclusion

Aging is a biological process and socio-cultural concept too. Hence, position and treatment of the aged vary from culture to culture. With the growing number of aged in our country in the background of fast paces of changes all around and disintegration of joint family system, it is highly essential to plan appropriate strategy for providing shelter and minimum facilities for the aged to lead a desirably graceful life.

The aged have manifold problems both in rural and urban societies. In several instances they are treated as unwanted persons and parasites. A person after losing her/his vim, vigour and vitality in the old-age becomes utterly helpless and is forced to depend on others. Society has responsibilities towards the aged and although they are in the decline, they constitute the senior generations in the society and are treated as the source of wisdom. They are our available assets.

As we all know that 'God help those who help themselves' that's why aged should keep their spirit positive, by that their physical condition well always remain healthy. They should not be completely dependent on their children, because in such a fast life, though willing, they are not able to take as much care as the aged need.

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## Who Accesses to Media in Taiwan? A Study on Public Access Channels in Cable Television Systems

*Ping-Hung Chen\* and Yu-Yi Chen\*\**

*This study<sup>1</sup> analyzes the contents and sources of 35 public access channels belonging to 63 cable television systems in Taiwan to investigate who accesses to public access channels in cable television. In addition, the study explores what their opinions and suggestions about practicing rights of access to media on television. The study found that 164 groups and individuals who access to public access channels in cable television systems. Among those, the number of civil associations ranks the top, equaling to approximately one third of total amount, followed by local government agencies, 24 percent, and cable television system operators, 20 percent. Not surprisingly, individuals ranked the bottom and had the fewest amount, 5.5 percent, of accessing to public access channels.*

[**Keywords** : Media, Public access theory, Cable television systems, Social liberalism theory, Audience]

### 1. Background and Significance of the Study

The development of public access theory in the U.S. stems from the social liberalism theory of John Stuart Mill when speaking from its philosophy root; it is based on the freedom of expression guaranteed in the first amendment of the constitution when speaking from its political basis. If seen from its law origin,

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moreover, it is the requirements of the Federal Communications Commission and the Supreme Court to guarantee the localism and viewing rights and interests of audience (Fuller, 1994 : 4). Therefore, the Cable Communications Policy Act of 1984 requires that, as community media, cable television systems should provide public access channels to community audience. This is regarded as one of the main basements for local governments to ratify the application of the cable TV system and to implement the right of access to the media.

The Legislative Yuan of Taiwan passed the Cable Television Act in 1993, and since then, the right of access to the media is definitely settled in the law. The 23rd article of the Act states clearly that any application for licenses of cable TV systems must offer over one of tenth of the channels for “public interest, art and literature and social education purposes.” The regulation fully embodies that as the local media in the democratic society, it is important for the cable TV system to implement the residents’ concept about media access. However, on the one hand, the responsible institution had not enforced the operators of cable TV system to carry out the law; on the other hand, the operators were complaining that it was not possible to have enough content for broadcasting, even one channel was a problem. The right of access to the media became an unenforceable law. Therefore, the Legislative Yuan amended relative regulation of public access to the media in the Cable TV Act to make it more practicable. According to the new 25th article, the Franchise Review Committee of cable television systems should permit the application if the dealer provides special channels for free for the government agencies, schools, organizations and local people to broadcast public interest, art and literature and social education programs. Though the number of public channels is obviously reduced, the regulation is more practicable. More or less it puts into practice the public access to media.

But the meaning of public access channels is still abstract and strange to whether the audience or the cable TV operators. For example, the satisfaction survey on the cable TV subscribers in both National Communications Commission and local one like Taipei City Government show that only few of the subscribers know about public access channels. Coupled with the unthoughtful and ambiguous definition of the regulation, and lack of other relative rules to achieve a formal operation, it is now doubtful that whether the cable TV system is willing to plan and carry out relative regulations on public access channels. For example, the result made by the National Communications Committee in 2010 on the nation-wide TV audience shows that only less than two-tenths of the audience knows about public access channels. The number of the public who know little about or have a few experience in contacting public access channels takes up only less than 27.5% even when take into consideration those who have no idea of the name of the channels but actually have ever watched the Channel Three. In other words, over seven-tenths of the public completely have no idea on the existence of the public channels, and there is only 0.5% of the public who actually get access to

or apply for the public access channels (National Communications Commission, 2010).

The public's insufficient knowledge about the public access channels further influences their rights to use them. This research aims at finding out who are using public access channels of the cable TV system. Besides, the research will also try to know about the users' experience and suggestion on public channels access, with a hope to draw a graph of general situation of recent media access and main users who get the access to the public access channels.

## **2. Literature Review**

Scholars point out that the concept of access may origin from the ideological trend of idea free market, and it is also the basic guarantee for expression freedom and ideographical expression freedom. American grand justice Blackstone thinks that the modern society could not become a sufficient public forum if only depends on speech of soap box type. This goal must be achieved through media spreading (Botein, 1998: 416; Su, 2000 : 2-2-2).

Shi, Cheng, & Liu (1999 : 47) define the access to media as a requirement for the communication media to provide media for specific person, to spread specific content or provide specific person with priority to spread specific content. The media access right that based on public access concept is put forward by American scholar Barron in 1967. He stressed that it is an active expression freedom right that is different from former one and it is a right authorized by the First Amendment of American constitution. Based on the concept of opinion freedom market, providing free access employment through media, this is the resource for the constitution to protect the expression freedom (Su, 2000 :2-2-8). Hung (2006 : 4-8) divides media access right into the following types according to the connotation of the access right : ownership access, content access and popularized service. The public access channel set by the cable TV system is channel access, and public access channel is the object of this research.

Generally speaking, public access channel is jointly operated by local cable TV system operators, schools of various levels in the community, non-profit organizations or local governments. Usually the community non-profit organizations take responsible for designing the public access; schools of all levels prepare and make education programs that will meet the demand of the community in education access channels; the government will do by itself or entrust other departments to program the education access channels (Olson, 2000). Take the United States as an example, some cable TV system of smaller scale plan only one public channel for the community residence, while a bigger one will program various public channels according to the need (Fuller, 1994). Though there is express term in Taiwan to set public access channels, practice in the whole society is limited. On the one hand, it is because the media consciousness and



attainment of the public must be rooted, on the other hand, it is because the cable TV system operators are unwilling to expand when considering the benefits (Tseng, 2003 :11).

In terms of comprehensive discussion, the regulations to set public access channels system in the cable TV law is making sure the character and specialty of cable TV as a public forum (Chung, 1993 : 420). As for the existence of public channels in the cable TV system, scholars even regard it as one of the greatest contribution that the cable spread technology offers to human being (Meyerson, 1981/1982 : 12). Therefore, cable TV system should set up public access channels to practice the media access right, because in the development process of the democratic society, opinions of all kinds should be fully expressed and discussed through media. But for a long time, the main mass media extremely limit the diverse presence of speech and opinion. In a democratic society, the TV should be open to the community public by complementing the public access channel system, and enable the public to fully express their opinions thus to establish and popularize the public participation mechanism in a democratic society (Engleman, 1996; King & Mele, 1999; Linder, 1999).

### **3. Research Design and Procedures**

Based on the analysis above, this research will employ the following methods to answer the questions raised in the research, that is, who are using the public access channels? What are their opinions?

This research knows about the experience and opinions of the people who apply for public access channels in all cable system by mailing questionnaires to the operators. It is common in Taiwan for public access channels to jointly operate or edit and broadcast the programs, and sometimes the programs broadcasted in several system programs are identical. There are 30 public access channels operated by a single cable TV operator, and 11 jointly operated one in Taiwan, among which 6 operators don't have complete program list and application material. So the research actually analyzes 35 system operators.

In addition, when reviewing the users' material, the researcher finds that many non-governmental organizations have cancelled registration so it is impossible to contact them, or the applicant of the organization have left and unable to answer the questionnaire. Some contact information is wrong. So after taking out these samples, the matrix for the research is 164, and the total number of recovered samples is 102, with a successful rate of 62.20%.

### **4. Research Findings**

The research finds that in the contactable public access channel applicants, the 56 civil associations, 34.15%, rank the first, followed by 39 local government agencies, 23.78%, and about 33 system TV channels, 20.12%. Then are channels

operator with a number of 6, 3.66%, and 4 central government agency, 2.44%. Individuals rank the bottom with a number of 9, 5.49%. This result shows that the source of the public access channels is mainly commanded by system operators, government and civil associations, while individuals take up a fewer proportion, which against the wish for the public to use the public access channels.

In the 107 respondents, 76% of them agree it to be convenient while 16% of them have a different opinion on the convenience of the application procedure for public access channels.

In the research, 71% of the respondents are satisfied with the broadcasting time frame, while 12% of them are not. It should be mentioned that the diversity of the satisfaction is caused by the different policies in accepting assigned broadcasting time frame in different systems.

This research makes in inquiry on the respondents about overall satisfaction with the public access channels. 81% of the respondents tends to agree it to be satisfactory or feel better about it, and only 6.9% of them feel unsatisfactory with it. This conclusion is worth attention.

A comprehensive result of the research shows that over 60% of the users of the access are satisfied with the convenience of the application procedure, broadcasting time frame, the quality of the programs and the overall performance. Only 20% of them are satisfied with the channels. It is obvious that users commonly have a positive view on overall service of the public access channels.

Then, this research inquiries the operators whether they have trouble in providing videos to the public access channels. 72.7% of the respondents hasn't come across any troubles, while 27.3% of them have. When it comes to the detailed troubles they have met, over 60% of them think they can not choose the broadcasting time frame freely; the 33.3% of them are told that their video footage is too long; 30.6% of them come across the problem that the materials used in their videos may involve in law issues like copyright. And these three questions may be the most common ones that the users of access come across. Besides, over 60% of the respondents complains that they can not choose broadcasting time freely. As a platform to get together non-profit organizations, if the public access channels fail to enable the public to choose broadcasting time frame freely, it may cause the non-profit organizations unable to effectively make an overall plan in advance, and it may also influence the interaction between the users of the access and the audience, thus lower the enthusiasm of the public to take part in the group of using public access channels. On this occasion, the operators should pay attention to the hope of the public.

On asking the operators about what should be enhanced of the system operators in operating the public access channels, 54% of them think the operators should intensify persuasion in the concept of public access channels to the public, followed by the answer that the operators should allow the public who applies

earlier to choose the broadcasting time. And 46.0% of the respondents hopes it would be available to apply through the internet.

Finally, the research assumes that the respondents have video available for broadcasting, and ask them whether they are willing to apply for the public access channels. 94.2% of them are willing and only 5.8% are not. The reasons for their rejection to use public access channels are that they think no one knows about public access channels and there is no need to do it (38.9%); it may violate intellectual property rights (33.3%).

## **5. Concluding Remarks**

This research aims at knowing about the users' profile of public access channel and their opinions since the public access channel is a public sphere. But the result shows that users of cable TV public access channels in Taiwan are extremely single and concentrated, in which system operator, government and non-profit organization make up most of them, and individual users take up only 5.5%.

According to the investigation on the experience of the users of access, over 60% of the users speak highly of and are satisfied with the public access channels, and the only one point they feel unsatisfied with is the impossibility in choosing broadcasting time frame. As a platform to get together non-profit organizations, if the public access channels fail to enable the public to choose broadcasting time frame freely, it may cause the non-profit organizations unable to effectively make an overall plan in advance, and it may also influence the interaction between the users of the access and the audience, thus lower the enthusiasm of the public to take part in the group of using public channels. The related operators and administrators should formulate some solutions to solve the problem. As for the public's opinion on the policy of public access channels, it is widely believed by the interviewees that it severely lacks publicity. As a result, the most urgent point is to strengthen the public's understanding of the function of public channels and increase its exposure and popularity.

Generally speaking, there are few cases of public access channels of cable television employed by individual in Taiwan. The current situation is not able to manifest the spirit of stressing the employment of public access channels by individual, and also is not conform to the wish to promote a diversified culture. The result also tells a fact that the public in Taiwan lack consciousness in media access, which leads to the single situation of overall access users. This research advises that in order to solve the problem, the most urgent affair is to actively encourage the community residence and civil association express their opinion and influence local public affairs through public access channels so as to cultivate their ability to take part in the media. Making the public take delight in access is the best way to solve the dilemma of public access channels.

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